THE MOST
SACRED BIBLE,

Whyche is the holy scripture, conteyning the old and new testament, translated into English, and newly recognised with great diligence after most faythful exemplars, by RYCHARD TAVERNER

☞ Harken thou heuen, and thou earth geue eare: for the Lorde speaketh. Esaie. i.

☞ Prynted at London in Flete strete at the signe of the sonne by John Byddell, for Thomas Barthlet,

☞ CVM PRIVILEGIO
ad imprimendum solum.

M. D. XXXIX.

TO THE MOST NOBLE, MOST MYGHTYE, AND MOST redoubted pryncke kynge HENRY the VIII. kynge of Englande and of Fraunce, defensour of the fayth, lorde of Ireland, and in erth supreme heed immedyatly vnder Chryst of the churche of England, his humble seruaunt RYCHARD TAVERNER desireth all Joye, felycitie, and longe lyfe.

NOw hyghly all England is bounde to your incomparable maiestie for the infinite and manifolde benefites receyued at your most gracious handes from tyme to time without ceasing, euē from the begynning of your most noble raigne: truly no mortal tonge is hable with wordes sufficiently to expresse, or with secret thoughtes of hert worthely to contriue: Certes, it far passeth bothe the sklender capacitie of my wyt, and also ỹ rude infancy of my tong to do either thone or thother: yea another Cicero or Demosthenes were not ynough hereunto. Wherfore omittinge or rather leauinge to some other the iust Encomye and commendation of your graces most ample dedes, worthy of eternall memorie, yet this one thing I dare full well affirme, that amonges all your maiesties delerninges vpon the chrysten religion (then which surely nothing can be greater) your highnes neuer did thing more acceptable vnto god, more profitable to ỹ auaūcemēt of true chrystiantie, more displeasaūt to the enemies of the same, & also to your graces enemies then when your maiestie lycenced and wylled the moost sacred Byble conteynyng the vnspotted and lyuely worde of God to be in the Englysh tong set forth to your hyghnes subiectes.

To the setting forth wherof (most gracious & moost redoubted souereigne lorde) lyke as certeyn men haue neither vndiligētly nor yet vnlearnedly trauelled: So agayn it cannot be denied, but ỹ some faultes haue escaped their hades. Neither speke I this to depraue or maligne their industrie & paynes take in this behalf: no rather I think them worthy of no litle praise & thankes for the same, considering what great vtilitie & profit hath redounded to your graces hole realme by the publysshyng and setting forth therof, although it were not fynysshed to the ful absolucion and perfection of the same. For assuredly it is a worke of so great difficultie. I meane so absolutely to translate the hole bible that it be faultlelle, that I feare it can scarce be doone of one or two persons, but rather requyreth bothe a deper conferrynge of many lerned wittes togyther, and also a iuster tyme and longer leysure,

Wherfore the premisses wel cōsidered, for almoch as ỹ printers herof were very desirous to haue this most sacred volume of the bible come forth as faultlelle & emendatly, as the shortnes of time for the recognising of ỹ same wold require, they desired me your most hūble seruāt for default of a better lerned, diligētly to ouerloke & perule the hole copy: and in case I shold fynd any notable default ỹ neded correctiō, to amēd the same, according to ỹ true exēplars Whiche thynge accordyng to my talent I haue gladly done.

These therfore my simple trauaylyngs & labours, to who might I better dedicate, thē vnto your most excellēt & noble maiestie, ỹ only author & grounde nexte God of this so highe a benefite vnto youre graces people, I meane that the holy scripture is communicate vnto the same.

But now though many faultes peraūce be yet left behind vncastigat, either for lacke of lerning sufficiēt to so great an enterprise, for default of leasure. I trust your maiestie & all other ỹ shal rede the same, will pardon me, consyderynge (as I haue alredy declared) how harde & difficult a thinge it is, so to set forth this worke, as shal be in al pointes faultles & without reprehension.

And thus I cōmit your most gracious & excellēt maiestie to ỹ tuicio of ỹ highest. to whose be al honour, glory, & prayse, worlde without ende. AMEN.

Theselethynges enluynge are ioyned w̄ this p̄selent volume of the bible.

An exhortacion to the studye of the holye scripture, gathered out of the Bible.

The ful mēe content of all the holy scripture both of the old and new testament.

The names of all the bokes of the Bible, with the content of the chapters.

A briefe rehersall declarynge how longe the world hath endured from the creacion of Adam vnto this p̄selent yere of our Lord M. D. XXXIX.

A table for to fynde manye of the chefe and principall māters conteyned in the Bible.

An exhortacion to the diligent studye of the holy scripture gathered out of the Bible

Christ vnto the people. Johñ. v.

Serche the scriptures: for they are they that testifye of me.

Paul to Timothy. ii. Tim. iii.

All scripture gyuen by inspiracion of God is profitable to teache, to improue, to amende and to instruct in ryghtousnesse, that the mā of God maye be perfecte and prepared to al good workes.

The same to the Rom. xv.

What thynges soeuer are wrytten, are wrytten for our lernynge; that we thorowe patience and comfort of y scriptures, might haue hope.

Salomon Prou. xxx.

All the worde of God, is pure and cleane it is a shyld vnto them that put their trust in it. Put nothinge vnto his wordes, lest he reproue the, and thou be found a lyar.

Moses to the people. Deu. xii.

Ye shall not doo euery man what semeth hym good in his owne eyes: But what soeuer I commaunde you, that take hydeye doo, and put nought therunto, neither take ought therefrom.

The Lord vnto Josua. Jos. i.

Let not the boke of this lawe departe oute of thy mouth: But recorde therin daye and nyghte, that thou mayste be circumspecte to doo accordynge to all that is wrytten therin. For then shalte thou make thy waye prosperous, and then shalte thou haue vnderstandynge. Turne therefrom neyther to the ryght hande, ne to the lefte: that thou mayst haue vnderstandynge in all that thou takest in hande.

The same to the people. Exo. xiii.

And thou shalte shewe thy sonne at that tyme, sayinge: This is done because of that whiche the Lorde dyd vnto me when I came oute of Egypte. Therfore it shall be a signe vnto the vpon thy lefte hande. and a remembraunce betwene thyne eyes, that the Lordes lawe maye be in thy mouthe. For with a stronge hande the Lorde brought the oute of Egypte.

Moses Deut. xxxi.

Se that thou rede this lawe before all Israel in theyr eares. Gather the people together: bothemen, women and children, and the straūgers that are in the cities: that they maye heare, lerne, and feare the Lorde youre God, to kepe all the wordes of this lawe.

THE CONTENTES OF ALL THE HOLY SCRIPTVRE alwell of the olde testament as of the newe.

Deut. vi. 1. Tymothe. ii. Gen. xvii. Exod. xx. Gene. i. Psa. x. Exod. iii. Jerem. ix. Roma. ix. Esa. xliii. Pierre. i. Gene. i. Hapt. ii. Roma. v.

Gene. iii. xvii. xxvi. xxviii. Deut. xxxiii. Ephe. ii.

Exodi. xix. xx.

Rom. iii. Gala. iii. 1. Cor. i.

Luke. ii. Galath. iiii. Eph. i. Roma. v. Tit. iii.

Johñ. i. Esaye. liii. 1. Jo. ii. Luc. i. Rom. v. Joh. xi. x. vi.

God.

Lyst the holy Writinges of the Bible teach vs that there is one God, almyghtye, that hath neither begynnynge ne endynge: which of his owne goodnes dyd create all thynges: of whome all thinges procede, & without whom is nothyng: which is ryghtous and mercyfull, and which worketh al thynges in all after his wyl: of whom it may not be demaunded wherfore he doth this or that.

Creacion of man.

Then that this very God did create Adam the first man after his owne Image and lykenes, and dyd ordeyne and appoynte hym Lorde of all creatures in erth. Which Adam by the enuy of the deuill, disobeyinge the commaundement of his maker, did first sinne, and brought sin into this worlde, such and so greate, that we which be sprynge of him after the flesshe, are subdued vnto sinne, deathe, and damnacion, broughte vnder the yoke and tyranny of the deuyll.

Christ promysed.

And further, y Christ Jesus his son Was promised of God the father, to be a sauoure to this Adam, Abraham, Isaac, Jacob, Dauid, and the other fathers: whiche shulde delyuer them frome their synnes and tyrannye of the deuyll, wherunto they were all subiect by Adam.

Lawe.

And that in the meane seaso Whyle the fathers loked for saluacion and delyueraunce promysed, because mans nature is such, that he not onely can not, but also wyl not confesse hym selfe to be a synner, and specyally such a synner as hath nede of the sauinge health promysed, the lawe was giuen throughe whiche men myghte knowe sinne, and that they are sinners when they se they do none of the thinges that the law commaundeth, with so glad and wyllynge a minde as God requireth: but rather agaynste their wyl ies, without affection, and as though they were constrayned with the feare of that hell which the lawe threatneth sayinge: Cursed be he that mayntayneth not all the wordes of this lawe to kepe them. And that this lawe was gyuen to thintente that synne and the malyce of mens hert beinge therby the better knowen, men shuld the more feruently thyrst the commynge of Christe, whiche shulde redeme them from their synnes.

Christe the saueour cōmeth.

Last of all: We are taughte, that that Christe Whiche Was promysed and shadowed in the olde testament, is sent of the father, at suche tyme as he had determyned with hym selfe, at suche tyme (I saye) as all wyckednesse florysshed. And that he was sēt not for any mans good workes (for they all were synners) but to thintente he wolde make good his promise and shewe the aboundant riches of his grace, whiche he had promysed.

The lambe the sacrifice.

In the newe We testament therfore it is moste euidently declared, that Jesus Christ the true lambe and hooste, is come to reconcyle vs to the father, payinge on the crosse the punyshmente due to oure synnes: and to delyuer vs from the bondage of the deuyll (vnto whom we serued through sinne) and to make vs the sonnes of God, sith he hath gyuē vs the true pear

Pear.

and

Fayth. and tranquilitie of conſcience,that we no longer do feare the paynes of hell: which feare is put away by the fayth ,that the father giueth,vs drawyng vs vnto his ſonne.For that faith is the gyft of God wherby we beleue ỹ Chriſte is come in to this worlde to ſaue ſinners:which is of ſo greate pith that they whiche haue it,deſyre to perfourme al the dutyes of loue to al men, after the exrample of Chryſt.For fayth̄e ones receyued,God gyueth his holye ghoſt, wherwith he tokeneth and marcketh all that beleue: which is the pledge and earneſt that we ſhall ſurelye poſſeſſe euerlaſtyng lyfe,and that gyueth witnes vnto oure ſpirite,and grafteth this faith in vs,that we be the ſonnes of God

The holye ghoſt.

Loue. pourynge therwith the loue in to oure hertes which Paul deſcribeth and ſetteth out to the Corinthians. By that faith and confydence in Chriſte whiche by loue is myghty in operacion,and that ſheweth it ſelfe thorow the workes

Iuſtyce. of loue ſterynge men therto,by that(I ſay)we are iuſtyfyed: that is, by that fayth, Chryſtes father (whiche is become oures alſo thorowe that Chriſt our brother)counteth vs for ryghtous & for his ſonnes:imputing not our ſinnes vnto vs thorowe his grace.

To conclude,he came that we being cleanſed from our ſynnes,& ſanctifyed vnto God the father: that is,halowed vnto the vſe of the father to exercyſe

Workes. good workes forſaking the workes of the fleſhly ſhuld freely ſerue him in righteouſnes and holyneſſe al our life long thorow good workes which God hath ordeyned that we ſhuld walke in them declaring our ſelues therby to be ſurely called vnto this grace: which workes whoſoeuer hath not,declareth ỹ he hath not fayth in Chryſt.

The laſt iudgement. ❧This is that Chryſt Jeſus Whiche after he hath kylled the man of ſynne with the breath of his mouth,ſhal ſyt in his maieſty and iudge al men,geuing vnto euery one the workes of his body,accordinge to that he hath done, whether it be good or bad.And that ſhal ſay vnto them that ſhal be on his right hande.Come ye bleſſed children of my father, inherete ye the kyngdome prepared for you from the begynning of the world:And vnto the that ſhall be on his lefte hande.Depart from me ye curſſed,into euerlaſtynge fyre: which is prepared for the deuyll and his aungels.Then ſhall the ende come and he ſhall delyuer vp the kyngdome to God the father.

Lyke euerlaſtynge. ❧To thintent We ſhulde knowe this/by the goodnes of God worckynge by his holy ſpirite,are the holy writinges of the Byble gyuen vs: That we ſhulde knowe(I ſaye)and beleue that there is one God,and Jeſus Chriſte whome he hath ſent: and that in beleuyng we ſhuld haue euerlaſting lyfe thorow his name.

❧An other foundacion then this can no man lay.And S. Paul deſyreth that he be holde a curſſed which preacheth any other faith & ſalua cion,then only by Jeſus Chriſt: though it were an angel of heuen.For of him,and thorow him,& for him,are al thinges:to whom,with the father and the holy ghoſte,be honour and glory for euer more. AMEN.

☞The names of al the bokes of the Byble, and the conte[n]t of the Chapters of euery boke.

❧The bokes of the olde teſtament.

Boke.	Chapter.
Geneſis,or the fyrſt of Moſes	L.
Exodus,or the ſeconde of Moſes	xl.
Leuiticus,or the thyrde of Moſes	xxvii.
Numeri,or the fourth of Moſes	xxvi.
Deuteronomii,or the.v.of Moſes	xxxiiii.
Joſua	xxiii.
Iudges	xxi.
Ruth	iiii.
The fyrſt of Samuel, or the fyrſt of the kynges.	xxxi.
The ſeconde of Samuel,or the ſeconde of the kynges	xxiii.
The thyrde of the kynges	xxii.
The fourth of the kynges	xxv.
The fyrſte of the Chronycles , or of Paralipomenon.	xxix.
The ſeconde of the Chronycles , or of Paralipomenon	xxxvi.
The fyrſt of Eſdras	x.
Nehemiah,or the ſeconde of Eſdras	xiii.
Eſther	x.
Job	xlii.
The Pſalmes	cl.
The Prouerbes	xxxi.
The boke of the Preacher, or Eccleſiaſtes	xii.
The Balet of balettes of Salomon,or Canticum canticorum	viii.

❧The Prophetes.

Eſay,or Iſaiah	lxvi.
Jeremye,or Jeremiah	lii.
The lamentacyons of Jeremye, or Threnorum	v.
Ezechiel,or Jhezekiel	xlviii.
Daniel	xii.
Oſeas,or Hoſee	xiiii.
Joel.	iii.
Amos	ix.
Abdi,or Abdiah	i.
Jonas,or Jonah	iiii.
Micheas,or Micheah	vii.
Nahum,or Naum	iii.
Abacuc,or Habacuc	iii.
Sophonias,or Zophoniah	iii.
Aggeus,or Haggeus	ii
Zacharye,or Zacharias	xiii.
Malachye,or Malachias	iii.

❧The Apocrypha.

The thyrde of Eſdras	ii.
The fourth of Eldras	xvi.
Tobiah, or Tobye	xiii.
Judith,or Jehudith	xvi.
The reſt of the boke of Eſther	xvi.
The boke of wyſdome,or Sapientia	xii.
The boke of Jeſus, or Jeſus, the ſon of Syrach,or Eccleſiaſticus.	li
Baruch the Prophet,with the Epiſtle of Jeremye	vi.
The ſonge of the thre chyldren in the ouen.	i.
The ſtorye of Suſanna	i.
The ſtorye of Bel.&c.	i.
The prayer of Manaſſed	i.
The fyrſt of the Machabees	xvi.
The ſeconde of the Machabees	xv.

☞The newe teſtament.

The Goſpell of S.Mathewe	xxviii.
The Goſpell of S.Marke	xvi.
The Goſpell of S.Luke	xxiiii.
The Goſpell of S. Johñ	xxi.
The Actes of the Apoſtles	xxviii.

❧The Epiſtles.

Sayncte Paul to the Romaynes.	xvi.
The fyrſt to the Corinthians	xvi.
The ſeconde to the Corinthians	xiii.
To the Galathians	vi.
To the Epheſians	vi.
To the Philippians	iiii.
To the Colloſſians	iiii.
The fyrſt to the Theſſalonians	v.
The ſeconde to the Theſſalonians	iii.
The fyrſt to Timothye	vi.
The ſeconde to Timothye	iiii.
To Titus	iii.
To Philemon	i.
The fyrſt Epiſtle of S.Peter	v.
The ſeconde of S.Peter	iii.
The fyrſt of S. Johñ	v.
The ſeconde of S. Johñ	i.
The thyrde of S. Johñ	i.
To the Hebrues	xiii.
The Epiſtle of S.James	v.
The Epiſtle of Judas	i.
The Reuelacyon , or Apocalypſis of Sayncte Johñ	xxii.

☞ A bryefe rehersall of the yeres passed, from the begynnynge of the worlde, vnto this yere of our Lorde M.D.xxix. both after the maner of the reckenyng of the Hebrues, and after the reckenynge of Eusebius, and other Chronyclers.

The ages of the worlde whiche are

After the reckening of the Hebrues, and of Eusebius & other Chronyclers, fyue	i.	From the creacyon of the worlde	Noes floude	M.cccc.lvi.
	ii.	From Noes floude	Abraham	cc.xcii.
	iii.	From Abraham	The departing of Israel.	cccc.b.
	iiii.	From the departyng of Israel forth of Egypt	Buyldyng of the temple	cccl.xx.
	v.	From the buyldyng of the temple	The captiuite of Baby.	cccc.xl.
	vi.	From the captyuytie of Babylon	The comyng of Christ	cccc.lxxix.
	vii.	From the commynge of Christ,	This present yere	M.d.xxix.

Unto

which are counted

After the reckening of Eusebius & other Chronyclers, fyue	i.	From the creacyon of the worlde	Noes floude	ii.M.cc.xlii.
	ii.	From Noes floude	Abraham	ix.C.xlii.
	iii.	From the byrth of Abraham.	Dauid	ix.C.xii.
	iiii.	From the begynnyng of the raygne of Dauid	The captiuitye	cccc.lxxv.
	v.	From the Captyuitie of Babylon	Christ	cccc.lxxix.
	vi.	From the byrth of Christ,	This present yere.	M.d.xxix.

☞ A table of the principal maters conteyned in the Bible.

☞ A

Abhomination.

Abhomination before God, are Idols before whome the people do bowe them selues. Deute. vii.d.xvii.c

That man is abhomynacion, that forsake th the true God to serue Idols, and that doth despise the truth for prophane doctrines. esay.xli.f

We ought not to folowe the abhominacions of the Gentiles. leuit.xviii.d. that is, ydolatrers. exod.viii.f

That whiche men esteme to be excellent, is abhomynacion before God. luc.xvi.d

The transgressours of Gods cõmaundementes are abhomynacion. leui.xvi.c

Abrogacion.

Abrogacion, that is to abolysh, or to make of none effecte: And so the lawe of the commaundementes whiche was in the decrees & ceremonyes, is abolysh ed. ephe.ii.d. colo.ii.c gala.iii.b. roma.viii.b

The sacrifyces, festes, metes, and all outwarde ceremonyes of Moses lawe, are abrogated. deu.vi.c. esay.l.c.lx.a.i.sam.xv.c. Jere. xxxi.f. baru.ii. mich.ii.c.vi.c. amo v.f. Zac.viii. d. and all the ordre of Moses prestehode is abrogated. ebr. viii.b

Abstinence.

The true abstynence is to withdraw from syn. tobi.i.b. 1.esd.viii.a. i.per.ii.a

To them that kepe Abstinence wisdom is geuen. da.i.d. and bodely healthe. eccl.xxxvii.d

An example of abstinence in John baptist. matth.iii.b. luc.i.b.

Abuses.

Abuses ought to be corrected by the princes. roma.xiii.a. An example of Ezechias, whiche destroyed the serpent. iiii.reg xviii.a. Also of Josophat. ii. paral.xx.g. Also of Josias. iiii.reg. xxiii.a. e.ii. para.xxxiiii.a.xxiiii.f

The ministers ought to preache agaynste abuses. Example in Jhon Baptist. mat.xiiii.a

Also in S. Paul whiche rebuked the abuses of the Corinthyans: for hauyng sectes. i.co.i.b c, also bicause that they suffred a fornicator among the. v.a. Also bycause that they accused one an other before vnfaythfull iudges. vi.a b also bicause that they sat in the Cõples in theire tẽples, and ate in the of theyr sacrifices, viii.a.x.b. Also bicause that they abused the supper of the Lord. xi.e. Also bicause they douted of the resurrectiõ. xv. and they prayed in a tonge that me̅ vnderstode not. xiiii.d

Accepcion.

Accepcion of persons, is to haue respect to the cõdicyon of the man, or to his nacyon: which thing is not godly. Deut.x.d.ii.par.xix.c.ro.ii b.x.d.ephe.vi.b. colos.iii.c.t.x.f: And the same thing also, ought not to be in man. Jaco. ii.a Judas. i.e. Eccles.xx.c.xiii.a.

Accusacyon

One ought to accuse his brother to the churche, yf he wo not amend after he hath had brotherly monycyon. Math.xviii.c

No accusacyõ ought to be receyued against the minister, vnder. ii. or thre witnesses. i.tim. v.c. We are accused before God, by the malyce of Satan. Job.i.b. Apocalip.xii.c. Also by our owne naughtynesse. Jer.ii.d. Also by our own cõscience. rom.ii.c. Also by the scrypture. Joh. v.g, let vs therfore accuse our selues. 1.xviii.c

Adam

By Adam we are al synners, of whom we haue the inclynacio to do euyl. rom.v.b.d: And by hym we are subiect to death. i.cor.xv.c

Adam was a figure of Christe to come, the which is called Adam. rom.v.c

Adultery

Adultery is the violacyõ of the fayth promysed in maryage, which thinge is forbydden vs. exod.xx.c. Leui.xviii.c. Deut.v.b

Adulterers are stoned to deth. deu.xx.xxii.d If the adulterers be not punished by me̅, God wyll punysh them. Jer.v.c.vii.b: An exemple of Dauids sonne, which died for the adultery of Dauid. ii.reg.xii.d

Susanna had leuer dye then to cõsent adultery. Dan.xiii.c: He that beholdeth his neyghbours wyfe lusting after her, hath alredy cõmytted adultery with her. Mat.v.d

Many are adulterers. exe.xxii.c. Jer.xx.b. ose.iiii.c.ii.pe.ii.c They that haue only mind to do adultery, are punysshed. ge.xii.d.xx.a.

Adulterers haue no part in the kyngdome of God. i.cor.vi.b. heb.xiii.a. Adultery is cause of procurynge of an other mans death. ii.reg.xi.c. matth.xiiii.a. mar.vi.c

Adultery diffameth the person. prou.vi.d. Ecc.xxiii.d One ought to beware of adulterers. deu.v.b God witnesseth against adulterers. mala.iii.b A special sacrifice for the suspection of adultery. num.v.b.c.d.

One may forsake his wife for cause of adulterye. math.xix.b.

Aduocate.

Christ is our aduocate toward the father. i.John.ii.

Affliction.

Affliction after the maner of scripture, is called tribulacion, probacion made by fyre, a burning furnesse. i.pe.iiii.d. psal.xvi.lxv.

God chooseth to send afflictions to them whiche haue truste in any other then in hym. deut.xxxi.d. Jos.xxiiii.e: and therfore he forgaue the children of Israel, forsaking theyr ydolatryes. iudg.x.c We ought to succour them that are afflicted. eccl.vii.d

Aungels.

The aungels stand before God. Job.xxv.a 38.a. dan.vii.c. mat.xviii.b: and do ministre to me̅. psal.ciii.a. heb.i. Also they rebuke synners. iudg.ii.d: a do comfort the afflict. gen. xxi.b. lu.xxii.e: da.vi.f: also they do teache the ignorannt for the exemple of the aungel whiche taught Elias what he shold say to the seruauntes of Oziah. iiii.re.i.a: also of dan.ix.f also of Joseph. math.i.c.ii.d: also of Cornelius. act.x.a: also of Zacharia. lu.i.a: also of Marye. lu.i.a: also in exo.xxiii. By the aungels god scourgeth his people. ii.re.24. iiii. re.xix.g. act.xii.d

Antichrist.

Antichrist is not the propre name of a person, but of an office: for many are Antichrites. i.Jo.ii.c: also he calleth him self god, sitting in his seat. Eze.xx.b. mat.xxiiii.a

Antichrist is spoken of before by dan.xii.c mat.xxiiii.b. apo.xx.c.

Anticrist speketh against god. dan.vii.f. Antichrist chaungeth the lawes the dayes and time. da.vii.f.i.tim.iiii.a.ii.tim.iii.a.ii pet.iii.a. Judas.i.f. Antichrist is receyued of many men. Joh.v.g.ii.tess.ii.a.

Antichrist dothe manye false myracles. ii. tess.ii.c. apo.xiii.c. Antichrist is he that denyeth the father & the son. i.John.ii.c.

Antichrist is come. i.Joh.ii.c.iiii.a: for to throw downe, to kyll, and to destroy. Joh.x. c. to kepe the that are bound in prison, to make the people subiect, in his fury, and stryke the with an vncurable wound. Esa.xiiii.d. vnder the figure of the destruction of Babylõ, for to destroy the world. zac.xi.d. dan.xi.f.

Antichrist abiureth for money. Esaie.v.c prouerb.xvii.c

Antichrist calleth good euil, and the euyll good. Esa.v.c. prou.iii.a.xx.c.

Antichrist is worshypped of the princes & kynges of the earth. Apo.xiii.d.

Antichrist shall be slayne by the spirytе of the mouth of Christ. Esaie.xi.e.ii.tessa.i.d. and destroyed by the lyght of the commynge of Christ. apoca.xix.d.xx.c.

Antichrist is called a foolysshe shepeherde and an yduil. Zach.xi.d. the man of syn, and son of perdition. ii.tess.ii.a.

Antichrist is in concupiscences of women. Daniel.xi.f.

Apostle.

An apostle, is an ambassadour, a messẽger, or one sent: & after this maner Christ is our Apostle sent of his father. heb.iii.a

The apostles are the lyght of the worlde. mat.v.b. the salt of the erth. mat.ix.g. dispẽsatours of the misteries of God. i. corinth. iiii.a: seruauntes of Christe. i. corinth. iiii. Helpers and workers with God. i. cor. iii.b. Witnesses of the passion and resurrection of Christ. Luke.xxiiii.d. Act.i.b.ii.d

Among whiche saynt Paule reckened him selfe the leest. i. corin. iiii.d: and vnworthy of that name. i. corin.xv.b.

The Apostles are sent as Christe was by his father. John.xx.c: with power to edifye. ii. corint. v.d.x.c.xiii.c: and as shepe among wolues. Mathe. x.b. to preache the gospell. Marke. iii.b. to all nacyons. Math. xxviii. d: and to heale the sycke. Math. x.b: and to beare wytnesse of Christe. John. xv. b. Act. i.a: whose faythe Christ proued. mat.x c: To whom also he shewed before theyr sufferynges and afflictions whiche shoulde happen vnto them after his deathe. Math. ix.b. the whiche thynge came so vnto them. Actes iiii.a.v.b.

Armours of christen men.

The armours of christen men, are spirituall, mighty by the power of god. ii. cor. x.b

Let vs arme vs with the gyrdell of truth, let vs be clothed with the brestplate of righteousnesse, and shodde with shoes prepared by the gospel of peace, and aboue all let vs haue the shylde of fayth. Ephe. vi.c: and the helmet of hope of saluacio. i. thessalo. v.b. Also the swerde of the spiryte, the whiche is the worde of God. Ephe. vi.c. Esaie. lix.c. Heb. iiii.c. And let vs continually watch in prayer. Ephes. vi.c.i. Petr. v.b: abstaynynge frõ all thynges that be contrary to the lawe of the Lorde. i. corint. ix.d.

Assumpcyon of Christ.

Christe was receyued in a cloude, ascendynge visibly in to heauen, lyftynge vp his handes, & blessing his disciples. marke. xvi.d Luke. xxiiii.g. Actes. i.a: For to delyuer vs oute of captiuitie, and to gyue vs manye gyftes. Psalmus. lxvii.d. Epheli. iiii.b. Hebrues. vii. d: to appeare before the face of God for vs. Hebrues. ix.f. Romano. viii.g. and to prepare vs a place. Mathies. ii.a. John. xiiii.a.

Christ ascended in to heuen sitteth on the right hand of God. i. pet. iii.d. heb. x. c. xii.a. frõ whẽce he shal not com vnto the time of the

☞ restitu-

reſtitucion of al thinges. act.iii.d: therfore let vs loke for thole thinges which ar aboue where chriſt is ſitting on ꝑ right hand of god col.3.a. Chryſt is aſcended in to heue, bicauſe his bodily preſence ſettēd ꝑ apoſtles to receiue the ſpirit of cōfort. Jo.vii.f.xvi.b At the aſcencion al power was gyuen to chryſt. i.pe.3 d.cphe.i.c ¶Almes.

We muſt do almes to al men ẅ our owne goodes. tobi.iiii.b.pro.iii.b.lu.iiii.d: and ſecretly. mat.vi.a: An exāple to do almes. act. x.a.ii.cor.8.c.ix.a. ¶To giue for gods ſake doth not make a mā poore. p.28.d. He that gyueth nothing, abideth not in charitie. i.Jo. iii.c. let vs therfore diſtribute our bred vnto the poore. eſai.28.b: for chriſt dothe count it done vnto him. mat.xxv.d. ¶Aulter.

An aulter was commaunded to be made to God, as appereth of Abrahā. gen.xii.b.xiii.d. Alſo of Iſaac. ge.xxvi.f: alſo of Jacob. ge.33. d.35.a: wherfore Joſias did deſtroy al ꝑ aulters ꝑ were made to the honour of ẏwls. iiii. reg.xxiii.c. ¶Annoyntynge.

The anoynting of chryſt. da.ix.g ¶The anoynting of chriſt is ꝑ holy ghoſt, ꝑ which al fayt- ful men do receyue. i.Jo.ii.d: ꝑ which doth teache vs al thynges for our helth.

☞ B. ¶Baptyſme.

To baptyſe, is to wete or to waſh. Judith. xii.b. math.iii.b.mar.vii.a. Baptiſme is an outwarde ſigne, repreſentyng in vs rennyng of the ſpirite, and mortifieng of our membres in Jeſus chryſt, by whiche we are buryed in deth with hym. rom.vi.a. collo.ii.b

They that are baptiſed in chryſt, haue put on chriſt. gal.iii.d By baptyſme we are receyued, inrolled and wrytten in the holy aſſēblie of chryſt. act.ii.f. ¶The diſciples did bapt yſe, but chryſt dyd not. Joh.iiii.a.

Paul alſo ſayd ꝑ he was ſent, not to baptyſe, but to preache. i.cor.i.ii. We are baptyſed in the name of the father, ꝑ of the ſon, and of the holy ghoſt. mat.xxviii.d

The apoſtles baptiſed in ẏ name of chriſt act.x.g. Paul bileued and receiued the holy ghoſt, before he was baptiſed. act.ix.c.

Cornelius the Centurion receyued the holy ghoſt before he was baptiſed. act.x.g.

The gelded mā of quene Candace bileued (and therfore had grace) before he was baptyſed. act. viii.c. The ſcripture ſometyme attributeth ꝑ to baptiſme, which pertayneth to fayth, ꝑ is to wete, to be buried in Chriſte roma.vi.a. to put on chryſt. gal.iii.d

The founteyn of the new byrth. e. iii. b

The waſhyng away of ſynnes. act.xxii.d

Saynt Peter ſheweth that we are ſaued by baptyſme, not by the waſhyng awaye of the fylth of the fleſh, but by the examinacion of a good conſcience in God. i.pe.iii.d

The ceremony of baptiſme (being ordeined of god) was miniſtred by John Baptiſt. Jo. i.e. Mat.xxi.c: there is but one baptiſme. eph. iiii.a. to baptyſe, for to teache. i.cor.vi.a. heb. vi.a. To be baptiſed, is taken, for to dye. mar.x.f. luke.xii.f.

¶Beatitude or bleſſednelle.

Beatitude, is an euerlaſtyng lyfe, whiche conſyſteth in the onely knowlege of God, ꝑ of chryſt ſent by hym. John.xvii.a

Beatitude conteyneth fulneſſe and aboun daunce of all goodneſſe. pſal.xvii.b.xxvii.b. xxxvi.b. Eſa.lxiv.c.lxv.c. apo.vii.d

Beatitude is prefigured by the good banquetes of which Eſay ſpeketh. xxv.c

The bleſſed ſhall ſe the kyng in his glorye. Eſay.xxxiii.d.c. John.iii.a

Beatitude is incomprehenſible to mortal men. Eſa.lxiiii.b.i.cor.ii.b

Bleſſednelle is gyuen vs by Chryſt onely. Luke.xvii.c.

No man is receyued in to bleſſednelle, except he be purged by fayth. apo.xxi.g

Bleſſed are they whoſe ſynnes are pardoned. pſal.xxxii.a. roma.iiii.a

Bleſſed are ꝑ poore in ſpirite, mat.v.a. lu. vi.c: rede the hole chapter.

Bleſſed are they that ſuffre for ryghtouſnelle ſake. i.pe.iii.iiii.c

Bleſſed is mary by cauſe ſhe byleued. lu.i.e

Bleſſed are they that do heare the worde of God, & kepe it. lu.xi.d. ¶To bleſſe.

To bleſſe, is to giue thankes or prayſe. ge. xlvii.b.i.cor.x.d.xiiii.c.lu.ii.c

To bleſſe, is to encreaſe, to gyue aboundaunce, and to make goodes to encreaſe. genel.xx..d.xxxix.a

To bleſſe, is to gyue power to encreaſe. genelis.i.c.ix.a.

To be bleſſed, is to be delyuered frome all maner curſynges by Chryſt, that is to ſaye, from ſynne, from deth and from hell. ge.xii. a.xxii.d. gala.iii.b.c. pſal.vi.c

Bleſſed are the houſes of the ryghtous mē pro.iii.d. Bleſſed are all faythfull men of God. deu.xv.a. Ephe.i.a. eſa.lxi.c. pſal.xii.

The bleſſynges of the preeſtes are curſed of God. Malachie.ii.a

Let vs bleſſe God with al our hertes. pſa. ciii.a. eccl.xliii.d. eccl.xxxix.d. Allways. tob. iiii.d. Judith.viii.c: in euery place. pſal.ciii. d. eccleſ.xxxii.c.i.tim.ii.

All the creatures of god are good, & bleſſed by the worde of God & prayer. i.tim.iiii.a

Let vs bleſſe our perſecuters. rom.xii.c.i. cor.in.iiii.c. luke.vi.e

Bleſſed is the mā that truſteth in the Lord God. Jer.xvii.b. Curſed are they which are bleſſed of men. luke.vi.d

¶Blaſphemy.

Blaſphemy, is to withſtand the truth, whi che a man knoweth, as did the Phariſees, attributyng the workes of Chriſt to the deuil. math.xii.b. mar.iii.c. luke.xi.c. And to take vpon him aboue ẏ might of god, as did Pharao. exo.v.c. And Sennacherib. iiii.reg.xix. b. Alſo Holofernes. Judith.vi.a: Alſo Nabuchodonoſor. Dan.iii.b: Alſo the bygh preeſtes mat.xxvii.c. The blaſphemer was ſtoned. Leuiti.xxiiii.c.

The blaſphemye agaynſt the holye ghoſt, ſhall neuer be forgyuen. Math.xii.c. Mar. iii.d. Lu.xii.b The name of God is dayly blaſphemed. Eſa.lii.b: for whiche cauſe god puniſheth the worlde. Eſa.v.f. nume.xi.g. pſal.xcviii.apo.iii.b.

Therfore

Therfore let all blaſphemy be put oute of vs. eph.iiii.g.col.iii.b. The names of blaſphemy are in the crowne of Antichriſt. apoc. xiii.a. ¶A bodye.

A body for a thing true & without ſhadow and after this maner dwelleth in Chriſt al ꝑ fulneſſe of the diuinitie bodily (that is to ſay, truly) col.ii.c. heb.x.b. A natural body, is he ꝑ is led by his affections, not vnderſtandyng ꝑ thynges of the ſpirite of god. i.cor.ii.b.xv.f. A ſpiritual body is ye that is led by ꝑ ſpirite of god. rom.viii.b. Synne ought not to dwel in our bodies, to obey the deſyres of it. Ro.vi.a.b. But muſt be deſtroyed by the ſpirite of god, in the ſame chapter.

We are one body and one ſpirite. eph.iii.c iiii.a. rom.xii.b.i.cor.xii.b.

The churche is the body of Chriſt. eph.i.d The body of Chryſt in the ſacrament of ꝑ aulter. mat.xxvi.i.cor.xi.c. mar.xiiii.c. luke. xxii.b. ¶To byleue.

The ſcriptures are left vnto vs, that we ſhold byleue ꝑ Jeſus is the Chriſt, or the annoynted ſon of God, & that we in bileuing it ſhold haue euerlaſtyng lyfe. John.xx.g.

We can not byleue, onleſſe we heare preachyng. Rom.x.c. Wherfore he that commeth to God, muſt byleue in hym. heb.xi.b.d.

They that are borne of God, do byleue, & they to whō it is gyue. mat.xiii.b. xvi.c. mar. ix.b. lu.viii.b. Joh.i.b. Joh.iii.a.i. Jo.v.a. Alſo they ꝑ be gyuen to Chriſte by the father, and drawen by hym, and alſo they that haue herd him. Joh.vi.d. and they to whom god hath gi uen wyſdome to vnderſtande. i. Joh.v.a. and they whom god hath called by his miniſters act.xii.g. for he gyueth the fayth vnto al mē. act.xvii.g. vnto whom god openeth the herte to vnderſtand, at the preaching of his worde. Act.xvi.c. Alſo all they that are predeſtined of God. act.xiii.g. which are planted of god. math.xv.b. mar.vii.b. whiche are the ſeed of Chryſt. mar.xiii.c. which are taught of god. Joh.vi.c. vnto whom the doze of the fayth is open. act.xiii.b. by theſe thynges it appereth that to byleue, is the gyft of God.

Thorow vnbeleef in Chriſt, are we iuſtified from our ſinnes. act.x.g.xiii.f. gala.ii.d. and made the chyldren of God. John.i.b.

He that byleueth in Chryſt, ſhall not dye, ꝑ is he ſhall not be condemned, and the wrath of god ſhal not abyde vpon him. Joh.iii.b.d. v.d.vi.c.xi.c. mar.xvi.d. But he ſhal haue ioy and honour. i.pe.i.b.ii.b. Eſaie.xxxv.a.

¶A byſſhop.

A byſſhop is an ouerſeer, a watcher ouer anye maner of thynge what ſo euer it be, of whiche thyng loke the worde miniſter.

¶Brethren.

Chriſt calleth vs brethre. mat.28.b. heb.ii.c All chriſten men are brethren. Mat.xxiii.a Among whom Chriſt is fyrſt begoten. roma. viii.f. after whoſe exemple we ought to gyue our lyues. i. Jo.ii.b. We ought not to hate oure brother. leuiti.xix.d. But forgyue hym mat.xiii.c. lu.xvii.a. for he ꝑ hateth his brother, is in darkeneſſe. i. Jo.ii.b.

Concorde among brethren is acceptable to god and mā. eccl.xxv.a. Let vs then loue brotherly. Ro.xii.c. i.pe.i.d.ii.c.iii.b. and let vs not begyle our brother in our buſines. i. theſ. iiii.b. Our brother ought not to be deſtroyed for meates ſake. ro.xiiii.c. Let vs therfore take hede ꝑ we offende him not. i.cor.viii.d.

¶Beggers.

Beggyng is forbydden. deu.xv.a.

There ſholde be no beggers in the worlde yf men kepte the commaundementes of god. deut.xv.a. ¶Borne agayne.

We are borne a newe by the worde of god whiche hath ben preached vnto vs. i.pet.i.d. For yf a man be not borne agayne (that is in doctrine by the holy ghoſte) he can not entre in to kyngdom of heuen, and bileue in Chriſt Joh.iii.a. Therfore they that are ſo borne out to put away all malyce, & as newe borne chyldren delyre the milke of the worde of god. i.pe.ii.a. ¶Breed.

Breed for all that is neceſſary to this preſent life. ge.xviii.a. mat.vi.b. which ought to be eaten with the ſweate of our face. ge.iii.d And gyuen to the poore. eſa.lviii.c. An exemple in Heliſeus. iiii.reg.iiii.g.

The breed of lyfe is the fleſh of chriſt, whi che is gyue vs to eat through fayth, bileuing that he gaue him ſelfe vnto death for the ſatisfaction of our ſinnes. Jo.vi.c.

¶Blonde.

This worde blonde dothe ſignifye ſynne, concupiſcence, and all that is not the ſpirite of God. Pſal.li. Joh.b.i. It is alſo the lyfe of euery man. leui.xvii.c.

There was nothyng pourged in the olde law without blond. leu.xvii.c. he.ix.f.

The blond of Chriſte alſeth remiſſion of our ſynnes, but the blond of Abel aſked vengeaunce. heb.xii.f. By the blond of Chryſt the redempcion, & purgacion of our ſynnes is made. eph.i.b. heb.ix.c.d.x.c.xiii.d.i.pe.i.a. and.i. John.i.c.apo.i.b.

¶Bondage.

God hath deliuered vs from the bondage of the deuyll. deut.v.a. Let vs therfore ſerue lyn no more. ro.xvi.b.c.d. The circumciſion and other workes of the lawe, are ſeruitude or bondage. gal.ii.a.v.a. from which we are deliuered through Chriſt. heb.ii.d

☞ C.

¶The commynge of Chryſte in the fleſhe.

The commynge of chryſt was promyſed. geneſis.xlix.b. Deuteronomie.xviii.c. Daniel.ix.g. Eſaie.vii.c.xi.a. Aggeus.ii.b. Zacharie.ii.c.

The commynge of Chryſte was deſyred. Eſa.xlv.b.lxi.a. and was fulfylled when the tyme was full come. gala.iiii.a

By the commynge of Chryſt, we are delyuered frome cuyll. Topho.iii.d.tit.ii.d. iii.b. act.iii.d. colloſ.i.b. and do receyue all goodneſſe. Eſa.lxii.d. Jere.iii.a. lu.ix.g.xix.b. Joh. iii.b.xii.g.

The comming of Chryſt agaynſt deth, hyn and hell. Abac.iii.a. Though that he be humble, ſymple, gentle, and without pryde. eſa.xl a. Jere.xiii.b. Zacha.ix.b

☞☞ ij. ¶The

¶ The commyng of Chzist in to vs.

Chzist cõmeth in to him ꝑ loueth him, and that kepeth his wozde. Joh. xiiii. c. Apo. iii. d.

¶ The cõming of Chzist to iudgement.

Chzist shal come to iudge good men and euil. act. x. f. rom. xiii. b. ii. coz. v. b. plal. xcv. b. Eccle. xi. eccl. xii. Accompanied w the elders of his people, and with the aũgels. mat. xiii. ii. tess. i. dan. vii. of the which day ⁊ hour are to vs vncertayn. mat. xxiiii. i. tess. v. ii. tes. ii. a. act. i. b. And it is at hãd. esa. xiii. li. phi. iiii. i. John. ii. ii. pe. ii. heb. x. Apoc. xxii. We must then desire it. heb. xi. g: ⁊ wait foz it. mat. xxiv. lu. xii. foz in that same day we shal haue the crown of rightousnes. ii. tim. iv. b. Of which the symilitudes are. math. xxv. a. ii. tessa. ii. a i. tess. iiii. d. ii. pe. iii. b. Judas. i. g.

¶ Couetousnes.

Couetousnesse is the rote of all euil. i. tim. vi. which is ydolatry. eph. v. b. col. iii. It is foz bidden vs verye straytly. lu. xii. b. ephe. v. a. hebr. xiii. a.

There is nothynge moze wycked then the couetous man: foz he selleth his owne soule Eccle. x. b.

He that hateth couetousnesse, shal liue long ꝑou. xxviii. c.

The Lozd is angry with vs, foz the iniquitie of our couetousnesse. esa. lvii. d.

Cursed be he ꝑ getteth any thyng in to his house by couetousnesse. Abac. ii. c.

Couetousnes doth hurt to his neyghbour, as appereth by Jezabel, which made Naboth to dye foz his vineyarde. iii. reg. xi. a. ꝑo. i. b Also by Judas the traytour. mat. xxvi. b.

Couetousnes diskameth him ꝑ koloweth it. ꝑou. xv. b. eccle. xxxi. a.

The gouerners of ꝑ people shold be wout couetousnes. exo. xviii. c

He that pilleth shall be pilled. esa. 33. a

He shal dwel with God, that is wout couetousnes. Esa. xxxiii. b. c.

The couetous man is neuer content. Eccleti. v. b.

The couetous man dare not eate his belye full. Ecclesiastes. vi. a

They all study after couetousnes. Jer. vi. c. g. d. esa. lvi. d. lvii. d. Amos. ix. a

Pzinces, pzestes, pzophetes, ⁊ al the wozld is ful of couetousnes. Esa. lvi. a. Jer. vi. c. g. d. xxii. c. ii. pe. ii. c. and pyllers of the people Mich. iii. a.

The couetous people haue not the kyngdom of God. eph. v. b

The couetous people do fal in to the snares of the deuil. i. tim. vi. b.

Let vs therfoze be without couetousnesse. Heb. xiii. a

¶ Ceremonies.

Bycause of the trust that the Jewes had in ceremonies, God detested them. psa. l. c. esa. i. c. Jeremie. vii. c. Amos. v. c. Michies. vi. b. Zach. vii. b

The ceremonies are cast of foz their weiknesse ⁊ vnpzofitablenes, but they were somtyme gyuen. deu. v. a. x. c. foz to bzyng mẽ to greater trust. heb. vii. c. ix. c. foz the ceremoni of chzisten men are spiritual thinges. i. co. x. g. ephe. v. c. collos. iii. c.

¶ Charitie oz loue.

God is charitie. i. John. iiii. c

The charitie of God is declared vnto vs: foz he hath sent his sonne. John. iii. b. and. i. John. iiii. b.

The charitie of God is shed foꝛth in oure hertes. rom. v. a.

God had shewed his charitie, in gyuynge his sonne vnto the deth foz vs synners. Roma. v. b.

Nothing ought to seuer vs from ꝑ charitie of God. ro. viii. g. can. 8. c. All the cõmaundementes do lede vs to charitie. i. tim. i. a. ꝑ. i. coz. xvi. c. and. i. Joh. ii. a. rom. xiii.

The prayses of charitie are written. i. co. xiii. Let vs be roted in charitie. eph. iii. b. to beare one with an other. iiii. a. and to growe moze and moze in it. iiii. d. phil. i. b.

We oughte to pzouoke one an other to charitie. hyb. x. c. i. tessa. iiii. b. i. timo. iiii. c. ii. tess. i. b. The charitie of God is in him that kepeth his wozd. i. Joh. ii. a. and in him which hath cõfidẽce in the day of iudgemẽt, foz perfite charitie, casteth out al feare. i. Jo. iiii. c. d

The charitie of God, is to kepe his commaundementes. i. Jo. v. a. Charitie couereth all synnes. pzo. x. b. i. pe. iiii. b. God loueth vs in a perpetuall charitie. Jere. xxxi. a.

Hypocrites foz to kolow their inuencions do leue iudgemẽt and charitie vndone. lu. xi.

¶ Charact oz marke

He that wozshypped the ymage of Antichzist, oz he that bearth his characte in his fozheed, oz in his hand, shal dzinke of the cup of Gods wzath. Apoca. xiiii. c.

A great wounde is vpon them, that beare the characte of Antichzist. Apo. xv. a.

The beast, the false pzopheet, they whiche beare the characte, and they which wozshyp his ymage, are slayne by the swerde that pzocedeth out of the mouth of hym that sytteth on the hozse. apo. xix. ¶ Chastitie.

Chastitie is the gyft of God. Sapi. viii. d. which is not gyuen to all men. mat. xix. b.

He that can not lyue chaste, ought to mary. i. coz. vii. a. Chastitie is greatly cõmended of S. Paul. i. coz. vii. d. e. f. An example of chastitie in Joseph the patriarche. ge. xxxix. b Also in Sarah. Tob. iii. c. also in Judith. Ju. viii. a. Also in Sulanna, which loued rather to dye then to lese her chastitie. dan. xiii. c.

¶ To chastyse.

God dothe chastise vs foz our iniquities. Tobi. xi. c. xiii. a. Foz he dothe chastice his. Jere. xxxi. c. Hebr. xii. b. Apo. iii. d. An example in Dauid. ii. Regũ. xxiiii.

¶ Circumcision.

Circumcision signifieth the nacion of the Jewes. Gala. ii. b. Eph. ii. c. wherof Chzist is called the minister, that is to saye a pzeacher sent to the Jewes. rom. xv. b.

The carnall circumcision, was the signe by whiche they were receyued in to the people of God. genes. xvii. b. the whiche saued not. roman. iiii. a. galath. iii. a. foz Abraham was ryghtous by fayth before he receyued it gene. xv. b.

Circumcision is nothynge: but the fayth in

in Chzist which wozketh by charitie. i. coz. vii. b. gal. v. a. vi. d. then it is not necessarye. gala. ii. a. v. a, but the circũcisinn of the hert Jer. iiii. a. ro. xii. d. deu. x. d. xxx. b. collo. ii. e phi. iii. a: Wherfoze Steuen blamed the vncircũcised in hert. act. vii. g.

¶ Concupiscence oz lust.

Concupiscence is that euil inclinaciõ and nature, that we haue of the old Adam, which dzaweth vs to euil. gen. viii. d. which Paule had not knowen to be syn, if the law had not said: thou shalt not lust. Ro. vii. b. and that whiche fyghteth agaynst the spirite of God. Gala. v. d.

Cõcupiscences ought to be moztified. col. iii. a, and sted. ii. pe. i. a. ii. b. iii. a

All that is in the wozlde is concupiscence of the flesh, ⁊ concupiscence of the eyes, ⁊ the pzide of lyfe. i. Joh. ii. c.

The blasphemers bzinging in new sectes, do kolow their owne lustes. ii. pe. ii. b.

The pzestes were stoned foz their hoozish concupiscence. dan. xiii.

Concupiscence is fozbydden vs. exo. xx. c. Deut. v. c. vii. d. An example in Paule. Act. xx. g.

After that concupiscence hath conceyued (that is to saye hathe deliuered) she bzingeth foꝛth synne. Ja. i. a. Let vs not therfoze couet any cuyll thynges. i. coz. x. b. Eccl. xviii. d. Rom. vi. b.

He that coueteth an other mans wife, is an adulterer. Math. v. d. Pzouerb. vi. c. Eccle. xxv. d.

¶ Confession.

Confession, foz gyuyng of thankes ⁊ pzayse synges to God. i. chzoni. xvi. b. ii. chzoni. xx. c. iii. Regũ. viii. d. Math. xi. d. Psalm. xcv. a cxviii. a.

To cõfesse, foz to recognise. leu. vi. g. Jos. vii. c. mat. x. d. Who so euer therfoze shal cõfesse Chzist before men, the same wil he confesse (that is to saye recognise) before his fathe. lu. xii. b.

Confession, foz knowlegynge of our synnes to God, lokynge foz absolucion of them by Chzyst. dan. ix. a. psal. xxxii. a. cvi. a. li. a. i. Jo. i. d. iiii. a. c.

Paule confessed him self to Timothe, and to al the reders oz hearers of his epistle, that he was a persecutoz of the church of Chzist. i. Timo. i. c.

None were baptised of John, which cõfessed not their sinnes to God, knowleging the selues to haue nede of ꝑ redẽption of Chzist. Math. iii. b.

What our confession of our synnes ought to be before men, is shewed. act. ii. f. xix. d.

Confession is reconciliacion and agremẽt with our bzother. mat. v. d. lu. xii. g.

¶ Chzist.

Chzist is the ymage of ꝑ father. ii. coz. iiii. a. col. i. c. heb. i. a. In whom are al the treasures of wisdom and of knowlege, and fulnesse of the diuyne power. collo. i. g. ii. a. b.

Chzyste was pzefigured in Isaac. Genes. xxii. b. and in the bzasen serpente. Numeri. xxi. c.

Chzist is the pzopiciacion and reconciliacion foz our sinnes. Ro. v. b. Joh. i. a. f. iiii. c the sauiour of the wozld. Lu. ii. b. i. Joh. iiii. c. Esa. xxviii. d. xlix. b. Ge. xlix. b. Our hope wisdom, rightousnesse, holines, ⁊ redemptiõ. Collos. i. d. and. i. Coz. i. d. Our aduocate. i. Joh. ii. a. Heb. ix. Ro. viii. g.

By Chzist God hath gyuen vs victozye of syn, deth, and hell. i. coz. v. g.

By Chzyst, the father hath reconciled all thynges to him selfe. coll. i. a.

An exhoztacion ꝑ we shoulde go to Chzistke by true fayth. Hebz. iiii. d. x. d. xiii. b. phil. ii. a. i. pet. ii. d. Rom. xiii. d. Esa. xi. a

Chzist is deed. mat. xxvii. f. foz to manifest his charitie to vs. Ro. v. d. and to make satisfaction foz our synnes. rom. iiii. d. vi. b. Hebr. ix. g. Esa. liii. a. That we beleuyng in hym, shold haue euerlasting life. Joh. iii. b. and ꝑ afterward we shold lyue to hym, and not to synne. i. coz. v. c.

Chzist is risen agayn, the fyrst of all the ꝑ shal rise again. i. coz. xv. c. d. apo. i. b. col. i. c. foz his resurrection is our iustificaciõ. Ro. iiii. d.

Chzyst shal appere agayn the second time Heb. ix. g. With whom we shal appere in glorye. Collos. iii. a.

Chzist is the foundacion of the churche. i. cozinth. iii. c. Ephes. ii. d. Luke in the wozde ascencion.

¶ The chzisten.

The Antiochians were fyrst called chzysten. Act. xi. d.

The chzisten are taught of God. esa. liiii. d. John. vi. b.

The purenesse of the chzisten, foz ꝑ knowlege of the gospell. Esaie. xi. b.

The ioy of the chzistē foz their deliueraūce thzough Chzyst. Esa. ix. a.

The gyuinges of thākes of the chzistē, foz the mercy of God, which commeth vnto the by Chzyst. Esa. xii. a.

¶ The crosse.

The crose is all maner of aduersitie ⁊ tribulaciõ, which euery man ought to beare after Chzist al the daies of his life. Mat. xvi. b mar. viii. d. lu. ix. c, oz he shall neuer come in to the kingdom of Chzist. mat. xx. c. mar. x. c

If any man bear not his crosse, he can not be the diseiple of Chzist, noz the minister of his wozde. mat. x. d. eccles. ii. a.

Paule reioyseth hym of the crosse: that is of the afflictiõs which he suffred foz Chzist. Galat. vi. d.

The pzeachyng of the crosse, is the power of the fayth full. i. coz. i. c.

¶ Churche.

The churche is the body of Chzist. eph. i. d coll. i. d. The house of God. i. Tim. iii. d. the spouse of Chzist. psal. xlv. Foz which Chzist hath gyuen him selfe. eph. v. d

The churche of God is fre from syn, deth and hell. Esaie. xi. b.

In the churche is the remission of synnes. Esaie. xxxiii. d.

Chzist is the foundacion of the churche. i. coz. iii. c. the heed. Ephe. i. d. collo. i. d

☞ ij. The

The church can not be destroyed by the power of hel. Math. xvi. c
In the church are many administrations. i. cor. xii. a
In the churche al is holy. Zach. xiiii. d
Paul hath giuen one maner of doctrine in al churches. i. cor. xiiij. f
The church is ordred by Christ. Za. xiiii. a
The faythfull gathered togyther in one house are a church. Ro. xvi. a. colo. iiii. d

¶ Children.

Children ought to be chastysed. Ec. xxx. a. b pro. xiii. d. xix. c. xxii. c. xxiij. d. xxix. c
We ought to cōmaunde children to kepe ꝑ worde of God. Deut. xxxii. g
The payne for disobedient children. deut. xxi. d. pro. xx. c
The office of childrē toward their fathers ephe. vi. a. colo. iij. d
They are ꝑ right childrē of God, which are led by the spirite of God. ro. viii. c. And of Abraham whiche do folow his faith in Christ. ro. ix. b. By which faith we are made the chil of God. gala. iii. d. Joh. i. d. We are then apers. rom. viii. c. Let vs thē be holy. deu. xviij. a. the worlde knoweth not the children of God. i. Joh. iii. a

¶ Curssynge.

God cursed the blessynges of the preestes, and blesseth their curssynges. mala. ii. a: An example in Balam. deu. xxiii. a. Josue. xxiiii. b
We ought to blesse them that curse vs. i. petri. iij. a. An example in Christe. i. pet. ij. d Item in Dauid. ii. reg. xvj. d. also in S. Paul i. corin. iiii. c
Curssynges to them that kepe not the commaundementes of God. deute. xi. d. xxvij. d. leuitt. xxvi. b
They that are accursed for Christ are happye. math. v. a: but they may not curse their persecutores. Roma. xii. c

¶ The common welth.

The common welth dyd florysh, prosperer go well forwarde, when the ryghteous dyd raygne. Prouer. xxviii. b. xxix. a. b
The common welth is kept by good counsell, and not by tyranny. prouer. xi. b

☞ D. ¶ The deuyll.

The deuill that is to saye an euell speker and accuser.
The infydels are the seed of ꝑ deuyl. math xiii. a. i. Johñ. iii. b. Holden in captyuyte at his will. ii. tim. ii. d
The dominacion which the deuill had vpō vs is destroyed by Christ. heb. ii. d. i. Joh. iii. b
The deuyll knewe Christ, but Christ forbode hym to preach it. math. viii. d. mar. iii. b v. a. luc. iiii. g. viii. d: the same dyd Paul. act. xvi. d. xix. c. For to shew that we oughte not to haue felowshyp wᵗ the deuils i. cor. x. c

¶ Disciples.

They are the disciples of Christ, which do do abyde in the fayth. Joh. viii. d
We are knowē to ꝑ be disciples of Christ, yf we haue loue one to an other. John. xiii. b
He can not be Christes disciple, ꝑ loueth more his father & mother thē him. math. x. b
He that will be Christes disciple let hym loke (as he that will buylde a house, or begin war) whether he haue the gift of God for to endure for Christes sake. Luke. xii. f. xiiii.

¶ Disobedience.

The disobedience of Adam hath made vs synners, & disobedient before God. rom. v. d
The disobedient to the word of God are accursed. deu. 28 b. Jer. xxvi. a. xxix. b. exo. 26. c
And shal shortly dye. deu. xxx. d. An exāple of the prophete. i. reg. iii. d. And he that obeyed not vnto the sentence of the Judge, gyuynge iudgement accordyng to the law was slayn. Deut. xvii. c.
Achan beinge disobedient, is stoned. Josu. vii. d. And the Jewes caryed in to captiuite. iiii. reg. xvii. b. c. ¶ Dronkennesse.
A man ought to beware of dronkēnesse. Iu. xxi. f. eph. v. d. pron. xxxi. a.
The inconueniences of dronkennesse. pro. xx. iii. d. eccl. xxxi. b. c. d.
Noe beyng dronken, is mocked of his son. Gene. ix. c.
Lot being dronkē, cōmitted incest or shamfull lechery with his doughters. gen. xix. f.
Benhadab beinge dronken and a contemner of God, is dryuen awaye frome God by Achaz. iii. reg. xx. c.
Ela being dronken, is slayn of his seruaūt Zambri. iii. reg. xvi. c.
Amnon being dronken, is slayn of Absolō. ii. reg. xiii. f.
Dronkardes shal not possesse the kyngdom of heuen. i. cor. vi. d.

¶ Death.

Deth is yphecied to ꝑ trāsgressours of the word of God. ge. ii. c. deu. xxx. d. and for ꝑ sin of one mā. ro. v. c. it is ordeined ꝑ al shal dye. heb. ix. g. The remebrāce wherof is bytter. eccl. xli. a. And the daye incerteyn. lu. xii. e.
A man shold not aske any thyng at ꝑ deed for the confirmacion of oure fayth: for the the gospell is sufficient for to learne to lyue well. luc. xvi. g. esai. viii. d. deut. xviii. a. b. Agaynst whiche Saul dyd, thynkynge that he wold inquyre at the deed: but they were deuils. i. reg. xxviii. a. b.

¶ The deth of Christ.

Christ dyed. Joh. xix. f. shewing vs his loue i. Joh. iii. c. to thintent that the grace of God were in vs. heb. ii. b. He hath swalowed & destroyed deth, to thintent ꝑ we byleuing this, shold be heyres of euerlasting lyfe. Jo. iii. b. & i. pe. i. d. and. ii. tim. i. c. He hath also destroyed the power of the deuil, for to deliuer vs from the bondage of the law. Jo. xii. e. heb. ii. d. Satisfying by his deth only for all our synnes, to thintent we shold no more returne vnto them. Rom. v. b.
Of the effect of the deth of Christ, loke. ro. viii. d. heb. ix. d. collos. i. c. ii. cor. v. c. rom. v. d. Apoca. i. b.
To dye wᵗ Christ, and to be baptised in his deth, and buried wᵗ him, is to be iustified and pourged from syn, & to dye frō syn, makynge it to take an ende in vs. rom. vi. a. b.
They shal dye that byleue not in Christ (ꝑ is to say by ꝑ interpretacio of S. John) that the wrath of God abydeth vpon thē. Jo. iii. d but but not to dye, is to haue euerlastynge lyfe. Johñ. vi. c. They then that beleue in him, shal neuer dye. Johñ. v d viii. f. xi. d

☞ E ¶ Election

Our election is by grace, and not by workes. Ro. ix. c. xi. a
Fewe are elect or chosen. Mat. xx. b. xxii b
We are elect of God ꝑ father, thorow his good wyl. i. pet. i. a. before the constitucion of the world, that by ꝑ grace & mercye of Christ we shold haue beleif, seruyng al men by charyte. Johñ. xv. c. Eph. i. a. ii. Tes. ii. d
The elect can not be accused, for as moche as God iustifyeth them. roma. viii. f

¶ Enemyes

Loke in ꝑ loue of vs towarde our enemies.

¶ Enuye

Enuy ought to be put out frō all mē. gal. v d. i. pet. ii. a. Pro. xiiii. d. & the enuyous mē. pro. xiii. a, for it bryngeth vs to pouerte. p. xviii d, to folye: Sapi. vi. d: and doth persecute his neyghbour: an exēple in Saul, which thrugh enuy persecuted Dauid. i. reg. xviii. b: in ꝑ Philistines, which thorow enuy stopped the welles of the seruauntes of Abraham. Gen. xxvi. c in Rachel agaynst Leah. Ge. xxx. a, in ꝑ children of Jacob agaynst Joseph. Ge. xxxvii. d, in the sacrifyers of the tēple against Christ. mat. xxvii. b. Agaynst this sayng Paul sayth: that charyte enuyeth not. i. cor. xiii. b

¶ Eucharistia.

How Eucharistia is ordryned of god. i. co. xi. e
Why crost loke vpon this worde supper.

¶ Excommunicacyon

Excōmunicacyon, is the seperacyon and reiection from the assemble of oure Lorde Jesus Christ, which thinge is done by the church against open & obstinate synners. Math. xviii. b
The maner of Paul for excōmunication. i. cor. v. b. ii. Corinth. ii. b.
He that is excōmunicate ought not to be reputed as an enemy, but as a brother. ii. ecc. iii. c
We ought to eschew him that is excōmunicate after the fyrst and secōd correctiō. tit. iii. c
The reason why Paul dyd excōmunicate. i. Timo. i. d.
They that cōfessed Christ, were thrust out of the Synagoge, that is, were excōmunicate Johñ. ix. e

☞ F ¶ Flesh.

Flesh is sometyme taken in a good parte, ꝑ is to wete, for softnesse. ii. cor. iiii. a. Eze. xi. d
All that doth not procede of the spyrite of God, is flesh. Gen. vi. a. Hebr. ix. b. c. Col. ii. d. Ga. v. c. Jo. iii. a. i. Petr. ii. b
Flesshe and bloud (that is, all they that folow their cōcupiscences) shall not possesse the kyngdome of God. i. corinth. xv. c
The flesh can not please God. rom. viii. b. c
The flesh fyghteth agaynst the spyrite. gal. v. c
The workes of the flesh are adulteryes, fornicacyon, vnclēnesse, wantōnesse, Idolatry. &c Gal. v. c. ii. c or xii. g.
A Christen man ought to crucify him self, ꝑ is to saye, mortify his flesh & his concupiscences. Gal. v. d.
The flesh is to weke. Mat. xxvi. d. The flesh is taken for ꝑ body. Jo. i. d. rom. ix. a. i. pe. iiii. a

¶ Fables

Fables ought to be eschued by ꝑ preachers of ꝑ gospel. i. tim. iiii. b. If Israel serue straunge goddes, he shall be put in a fable: that is to saye, into mockynge. iii. reg. ix. b. The Jewes despysynge the commaundementes of God, are as a fable. deu. xxviii. d. The apostles preachyng Christ, folowed not fables. ii. pet. i. c
Let vs not here the fables of any preachers i. timo. i. a. Let vs not tary in the fables, nor in the commaundementes of men. tit. i. d

¶ Famyne or honger.

Famishmente to them which kepe not the commaundementes of God. leuit. xxvi. d. deut xxviii. b. e. f. xxxii. d. Famine for synnes. iii. reg. viii. d. Of famine. deu. viii. a. ge. xii. c. xxvi. c. xli. g. xlviii. d. ii. re. xvii. c. xxi. a. xxiiii. b. iii. re. xviii. a a. iiii. reg. vi. f. vii. b. viii. a. ezech. iiii. b. xii. e. ose. ix. a. act. xi. d. ¶ Famyne of the word of God. ose v. d. viii. c ¶ False.

The false prophetes are knowen by their fruites, of whome we ought to beware. mat. vii. c. We ought not to beare false wytnesse. exo. xx. c. xxiii. a ¶ The faythfull.

The faithful are called the house of God i. pet. iii. d. The reson why. i. pet. ii. a. Also the temple of the lyuyng God. ii. corint. vi. c. Also beloued of God. Judas. i. a. Babes, litle ones in Christ, children, yonge men, yonge fathers, olde mē. i. Joh. ii. b. iii. a. Also truly free. Joh. viii. d. Saynctes. Ephe. i. a. The faythful know how to vse all creatures without sin. tit. i. b
The faythfull ought to haue no alyaunce wᵗ the vnfaythfull. ii. cor. vi. c. The faythfulnesse requyred in the ministers. i. corin. iiii. a. That they may teach that, whiche Christ hath commaunded. mat. xxviii. d. That is the Gospel. Marcke. xvi. d. The faythfull ought alwaye to be ready to gyue a reason of their fayth. i. pet. iii. c. The conuersacion of the faythfull in good workes. tit. iii. c. d. i. pe. iii. b. ii. pe. j. c

¶ Fornication.

Fornication ought to be eschued. i. cor. x. b g. i. tess. iiii. a. hebre. xii. d. for the fornicatours synnynge agaynst their owne body, shall not haue the kyngdom of God. i. cor. vi. b. d. heb. xiii. a. We must flee the felowshyp of fornicatoures. i. cor. v. d. after the example of him ꝑ Paul excommunicated. i. cor. v. a. and the Israelites which committed fornication with the doughters of Moab, among which phinehes kylled Zamri. nomb. xxv. b. To commit fornication with straunge goddes, is to commit Idolatry, and to forsake God. exodi xxxiiii. b. c. deu. xxxi. d. Judges. ii. c. viii. g. God called the fornycacion of the people, and the murmure which they dyd against him infydelyte. nomb. xiiii. d. Signes to knowe the fornication of a woman by. eccl. xxvi. b

¶ Fayth.

The defynycyon of fayth. hebr. xi. a
We must gyue fayth to the promyses of God. ii. para. xx. c. For yf we do not put faith to his worde, it profyteth nothinge to heare it. heb. iiii. a
Fayth commeth by he reyne romano. x. c which is a worke of God in vs. ephesians. i. d and. i. Tes. ii. c. Joh. v. e: of which Christ is ꝑ author

author & fynisshar.1.cor.xii.b.1.tim.1.crist is thā a gyft of God.Phi.i.b.ii.pet.i.a. The fayth is necessary for him ꝑ cōmeth to Christ.He.xi.b

The ryghteous lyueth by fayth.Habac.ii.a. The fayth iustifyeth.Gen.xv.b.ro.i.iii.d.iiii.c v.d.ix.a.act.xviii.xvi. Joh.iii.gal.ii.c.iii.a.b.v. a.i.pe.ii.b.Esa.xxvi. By fayth we lyft vp our selues vp agayne frō our syn.col.ii.d: and are saued.Eph.ii.a.b.ii.timo.iii.d: And we know God.i.Joh.ii.a:And we haue a way in and a trust toward God the father.Eph.iii.b: & are his child:r.gal.iii.d:Blessed of him, by whose power we are kept.i.pet.i.a. By fayth we withstand the deuyl, & ouercom him & the world. i.Joh.ii.b.i.pe.v.c: For it is our child.eph.vi.c and brest plate.i.Tessa.v.b. Paul warneth vs to be stronge in the fayth.i.Corynthi.xv.g. Actus.xiiii.a.

The fayth (whereof S.Paul hath so moche spoke) is that which worketh by charitie, secretly prouoking vs to good workes.Ga.v.a Which is the rocke & fastnesse of the church, against which the powers of hel shal not preuayle.Mat.xvi.c: For the ende of our fayth, is the helth of our soules.i.pet.i.b: as appeareth by the theefe which is saued by the same.Luc. xxiii.f. The fayth which Christ requyred in all his myracles, was to beleue that he could gyue that, which was required of him, as appeareth by the leper. Mat.viii.a. And by the two blynde men. Mat.ix.d If the fayth be lyuely, sure, & strong, as a graync of mustarde seed, nothinge shall be impossible to him that hath it: for he shall ouercome all thynges to the glory of Christ.Mat.xvii.c. All ꝑ is not done of fayth is synne.Rom.xiiii.d.

They that haue receiued ꝑ faith & the holy ghoste, and also tasted the Gospell of God, yf they do forsake it, & blaspheme it, wylyng to be saued by other institucyon thē ꝑ of Christ: do abyde the iudgemēt of God, without mercy. Heb.vi.b.x.c.ii.pet.ii.d. He that teacheth the lyuely fayth in Christ, buyldeth the buyldyng & doctryne of God.i.timo.i.a: of whiche we ought to desyre ꝑ increase.lu.xvii.b.& continuāce.col.i.c.Joh.xv.a, for he is in every place assured.Psal.cxxxviii: Thoughe he be proued thorowe dyuers temptacions.i.Petri.i.b.

The fayth in tribulacyō, causeth patience. Jaco.i.a. Let euery man se therfore whether he cōtinue in the same.ii.cor.xiii.b: Fayth maketh vs to obtayne ꝑ which we desyre in prayer.Mat.xxi.b.Mar.xi.c: & by which we are of the nōbre of the sayntes, in receyuyng remyssion of our synnes.act.xxvi.c.

¶Fruite.

The fruite of ryghtousnesse & of syn.ro.vi.b God wyl multiply theyr fruite, that kepe his cōmaundementes. Deuter.xxviii.a.

Our affections thorow the lawe do fructify to deth.rom.vii.b: therfore to thintent we should fructifye vnto God, by good workes, we are delyuered from the curse of the lawe. Rom.vii.a.

The fruite of Maryes wombe (whiche is Christ) is blessed. Luke.i.d.

¶Fastynge.

The fastynge without ypocrisye.mat.vi.b and that the Lorde requyreth.esaye.lviii.d. for he that fasteth without ceasynge frome syn, is lyke vnto him whiche is purifyed for touchynge of the deed, and toucheth it agayne.eccle.xxxiiii.d.esay. lviii.a. and after like maner, fastynges, and oblacions do pro fyt nothinge the obstinate people. Jer.viii. b Fastinges without workes of mercy do profyt nothinge. Zach.vii.b. Fastinge toyned with prayer. To bi.xii.d. Examples.da. ix.a. Act.xiii.a.xiiii.d.ii.cor.vi.b.luc. ii.f. Math. xvii.c.Iobi.iii. b. Judges.xx.d.i.reg.viii.b.ii. para.xx.a.ii.Reg.xii.d. Ypocrites do cast god in the teeth with their fastinges.esa. lviii.a

¶Father and mother.

To honour father and mother, is for to do good vnto them in ministringe vnto theym, thinges necessary for them mat.xv.a.mat.viii. a.A man ought then to do this.exod.xx.b.le. xix.a.deut.v.b.in obeying them, pro. xxiii.c. eccl.iii.a.colo.iii.d.eph.vi.a.without cursing or strykynge of them.exodi.xxi.b.leui.xx.b.for God did punysh the people of Israel, because they disobeyed theyr parents.ezech.xxii.a.but for all that, they must not obey them more then Christ.math.x.d. The parentes ought to teach the word of God vnto their childre deut.vi.c ☞ G ¶To do good.

We can do no good without Christ. Joh. xv.a.for that whiche is done without fayth is synne.roma.xiiii.d. We muste do good to them that hate vs.Math.v.g.luc.vi.he that doth good, is of God.i.Joh.iii.c. We oughte to do good alwayes.Gala.vi.b.tes.iii.c. In doinge good, we do stop the mouthes of wicked men.i.petr.ii.c. There is none that doth good.psal.xiiii.a.liii.a.roma.iii.b.

¶Good.

None is good, but onely God.luc. xviii.d. Judi.xi.b. God is good to all them that be vpright in hert.psal.lxxiii.a.cxxv.a.& to them that trust in him.psal.lxxiii.a. ¶God.

God is one, and the father of all, whiche is aboue al, by al, and in vs all: not dwelling in temples made with mens handes.i. Cor. viii.b.ephes.iiii.b.roma.xi.d.act xvii.f. It is God that multyplyeth for the loue of Christ ro.viii.g. by whose election we are sanctyfyed thorow the holy ghost.i.pet i.a. God is a spirite. John.iiii.c. That is, the begynnynge and the ende.apo.i.c.xxii.c, the heed of Christ i.cor.xi.a. which is wel pleased in Christ his son.mat.iii.d. which is in Christ, and Christ in God his father. Jo.xiiii.b. whome neuer man saw, neither can se nor know, but Christ Jo.i.b.iiii.c.vi.e.i.tim.vi.c. ¶Goddes.

The Judges are called goddes.ix.xxii.b.d The heretes of Gods word, are called goddes Jo.x.g. The goddes are ydols made of mēs hādes.deu iiii.d. whose vertue & propertye the Psalmiste sheweth.psal.cv.baruch.vi.b.sapi xviii.b. And they are many in nombre.iii.reg. xviii.g. but to vs is one only God.i.cor.viii. b. wherfore the heauenge goddes ought to be cast out, and one onely God worshypped of vs. Jos.xxiii.f

¶Giftes of God.

All that we haue is the gyft of God, in the parable of the talentes. Mat.xxv.d.Luc.xix. b.i.cor.iii.b. Jaco.i.c.ii.pet.i.a. It is then of God that we be saued.eph.ii.a. It is the of God to vnderstand the scryptures.Lu.xxiiii. a.to whiche Christe openeth oure vnderstandinges.i.cor.xiiii.b. Christ hath gyuen many gyftes to the edefying of his church.eph.iiii.b

Euery man hath his proper gyft of God.i. Corin.vii.b. God requyreth gyftes that be gyuen wyllyngly. ero.xxv.a.

¶Gospel.

Gospel is as moch to say, as glad tydynges Lu.ii.b.the power of God, to the helth of all them ꝑ beleue.rom.i.a.b.i.cor.xv.a: The wysdome of God.Mat.xi.c.i.cor.ii.b.the mynystracyon of the spirite & of rygh tousnesse.i.cor. iii.b: euerlastyng lyfe thorow Christ, whiche God hath euerlastyngly promysed.eph.i.a.ii. Tim.i.c.Tit.i.a: The secrete long tyme hyd. col.i.b.rom.xv.b: which thing to opē and declare, Christ is come.Mar.xvi.b: and hath sēt his apostles.Mat.x.c.to preach it to all creatures.Mat.xvi.b: which thing was done.col. i.c.to which (notwithstādyng) all men obeyed not.rom.xii.c.Esa.liii.a. The similitude of the seede.Mat xiii.a: preueth the same. By the gospel is declared the glory & mateſty of christ ii.cor.iiii.a: which cōmaunded his apostles to teache all ꝑ he had taught them.Mat.xxviii. b.Mar.xvi.b: whout takyng any thinge.Mat. x.a: but suche thinges as are necessary to the lyfe.Mat.x.b.i.cor.ix.a.b. The gospel increaseth it self more & more, by good workes.col. i.a: The which Esai shewed before, to be preched in dyuers tonges. Esay.xxviii.c: which thing was done.Act.ii.a.b.And by ꝑ prechyng of it, the church is gathered togither in al the world.esa.ix.a: And the consciences made glad Pro.xii.b. The terrible Judgement of God agaynst the despysers of the gospel.ii.Tes.ii.c The byshop both the office of an euangelyst.ii.Timo.iiii.b. They that set forth the gospel: ought not to be let.Luke.ix.f

By the preachynge of the gospell, yf we do beleue it with the herte, we accomplysh the cōmaundementes of God.Deu.xxx.c

¶Gentyles.

They are Gentyles or Grekes, whiche are not of the cyrcumcisyon.rom.i.b. Christ is the lokynge for of the Gentyles. Genelis.xlix.b. Esa.ii.b.

The Gentyles are called to Christ, by the preachyng of the apostles. Esay.xlvi.f: to the glory of God.Esai.xliii.a.psal.xviii.e.lxxvi. and conuerted to hym.Psalm.cxvii, Esay.ii.a. Zachar.viii.b.ix.a.xiii.a: of whom he is also the heed.ii.Re.xvii.b

Paul monisheth vs not to folow ꝑ workes of the Gentyles. Eph.iiii.b.for they are from Christ, and pertayne nothyng vnto him. Eph. ii. c: bycause they do not folowe ryghtousnesse. Roma.ix.e.And therfore doth God forbyd the Jewes to haue anye conuersacyon wt them. Leuit.xviii.b. Deutec.vii.a. Josue.xxiii. e. Exod.xxxiiii.b.ii.cor.vi.e: And that they wt out receyue theyr customes about the deed. Deuteronomi.xiiii.a.

Christ prophecyed the entrynge of the Gētiles into the church.ma.viii.b. and that they would haue trust in him after that they had hard the iudgement and gospel of helth.mat. xii.b. and put aside the scruynge of Jooles. Joh.viii.c.for Christ is sent vnto them.act.ii. f.xxviii.g. and the dore of fayth opened.Act. xiii.d. whome also Christe calleth his shepe. Jo.x.c. chosen by grace. roma.x. d. purefyed by fayth.act.xv.b. conuerted by God.Act. xi. c. knowing the secrete mistery of grace.col.i.d The a mā ought not to esteme the abhominable.act.x.c. but preach the gospel vnto the. mat.xvi.d. as S.Paul dyd.act.xiii.g. for he is their maister.roma.xv.d. their apostle.roma. xi.b. their teacher. gala. i.c.i. Timo.ii.b. and their master.ii.timoth.i.c ¶Glory.

The glorye of Christe is declared by the gospell.ii.Cor.iiii.a. which he sheweth to the whome he hath chosen.roma.ix.c. Al honoure and glory to God onelye.apo.iiii.d.phi.iiii.d Judas.i.g. to whose glory we ought to do all thinges.i.cor.ix.g. whether we lyue or dye. roma.xiiii.b. for all that is done to the glorye of Christ, commeth of the holy ghost.i.cor.xii. a. Christ is ꝑ hope of our glory. colo.i.d. whiche the holy ghost doth promise vs after tribulacyons.i.pet.i. b. although they be not worthye of this glorye.rom.viii.d.ii.cor.iiii.d

Let vayne glory be far from vs.gala.v.d phi.ii.a. for they which seke glory, can not beleue in Christ. Jo.v.f.g. as appeareth by ꝑ chiefe of the Jewes. Jo.xii.f. ¶Glotony.

Glotonye, is the worke of darckenes.ro. xiii.d. let vs not therfore be gyuen vnto it, as Esau.hebr.xiii.d. But let vs set against it. the prayer that is wyperen.eccl.xxiii.a. the which is no corporall thinge, but spiritual.psal.xiii. v.xvii.xl viii.xlvix.lxxxviii.cxxvii. i.pet.iii.

¶Grace.

By the grace of God, commeth our redemcion, the delyueraūce from syn, and oure purgacyon.roma.vii.d.ephe.i.b.iii.iii.a. gala.ii. d.act.xiii.f. by whiche we are saued not by workes.eph.ii.a.b. Joh.i.b. Otherwyse grace were no grace.rom.xi.a. let vs cease therfore from cyel workes, & wapt for the euerlasting lyfe.iii.ii.c.d. whiche is gyuen vs by grace. rom.vi. God had purposed before the beginninge of the worlde, for to gyue vs grace thorow Christ.ii.tymo.i.a. Grace ought not to be receyued in vayne.ii.co.vi.a. but we ought for to encrease in the same.ii.pet.iii.d. for fear full iudgement shall he haue which refuseth it.heb.x.e. whiche thynge they do, that will be iustyfyed by theyr workes.gala.v.a. let vs therfore truste in the same grace onely, wt is the is offered vs, by the gospell.i.pet.ii.c. A mā ought to giue thankes after he hath eaten. deute.viii.b. An example in Christ.mat.xxvi. c.math.xiiii.c. and in Paul.act.xxvii.f.

¶Gelousye.

The lawe of gelousye.Numb.v. The gelousye and dronken woman.eccle.xxvi.b

☞ H ¶Heade.

Heade for Princes, powers, and kinges. Exodi.xviii.b.i.regū.xv.d.psal.xviii.f.esa.i.b. amo.ix.a. Christe is the heed of the churche. ephe.

Ephe.i.d.iiii.d.v.b.colos.i.c.ii.b. Chriſte is the heed of man.i.cor.xi.a. Man is the heed of the woman.i.cor.xi.Ephe.v. The heed of the ſerpent is broken by Chriſt.gen.iii.c.

¶Herte.

A fleſhy hert,that is to ſaye,a hert eaſy and apte to teach.Ezec.xi.c.xxxvi.ii.cor.iii.a.

The herte of man is cupi.Jer.xvii.b.Gen. vi.a.viii.d God doth know the depenelle of the hert, doth proue it and beholde it.i.re.xvi. b.iiii.reg.viii.b.act.xv.b.i.teſ.ii.a. i.Joh.iii.d apo.ii.d.Eccl.xxiu.c.Jere.xvii.b. God op ēneth the counſell of the hertes.i.cor.iiii.a.

Out of the herte procede cupll thoughtes. Mat.xv.b.Mar.vii.b. The hert is cyrcumciſed of God,that it ſhould loue none other, nor put truſt in any other thinge, but in God only.Deute.xxx.b. The hert is renewed of God.Ezec.xi.d.xxvi.f.Jer.xxiii.f.iii.reg.xviii.f

The hert muſt fyrſt be opened of God, be- fore any mā cā gyue hede to the word of God Act.xvi.c. Let vs not ſaye in our hert, that for our ryghteouſneſſe God hath gyuen vs e- uerlaſtyng lyfe.Deu.ix.a. In our hertes let vs ſyng Pſalmes, Hymnes, & ſonges.cph.v.d

God hath wrytten his lawes in the hertes of his faythfull. Hebre.viii.d.x.c. Let vs not folowe the thoughtes of oure hertes: but let vs only do that which God hath cōmaunded Num.xv.d. ¶Houſholde.

Abraham cōmaunded his houſhold to kepe the way,iudgement,& ryghteouſneſſe of God. Gen.xix.c.He that careth not for his houſhold is an infydel.i.Timo.v.a.Prouerb.xxvii.d.

¶Holy dayes.

The Lorde hateth the Jewes holy dayes. Eſai.i.d.Amos.v.f. Paul rebuketh them þ kepe ſuche holy dayes.Gal.iiii.b.

Of the Jewes holy dayes,loke.Leui.xxiii. a.Exod.xxi.i.b.Deu. xvi.a.Exod.xxxiii.c.Le. xvi.f.xxiii.d : in whiche holy dayes it behoued them to offre thinges appoynted.Num.xviii.a

All dayes are by Chriſt made vnto vs holy coloſ.ii.& Math.xii.a.Marc.ii.b.

¶Hated.

Hated is forbydden.Leuit.xix.d.

All Chriſten men are hated for Chriſt. Mat. x.c : And they ſhulde be good to them that hate them.Exod.xxiii.a. Mat.v.g.Luc.vi.e. An example in Dauid.ii.Regū.xix.a.Item in Chriſt.Lu.xxii.a.Item in S.Steuen.act.vii. g.Therfore a man ought to hate no man : for he that hateth his neyghboure, is not in the lyght of the goſpel : but a murtherer.i.Joh̄. ii.b.iii.e ¶Hereſye.

Hereſy for a ſect.Act.xxvi.a, there muſt be hereſyes.i.cor.xi.d

A man ought to flye frō hereſyes.tit.iii.c.

¶Herytage.

The faythfull people is the herytage of God.Exod.xv.d. Deu.viii.c.ix.d.xxxii.b.xxxiii. a.iiii.Reg.viii.f.x.a

The herytage of the kyngdome of heauen, is gyuen vs by promyſe,not by the workes of the lawe.Galat.iii.c.d.Math.xxv.d.

Chriſt hath bought and regenerat vs,that we ſhould enheryte þ kyngdome of heauē.tit. iii.b:wherby is kept for vs in heauen.i.Pe.i.a. Chriſt is the inheritour of all.Heb.i.a.Iuc, xx.c.with whome we are alſo heyres brīge by fayth the children of God.gala.iiii.b.

¶Honoure.

Honoure to father and mother.Exodi.xx.b deute.v.b.is to miniſter vnto them thinges neceſſary to lyue by.Math.xv.a.which thing thorow couetouſnes, the phariſes had made of none effect,or lytle regarded. mar. vii.a. mat.xv.a.Honoure alſo is due vnto kynges i.pet.ii.c.to the elders.Ieuit.xix.b.alſo to the that helpe forth the goſpel,by any mynyſtra tion.i.cor.xvi.c.Let vs gyue honour vnto all men,for Gods ſake.i.pet.ii.d.geuynge vn- to them that honour belongeth. roma.xiii.c He that honoureth not Chriſte,by beleuinge in him dyshonoureth his father whiche ſent hym.Joh.v.d.

¶Humilitye.

To humble, for to punyſh & ſlee Judges. iii.d.iiii.b.To humble,is for to ſubmit a mās ſelfe vnder the myghtye hande of God, and to call all his care vpon hym.i.per.v.b. He þ humbleth hym(that is thinketh lowly and maketh no eſtemacion of hym ſelfe)ſhall be exalted of God.ii.reg.vi.b.iu.i.c.Let vs there fore haue humylytye in hert,without preſar eyngе of our ſelfe above any man, by arro- gancye.ephe.iiii.a.coloſ.iii.b.v.b.Of whiche thing Chriſt doth warne vs in the parable of the geſtes.luc.xiii.b.and of the lytle child math.xviii.a.mar.ix.c.iu.x.f.Let the humble chriſten man vexed with diuers afflictions re ioyce,for in that is he great before God.Ja. i.b.and therfore ſhal he be exalted.mat.xxiii. b.luc.xviii.c.An example of the pupiycane.lu. xviii.b.the prayſe of humilitye.prō.xvi.c

¶The holy ghoſt.

The holy ghoſt is the holy and deuyne po wer,by which mens hertes are renued from heauen.i.reg.x.c.To th intent they myght cō- prehende the thinges of God.i. John. ii.c. & whiche gyueth wytnes vnto our hertes that we are of God. roma.viii.c. by whiche alſo we do call vpon the father with confydence gal.v.c.and know that god doth dwel in vs i.John.iii.d.Of the gracys and giftes of the holy ghoſt.i.cor.xii.a.xii i.c.The holy ghoſt in the ſcripture(by a Metaphore) is called with dyuers names,accordynge to the graces that are gyuen vs:that is to ſay,water.eſay. xliii.alſo fyre.Jeremy.xxiii.act.ii.alſo winde act.i.alſo oyntment.i.Joh.ii.alſo an exhorter and comforter.Joh.xiiii.b.xvi.c

¶Health.

God is oure helth.exodi.xv.a.Pſalm. lxv.at whome we ought to aſke it.Jere.xvii.b.tho- rowe chriſt.Judes.i.g.In þ power of whom is our helth.mat.xix.d.which is the creatour & ſauiour of the worlde.heb.ii.c.v.c.x.i.io.4.c i.(timothe.iiii.c.x.ii.timo.ii.d. the whiche is come for to ſaue vs math.viii.b.lu.xix.b.Ro. iii.b.thorow mercy and not by oure workes or merites : to whyntent no man ſhulde boſt him ſelfe.ephe.ii.a.b.iii.iii.b. And here is helth in none other but in him.act.iiii.b

Helth for bicauſe.pſ.iud.xv.d.x.ii.xcv. xxvi.b. alſo.iiii.xx.b.a.An example in Saul whyche dyd

dyd aſcrybe his helth(that is to ſaye, his by- dwyng)to God,and not to his owne ſtrength. i.re.xi.d:for the helth of mē is vayne.pſa.lx.c

☞ I ¶Ipocryſye.

Preachers ought to reproue þ Ipocryſy of mans workes.Eſa.lviii.a:as the prophet dyd eſa.29.d.c.Ipocrites wil neuer acknowledge their ſynnes.Maia.iii.b. The hope of Ipo- crytes is vayne.Job.viii.c.xx.a.xxvii.b.

The iudgement.confuſyon,and diſpayre of ypocrites.Iob.xxvi.b. Againſt Ipocrytes that only glorify them ſelues of the name of God and denye hym in their dedes.Eſa.xlviii.a.

Againſt theſe Ipocrytes which iuſtifye the ſelues by theyr outwarde dedes.Eſa.lxvi.1.

A prayer againſt Ipocryſye.pſal.cxxxix.Of Ipocryſye loke.prou.xii.c.xiiii.b.xxx. Chriſt gyueth eyght curſynges againſt þ ypocrytes: ſpecyally becauſe they ſhut vp the kyngdome of heauen.&c. And that they make a conuert worſe then them ſelues.&c.loke vpon þ texte all together.Mat.xxiii.b.

¶Idols.

An idol is nothing,and hath no godly po- wer in it.cor.viii.b.x.c:And therfore is there none agrement betwene the temple of God & ydols: And for this cauſe dyd Aſa put down the ydols.ii.par.xv.b: and Joſias.iiii.re.xxiii. b.Againſt which loke in Amos.iiii.a.Sa.xiii. d:Abac.ii.d.Eſa.xl.e.pſal.lxxxvi.Note theſe tytles Abhominacyon, & Abordacyon or Wor- shippyng. A man ought to make no ydols. Exod.xx.a.le.xxvi.a.Deu.viii.c.d.v.a:for God hateth them. Deut.xvi.And who ſo euer ma- keth them,is curſed of hym. Deu.viii.a.b.c.d.

The Jewes as well as the Gentyles had truſt in their ydols,thinkyng for to haue help of them in theyr tribulacyons.Deute.xxxii.c. And therfore God commaunded them to be taken downe,broken and burnt.Deuter.vii.a b.c.d.

Micah had made an Image for him ſelfe, but the chyldren of Dan toke it from hym by force,and worſhypped it longe tyme. Judicū. xvii.a.b.c.d.e.f:from whence Idols had theyr begynnyng,and the cuyls of Idolatrye.ſapi. xiiii.b.Idolatrers ſhall not poſſeſſe the kyng- dome of God.i.Corint.vi b.Let vs therfore caſt aſyde all Idolatrye,that we perysſhe not as the Jewes dyd.i.Corin.x.b.i.Johñ.v: for the prophete dothe aſcrybe the deſtruction of the people to Idolatry.ezech.vi.a.xiiii.b. Je- remy.xliii.a: and ſpecyally of the prieſtes.E- zech.viii.b. ¶Inuencyon.

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¶Inuocacion or callyng vpon.

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¶Justificacyon.

To be iustifyed,is to be saued,redemed frō all iniquyte,pourged,washed,sanctifyed:regenerate & renewed by the spyryte of God, and that syn be not imputed vnto vs for the loue of Christ:but forgyuen by his grace, to thintent that we should do good workes. Tit.ii. d.xii.b.act.xiii.f.i.corin.v.d.vi.c.The wyttes thynge is done by fayth.Rom.iii.d.v.a: For a man must be fyrst a newe creature in Christ before he do any good workes,Lu.i.g.Tit.ii. d.Eph.ii.b. To them that wyl be iustifyed by the deep law of God it selfe,Christ is redy in vayne,Gal.ii.d,and his grace doth pfyte them nothyng.Gal.v.a: then in as moche as God doth iustify,no mā cā accuse vs.ro.viii.g

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The kyngdome of Christe is discryded in the blessyng of Juda.gene.xlix.b.and esay.xxxii.a God wolde rayg e for euermore. Exodi.xv.c. And also the kyngdome of Christe.esay.ix.b.ca. viii.g.Of the kyngdome of Christe, loke luc. xxii.c.math.xxv.c.act.xviii.d.c ii.cor.i.b.they are depryued of the kyngdome of God,whiche do obey vnto their fleth.gal.v.d.whiche do begile their brethren.i.cor.vi.b: and that are corrupt by vices.i.cor.xv.c. The kingdom of heuē,or the kingdom of God is the knowledge of the gospel or the church gathered togeuer by the gospel.mat.xiii.g.The misteryes of whiche they do vnderstande,to whome it is gyuen.mat.xiii.b.lu.xi.b.For the preaching of the which kyngdome,some do chastē them selues that is, lyue chastlye.math.xix.b.the whiche thinge they can not do except it be gyuē them of God.Sapi.viii.d.the kyngdome heauen consysteth not in meate or drynke but in power whiche doth make subiecte the hertes of men vnto God ro.xiiii.c.i.cor.iiii.b.And by the same meanes the kyngdom of God is within the faythfull of whiche Christ is the strength.Luc. xiii.c. They that go to the kyngdome of heauen with violence,pluche it vnto them.mat.xi.b that is suche as haue so grete desyre vnto it, that they despyse their own lyfe and forsake all.To se the kyngdom of heuen is to possesse, haue and be partaker of it. Jeremy.xii.a

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Mariage is inſtitute of god.ge.ii.d: wher in man & womā ought to be ioyned, for to auoyde fornication.i.cor.vii.a: for it is bono rable.he.xiii.a: the prayſe wherof is pro.8.d the forbyddyng of mariage is the doctrne of deuyls.i.tim.a: And he ꝑ breaketh it, is punil ſhed by deth.deu.27.d: & vtterly reproued. mal.ii.c. Raphael teacheth Tobi, how a mā ſhold mary.tob.vi.d: an exemple of chaſt ma trimony in Sara.tob.iii.c
The ſtate of matrimony is ſtrayte: for it may not be ſeparat but for aduoutrye. mat. xix.b

¶ Mary.

Mary is called happy, bicauſe ſhe bileued. lu.i.d Mary cōmaunded to be done, al that Chriſt ſhold ſay.Jo.ii.a Mary prayed God w other.act.i.a

¶ Mediatour.

Chriſte is ꝑ mediator betwene god & man. i.tim.ii.b: heb.iiii.d.vii.c.d.8.b.ix.f.xii.f.i. Joh.ii.a.iiii.b.eph.3.b.ro.v.a.8.Joh.x.b

¶ Membres.

By the vnite of our mēbres, we are moued to cōcorde.i.cor.xii.c: for we are the mēbres one of an other.rom.xiii.b.
Our membres as wel outward as inward ſholde not be applyed or gyuen vnto lynne. rom.vi.b: for they are the temple of the holy ghoſt.i.cor.vi.d

¶ Miniſtracion.

Of the miniſtracion of the poore chriſten layntes, loke.ro.xv.b.ii.cor.3.b.ix.a.b
The miniſtracion of the attonemēt made by Chriſt, receyued of Paul.ii.cor.v.d
The miniſtracion of the worde, is the prechyng of the goſpel of grace. act.xx.c.
Chriſt came to be a miniſter, gyuynge his lyfe for our helth.mat.xx.g.mar.x.g. which alſo is ꝑ miniſter & biſhop of ſaintes, ſitting on the ryght hand of his father.eph.8.a
Diuers miniſtracions be gyuen in ꝑ church eph.iiii.b.i.cor.xii.a

¶ Miniſter or biſshop.

Who oughte to be miniſters of God. Leuiti.xxi.c
Chriſt gyueth rules or ordinaunces to the miniſters of the worde.mat.x.a
The miniſters ſhold fede their flocke, and not deuour.Jo.xxi.c.
In ꝑ miniſters ſhold be great charitie, whi che is declared by ꝑ Chriſt aſked Peter thre tymes: Peter, loueſt ꝑ me.Jo.xxi.c.
What the loue of a miniſter oughte to be towarde thē that he preacheth to.phil.i.a
The miniſter ought to preache the worde of God.i.pe.iiii.c The miniſters are warned to ſuffre al thinges for Chriſt.mat.x.c.Jo. xii.d No man may be a miniſtre, yf he loue not Chriſte better thē his father and mother mat.x.b. The miniſtre ought to pray ꝑ the holy ghoſt might worke in the hertes of ꝑ bileuers, and do duly his office, not leuinge it vndone for miniſtryng to the poore.act.vi.a. And gyue thankes when he perceyueth ꝑ the worde of god doth bring forth frute.phil.i.a i.theſſ.i.a, wout ſeking of his own.phi.i.c. Or vnhoneſt lucre.tit.i.a.i.theſſ.i.a: which thing doing mē are bound to aide him.mat.x.b.ro. xv.c.gal vi.b.i.theſſ.v. c: after the exēple of ꝑ Philippians, which did help ſ. Paul.phi.iiii. b. A mā ought to pray vnto God, ꝑ he vouch ſaue to giue good miniſters.mat.ix.d: whom men are bound to loue.i.theſſ.v.c.and.honour them.i.theſſa.ii.b.

¶ Myracles.

The prophet whiche wil withdrawe men thorough miracles, frō ꝑ true loue, ought not to be herd, but ſlayn.deu.xiii.a The power to do myracles is gyuē by ꝑ ſpirit of God.i. cor.xii.b.act.iii.b.vii.c: for the cōfirmacion of the worde.mar.xvi.d.act.xiiii.a.heb.ii.a: loke in.iiii.reg.iiii. of many myracles.
A man ought not to reioyce ꝑ he hathe power to do myracles, but bycauſe he hath his name written in heuen.lu.x.c

¶ The mercy of god toward vs.

God is ryche in mercy.eph.ii.a.ii.cor.i.a. ii.re.xxiiii.pſal.33.Joel.ii.d: the praiſe wher of is eccl.xvii.d.xviii.a: an exēple in Dauid ii.re.vii.d Samuel ſetteth ꝑ mercy of god before the people, which alweth after a king i.reg.xii.b. God hath deliuered his people thorow mercy.exo.xv.c.exe.36.c. And giueth vs al thinges by mercy without our ſtrēgth. deu.8.d.i.reg.xii.d.
Mercy to them ꝑ chaūge their life frō euil vnto good.deu.xxx.a.31.a.exe.xvi.18.c.oſee. xiiii.c.eſa.lv.b: whom God hath predeſtinat and forſeene to do it.rom.ix.c: an exemple in ſayne Paul.i.tim.iiii.c. alſo in the Gentyls Rome.xi.d.

¶ The mercy of men towarde mē.

Mercy is more thē ſacrifice.mat.ix.b.xii. a.mar.ii.c. oſe.6.c.ꝑ.21.a: let vs thē be merciful with a glad will.ro.xii.b: as our father in heuē.lu.vi.b: for gyuig one an other, euē as god hath done vnto vs thorow Chriſt.eph.4. g: to thintent alſo ꝑ we may help the neceſſitie of our neighbour.col.3.b: for mercy is promiſed to the mercyfull.i.reg.xv.a: and bleſſing pro.xi.d.xxii.b.math.xxv.d
He ꝑ doth no mercy, ſhal receyue iudgemēt without mercy.Ja.ii.c: wherof ꝑ Phariſees are rebuked.mat.xxiii.c.lu.xi.f
The praiſe of mercy.pro.xiiii.c.xix.c: An exēple of mercy in Dauid.i.re.xxiiii.b

¶ Mortificacion.

A mā muſt mortify the mēbres of ꝑ body of ſin.col.3.a: and ꝑ euery day for Chriſtes ſake ro.8.g Paul after ꝑ exēple of Chriſt, doth beare ꝑ mortifying of Chriſt in his body, be-

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ing euery day ſet forth to dye for his breth ren ii.cor.iiii.c

¶ Murmuryng.

Let vs not murmure againſt god, ꝑ we perith not as ꝑ children of Jſrael.i.cor.x.b: let vs then do all thynge without murmuryng Phil.ii.b. For a man ought to chon it. capi.i. Of murmuring loke.nu.xi.a.c.xiii.d.xiiii.a xvi.f.xx.a.xxi.b.xxxii.b. Alſo.exo.xvi.a.17 a. Alſo.deut.i.d.e.

¶ Meates.

God did ſhew vnto Peter in a viſion, ꝑ it is lawful vnto the faythful for to eate of all maner of meates.act.x.b.ro.xiiii.a
Meates are ordeyned of God, for to take thē w the gyuyng of thankes.i.tim.iiii.a
The meat is ſanctified by the worde of god and prayer.i.tim.iiii.d
For ꝑ choyſe of meates, a mā ought not to offend his brother.ro.xiiii.b ¶ To teach that mē are bound to abſteyn frō certeyn meates is the doctrine of deuils.i.tim.iiii.a

☞ N.

¶ The name of God.

The name of God ought not to be take in vayn.exo.xx.a.deu.v.b ¶ The callers vpon ꝑ name of god, ought to ſeuer thē ſelues frō al iniquite.2.tim.2.c: as Enos did, i whole time mē bega to cal vpō the name of god.ge.iiii.d Ther is none other name giue vnto mē wher by they cā be ſaued, but ꝑ name of Jeſ chriſt act.iiii.b: the which we pray it may be declared, celebrate, & glorified thorow out all the world.mat.vi.b.pſal.8.as Dauid did.ii.re. vii.d: for the loue of which, god wth not forſake the people that know lege their ſinne.i. reg.xii.d
The name of God is blaſphemed thorow our euyll lyuyng.rom.ii.d.i.tim.vi.a
He that blaſphemeth the name of God, is ſtonded to deth.leu.xxiiii.b: for it is he only that ſhold be called vpon.Jer.xiii.b.phi.ii.b An exēple in Abrahā.gen.xii.c.xiii.a: Alſo in Jſaac.ge.xxvi.f: alſo in Moſes. deu.xxxii.a. Who ſo euer therfore doth cal vpon ꝑ name of God ſhal be ſaued.Joel.ii.g.

¶ Newe.

The new teſtament is the remiſſiō of ſynnes by the bloud of Chriſt.mat.xxvi.c.mar. xiiii.c.lu.xxii.b: by which God hath promiſed to gyue newe lawes in oure hertes, and not to haue remembraunce of oure ſynnes. Hebr.viii.d.x.c.geneſis.iii.c: of the whiche Paule hathe receyued the diſpenſacion. ii. corinth.iii.b
Yr ought to be a newe creature ꝑ byleueth in Chriſt.ga.vi.b: and walke in the newnes of lyfe.ro.vi.a: doinge all his workes by the ſpirite of god.rom.viii.b
Let vs therfore do on the newe man, whi che he hath create in vs.Ephetians.iiii.c: to thintent that we maye lyue in ryghteouſnelle and holynelle.

¶ Neyghbour.

Who ſo euer hath neceſſitie or nede of our help, is our neighbour, whō we ought to help as Chriſt teacheth vs by ꝑ parable of ꝑ Samaritane.lu.x.c: taking care and charge of hym

☞☞☞ O. eccl.

eccl.17.b,wout despysyng of him.mala.ii.b and sclaundzing him.eccl.xix.b:and iudging him.Ja.iiii.b:but plealing him vnto his edifying.rom.xv.a.And louyng him as our selfe leu.xix.c.mat.xxii.d:foz in to doing the law is fulfylled.rom a.xiii.c.

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¶Oblacion,oz offrynge.

Chzist is ones offred in an oblacion foz our synnes,and foz our sanctifying.heb.ix.g: he nedeth therfoze nomoze to be offred.hc.7.x.c

Chzyste hath gyuen hym selfe foz vs vnto God,an oblacion and sacrifice.eph.v.a. By which we are sanctified.heb.x.c

Of the oblacions of the old testament loke leu.vi.c.ix.a.xxii.c.num.vii.a.xv.c.xxix.a

¶Obedience.

A mā must obey vnto the voice of god.xo. xv.g.deu.xxx.d:foz he þ obeyeth it is blessed. deu.xi.d: & he that obeyeth it not,is cause of. An exēple in Saul.i.re.28.c.Itē of Acan.Jo. vii.d:let vs then be chyldzen of obedience.i. pe.i.c: specially to God moze then man. act. v.c:also to our parentes.ero.xx.b.leu.xix.a. deu.v.b.kob.iiii.a.An exēple in Chzist.lu.ii.g phil.ii.b:also to our superiours.erod.xxii.a. heb.13.c.An exēple in þ Israelites.deu.34.d.

God had leuer that we obeyed his cōmaundementes,then to do sacrifice vnto him.i.re. xv.e.eccle.iiii.d: whiche we do when we are chosen of God.i.pet.i.a

☞ P ¶Prayse.

Gyue prayse vnto God.apo.xix.a. God is our prayse,whom we sholde laude,knowleging þ al that we haue cōmeth of hym.ero. xv.a.deu.x.d.An exēple in the Israelites.Jo. xxii.b.Also in Anna.i.reg.ii.a.Also in Salomon.iii.reg.viii.b. Also in Dauid.ii.reg.vii. c.xxii.a:Also in the apostles.lu.xxiiii.

A mā ought to offre the sacrifyce of prayse vnto god thozow Chzyst.heb.xiii.c Prayse shal be vnto euery mā frō god.i.coz.iiii.a

Prayse is discōmendable in a mans owne mouth.pzo.xxvii.a:foz he that pzay seth him selfe is not commended,but he that is praysed of God.ii.coz.x.d

¶Prayer.

The prayer that Chzyst teacheth vs mat. vi.b.luke.xi.a

The prayer of the christen ought to be cōtinuall and feruent, which thing Chzist sheweth vs by a similitude.lu.xi.a.17.a:where vnto also he dothe exhozt vs.mat.vii.a:also s.Paul.ro.xii.c.ephe.vi.c. coll.iiii.a.i.tess. b.d.And s.Peter lyke wyse.i.pet.iiii.b: foz the continual prayer of the ryghtous is very acceptable to god.Ja.v.d.An exēple i Elias iii.reg.xvii.a.And therfoze sholde we prayse purely in euery place, wout wzath oz disscucion.i.tim.ii.c.Joh.iiii.c.psal.ciii.

¶Peace.

Peace doth signifye the ioye of conscience and fruicion agaynst the deuyll our aduersary: and generally the abundance of all spiritual goodnes: bycause our synnes are forgyuen vs by Chzist, of which thing loke esa. li.Jer.xxiii.olee.ii.the which thyng also S. Paule dothe wisshe vnto them that he wyssheth vnto.ro.xv.c.eph.i.a.ii.tess.3.d.Of whē the God is the author.i.tess.v.d.i.coz.xiiii.f And Chzist the preacher.eph.ii.d.

Chzist declared peace to his apostles. lu.24. f.Jo.xiiii.d.xvi.f.xx.c:which thyng can not be cōprehended by mans reason. phi.iiii.b.

We ought to haue peace with all men.ro. xii.d.heb.xii.eph.iiii.a.i.pe.3.b:with them þ do cal vpon the name of the Lozde.ii.tim.ii. d.And with the ministers of þ word of God i.tessa.ii.c. foz the Lozde hathe called vs to peace and vnitie.coll.iii.b.

¶Poore.

We shall haue alwayes poore among vs. mat.xxvi.b.deu.xv.b: to whom mē ought to do good.lu.xiiii.c.rom.xii.b.xv.f.i coz.viii. b.ix.a.b.c.Let vs then haue pitie vpon them. pzo.xxi.b: foz þ which is done vnto þ poore is done vnto Chzyst.mat.xxv.d.

¶Pacience.

Pacience is praysed.pzo.xvi.d.and necessary foz christen men.heb.x.g: foz it engendreth tryall.ro.v.a.An exēple in the prophetes.Jac.v.c.Itē in Job.xii.a.Itē in tobi.ii.b. Itē in Paule.i.coz.iiii.c:also in the Tessa.ii. tess.i.b. We ought thē to be pacient in suppoztyng one an other,& not hasty to reuēge.i.tess. v.c.coll.3.b.i.b.Ja.v.b:foz he þ hath charitie is pacient.i.coz.xiii.& doth exercise him selfe in good wozkes.James.i.a

¶Persecucion.

Persecucion to them that wil lyue after þ wozde of Chzyst.ii.timo.iii.c:wherof Chzist doth warne vs.mat.x.b.c: foz it wdzaweth (yf the fayth be not lyuely) from the wozde of God.mar.iiii.b.But he that is persecuted in one city,let hym flie in to an other. mat.x. c.knowynge that the persecucions come of God.psal.xxxix.from which he can deliuer men.An exemple in sayut Paule. ii.timo.iii. c. A man muste then take them pacientlye. i. coz.iiii.c:and pzay foz his persecuters. mat. v.g.roma.xii.c.

¶Perseueraunce oz continuaunce.

Perseueraūce in þ truth,is gyuē of Chzist vnto the faythful.i.coz.x.a.To which he doth counsel vs.Jo.xv. foz he that continueth vn to the ende (although he be greatly persecuted)shal be saued.mat.xvi.c.xxiiii.b.

¶Pestilence.

God doth sende pestilence,when mē disobeye his wozde.deut.xxviii.b.leuiti.xxvi. b. iiii.regū.viii.d.

Dauid dyd chose pestilence, to thintent þ he myght dye with other. ii.reg.xxiiii.c: the which ceased after þ he had knowleged his synne.ii.reg.xxiiii.c.

¶Prest.

Loke vpon the wozde sacrifiar heareafter in the letter.S.

¶Predestinacion.

The predestinate are sayntes oz holy people made lyke to ymage of þ son of God:s called,iustified & glozified by him.ro.8.f.

God had predestinat before the making of the wozld,foz to redeme vs by þ bloud of his son,foz to saue,and make vs his chyldzen by adoption,accozdyng to þ purpose of his wil foz to declare his merry moze clerely vnto þ wozlde,by whith he hath reconciled vs vnto him selfe by the meanes of his dere son Jesus Chzyst.eph.i.a.ii.tim.i.c.i.pe.i.b:1ohe.ro.ix. c.xi.a.olee.ii. d.i.coz.i.d.ga.i.c.i.pe.v.c. pzo. xvi.a.b.xx.d.Amos.iii.b.Jer.x.lamē.iii.e.ecc. vii.b.xi.b.i.re. ii.a.b. d.x.d.iii.re.xii.d.Jo.vi. d.xiii.b.mat. x.c. esa.lxvi.a.ii.tessa. iii. a: the chyldzen of God do wayt foz theyz helth by Jesus Chzyst.i.coz.ii.d ¶Preachers.

To preache is to pzophecy and expound þ wozd of God.i.pe.iii.c:which thing no man ought to do,except he be sent.ro.x.c

Preachers of the wozd of god are promised esa.xxx.c. Anna a pzophetesse prechcth that Chzist is come. lu.ii.f. Those preachers þ preache any other thyng then the gospell of Chzist.are to be refused,ii.Joh.i.c.þ wickednesse of whom is set out.ii.pe.ii.a.b.c

¶Praye.

Chzist prayeth foz vs.Jo.xvi.f.17.b.heb.7 d.ix.f:foz he knoweth þ he is herd of his father.Jo.xi.c:he þ wil pzay, ought to forgyue mar.xi.c A mā must pzay w voyce and with mind.i.coz.xiiii.c:and w great trust.psa.xxv foz yf two oz thze be assembled togither in the name of Chzist,they shal obteyn al þ they requyre.Jam.i.a.mat.xviii.c:so þ they pzaye in fayth,& knowlege their synne.3.re.8.b.c.f

¶Pzynces.

Pzynces are the ministers of God.ro.xiii. a.b:which ought to be wise,discrete & expert deu.i.b:to whom Ezechiel maketh an exhortacion.eze.xxii.f.xlb.c:also sopho.iii.a: also Amos.bi.a.mich.iii.a.c Euill pzinces haue euil ministers.pzo.xxix.b.eccl.x.a

Chzyst is the pzynce of paūours.i.pe.v.b: and the heed of all principalitie.col.ii.b

The pzince of this wozld is the deuil,whē che is vanquysshed and ouercome by Chzist. Joh.xii.c.eph.ii.a. ¶Prophetye.

Pzophetye is the gyft of God giuē by the holy ghost: and not by the wyl of any man. ro.xii.b.i. coz.xii.b.ii.pe.i.b:the which spirite beareth witnesse of Chzist.apo.xix.c:the which is somtyme gyuē to euil mē. mat.vii. b:an exēple in Saul.i.re.19: also of Cayphas Jo.xi.g:foz thē þ wil not bileue.iii.re.22.c.d

There are two signes of true prophetie:þ one,yf the thing which the pzophet hath shewed before do come to passe. deu.viii.c: the other yf he do not withdzawe the people frō the true wozshyppyng: which is to serue in spirite and truth one god only. deu.xiii:such pzophetes cannot speke but such thinges as God hath put in their mouth.iii.re.xxii.c: & are not without auctozitie.mich.iii.yea and that in the syght of kynges.iiii.re.v.c

To pzophesye,foz to teach in expounding þ misteries of þ holy scripture.i.coz.xi.a.xii d.xiiii.f. Paul doth put difference bitwene a pzophete and a true teacher: foz a pzophet is he þ teacheth the thyng which god hath opened vnto hym by his spirit,to the edifieng of the churche.eph.iiii: but a teacher is he, þ teacheth the only wozd of god: hauing first ben taught it by men, which thyng foz all þ, he can not do without the gyft of God: foz it is one and the same spirit, which wozketh all thynges in all men.i.coz.xii.d

Somtime pzophetes haue ben called seers i.reg.ix.b:by whom God was wont to aunswere those that asked counsel at them.i.re. xxviii.a. and to withdzaw them from their ydolatrye.iiii.reg.xvii.b. Foure hundzed false pzophetes dyd counsell kyng Achab to make warre agaynst Ramoth Galaad: but Micheas the pzophet of the Lozde being but one man alone,dyd counsel the contrary.iii. reg.xxii.a:A man ought not then to despyse pzophecies.i.tess.v.d:but rather pzaye foz to haue suche a gyft. i.coz.xiiii.a Against the the lying pzophetes.eze.xiii.c.

Jeremye complayneth of false pzophetes. Je.xiiii.b:of whom a mā ought to take hede. mat.vii.b:foz their doctryne is ful of lyes & couetousnes. Je.8.bicause they preach foz no thyng but foz lucre oz gaynes. iii.reg.xiii.b.

¶Pzouydence.

The pzouidēce of god toward his seruauntes.psal.cxlv.b.pzo.xv.a.xix.c.mala.iii.d:A mā may not then denye the pzouidēce of god ecc l.v.b:foz Sīate repzoueth thē þ deny it.xl. g. By the pzouidēce of god al thinges happen vnto vs.eccl.xi.b.An exēple in the Samaritanes, whiche wolde not byleue the lepers þ shewed thē the great honger to come by the pzouidence of God.iiii.re.vii.b.c. Also by þ pzouidence of God, Abimelech dyd not lye w Sara.ge.xx.b.Also by þ pzouidence of God the people of Israel dyd lacke nothyng. deu. ii.b.Also by the pzoudēce of God, Esay dyd send Dauid in to the host of Saul.i.re.17.b foz other exēples of gods pzouidence, loke.i. reg.xix.c.xxvi.b.xxix.b.xxx.c.Also.ii.regum xxvii.g.iii.regum.xiii.c.xvii.a. iiii.regū.v.a. viii.a.

There is nothing that comfozteth a faythful man moze than to conydze that nothing happeneth vnto hym,without pzouidence of God,yea euen vnto the fallyng of one heare of his heed.mat.x.b.And he that bileueth not the the pzouidence of God, is not wozthy to lyue.psal.ciiii.

¶Pzudence.

Pzudence is somtyme taken in the scripture,foz a certeyn subtelte,by the which the carnall man doth gouerne hym selfe warely in his busynesse.Luke.xvi:which sayut Paul calleth wozldly wysdom,which is death befoz: God. Roma.viii.a. Baruc.iii.c: by the whiche a man sholde not gouerne hym selfe. pzouer.iii.a.wherof also Janadab was full. ii.regū.xiii.a.

Item, pzudence is taken foz an aduysement,by whithe anye man taketh hede to ouerpasse the same thynge to the whiche he is called: To thintent that he myght serue the glozy of God, and the pzofyte of his neyghbour.And this is do, Chzist dothe warne vs. mat.x.b.Item.i.Peter.i.pe.iiii.b. Pzudēce & wildom oz sapiēce, are ioyned cōmenly togither i þ scripture,wherof wildō oz sapiēce doth cause one to vnderstād those thigs which be of god.i.coz.i.ii.a: & pzudence to persceuer

☞☞☞.iii. of

or cõtinue stil in ꝑ same.eph.i.pro. xiiii.d:to which we are exhorted. pro.i.a.3.b.vii.a.ix.a.xvi.b.An exẽple in David.i. re.xviii.b.c

¶Psalmes.

We muste sing vnto God w̃ psalmes,hymnes & spirituall songes,with gyuing of thankes in the spirite & hert.Jud.v.a.i.cor.xiiii.c eph.v.d.col.iii.c.psal.viii.d.x.a.Judit.xvi.a.

¶Publycanes.

Publicanes are those ꝑ do gouerne the cõmune treasures,specially tolles or taxes,the which were somtyme in great reputacion among ꝑ Romayns,but odious to ꝑ pharisees bicause they did gather tribute of the Jewes in the names of the emperour of Rome. And therfore did they cast in the apostles teeth ꝑ Christ did eate with the Publycanes.lu.v.f. And bicause he was their frend.lu.vii.c. Of publycanes,loke.mat.xviii.b.xxi.c.lu.iii.c

☞ R ¶Ryghtous.

No mã is righteous in the sight of god.iob. iiii.b.ix.a.xxv.b.eccl.vii.a. Abrahã is reputed righteous,bicause he bileued.ge.xv.a. He ꝑ is righious, not hauing perfyte charitie,is not of god.i.Jo.iii.b. To the righteous is no law giuẽ: for he doth al thing frely by ꝑ spirite of god.gal.v.d.i.tim.i.b The righteous lyueth by fayth.ro.i.c.heb.x.g. vpon whom the eyes of ꝑ Lord do loke.i.pet.iii.d.whose prayer also is very acceptable.Ja.v.d.pro. xv.b. The righteous are with moch ado saued,in this world,that is,escape tribulaciõs for ꝑ name of Christ.i.pe.iiii.d: by which he is proued.eccle.ii.a.xxvii.a.pro.xvii.a.

¶Mans ryghteousnesse.

¶ There is no righteousnesse in mã,no not in the most holye.Job.xiii.d.ix.a.xxv.b.esaie. xliii.d:let vs not then attribute it vnto oure righteousnes ꝑ god gyueth vs the inheritesice of ꝑ euerlastyng life.deu.ix.a:for they ꝑ wil establish their owne righteousnes by workes, are not subiect to the iustice of god.rom.x.a

¶ The righteousnes of god is made knowẽ vnto vs by workes.Job.36.a.38.a Christ is our righteousnes.i.cor.i.d.esa.xiii.b.xlv.b.53.b: ꝑ which is giuẽ vs of god thorow Christ.phi.3 c:the which also we shold wait for by fayth. gal.v.a. They are fre frõ iustice,ꝑ is to say haue no righteousnes,which are seruantes to syn.ro.vi.For there is no felowship betwene righteousnes & vnrighteousnesse. ii.cor.in.vi.c. For the wrath of mã doth not ꝑ righteousnes of god.Ja.i.c: the frute wherof oughte to be sowen in peax.Ja.iii.d ¶Rulers.

Suill rulers passe not vpõ the causes of ꝑ poore.pro.xxix.b. And for all ꝑ men must be obedient vnto thẽ.Bar.ii:notwithstanding that they be infidels.i.pe.ii.c.col.3.d.eph.ii. b.But so ꝑ they commaund nothing against god.act.v.c. Of the obedience due vnto the rulers,loke.ro.xiii.a.b.c:to whõ Christ paid tribute.mat.xvii.d. What ꝑ rulers sholde be.ex.xviii.d.deu.16 d:that is to say, suche as Jethro said vnto Moses.exo.18.d.deu.i.c to the which mẽ owe reuerẽce.exo.xxii.d. p. xvi.b.xvii.d.xix.b.xx.a: and not to detracte or speke euil of them. exo.22.d. nor to esteme their office light.eccl.7.a. ¶Rabi.

Rabi in Hebrue,signifieth (my master.Jo. i.)which thing one sholde not desire to be called.mat.xxiii.a.

¶Reason.

A mã shold not trust to ꝑ iudgement of his owne reasons.deu.xii.a.pro.3.a.xii.c.xiiii.b

A reason ought to be gyuẽ to al thẽ ꝑ w de maund,of ꝑ hope ꝑ we hope in christ.i.pe.3.c

A reason shall be gyuen by euery one of vs before ꝑ iudgemẽt seat of Christ.ro.xiiii.b.

¶Redemption.

The redẽption which shold be made by ꝑ bloud of Christ, was ordeyned before ꝑ making of ꝑ world.i.pe.i.d. Of our redẽpcion loke.eph.i.b.he.ix.c. Christ is the redemer of al mẽ.i.cor.i.d.i.tim.ii.d.the which hath giuẽ his life for the redẽpcion of many.mat. xx.d.mar.x.c: which was prefigured in the deliuering of the childrẽ of Israel.exo.xv. c.deu.ix.d.ii.reg.vii.d.

¶Refuge.

God is our refuge.ii.reg.xxii.a.psal.x.d. xlvi.a.xciiii.d.cxliii.a.Je.xvi.d. The cities of refuge.Jos.xx.g.num.35.a.deu.iiii.a.xix.a

¶Rule.

We sholde continue in one rule,thinkyng, loking & bileuing one thing,that is to saye, ꝑ we can not haue the euerlasting lyfe ꝑ is promised vs by any outwarde worke.phil.iii.d: this is the rule of Christ: and he ꝑ followeth it,the peax of god shall rest on him.gal.vi.d. ii.cor.in.x.d.

The rule for an elle,a yarde, or a perche, ought to be true & iust.leui.xix.g.

¶Religion.

Religion,for obseruyng of thynges ordeyned of God.exo.xii.d.leui.vii.d.xvi.g.num. xix.a. Relygyon for the secte of the Pharisees,whiche were proude ypocrytes & full of ceremonyes, of whiche sayne Paule was at the fyrst.Act.xxvi.b.

Cornelius being capitayne of the Italiãs armye, is called a religyous man,and yet he had made no monasticall vowes.act.x.a.

The true relygion of the christen, stãdeth in visityng of the fatherlesse & widowes in theyr tribulacions,& in keppyng a mans selfe pure frome the wyckednesse of this worlde. James.i.

¶Remission.

The remission of synnes, thorowe Christ onely.Act.ii.f.Coll.i.f:which hath ben preached by the apostles, as David had shewed before.psal.xix.

¶Reste.

No rest vnto them whiche obeye not to the commaundementes of God.deu.xxviii.g.

Rest is promised to them which beare the yoke of Christ.mat.xi.d

We shal entre in to the rest of God, yf we byleue in hym.he.iiii.a. apo.iiii.c: for after tribulacion,God gyueth rest.ii.tess.i.c.

To rest,for to dwel in peax bout busines psa.xv. To rest or slepe for ꝑ natural deth. iiii.re.iiii.psa.xiii.i.cor.xv.i.tess.iiii. act.vii.

¶Resurrection.

We ought to bileue ꝑ resurrectiõ of christ as he him selfe hath shewed it. luke. xxiii.a.

Rom.x.b.Job.xx.c.Mat.xxviii.a.And Dauid tolde it before.Psal.xvi.xlix.act.ii.d.e The vertue & strength of the resurrection of Christ Ose.vi.a.i.cor.xv. c.rom.iiii.d.vi.a.i.petri.i.a. The whiche thynge hath bene witnessed by sygnes & myracles.act.iiii.g The wyll of the father, is to rayse vp them ꝑ beleue in hym. Jo.vi.d. The which thyng Job knewe.xiii.b. Also Dani.xii.a. Also Judas Machabeus.ii. Mach.xii.g. What,how,and whẽ it shalbe loke.i.cor.xv.b.Phil.iii.d.i.tes.iiii.d.and how the faythfull desyre it.loke.ii.cor.v.a.

¶Retribucion, or gruynge.

God gyueth vnto euery man accordyng to theyr fayth & ryghteousnesse.i.reg.xxvi.d.ii.re. xxii.b. ¶Rychesse.

God is ryche.rom.x.c: which maketh rych, and maketh poore.i.reg.ii.b. God hath chosen the poore of this world,rych in fayth.Jac. ii.a The faythfull are made ryche by Jesus Christ.i.cor.i.a.ii.cor.viii.b. Of rychesse loke i.tim.v.d.Ryches cupl gotten do perysh.pro. xi.b.The temporal ryches, which Christ calleth the wicked mãmon(as the cause of al iniquytie(men ought for to gyue vnto the poore. Luc.xvi.a: for a man can not serue God & rychesse.Mat.xvi.c.lu.xvi.c

¶Rome.

Rome ꝑ proper name of the concubine Nachor.Ge.xxii.d. Balã prophecyed at Rome. Nume.xxiiii.d. The Romayns cõdemned no man,without he were harde.Actũ.xxv.c. And dyd not let Paul to preache the gospell, vnto al them ꝑ came to him in his house. act. xxvi.c.g. ☞ S ¶Soule.

Soule,for euery lyuynge man.rom.xiii.a.i. Pet.iii.d:and for the lyfe.Leu.xvii.c.Nu.xi.b Josu.ii.c. Christ is the bysshop of our soules. i.pet.iii.d:of whom the mynysters shall gyue accompte.Heb.xiii.c. The soules of them ꝑ were slayne for the worde of God, were shewed to Johñ.Apo.vi.c.

¶Supper.

The supper of our Lorde,is a holy memorye & gruyng of thankes, for ꝑ death of Christ Mat.xxvi.c.Mar.xiiii.c.Lu. xxii.i.cor.xi.e.f.d

The supper ought to be done in charytie.i. Cor.xi.d:for who so euer cõmeth thether vnworthely(that is wout faith)dãneth himselfe i.cor.xi.g. Bodely punyshment cõmeth to them ꝑ taketh the supper vnworthely. i.cor. xi.g. The vse of the supper was in the tyme of S.Paul somwhat corupt, for which cause many were punyshed.i.cor.xi.e.g.

¶Strength.

God is our strength.exod.xv.a.ii.reg.xxii.a Jos.xxii.e:the which Hãnah cõfessed.i.re.ii.a

Pharao resysted the strength of God.that ꝑ power of God myght the better be knowen. exo.ix.c.rom.ix b. ¶Swerde.

God is sayd to whet his swerde, when he will punish.deu.32.f. The swerd is set of god, agaynst thẽ that worship ydols.deu.xxxii.d: & kepe not his cõmaũdemẽtes.Le.xxvi.d. He ꝑ slayeth w̃ the swerd, shal perish w̃ the swerd Mat.xxvi.c.apo.xiii.c. The myght of ꝑ swerd. Gen.xv.a.exo.xxi.b.Le.xxiii.c.deu.xix.d.wherfore ꝑ rulers do beare the swerd,loke.ro.xiii.b

The swerde of the spirite cutteyng on both sydes,is the word of God,which a mã ought to take for to ouercome oure ennemye. hebr. xiiii.c.Apo.xix.c.eph.vi.c.The swerd, death, and debates shewed before to them whiche shall mayntayne the gospel.mat.x.b.

¶Sacrifice or offi.

Christ is ꝑ sacrifice.He.7.d.8.a.offred ones for vs.x.b.which must be offred nomore: for thorough hym are our consciences pourged frõ synne which thing no sacrifice could do. heb. x.a.The sacrifices and offeryngs which prefygured Christ ceased at the cõming of hym hebr.viii.a.ix.c.They which wylyngly do forsake ꝑ gospel,can by no sacrifice be pourged frome their sinnes.heb.vi.b.x.c. Good conuersactions is called a sacrifice or an offi phi.ii.c.To giue vnto the poore,is a sacrifice acceptable to God.hebr.xiii.c.phi.iiii.b.Let vs offre vnto God thorough Christ,the sacrifice of thankesgeuinge.hebr.xiii.c.Loke vpõ the sacrifices of the olde testament.leui.iii.a b.b.d.vi.a.num.xv.c.xvii.a. ¶Swere

An oth is a cõfirmation of thinges, which are in question amonge men by the callynge vpon of the name of God.hebr.vi.c. whiche thynge ought to be vnto God .numeri. xxx.a.deut.vi.d.x.b. without swearynge by the name of straunge goddes .exo.xxiii.c.and for ꝑ profyt of our neighbour.An example in Paul.ii.cor.i.b.And to the iudge that receyueth the oth of suche a one,to whome a mã hath giuen any thinge to kepe.exodi xxi.b. Our Lorde also hath sworne by hym selfe. gen.xxii.c.But a mã must not swere in vaine deut.v.b.nor forswcare him selfe.leu.xix.c.for cursed be he that sweareth by the name of God and lyeth.Za.v.a. We shulde then be so true one of vs to an other and carefull to say the truth:that our communication shuld be yea,yea,nay,nay,Mat.v.f.Jam.v.c.eccle. xxvii.b. ¶Strife.

Stryfe is a worke of the flesche.gene.v.b. Striuers haue their rule.exodi.xx.c. Of them that moue strife.pro.v.b.xv.b.xbu.c.xvii.a. xxiii.b.xvi.c.A man is bound to pacyfye strife and debates.An example in Moses.exo.ii.b

¶To slaye.

Manslaughter is forbydden.gene.ix.a.ex. xx.c.deut.v.b. The proude man was slayne, whiche disobeyed the iudgement of the iudges that iudged according to the law of god deut.xvii.c.He that sleeth a man ought to be slayne.leu.xxxiiii.b.num.xxv.d.He that sleeth with the swerd,ought to be slayne with the swerd.gen.9.a.mat.xxvi.c.apo.xiii.c.God cõmaundeth to slay the Prophete whiche thorowe myracles doth withdrawe the people frome his word: whether it be brother,son, doughter or wyfe .deutero.xiii.a.b. He that sleeth his brother secretly is accursed of God deut.xxvi.d. God kylleth and quyckeneth what him lust.deut.xxxii.c.f.Men kyl those that may be a destructiõ vnto the people.deu. vii.c.He sleeth his brother that is angry with him or by worde or frowne do curse him mat. v.c.i.Jo.iii.c. ¶Synne.

All that is done without fayth is synne, & so

so is all iniquite. roma.xiiii.d.i.Joh.iii.a.v.d A.v he that beleuyth not the gospel is a synner.i.pet.iiii.a. There is none fre from syn, and therfore all haue nede of Christ to saue them iii.ee.viii.c.pro.xx.d.Esai.xli.g.liii.c.Ec.viii.c rom.iii.c.i.Joa.c Christ is without synne.i. Joh.iii.a.i.pet.ii.d:But God laying all oure synnes vpon him, hath made him syn(that is to saye, a sacrifice for the satisfaction of oure synnes) and euen so by syn(that is by the sacrifice offred vpō the tre of the crosse)he hath taken away,condēned & done awaye our syn. iii.cor.v.d.ro.viii.a.i.pe.ii.d. Synnes are not imputed to them that beleue. psal.xxxiii.for they are pourged thorow fayth. prouer.xv.d.

Synnes be forgyuen by God only. exo.34. a.xiii.c.Mar.ix.a.The syn irremyssible or not able to be forgyuē, is the synne aynst the holy ghost.Math.xii.c:for whiche a man ought not to pray.i.Joh.v.d:which shal not be forgyuen in this worlde,neither in the world to come:that is to saye,neuer.Marc.iii.d.

Christ ys gyuē vs of God thorow Christ aganst syn,deth,and death.i.cor.i.xv.g.

Paul doth warne vs for to wake from the slepe of syn, and to put it away,that it raigne not in our mortall body, and that thorowe ꝑ decepte therof, our hert be not hardned in vn belefe.ro.vi.d.Eph.v.c.Heb.iii.c.xii.a.Jo.i.a

He that hath synned hath Christ to his aduocate.i.Joh.ii.a: To whom we should confesse oure synnes. i.Joh.i.d:for God may make vs without synne spot. Judas.i.g:An exemple of the prodygal sonne. Lu.xv.c:Also of ꝑ synner. Lu.vii.f:Also of the theefe. Mat.xx vi.

¶Stone.

God geueth water out of the stone. Exod. xvii.b.Nu.xx.b. Christ is the stone of offece to them which stumble(that is, are offended at the worde,not beleuyng it) i.pet.ii.b.

Christ is the stone vpon which the Jewes dyd loke vpon thorow fayth, beleuynge that he should afterward come, out of whom they dyd drawe out the spirytuall drynke.i.Cor.in. i.a.

The stone,that is to say,the faith that one hath in Christ,is the foldacyon of ꝑ churche Mat.xvi.c.

¶Sabboth or rest.

The Sabboth or daye of rest,touchyng the obseruacyon therof,after the letter was very straytly cōmaunded to the Jewes. Exo.xvi.c xx b.xxxi.a.34.35.a.leu xix.a.f.23.a xxvi.a.nu. v.b.Jer.xvii.c: byeause that God dyd rest vpō the seuenth day: that is, ceased from the makyng of any mo newe creatures. Ge.ii.a. exo. xx.b:Also in the remembrance of the rest,that he had gyuen to the cyldren of Israel,in deliuerynge thē out of ꝑ captiuytie of Egipt.nu. v.b. Also that the seruauntes & beastes might rest.Exod.xxiii.b

This ladeyal ceremonie is ceased: for we must no longer obserue dayes. Galath.iiii.b. Mat.xii.a: but the spirite of truthe cōteyned vnder this shadowe, ought alwayes to be amonge vs: That is to write and to restrayne our selues from the workes of our mynde or wyl.Esa.lvi.a.lviii.b:the which thyng ought to be perpetuall with vs.esay.lxvi.g.Hebr. iiii.b.in applying oure selues vnto the workes of fayth,that is to helpe one an other by charitye.Ie.math.xii.a.luke.vi.a.

¶Sacrament.

Sacrament somtyme for a mysterye,a thyg secrete vnknowen or hid: the whiche for all that,is opened in a certayne tyme when,it is the pleasure of God.i.cor.viii.a.col.i.b. ephe. i.b.iii.a.b.g.i.tim.iii.b ¶Sacrifice.

Sacrifice in the scripture sygnyfyeth generally al that was offred on the aulter:wherof is spoken.exo.xxix.f.leu.ii.b.vi.c.d.x.xviii.c nu.v.vii.c.xv.a.xvi.c.xxv.xxviii.a.xxix.c.xxxix. xviii.a.deute.xviii.a.Josue.xiii.b.Also ꝑ scripture calleth somtyme synne sacrifyce: as appeareth.osee.viii.And after that maner the death of Christ(because it was a sacrifice)is called synne.roma.viii.a.Item also to eate ꝑ sacrifices of the dead,is to eate of the thinges presented and offred vnto idols,Images and dead thynges .Psal.cvi.f.as it is. i.cor. viii.a.x.b.c.Sacrifices dyd not let ꝑ punishment of Eli.i.reg.iii.c:for god regardeth not the sacrifices of the wicked.eccl.xxxiiii.c. but rather mocketh them Osee.v.d.esay.i.c.God requyreth of vs the sacrifice of rightousnes psal.iiii.b.and of thankes geuynge.psal.l.d mith.vi.b.Mercye & to loue God and a mās neighbour,is a thynge that passeth all sacrifyces.mat.d.ix.b.xii.a mare.xii.c.luc.v.f.The sacrifice of the faithful.mala.iii.a

¶Priestes.

Of priestes,loke leu.x.b.xvi.a.xi.c.xxvi. a. exod.xxix.g.i.par.ix.a.God was the heritage of the priestes.deut.xviii.a.The order of the Judaicall priesthode is translated: that is to say,abolished,ceased,and finished,in such wyse as there must now be no more.heb.vii. b.for we are al priestes to God,that we shuld offre our own selues,a spirytual sacrifice.rule as Christ offred him self,which thyng wyll be acceptable vnto god through Jesus Christ.i. pet.ii.apo.i.b.v.c.The priestes of Baal.iii.e xviii.e.The kitchines of priestes.Ezech.xlvi.f. their couetousnes.mal.i.c.esa.3.b.Their tetes son.dani.xiii.b.d.Their conceyte agaynste Christ.mat.xxvi.a.lu.19 xx.Their enuy.mat. xvii.c.their euyll wyll.mat.xxi.b. their malyce: for they haue bene alwayes far from charytye,as Christ sheweth in the parable of the Samaritan.luke.x.f.And therfore they shall be destroyed accordynge to the prophecye of Malachi.ii.para.xb.a.for Christ is oure onely priest.After the order of Melchisedech, euermore lyuynge in heuen.for to praye for vs to god his father.heb.v.vi.vii.viii.a.psal. ci.

¶Sayntes or holy.

The word sayntes or holy,is taken diuerslye in the byble:that is to say,for the holy place of the temple in the which the people of the Jewes ought to praise god.psal.xx.xxi. ci.

Sayntes is taken also for all them that are eyght in deede by the fayth of Jesus Christe, wherby they be sanctifyed.Jo.xvii.roma.i.f. cor.i.ii.cor.ii.ephe.i.b.phi i. Here and there amonges the psalmes.As in the psal.cxlix.Al faythfull men them are sayntes.deute.xxxiii.a

Num.

Nu.xv.b.Ex.xix.a.co.viii.c.xvi.a.b.eph.i.a.phi. iii.c.phi.i.a.Hebr.iiii.a

Of whom Christe dyd sitte on the ryght hande of his father,is the mynister. Heb.viii. And for whom we are bound to praye w̄ contynuall prayer & feruent in spirite. Ephe.vi.c.

The sayntes do pray for theyr synnes.psa. xxxii.To whom god is merciful,although he punyth them somtyme.psal.lxxxix.Let vs therfore be sayntes in our conuersatyon.i.Pet.i.c:for God is holy.Leui.xi.g.xix.a.xx.b.xxi.b:Luke how we ought to helpe the sayntes.Ro.xii.c a.cor.xvi.a.ii cor.viii.a ¶Satan.

Satan is an aduersarye.Mar.viii.d

Satan doth dyspyte the decrees of the dyspensers, that they shold not beleue ꝑ gospel: ii.cor.iii.a:takyng payne for to withdraw the sayetyfull from the knowledge of it. i.Tessa. iii.b.Luke of Satan.Job.i.b.xii.a.Luke. xxii. c.i.Corinth.v.d.

¶Scandalon, in Englysh slaunder or offence.

Scandalon is a greke worde,which sygnifyeth a dyndrāce or let:and is translated vnto spirytual thinges:for euen as he yt ryeth a gaynst a stone,is let: So may some man plus backe,and withdraw his neyghbour,teching in matters of fayth any thing contrary to the word of God, by the which he is schlaūdred, that is to saye, let or plucked backe from the truthe,wherof is spoken.Mat.xviii.a.A man may also offende or sclaundre his brother, as touchyng charitie:that is to saye, when a mā doth not thynke vpon the necessite of hym,or that he troubleth the cōmon peace,or gyueth euyll example,wherof ye maye se.i.cor.viii.d Math.xviii.d. To sclaundre or offende also, is to gyue an occasyon of fallyng,thorow tribulacyon or any other meanes,how so euer it be, which thyng Christ shewed before to his Apostles.Mat.xvi.c.

¶Seruauntes.

We are all the seruātes of God,by grace: that by the helpe of him,we shulde do ꝑ workes of rightousnesse.Iohn.viii.d. roma. vi.d which thing Christ sheweth in two parables Lu.xii.e.f. Howe seruauntes ought to behaue them selues towarde theyr masters.eph. vi.a.col.iii.d. ¶Sorow.

The sorow and heynesse,by which a man is sad ,ꝑ he hath offended God, maketh hym holsomly to chaūge his lyfe: but the sadnesse whiche spryngeth of worldly affections dryngeth death.ii.cor.vii.c. ¶Spele.

Spele wherof is spoken.Ge.xxiii.Exo.iiiis after Josephus mynde.iiii.dragmas, whiche amounteth as Budeus sayth to.xx.Shillinges ster.sprynge. ¶T ¶Tree:

A tree by a similytude, is euery man.i.Mat. iii.c.xii.c.Mar.viii.c.Lu.vi.f. If he be faythfull he is a good tree, bryngynge forth good frute,as well in doctryne as in worke.Math. vii.c.But yf he be wont the truth of fayth,he is wycked.Judas.i.d. ¶Tythes.

The tythes were sacrificed to God.Le.27.b God cōmaūded ꝑ the ministers, straūgers, fatherlesse, and widowes should be norished with the tythes.Deu.xiii.d.

The tythes were as wel taken of the people,as of the ministers.deu.xii.d.xiii.c.The Pharisees leuing mercy, fayth & ꝑ principall workes of the lawe, vndone,were dylygent to pay the tythes .Math.xxiii.c.

¶Teachers.

Teachers in the church of Christe.i.cor.xii. d.ephe.iiii.b.The christyan is taught of god Joh.vi.c.heb.viii.d.i.Joh.v.d.esa.liii.d.We ought to teach the worde of God one to an other.deu.v.d.vi.c.i.tess.v.c.Agaynst the questionary doctours or teachers.i.ti.vi.d.What the is the holsome lerning.tit.ii.a.and which the de nyeth.i.Timoth.iii.a.They that dyspyte other lernyng then Christes,are not to be receyued.ii.Joh.i.c.agaynst them speaketh Paul.ii.tim.iii.d.he that teacheth anye other thynge then the worde of God , is accursed.gala.i.b.i.cor.xv.a. ¶Truste.

He that trusteth in god is blessed. Je.xvii. d.psa.xxi.c.The Israelites trustynge in their own strength,were daynquyshed of the Bejamites.iudge.xx.c.d.Let vs haue truste that we shall be saued by the bloude of Christe. hebr.x.d.to whome we ought to go , with great confydence.heb.iiii.d.The Jewes haue truste in their Images.in tyme of tribulacion.deut.xxvii.c.God taketh awaye all truste from the trangressours of his commaundementes.deut.xxviii.g.

The sure truste is,to beleue that God will neuer forsake his.psal.cxxv.c. Examples of truste, in Asa.ii.chro.xvii.c.chro.xviii.b.in Judas Machabeus.i.mac.iii.b. ¶Theefe

A man must not rob.exod.xx.c.leui.ix.b.for theeues are accursed.Zach.v.a. And therfore they shal not haue the kingdome of God.ii. cor.vi.b.Let theues therfore labour with their handes for to helpe the poore.eph.iiii.f

All the herdmen are theues and hyrdes whiche wyll bryng men by any other waye vnto heldy then through Christ.Jo.x.a.The one shuld be not haue any conuersation with them .pro.xxiiii.b.

¶Tabernacles.

A tabernacle,tent,or pauylyon,is the habytacion or place,wherin men of warre do dele ye: whiche doth signyfy that the people of God do in suche wyse dwell in the church that they haue alwayes battayle agaynste syn the worlde and the deuil.i.Joh.ii.c.whiche thinge belongeth to the mortyfyenge of the olde man.psal.xv.Item for the bodye in whiche the soule dwelleth.ii.pet.i.c.whiche thinge.S.Paule calleth an earthly mancyon.ii.cor.v.a.also the tabernacles of God, are the godly congregations of people,in the holy church of Christ.num.xxiiii.psal.lxxxiiii. prouerb.xiiii.The allegorye of the two tabernacles of Moses.heb.ix.b.Of the materiall tabernacle loke.exo.xxv.a.xxvi.a. xxxv.a. xxvi. ¶Temple.

Temple in the olde testament was a certayne place,where God requyred to be prayed vnto,for ueo & honoured.3.Ke.vi.a.but a But S.Paul sayth that god doth not dwell in the temples made of mens handes.act.vii. f.xvii.f.iii.Reg.viii.c.esa.lxvi.a.because euery

christen

Chrysten man is the holye temple of God.1.cor.iii.c.ii.cor.vi.c.eph.v.b. God shal destroy hym that doth polute or violate his temple.1.cor.iii.b: For our membres are the temple of the holy goost.1.cor.vi.b.

¶Temptacyon.

To tempt is to prouc.Gen.xxii.a.Exo.xv.f xvi.a.Deu.viii.a. Temptacyon for afflyctiō Deu.viii.c.Job.ii.c.viii.a. The ryghtous are proued through temptacyons. Eccle.xxviii.a. Iudith.viii.b.Bar.ii.a. An exāple in Ezechias, which was forsaken of the Lord for to proue hym.ii.par.xxxii. Item of Elias, the which being famished,was sent to a woman ꝑ was lykewyse famished,for to be nourished of her. iii.reg.xvii.b.c Item of Job.iii.a.

In the tyme of temptacyon,a man ought to cōmyt him self holy vnto God.psa.lxxi.A mā ought not to tempt God.Deu.vi.c.Mat.iiii.b.that he perysh not,as the Iewes dyd.xi.exo.xv.b.exod.xvii.a.b.num.xiii.b.Christ tempted of the deuyl.Mat.iiii.a:That he myght help them that be tempted.Heb.ii.b.iiii.b.

Euery man is tempted of his owne concupiscence & not of God.Iac.i.b: but God wyl not suffre vs to be tempted above that we may beare.1.cor.x.c.for he delyuereth vs frō temptacyon and afflyction.ii.Pet.ii.b.

Christ cōmaundeth vs to watche & praye, that they fall not in to temptacyō. Mat.xxvi. b.To entre the in to temptacyon,is to cōsent a thyng agaynst the fayth & trust whiche we ought to haue in God.Math.vi.b.

¶Testament.

The olde testament(that is to saye ꝑ couenaunt,made chefly with the Iewes.rom.ix.a) was consecrate by bloud.Exo.xxiiii.c.Heb.ix.c: but they had a vayle before theyr hertes,so that they couldc not vnderstand it. ii.cor.iii.b

The newe testament is promysed to ꝑ true beleuers.Je.xxi.f.bar.ii.g: & consecrat by the bloude of Christ.Mat.xxvi. Mar.xviii.b Lu. xxii.b:of which he is the mediatour.heb.ix.b.

The newe testament consysteth not in the letters and ceremonyes,but in ꝑ spirite,which is gyue thy our fayth, and which doth wryte his lawes in our hertes.ii.cor.iii.b.

¶Tribulacyon.

Tribulations to come vnto them, whiche beleue in Christ.i.pet.i.b.iiii.b.Jo.xvi.a.i.tes. iii.b.The which neuertheles we can not endure,without the grace of God.Phi.i.b: for by them we are proued.i.pet.iiii.c,and do entre in to ꝑ kingdom of heuē.act.xiiii.b.iii.tes.i.c

Tribulacyon doth engendre patyence.rom. xii.c.v.a:and the wayght of glory.ii.cor.iiii.b for thy our tribulacyon God doth constrayne vs.for to retourne vnto the chaunge of lyfe. Esa.xl.ci.i.pet.v.c. In the tyme of tribulacyon,a man ought to prayse God.psa.li. iiii.An exāple in Paul & Silas.act.xvi.c. And to glory in the.gal.ii.ii.cor.vi.a.viii.a.ii.tim.o. ii.b:putting his trust in god.esa.viii.c.for it is he only which withe wyll vse vs.i.re.v.c.cx.ii.b

The prayer of him ꝑ is in tribulatiō.psa.43.

To ꝑ persecuters & troublers,eternal payne, & to the ꝑ be troubled,rest.ii.tes.i.c: wherfore no tribulacion ought for to parte vs from the loue of God.roma.viii.g.

¶Truth.

Christ is truth, Joyn.xiiii.f.and his gost pet.ii.pet.i.c.by which we ought to serue God without fayenge(that is to saye wyth out trustynge in any other, vnder the colour of the seruyng of hym)Josue.xxiii.c.i.reg.xii. b.Truth ought to be in the iudges.exo.xviii. c.for a man ought to do nothing agaynst it. mich.vii.b.

☞ V ¶Vnbeleue.

The hertes of the vnbeleuers be so blynded,that they se not the lyght of the gospel. ii.cor.iiii.a.For which thinge they shall fall in to the terrible iugemente of God.ii.tes. ii.c. whiche is euerlastyng payne.ii.tes.i.c.i. pet.iiii.b.and therfore we ought to haue no part with them.ii.cor.vi.c. The wordes of vnbeleuers touchynge the knowledge of god Job.xxii.b.ezech.b.c.

¶Vengeaunce.

Vengeaunce belongeth vnto God. deut. xxxi.f.roma.xii.b. Vengeaunce is forbidden prouer.xx.c.eccle.xviii.c.xxiiii.b.xxviii.a.Christ taketh vengeaunce of hym that discouereth his brother.i.tessa.iiii.b.and that doth despyse Christe.hebr.x.e ¶Vertue or power.

The vertue or power wherwith God wyth saue vs, is the gospel.roma.i.b. The power of God is the helth to the fayethfull.i.cor.i.c and kepeth them in fayth.i.petr.i.a. To be clothed with the vertue from above, is to receyue the holy ghost.lu.xxiiii.g.Act.i.b.

¶Vprygne.

What S. Paul wolde that men shuld do as concernyng vprygnes.i.cor.viii.c.i.g Loue vpon the lawe of vprygnes & of vprygnetye. leuitici.xxi. c.exodi.xxii.c.iudges. xi.g.xxi.b.d.num.xxi.deut.xxi.c ¶Vine.

Christ is the true vyne.ioh.xv.a.

¶To visite.

To vysyte for to remembre.exod.xx.a.xxxii. lu.i.g.To visite for to take care.ose.iiii.b. To vysyte to take vengeaunce.esay.x.c.

¶Vnyte.

Vnitye is commanded vnto vs.phi'ip.i.b ii.a.i.pet.iii.b. The vnytye of christen people commeth of Christ.ioh.xvii.b. Whiche was in the primatyue church.act.xviii.f. whiche is prayed.ephe.4.a. We are al one in Christ ga.iii.b ¶Vocation or callynge.

Vocation what it is.roma.xii.b. We are called of God.roma.i.a.ii.timot.i.c.ii.petr. i.a.as appeareth in the parable.mat.xx a. The callynge of the gentyles and of the Iewes.roma.ix.c.God hath predestinate those whom he calleth.roma.viii.f.gala.i.a. and they heare when they be called.Joh.x.c God hath called vs vnto his glory through Jesus Christ.i.pet.v.c. ¶Voice.

The voyce of God ought to be heard.exo. xv.g.deu.xiii.a.xxvii.b.xxx.b. One could not heare the voyce of Anna when she prayed.i. reg.i.b.Men ought to shonne the newnesse of voyces and vnprofytable questions.i.tim. vi.b.d ¶Vowes.

Vowes cōmenly are prayers.psal.lxi.pray ers and gruyng of thankes.psal.lxb.

Vowes

Vowes are taken many tymes for ꝑ gyftes that me were wōt for to offer:that is to saye, certayne outwarde thynges and ceremonyes, as to shaue theyr heere,and to taste no wyne, whiche thynge the Nachabytes had vowed. Jeremy.xxxvi.a.

To vow vnto God, is cōmenly taken for to sanctify or consecrate,in Leui.xvi.

Helcanah wyllynge for to offre his vowe, went vp in to Silo.i.Reg.i.c

¶Vsurye.

God forbydderh to gyue in vsury, anye maner of thing,what so euer it be. Deut.xxiii.c

Nehemiah kepte the people,whiche wolde haue gyuen them silues to vsury.Nehemi.v.b

God doth forbyd vsury to be done vpō his poore people.Exo.xxii.b. A mā ought to nedefully his poore brother,without takynge vsurye of him.Leuit.xxv.f. He that gyueth not his money vnto vsury,and taketh no gyfte of the poore and nedy man, shal dwel in the tabernacle of God.psa.xv. To lend for vsury is agaynst iustyce.Exec.xviii.b Vsurye doth dyspleate God.ezechi.xxii.c.

☞ VV ¶Worshyp.

To worshyp one God only.Exo.xx.a.Deu. v.a.x.b.psal.lxvi.a.lxxxvi.b. Esa.lxvi.g.Mat. iui.b.act.xviii.f.i.cor.xiii.c.apoc.xiii.b.xxii.b. In spirytc and truthe. Joh.iiii.b. Without fools.xx.xx.a 24.b.Le.xx.a.xxvi.a.deu.xxvii.c

Let vs worshyp with the heere, and not wt lyppes.Esa.xxix.b.Mat.xv.b.Mar.vii.a.And in all places.Joh.iiii.b.psal.cxi.b.i.par.xvi.b Esay.xiii.a To worshyp is somtyme take for to do reuerence by certayne outward sygnes, as:Gen.xviii.a xix.a.xxxiii.a.xlvii.b.i.reg.xx.g xxb.b.Mat.ii.a To worshyp,for to gyue thākes to God.Ju.vu.b.exo.iii.b.Gen.xxiii.b

The Aungell wolde not be worshypped of Joh.Apoc.xix.b.xxu.b All they that are not wryttē in the boke of lyfe,do worshyp ꝑ beast apo.xiii.a.c.for which they are punished.apo. xvi.c. ¶To walke.

To walke or to tred in the scrypture,is put for to lyue, or to contynue in a stronge fayth. psal.xv.lxxxiii.c.rom.viii.a:therfore is it sayd of Enoch ꝑ he walked before God. Gen.v.b: Also of Abraham. Gen.xvii.a. To walke in the wayes of the Lorde,is to kepe his cōmaundementes.iii.reg.iii.b: whiche God teacheth. Deu.viii.b,and requyreth. Deu.x c.xi.c

To walke in ꝑ lyght, is to beleue in Christ Joh.xii.e To walke in the truthe.is to loue God w all our herte, and w all our soule.iii. reg.ii.a. To walke after the maner of man, is to be carnall,and to lyue in stryfe & discension.i.cor.iii.a. To walke in the spirytc, is to mortifye the deedes of the flesh. Gala.v.c

¶Weake.

The weake in the fayeth,should not be disdayned of the stronge.ro.xviii.a.xv.a.i.tes.v.c. To the weake Paul became weake.i.cor.ix. b. whom a man ought not to offende by eatyng of meate.i cor.viii.c.b. God choseth ꝑ weake thinges for to confounde the stronge.i. Cor.i.b.An example in Paul.ii.cor.xii.b.

¶Wronge.

We ought rather to suffre wronge,(for to

suffre

wilfred. Mat.x.b. Heb.ii.a. Esa.28.a. 30.c. deu.3. b. xii. reg. xiii.c. The worde of God abydeth not in vs, yf we beleue not in Christ. Joh. v.f. Let vs praye that that it may dwell in vs. Col. 3.c: and that it may be preached & declared ouer all. ii. Tes. ii.a, by what occasio so euer it be. ii. Tim. 4.a: For it is that lyght to se by. Psa. cxix. i. pe. i. b the fulfyllyng of wysdome. Esa. lv. a. Eccl. i. a: the lode of the soule. Mat. 4.a. Jer. xv. c: the helmet of healthe & swerde of the spyrit. Eph. vi. c

¶ Whore.

There ought to be no whoremonger nor hore in the people of god. deu. 24. c. A man shuld not take to an harlot. Pro. 23. c, for he that ioyneth him self vnto an harlot is one body with her. i. Co. vi. b. The hores & the publycanes do entre in to the kingdom of God, and beleue the gospell: but the Pharises beleue not. math. 21, c

The vysion of the great whore, is vnto the kynges of the erth haue wone fornicacion. apoc. xviii. a

¶ Wysdome.

The wysdome of God is ryche & prouided. Ro. xi. b which is Christ. In. xi. grace is intreyted. Mat. xxiii. d. i. Co. i. b: In whom the treasures of wysdom & of knowledge are hydden. col. ii. a. Of wysdom, loke Jaco. i. a. 3. b. Job. 28. a. 32. b. Pro. i. a. ii. c. 4. a. 8. 9. 14. a. Dan. 3. b. i. Esd. xii. a. We ought to be fylled with all wysdome in goodnesse, and to be symple in euyll. Rom. xv. c. ¶ Wytnesse.

A man ought to beare no false wytnesse. Ex. xx. c. deu. v. b. The wytnesse which God had made vs of his sonne, is that by hym only we haue euerlastyng lyfe. i. Jo. v. c At the wytnesse of two or thre wytnesses, the Iwlatrer was stoned. deu. 17. a The punishmente of a false wytnesse. deu. xix. b. Proverb. xxi. a. 25. c

The holy ghost is a wytnesse that we be connected, & our synnes forgyue by Christ. act. v. f The witnesses of the resurrectio. Lu. 24. g. Jo. xv. b. act. i. b. ii. c. x. f ¶ Watche

Christ commaundeth all me to watche. Mat 24. b. 26. c. mar. 13. b. 14. b. Lu. xii. c. 22. b. apo. 3 a: at all tymes. Mat. 25. a. ro. 13. c. i. cor. xv. xvi. c. i. tes. v. a. i. pe. 4. b. i. c. col. 4. a: after the exãple of Paul. ii. cor. 6. a ¶ Wydowe

A mã ought to do no hurt vnto wydowes. Exodi. 22. b. deu. 24. b: but rather to norysshe them. deu. xiiii. b. and to leue them the leasinges of their corne, grapes & olyues. Deu. 24. b thout taking ad tyttle clothes to pledge. In the same chapter. c. Of wydowes lake. Deu. v. b. 26. a. 27. c. i. tim. v. a. b. i. cor. 7. b. act. vi. a

The Pharyses vnder the couler of prayer, eyd vnto the wydowes. Mat. 23. b. Mar. xii. b. Lu. xx. g. ¶ Wyne.

Wyne reioyseth the hert of mã. Judit. 9. b Psal. 103. b. Ecc. 3. b A mã ought not to drink ouer moch wyne. Eph. v. b. pro. xx. a, i. tim. 3. c. v. b. Tit. ii. a.

The wyne of cõpunction, what it is. psal. ix. a ¶ Waye.

Christ is the way, by whiche men go to the father. Joh. xiiii. a. The waye of God is right. Jous. deu. xxxi. a. apo. xv. b. & roma. xi. b. wher fore we ought to folowe it. ii. cor. xxii. c. which thynge the ydolatrers do not. exo. ix. b. c. deu. ix. c ¶ Will.

God hath made all thynges by his owne will. ephe. i. b. apo. iiii. b. The which is immutable. psalm. cxix. c. And which no man can withstande. gene. i. c. An example of Achab. ii. par. xviii. g. Also of Balam. nu. xxii. b. The will of God ought to be done and knowen. Roma. xii. a. ephe. v. b. For he that doth it is a christen man. Mat. viii. c. An example in Josue & Caleb. nu. xxiii. b. It is the will of god that we be sanctified and purged of our synnes by christ. ibid. ii. c. To thintent that we be holy. i. Tess. iiii. a. b. c. and that with owt wronge we stop the mouthes of the wicked. i. pe. ii. c. We ought to pray that the will of God be done. math. vi. a. After the example of Christe Joh. xii. b math. xxvi. Also of Paul. ii. Tess. i. b. hebr. xiii. b Also of Epaphras. colo. iiii. c. All ought to be commytted to the wil of God. Jam. iiii. b. an example in Joseph. ge. xlv. b. i. a. Also of Paul. ro. xv. g. i. cor. xiii. b. xvi. a. A man ought not to do his owne will. eccl. xviii. b. but the will of God: for he that doth that, abydeth eure more. i. Joh. ii. c. and he that doth it not shall be beaten. Lu. xii. f. ¶ Wages.

A man ought not to withholde the wages of the labourer. deut. xxv. b. xviii. c. One and the same wages is gyuen to the fyrste and to the last, math. xx a. The wages promysed to them that suffre for christe. math. v. b. If they continue in the fyre of tribulation. i. cor. 3. b. d

¶ Z ¶ Zele.

Zele, for vengeaunce. esay. xlii. c. The zele of God against the euel men. deut. xiii. b. The zele of Moses against the ydolatrers xxxii. f. The zele of Jehu for the honor of god, whe he slew al the prestes of Baal. iiii. reg. x. b c. The zele of Phinees, whiche slew these. ii. that played the harlots. nu. xxv. b. The zele of Elias. iii. reg. xviii. b

In ende of the table of the principall maters conteyned in the byble.

The creacyon of the worlde.

By the worde all thynges be create of God, of mans creation, rule and sustenaunce.

CAPITVLO. I.

IN the begynnynge * created God heuen & erth. The erth was voyde and empye/ and darknes was vpon the depe, and the spirite of God was borne vpo the waters. And God sayd: let there be lyght: and there was lyght. And God sawe the lyght that it was good: & diuyded the lyght from the darknesse/ & called the lyght the day/ and the darknesse the nyght: and the euenynge & mornynge was made one daye.

God also sayd: let there be a fyrmament betwene the waters/ & let it diuyde the waters a sonder. Then God made the fyrmament/ and parted the waters whiche were vnder the fyrmament, from the waters aboue the fyrmament: And so it was doon. And god called the fyrmament Heauen: And the euenynge and mornyng was made the seconde daye.

And God sayd: * the waters vnder heauen be gathered togyther in one place, that the dry lande maye appere: And so it was doon. And God called the dry lande the erthe/ and the gatherynges togyther of waters called he the see. And God sawe that it was good.

And God sayd: let the erth bring forth greene gralle and that bereth seed/ and frutefull trees beryng frute euery one in his kynde/ haupnge theyr seed in them selues vpon the erth: And it was doon. And the erth brought forth herbe & gralle that bare seed euery one in his kynde/ and trees beryng frute/ and haupng theyr seed in them selues/ euery one in his kynde: And God sawe that it was good: and the euenyng and mornynge was made the thyrde daye.

Than sayd God: * be there lyghtes in the fyrmamente of heauen/ to diuyde daye fro me nyght that they maye be for sygnes/ seasons/ dayes/ and yeares, And * let them be lyghtes in the fyrmament of heauen, to shyne vpon the erthe: And so it was doon. And God made * two greate lyghtes: A greater lyghte to rule the daye/ & a lesse lyght to rule the nyght: and made sterres also: And God set them in the fyrmament of heauen to shine vpon the erth/ and rule the daye and the nyght: and to diuyde the lyghte from darknesse: And God sawe that it was good: and the euenynge and mornynge was made the fourth daye.

And God sayd: * let the waters bringe forth creatures that moue and haue life, and foules for to flee ouer the erthe vnder the fyrmament of heauen. And God created greate whales and all maner of creatures that lyue and moue which the waters brought forth in their kindes/ & all maner of fethered foules in theyr kyndes: And God sawe that it was good: and blessed them sayenge: Encrease and multyplye & fyll the waters of the sees: and let the foules multyplye vpon the erthe. And the euenynge and mornynge was made the fyfth daye.

And God sayd: let the erthe bringe forthe lyuynge creatures in theyr kyndes: catell and wormes & beastes of the erth in theyr kyndes/ and so it was. And God made the beastes of the erthe in theyr kyndes/ and catell in theyr kyndes/ and all maner wormes of the erthe in their kyndes/ and god sawe that it was good.

And God sayd: let vs make man to our symylytude and after our lykenesse: and let hym haue rule ouer the fyth of the see, and ouer the foules of the ayre/ and ouer catell and ouer all the erthe/ and ouer all wormes that creepe on the erthe. And God created man after his lykenesse/ after the lykenesse of God created he hym: male and female created he them.

And God blessed them, and sayd: Growe and multyplye, and fyll the erthe/ and subdue it/ and haue dominyon ouer the fyshes of the see/ and foules of the ayre/ and ouer al the beastes that moue on the erth.

And God sayd: Se, I haue gyuen you all herbes that beare seed vpon the erthe/ and all maner trees that haue frute in them & beare seed: to be meate for you and for all beastes of the erth/ and vnto all foules of the ayre/ & vnto all that moue on the erthe, and wherin is lyfe/ that they maye haue all maner herbes & gralle for to eate/ and so it was done. And * God beholde all that he had made/ and lo, they were exceedynge good: and the euenynge and mornynge was made the fyft daye.

* deut. xxii. a Eccle. xxxix. a Mar. vii. d. i. Timo. iii. a

¶ The chapter before is repeted agayne: the halowyng of the Saboth: the foure floodes of paradyse: The settynge in of man in paradyse: the tree of knowlege is forbydden hym: the creacion of Eue: the institucion of marryage.

CAPI. II.

THus was heuen and erth fynyshed with all their * furnyture/ and in the seuenth daye God ended his worke whiche he had made/ and rested in the seuenth daye from all his workes that he made. And blessed the seuenth day/ and * sanctified it/ for in it he rested from all his workes whiche he had created and made.

* The furniture of heuen is the sterres & planetes. a.

* Sanctifieng i this place is as moche to saye, as to dedicate & ordeyne a thig to his owne vse as Exo. xxii. a and. xx. b.

These are the generacions of heuen and erth when they were created, in the tyme when the Lorde God created heuen and erth and all the shrubbes of the felde before they grewe in the erth. And all the herbes of the felde before they sprange/ for the Lorde God had yet sente no rayne vpon the erth, neither was there yet any man to tylle the erth. But there arose a myste out of the grounde/ and watered all the lande. Then the Lorde God * shope man/ of the moulde of the erthe/ and breathed in to his face the breth of lyfe. So * man was made a lyuynge soule.

* Sapi. x. a. Tobi. viii. b. Eccle. xxxiii. b * i. Cor. xv. f.

The lorde God also planted a garden of pleasure from the begynning/ and there he set man whom he had formed. And the Lorde god made to spryng forth of the erth, al maner trees beautifull to the sight, and pleasaut to eate/ and the * tree of lyfe in the myddes of the garden: and also the tre of knowlege of good and euyll.

This garden is called Paradyse.

* Prou. iii. c. Apocal. ii. b.

Eden signifieth pleasures

And there sprange a ryuer out of Eden to water the garden, and thence deuyded it selfe/ and grewe in to foure principall waters. The name of the one is ✱ Physon/ he it is that compasseth all the lande of Heuyla / where golde groweth. And the golde of that countrey is precious/ there is founde Bdellion/ & a stone called Onix. The name of the secõde ryuer is Gihon, whiche compasseth all the lande of Inde. And the name of the thyrde ryuer is Tigris/ whiche renneth on the East syde of the Assyrians. And the fourth ryuer is Euphrates.

And the Lorde God toke Adam, and put hym in the garden of pleasure, to dresse it and to kepe it. And the Lorde God commaunded Adam sayinge: Of all the trees of the garden eate: But of the tree of knowlege of good and bad eate thou not: For the same day thou eatest ofit, thou shalte dye the dethe.

And the Lorde God sayd: It is not good that man be a lone/ I wyll make hym an helpe to beare hym company. And after the Lorde God hadde made of the erth all maner beestes of the felde/ and all maner foules of the ayre, he brought them vnto Adam to se what he wolde call them. And as Adam called all maner lyuynge beestes, so are theyr names. And Adam gaue names vnto all maner cattell / and vnto the foules of the ayre/ & vnto all maner beestes of the felde. But there was no help founde vnto Adam to beare hym company.

Then the Lorde God cast a slomber on Adam/ and he slepte. And he toke out one of his ribbes/ and in stede therof, he filled vp the place with flesshe. And the Lorde God made of the ribbe which he toke out of Adam ✱ a woman and brought her vnto Adam. Then sayd Adam: This is nowe a bone of my bones / and flesh of my flesshe. This shal be called woman: because she was take of man. ✱ For this cause shall mã leue father and mother, and cleue vnto his wyfe/ and they shall be one flesshe. And they were eyther of them naked / both Adam and his wyfe, and were not ashamed.

✱ Ecclesiastici. ✱ Ecclesiast. ✱ Gene. xlii. b. Matth. xix. g. Marc. x. a. Ephe. v. g. 1. Cor. vi. b.

¶ The serpent disceyueth the woman. The serpent is cursed. Christ our sauioure is prompted. Adam is cast out of Paradyse.

CAPI. III.

A Lyt the serpent was more subtyle then all the beestes of the erth, whiche the Lorde God had made: & sayd vnto the womã: why? hath God cõmaunded you not to eate of all maner trees in the garden? The woman sayd vnto the serpent/ of the frupte of the trees in the garden we eate / but of the frupte of the tree that is in the myddes of the garden (sayd God) se ye eate not/ & se that ye touche it not/ lest ye dye. Then sayd ✱ the serpent vnto the woman: not so, ye shal not dye: for God doth knowe that when so euer ye wolde eate of it, your eyes sholde be opened/ and ye sholde be as goddes, and knowe both the good and euyll. And the ✱ woman sawe that it was a good tree to eate of, and fayre vnto the eyes/ and a pleasaute tree for to gyue vnderstandyng. And toke of the frupte of it & ate, and gaue vnto her husbande also/ & he ate. And the eyes of both them were opened/ that they vnderstode they were naked. Then they sowed fygge leues together, and made them apurns.

✱ 11. Cor. xi. a to haue their eyes open, is to know and vnderstande. ✱ Ecclesiast. b

And they herde the voyce of the Lorde God as he walked in the garden in the coole of the daye. And Adam hyd hym selfe and his wyfe also from the ‡ face of the Lorde God/ amonge the trees of the garden. And the Lorde God called Adam/ and sayd vnto hym: where arte thou? And he answered: Thy voyce I herde in the garden / but I was afrayde / bycause I was naked, and therfore hydde my selfe. And he sayd: who tolde the that thou were naked? hast thou eaten of the tree, of whiche I bad the that thou sholdest not eate? And Adam answered: The woman whiche thou gauest me a compagnyon, gaue me of the tree, and I ate. And the Lorde God sayd vnto the woman: wherfore dydest thou so? The woman answered: The serpent disceyued me and I ate.

‡ Christ his presence.

And the Lorde God sayd vnto the serpent: bycause thou hast doone this, cursed be thou aboue all cattell and beastes of the erthe: vpon thy belye shalte thou go: and erthe shalte thou eate all dayes of thy lyfe. I wyll put enmyttie betwene the and the woman / and betwene thy seed and her ‡ seed. And that seed shall treade the on the head / and thou shalte treade it on the hele.

‡ Where as this must was of Christ. Holde him the seed of the woman and not of Cain. Cain despayreth.

And vnto the woman he sayd: I wyll encrease thy sorowes / and make the ofte with childe/ and with payne shalte thou be deliuered. And thou shalte be vnder the power of thy husbande./ and he shall rule the.

And vnto Adam he sayd: Bycause thou hast obeyed the voyce of thy wyfe / and eaten of the tree of which I commaunded the not to eate: Cursed be the erth in thy worke. In sorowe shalte thou eate therof all dayes of thy lyfe: And it shal beare thornes and thystels vnto the. And thou shalte eate the herbes of the felde. In the sweate of thy face shalt thou eate bread, tyll thou returne vnto the erthe whence thou were taken: for ✱ erth thou art/ and vnto erth shalte thou returne.

✱ Pouere. ✱ Cain dispayreth.

And Adam called his wyfe Eue / bycause she was the mother of all that lyueth. And the Lorde God made Adam and his wyfe garmentes of skynnes/ which he put on them. And the Lorde god sayd: Lo, Adam is become as one of vs in knowlege of good and euyll. But now lest he stretche forth his hande, and take also of the tree of lyfe, and eate and lyue euer. Then the Lorde God cast hym out of the garden of pleasure/ to tylle the erth whẽce he was taken. And he cast Adam out/ and dyd sette at the entrynge of the garden of pleasure Cherubin with a sperp swerde mouyng in and out, to kepe the waye to the tree of lyfe.

¶ Cayn kylleth his righteous brother Abell. Cayn despayreth and is cursed. The generacion of Enoch/ Mathusael/ Tubail/ Lamech/ Seth and Enos.

CAPI. IIII.

ADam laye with Eue his wyfe, whiche conceyued and bare Cayn, and sayd: I haue obteyned a man of the Lorde. And she proceded forth/ and bare his brother Abel: And Abel became a shepeherde, and Cayn a plowman.

And it fortuned in processe of time, that Cayn brought of the frute of the erth an offeryng vnto the Lorde. Abel brought also of the fyrst borne of his shepe, and of the fatte of them. And the Lorde loked vnto Abel and his offeryng, but vnto Cayn and his offeryng loked he not. And Cayn was wroth exceedingly, and lowred. And the Lord sayd vnto hym: why art angry, and why lowrest thou? Wotest thou not yf thou doest well thou shalt receyue it? But yf thou doest euyll, forthwith thy synne lyeth open in the dooze. Notwithstandynge let it be subdued vnto the, and rule thou it. And Cayn talked with Abel his brother.

And as sone as they were in the feldes, Cayn fell vpon ✱ Abel his brother, and slewe hym. And the Lorde sayd vnto Cayn: Where is Abel thy brother? And he sayd: I can not tell, am I my brothers keper? and he sayd: What hast thou done? The voyce of thy brothers bloode cryed vnto me out of the erthe. And now cursed be thou vpon the erth, which opened her mouth to receyue thy brothers bloode of thyne hande. For when thou tyllest the grounde, she shall hensforth not gyue her power vnto the. A vacabunde and a ✱ rennagate shalte thou be vpon the erth.

✱ Gene. iiii. b. Hebr. xi. c. 1. Iohn. iii. c. Iude. xi. c. Heath. xxiij. d

And Cayn sayd vnto the lorde: My synne is greater then that it may be forgyuen. Beholde thou castest me out this daye from the erth, and from thy syght must I hyde my selfe/ and I must be wandrynge and a vacabunde vpon the erthe: Wherouer who soeuer fyndeth me, wyll kyll me. And the Lorde sayd vnto hym: Not so/ but who so euer slayeth Cayn shall be punyshed seuen folde. And the Lorde put a marke vpon Cayn that no man fownde hym shold kyll hym. And Cayn went out from the face of the Lorde, and dwelte in the lande Nod, on the east syde of Eden.

And Cayn laye with his wyfe, whiche conceyued and bare Henoch. And buylded a cite, and called the name of it after the name of his sonne, Henoch. And Henoch begate Irad. And Irad begate Mathuael. And Mathuael begate Mathusael. And Mathusael begate Lamech. And Lamech toke hym two wyues: the one called Ada, and the other Zilla. And Ada bare Jabell, of whome came they that dwelte in tentes, and had cattell. And his brothers name was Jubell / of hym came all that exercyse them selues on the harpe and on the orgons. And Zilla also bare Tubalcayn a worker in metall, and father of all that graue in brasse and yron. And Tubalcayns sister was called Noema.

Then sayd Lamech vnto his wyues Ada and Zilla: heare my voyce ye wyues of Lamech & herke vnto my wordes, for I haue slayn a man and wounded my selfe, and haue slayne a yong man, and got my self stryppes/ for Cayn shall be aucged seuen folde, but Lamech seuenty tymes seuen folde. Adam also laye with his wyfe yet agayne, and she bare a sonne & called his name Seth. For God (sayd she) hath gyuen me an other sonne for Abel whom Cayn slewe. And Seth begate a son, and called his name Enos. And in that tyme began men to ◦ call on the name of the Lorde.

◦ To call vpo the name of ✱ lorde, is to requyre al thynges of hym & to trust in hym, geuing hym the honour & worshyp that belõgeth to hym as in. ge. xxi. b

✱ 1. Para. i. a

¶ The genealogye of Adam vnto Noe.

CAPI. V.

THis is the boke of the genelacyon of Adam. In the day when god created man and made hym after the symilitude of God. Male and female made he them, and blessed them/ and called theyr names man, in the day when they were created. And when Adam was an hundred and thyrty yere old, he begat a sonne after his symilitude: and called his name ✱ Seth. And the days of Adam after he begat Seth, were eight hundred yere/ and begate sonnes and doughters. And all the dayes of Adam whiche he lyued, were. ix. hundred and thyrty yeres, and then he dyed.

Seth was an hundred and. v. yeres olde and begate Enos. And after he had begot Enos he lyued. viij. C. and. viij. yeres, and begate sonnes and doughters. And al the days of Seth were ix. hundred and xij. yeres, and dyed. And Enos was. iiij. score and. x. yere old and begat Kenan And Enos after he begate Kenan, lyued. viij. hundred and. xv. yeres, and begate sonnes and doughters: and all the dayes of Enos were. ix hundred and. v. yeres, and then he dyed. And Kenan lyued. lxx. yeres & begat Mahalaliel. And Kenan after he had begot Mahalaliel lyued. viij. hundred & xl. yeres, and begat sonnes & doughters: and all the dayes of Kenan were. ix. hundred & x. yeres, and then he dyed And Mahalaliel lyued. lxv. yeres, & begat Jared. And Mahalaliel after he had begot Jared lyued. viij. C. and. xxx yeres, and begate sonnes & doughters: and all the dayes of Mahalaliel were. viij. hundred. iiij. score and. xv. yeres, and than he dyed.

And Jared lyued an hundred and. lxij. yeres, and begat Henoch: & Jared lyued after he begat Henoch. viij. hundred yeres, & begat sonnes and doughters. And al the days of Jared were ix. hundred & lxij. yeres, and then he dyed. And Henoch lyued. lxv. yeres & begate Mathusala. And ✱ Henoch walked with God & lyued after he had begot Mathusala. iij. hundred yeres, and begat sonnes and doughters: And all the dayes of Henoch were. iij. hundred & lxv. yeres/ and Henoch lyued a godly lyfe, and was no more seene, for God toke hym awaye.

✱ Ecclesiasti. Hebre. xi. a.

And Mathusala lyued an hundred & lxxvij. yeres, & begat Lamech: And Mathusala after he had begot Lamech, lyued. vij. hundred and lxxxij. yeres, and begat sonnes and doughters. And all the dayes of Mathusala were. ix. hundred. lxix. yeres, and then he dyed.

And Lamech lyued an. C. lxxxv. yeres & begat a son, and called hym Noe, saying. This same shall comfort vs in our workes & sorowe of our handes which we haue about the erth that the Lorde hath cursed. And Lamech lyued after he had begot Noe. v. C. lxxxv. yeres, and begate sonnes and doughters. And all the dayes of Lamech were. vij. hundred. lxxvij. yeres, & then he dyed. And when Noe was fyue hundred yeres olde, he begate Sem, Cham, and Japheth.

¶ The cause of the flood. The malyce of mans hert. The preparynge of the ark.

CAPI. VI.

A The sonnes of God are the issues of Seth which had instruct and nourysshed them in the feare of God. The sonnes of men are the sones of Cayn instruct of hym to al wickednesse.

*1. Pet. iij. d.

AND it came to passe when men began to multeply vpon the erth, and had begot them doughters / the ꝑ sonnes of God sawe the doughters of men that they were fayre/and toke vnto them wyues, whiche they best lyked among them all. And the Lorde sayd: My spirite shall not alwaye stryue with man, for he is flesh. Neuertheles I wyll geue them yet * space an hundred and.xx. yeres.

*Gen. viii. d. ‡1. Esd. v. c.

There were graunters in the worlde in those dayes. For after that the chyldren of God had lyen with the doughters of men, and had begotten them chyldren/ the same chyldren were the myghtyest of the worlde / and men of renowme. And when the Lorde sawe that the mayce of man was encreased vpon the erth / and that all the ymagynacyon and thoughtes of his * herte was onely cuyll continually / he * repented that he had made man vpon the erthe, and sorowed in his herte. And sayd: I wyll destroye mankynde whiche I haue made out of the erthe: bothe man, beest, wormes and foule of the ayre / for it repenteth me that I made them. But Noe found grace in the syght of the Lorde.

B

*Eccl. xliiij. c

* These are the generacions of Noe. Noe was a ryghtous man and perfyte in his tyme/ and walked with God. And Noe begate thre sonnes: Sem, Cham, ꝑ Japheth. And the erth was corrupt in the syght of God, and was full of myschefe. And god loked vpon the erth/ and lo it was corrupte: for all ꝑ flesshe had corrupt his waye vpon the erth.

All flesshe, that is all mē ꝑ lyue flesshly as in the.viii. of the Roma.

C The ende of all flesh, that is, the ende of al men is come before me.

Then sayd God to Noe: ○ the ende of all flesshe is come before me, for the erth is full of theyr myschefe. And lo, I wyll destroye them with the erth. Make the an arcke of pyne tree, and make chambres in the arcke/and pytche it within and without with pytche. And of this facyon shalte thou make it.

The length of the arke shall be thre hundred cubytes, and the breedth of it. l. cubytes/and the heyth of it. xxx. cubytes. A wyndowe shalt thou make about in the arcke/ and within a cubyte compasse shalte thou fynysshe it. And the dooze of the arcke shalt thou set in the syde of it: and thou shalt make it with thre lofte, one aboue an other. For beholde, I wyll bryng in a floode of water vpon the erth to destroy all flesshe vnder heuen, wherin breth of lyfe is: and all that is in the erth shall perysshe. But I wyll make my leagge with the, that both thou shalt come in to the arcke and thy sonnes / thy wyfe and thy sonnes wyues with the.

D

And of all that lyueth what so euer flesshe it be / shalte thou bryng in to the arcke of euery thynge a payre, to kepe them alyue with the. And male and female it shall they be/ of byrdes in theyr kynde, ꝑ of beestes in theyr kynde/ and of all maner of wormes of ꝑ erth in their kynd: a payre of euery thynge shall come vnto the to kepe them alyue. And take vnto the of all maner of meate that may be eaten, and lape it vp in store by the, that it maye be meate both for the and for them: And Noe dyd accordynge to all that god commaunded hym.

¶ The entryng of Noe and suche as were with him in to the arcke. The ryssynge of the floode wherwith all thynges dyd perysshe.

CAPI. VII.

AND the Lorde sayd vnto Noe: Go in to the arcke both thou and all thy housholde. For the haue I sene ryghtous before me in this generacion. Of all clene beestes take vnto the. vij. of euery kynde/the male and female/and of vncleane beest ꝑ payre/ the male and his female: lykewyse of the byrdes of the ayre. vij. of euery kynde/ male ꝑ female to saue seed vpon all the erth. For seuen dayes hence wyll I sende rayne vpon the erth. xl. dayes ꝑ. xl. nyghtes/and wyll destroy all maner of thinges that I haue made from the erth.

A

And Noe dyd accordynge to all that the Lorde commaunded hym: and Noe was syxe hundred yere olde when the * floode of water came vpon the erth: and Noe went and his sonnes, and his wyfe, and his sonnes wyues with hym in to the arke for the waters of the floode. And of clene beestes/ and of the beestes that were vncleane/and of byrdes and of all that moueth vpon the erthe came in by couples of euery kynde vnto Noe in to the arche, a male and a female as God commaunded Noe. And the seuenth daye the waters of the floode came vpon the erth.

B

* Matth. xxiiij. d. Luce. xvij. d. 1. Pet. iij.

In the. vj. hundred yere of Noes lyfe/ in the seconde moneth/ the. xvij. daye of the moneth, were all the kounteynes of the great depe broken vp, and the wyndowes ꝑ of heuen were opened/ and there fell a rayne vpon the erth. xl. dayes and. xl. nyghtes.

The windowes of heuē opened that is, the waters about the erth descended and moysted the floore.

And the selfe same daye went Noe, Sem, Cham and Japheth Noes sonnes, and Noes wyfe and the thre wyues of his sonnes with them in to the arche: bothe they and all maner of beestes in theyr kynde/ and all maner of catell in theyr kynde/ and all maner of wormes that moue vpon the erth in theyr kynde / and all maner of byrdes in theyr kynde/and all maner of foules what so euer had feders. And they came vnto Noe in to the arche by couples / of all flesh that had breth of lyfe in it. And they that came male and female of euery flesh accordyng as God commaunded hym: and the Lorde shut the doze vpon hym. And the * floode came. xl. dayes and. xl. nyghtes vpon the erth, ꝑ the water increased ꝑ bare vp the arcke/ ꝑ it was lyfte vp ouer the erth. And the water preuayled and increased exceedingly vpon the erth: ꝑ the arcke was borne vpon the toppe of the waters. And the waters preuayled aboue measure vpon the erth / so that all the hye hylles whiche are vnder all the partes of heuen were couered. xv. cubytes hye preuayled the waters / so that the hylles were couered.

* Ecclus. Sapien.

D

And all flesshe that moued on the erth/ both byrdes, cattell and beestes perysshed/ with all that moued on the erth, and all men: so that all that had the breth of lyfe throughout all that was on drye lande dyed. Thus was * destroyed all that was vpon the erth/ both man, beastes, wormes and foules of the ayre/ so that they were destroyed from the erth: onely Noe was reserued, and they that were with hym in

* Sapi. xij.

the arcke. And the waters preuayled vpon the erth an hundred and fyfty dayes.

¶ After the sendyng forth of the rauen and the doue. Noe went forth of the arcke. He offereth sacrifyce. The maners of mans herte.

CAPI. VIII.

AND God remembred Noe and all the beestes, ꝑ all the cattell that were with hym in the arcke. Then God broughte * a wynde vpon the erth/ and the waters ceased: and the ‡ fountaynes of the depe and the wyndowes of heuen were stopt, and the rayne of heauen was forbydden, and the waters returned ‡ frome the earth, and abated after the ende of an hundred and. l. dayes.

* Gene. i. a ‡ Gene. viij. b.

And the arcke rested vpon the mountaynes of Ararat, the. xvij. daye of the. vij. moneth. And the waters went awaye, and decreased tyll the. x. moneth. And the first daye of the. x. moneth, the toppes of ꝑ mountaynes appeered.

And after the ende of. xl. dayes Noe opened the wyndow of the arcke which he had made/ and sent forth a rauen, which went out, ꝑ euer gopnge and compnge agayne, tyll the waters were dryed vp vpon the earthe.

‡ Some rede, and neuer cam agayne.

He sent forth also a doue from hym, to wyt whether the waters were fallen from the erth. And whan the doue coulde fynde no restynge place for her fote, she returned to hym agayne vnto the arcke, for the waters were vpon all the earth. And he put out his hande, and toke her, and pulled her to hym into the arcke.

B

And he abode yet. vij. dayes moze, and sent out the doue agayne out of the arcke, and the doue came to hym agayn about euentyde, and beholde / there was in her mouth a lefe of an olyue tree, whyche he had plucked: wherby Noe perceaued that the waters were abated vpon the earthe. And he tarryed yet. vij. other dayes, and sente forth the doue, whiche from thence forth came no moze agayne to hym.

And it came to passe, the syxte hundred and one yere, and the fyrst daye of the fyrst moneth, that the waters were dryed vp vpon the erth. And Noe tooke of, the hatches of the arcke, and loked: and beholde, the face of the earth was drye. So by the. xxvij. daye of the second moneth the earth was drye.

A

And God spake vnto Noe, sayenge: Come out of the arcke, both thou and thy wyfe and thy sonnes ꝑ thy sonnes wyues with the. And all the beastes that are with the, whatsoeuer flesh it be, both foule and catell, and all maner wormes that crepe on ꝑ erth, bryng out with the, ꝑ let them moue, * growe ꝑ multiply vpō the erth. And Noe came out, ꝑ his sonnes, ꝑ his wyfe, and his sonnes wyues with hym. And all the beastes, ꝑ all the wormes, ꝑ all the foules, and all that moued vpon the earth, came also out of the arche, al of one kynde together.

* Gene. i. c/d. and. ix. a.

And Noe made an aulter vnto the lorde, ꝑ toke of all maner of clene beastes, and all maner of cleane foules, and offred sacrifice vpon the aulter. And the Lorde ꝑ smelled a swete sauour, and sayde in his herte: I will henceforth no more curse the erth for mannes sake, for the ymagynacion of mannes herte is euyll, euen frō the very youth of hym. Moreouer I wyll not

‡ The Lorde smellynge of fauoureth the sowāce of the wozkes of the fayth.

destroye hence forth all that lyueth as I haue done. Neyther shall sowynge tyme and harueste, colde and hete, somer and wynter, daye and nyghte ceasse, as longe as the earthe endureth.

full/as in Exo. xxx. Leuit. xxiij.

¶ God blesseth Noe and his sonnes, and forbiddeth the shedynge of mannes bloude. The lawe of the sweede. He maketh a couenaunt that he will destroy the worlde no moze by water/ and geueth the rayne bowe as a token and confirmation of the same. Noe is dronken/ and Cham getteth his fathers curse.

CAPI. IX.

AND God * blessed Noe and his sonnes and sayde vnto them: Increase ꝑ multiplye and fyll the earthe. The feare also and drede of you be vppon all beastes of the earth, and vpon all foules of the ayer, and vpon all that crepeth on the earth, and vpon al fyshes of the see, whyche are gyuen into your handes. And all that moueth vpon the earthe shall be your meate: Euen as the greene herbes so gyue I you al thinge. Only the * flesh with his lyfe, which is his bloud, se that ye eate not.

* Gene. i. d. * Gene. i. d

* For verely the ꝑ bloud of you, wherin your lyues are, will I requyre: Euen of the hande of all beastes will I requyre it, and of the hand of man, and of the hande of euery mans brother, will I requyre the lyfe of man: so that he which shedeth mannes bloude, shall haue his bloude shed by man agayne: for God * made man after his owne lykenesse. Be ye therefore encrease, and ware, and be occupyed vppon the earthe, and multiplye therin.

* Leuit. viij. c. a. xvij. d ꝑ The lawe of the sweerde * Gene. i. d

Furthermore God spake vnto Noe and his sonnes with hym, sayenge: See, I make * my bonde with you and your seed after you, and with all lyuynge thinge that is with you: both foule and catell, and all maner beastes of the earthe that is with you, of all that cometh out of the arke, what so euer beaste of the earth it be. I make my bonde with you, that henceforth all flesshe shall not be destroyed with the waters of any floude, ꝑ that henceforth there shall not be a floude to destroye the earthe.

B

* Gene. ix. d. Esaie. liiij. d

And God sayde: * This is the token of my bonde which I make betwene me and you, ꝑ betwene all lyuynge thinge that is with you for euer: I will set my bowe in the clowdes, ꝑ it shall be a sygne of the appointement made betwene me and the earthe: so that whan I bynge in cloudes vppon the earthe, the bowe shall appere in the cloudes. And than will I thinke vpon my testamēt which I haue made betwene me and you, and al that lyueth what soeuer flesshe it be. * So that henceforth there shall be no more waters to make a floude, to destroye all flesshe.

* The rayne bowe. * Gen. viiij. b

The bowe shalbe in the cloudes, and I will loke vpon it, to remembre the euerlastinge testament betwene God and all that lyueth vpon the earthe, what so euer flesshe it be. And God sayd vnto Noe: This is the sygne of the testamēt which I haue made betwene me and all flesshe that is on the earthe.

C

The sonnes of Noe that came oute of the arcke, were Sem, Cham, and Japhet. And

Chām

Cham is the father of Canaan. These are the .iij. sonnes of Noe, and of these was all the worlde ouerspred.

And Noe beynge an husbande man, went forth and planted a vyneyarde, and dranke of the wyne and was droncke, and laye vncouered in the myddest of his tent. And Cham the father of Canaan sawe his fathers priuytees, and tolde his two brethre that were without. And Sem and Japheth toke a mantell, & put it on both their shulders and went backwarde, and couered their fathers secrets, and their faces were backewarde, so that they sawe not their fathers nakednes.

Cham is accursed

As soone as Noe was awaked frome his wyne, and wist what his yongest sonne hadde done vnto hym, he sayde: ❡ Cursed be Canaan, and a seruaunt of al seruantes be he to his brethren. And he sayde: Blessed be the Lorde God of Sem, & Canaan be his seruant. God increase Japheth that he maye dwell in the tentes of Sem. And Canaan be their seruant.

And Noe lyued after the floud thre hundred and fyfty yere: so that all the dayes of Noe were .ix. hundred & fyfty yere, & than he dyed.

¶ The genealogye of Japheth/ Sem and Cham.

CAPI. X.

A
✱1. Paral. 1.a

THese be the generations of the sonnes of Noe: of Sem, Cham, and Japheth, whyche begate them chyldren after the floude.

The sonnes of Japheth were: Gomer. Magog, Madai, Iauan, Tubali, Meschech and Thyras. And the sonnes of Gomer were: Ascenas Riphat and Togarma. And the sonnes of Iauan were: Elysa, Tharsis, Cithim and Dodanim. Of these came the Iles of the gentyls in their contreys, euery man in his spech, kynred and nacyon.

The sonnes of Cham were: Chus, Misraim, Phut and Canaan. The sonnes of Chus were Seba, Heuyla, Sabta, Rayma & Sabtecha. And the sonnes of Rayma were Sheba and Dedan. ✱Chus also begat Nemrod whiche began to be myghty in the earth. He was a myghtye hunter in the syghte of the Lorde. Wherof came the prouerbe: he is as Nemrod that myghty hunter in the syght of the Lorde. And the begynnynge of his kyngdome was ✱ Babel, Erech, Achad and Chalne in the lande of Synear: Out of that lande came Assur, and buylded Ninyue, and the stretes of the cyte, & Calah, and Resen betwene ✱ Ninyue & Calah. That is a great cyte. And Mizrim begate Ludim, Enamim, Leabim, Naphtuhim, Pathrusim and Casluhim: from whence came the Philystins, and the Caphthorynes.

B
✱1. Paral. 1.a

✱Gene. x. b.

✱Jonas. 1. a.

C

Canaan also begat Sidon his eldest sonne & Heth, Jebusi, Emori, Gergosi, Hym, Arki, Sini, Aruadi, Zemari and Hamathi. And afterwarde sprange the kynreds of the Cananytes. And the coastes of the Cananytes were frō Sydon tyll thou come to Gerara and to Asa, and tyll thou come to Sodoma, Gomorra, Adama, Zeboim, euē vnto Lasa. These were the chyldren of Cham in their kynredes, tonges, landes and nations.

And Sem the father of al the chyldren of Eber, and the eldest brother of Japheth begate chyldren also. And his sonnes were Elam, Assur, Arphachsad, Lud and Aram. And the chyldren of Aram were: Uz, Hul, Gether & Mas. And ✱ Arphachsad begat Sala, and Sala begat Eber. And Eber begat two sonnes. The name of the one was Peleg, for in his tyme the earthe was deuyded. And the name of his brother was Jaketan.

D
✱1. Paral. 1

Jaketan begate Almodad, Saleph, Hyzarmoneth, Jarah, Hadoram, Usal, Dikela, Obal, Abimael, Seba, Ophir, Heuila and Jobab. All these are the sonnes of Jaketan. And the dwellynge of them was from Mesa vntyl thou come vnto Sephara a mountayne of the east lande. These are the sonnes of Sem in their kynredes, languages, contreyes and nacyons. These are the kynredes of the sonnes of Noe, in their generations and nacyons. And of these came ❡ people that were in the worlde after the floude.

¶ The buyldynge of the tower of Babell. The confusyon of tongues. The generation of Sem the sonne of Noe vntyll Abraham whiche goeth with Lot vnto Haran.

CAPI. XI.

AND al ❡ the worlde was of one tongue, and one language. And as they came frome the east, they founde a playne in the lande of Synear, and there they dwelled. And they sayde one to another: come on, let vs make brycke and burne it with hre. So brycke was their stone, and slyme was their morter. And they sayd: Come on, let vs buyld vs a cyte and a towre, that the toppe maye reache vnto heuē. And let vs make vs a name afore we be scatered abrode ouer all the earth. And the Lorde came ❡ downe to se the cyte & the towre which the chyldren of Adam hadde buylded. And the Lorde sayde: See, the people is one, and haue one tongue amonge thē all. And this haue they begon to do, and will not leaue frome all that they haue purposed to do. Come on, let vs descende, and myngle their tonge euen there, that one vnderstonde not what an other sayeth. Thus the Lorde scattered them from thence vpon all the earth. And they lefte of to buylde the cyte. Wherfore the name of it is called Babel, because that the Lorde there confounded the tongue of all the Worlde. And because that the Lorde frome thence scatered therm abrode vppon all the earthe.

God helpeth hym selfe pryuely amonge men by his wonderfull worke/ as is in Psal. cxvii. b. and .cxliii. a.

These are the generations of Sem: Sem was an hundred yere olde and begat Arphachsad. ii. yere after the floude. And Sem lyued after he hadde begote Arphachsad. v. hundred yere and begat sonnes and daughters.

And ❡ Arphachsad lyued. xxxv. yere and begate Sala, and lyued after he had begat Sala. iiij. hundred yere and. iij. and begate sonnes and daughters. And Sala was. xxx. yere olde and begat Eber, and lyued after he hadde begot Eber. iiij. hundred and thre yere, & begat sonnes and daughters. When Eber was xxxiiij. yere olde, he begat Peleg, and lyued after he had begot Peleg foure hundred and. xxx yere, and begat sonnes and daughters.

C

❡ Here the Interpreters leaue out one generacion of Cainan / the which after the reckenynge of ❡ Hebrues

begat Sala/ when he was xxx. yere of age. Luce iii. g.

And Peleg when he was. xxx. yere olde begat Regu, and lyued after he had begot Regu. ii. hundred and. ix. yere, and begate sonnes & daughters. And Regu whē he had lyued. xxxii yere begat Sereg, and lyued after he had begot Sereg. ii. hundred and. vii. yere, and begat sonnes and daughters.

And when Sereg was. xxx. yere olde he begat Nahor, and lyued after he had begot Nahor. ii. hundred yere, and begate sonnes and daughters. And Nahor whē he was. xxix. yere olde, begat Terah, and lyued after he had begot Terah, an hundred and. xix. yere, and begat sonnes and daughters.

And when Terah was. lxx. yere olde, he begat Abram, Nahor and Haran.

D
✱1 Para. 1. c. Jan. xxiii. a.

And these are the generations of ✱ Terah. Terah begat Abram, Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the lāde where he was borne, at Ur in Chaldea. And Abram and Nahor toke them wyues. Abrams wyfe was called Sarai. And Nahors wyfe Mylca the doughter of Haran, whyche was father to Mylca and to Iesca. But ✱ Sarai was barē, and hadde no chylde.

✱Hebr. xi.

✱Jr. xxxii. c. Hebre. xi. b

Than toke Terah Abram ✱ his sonne and Lot his sonne Harans sonne, and Sarai his daughter in lawe, his sonne Abrams wyfe. And they wente with hym frome Ur in Chaldea, to go into the lande of Chanaā. And they came to Haran and dwelled there. And when Terah was two hundred yere olde and fyue, he oped in Haran.

¶ Abram is blessed of God, and goeth with Lot into Canaan. And God promyseth to geue the same lande to his sede. And afterwarde goeth Abram into Egypte and fauleth Sarai his wyfe to saye that she is his sister. And she was taken awaye of Pharao/ for which the Lorde plageth hym.

CAPI. XII

A
✱Actu. vii. a. & Hebre. xi. c.

THen the Lorde sayde vnto Abram, Get ✱ the out of thy contreye and frome thy kynred, and oute of thy fathers house, into a londe whiche I will shewe the. And I wyll make of the a myghtye people, and wyll blesse the, & make thy name greate, that thou mayst be a blessynge. And I wyll blesse them that blesse the, and curse them that curse the. And in the shall be blessed all the generations of the earthe.

B
✱Gen. xiii. c. ✱Gene. xiii. b

And Abram went as the Lorde bad hym, & Lot wente with hym. Abram was. lxxv. yere olde, when he went out of Haran. And Abram toke Sarai his wyfe, & Lot his brothers sonne, with all ✱ their goodes which they hadde goten, and ❡ soules whyche they had begoten in Haran. And they departed to go into the lande of Chanaan. And when they were come thyther, Abram went forth into the lande tyll he came vnto a place called Sichem, and vnto the oke of More. And the Cananytes dwelled then in the lande.

❡ Soules here are take for his seruātes and maydens/ whyche were very many as ye may se in Genesis. xxiii. c.

Then the Lorde apeared vnto Abram, and sayd: vnto ✱ thy seed will I gyue this lande. And he buylded an aultee there vnto the lorde which apeared to hym. Then departed he thence vnto a mountayne that lyeth on the eastsyde of Bethell and pytched his tente: Bethell beynge on the west syde, and Ay on the east: and he buylded there an aultee vnto the Lorde, and called on the name of the Lorde. And than Abram departed, and toke his iourney southwarde.

✱Gene. xxv. d Gene. xxiii. b. Deu. xxxiii. b Gene. xxi. b.

C

After this there came a derth in the lande. And Abram went downe into Egypte, to iourne there, for the derth was sore in the lād. And when he was come nye for to entre into Egypte, he sayd vnto Sarai his wyfe. I know that thou arte a fayre woman to loke vppon. It will come to passe therfore when the Egyptians se the, that they will saye: she is his wyfe. And so shall they slee me, and saue the. Saye ✱ I praye the therfore that thou art my syster, that I may fare the better by reason of the, and that my soule may lyue for thy sake.

✱Gen. xx. a.

As soone as he came into Egypte, the Egyptians sawe the woman that she was very fayre. And Pharaos lordes sawe her also, and prayed her vnto Pharao: So that she was taken into Pharaos house, whyche entreated Abram well for her sake, so that he had theye oxen and ye asses, men seruauntes, mayde seruauntes, she asses and camels.

D

But God plaged Pharao, & his house with great plages, because of Sarai Abrams wyfe. Then Pharao called Abram and sayde: Why hast thou thus dealt with me? Wherfore tolldest thou me not that she was thy wyfe? Why sayedest thou that she was thy syster, and causedest me to take her to my wyfe? But now lo, there is thy wyfe, take her and get the hense. Pharao also gaue a charge vnto his men ouer Abram, to leade him oute, with his wyfe and all that he had.

¶ Abram and Lot departeth out of Egypt. And Abram buylded his tentes and called with his brother Lot. Here agayne is promysed to Abram the lande of Canaan.

CAPI. XIII.

THan Abram departed oute of Egypte, bothe he and his wyfe, and all that he had, and Lot with hym vnto the south. Abram was very ryche / in catell, syluer, and golde. And he went on his iourney frome the south euen vnto Bethell, & to the place where his tente was at the fyrste tyme, betwene Bethel and Ay, and vnto the place of the aultee which he made before. And there called Abram vpon the name of the Lorde.

Lot also whiche went with hym had shepe, catell and tentes: so that the lande was not able to receaue them that they myght dwell togyther, for the ✱ substaunce of their ryches was so greate, that they couldē not dwell togither. And there fel a strife betwene the herdmen of Abrams catell, and the herdemen of Lots catell. Moreouer the ✱ Cananytes and the Pherezytes dwelled at that tyme in the lande. Than sayd Abram vnto Lot: Let there be no strife (I praye the) betwene the and me, and betwene my herdmen and thyne, for we be ❡ brethren. Is not all the hole lande before the? Departe, I praye the, frome me. If thou wylt take the lefte hande, I wyll take the

✱Ge. xxxvi. a

B

✱Gene. xii. a

❡ The Hebrues vnderstande by this

wordē bp-thren all neuēs/ coſſyns & neyghbour-es/& all that be of one ſtocke. Mo.xx.d. Joh. bij.a.

ryght: or yf thou take the ryght hande I wyll take the left. And Lot lyft vp his eyes, and beholde all the contreye about Jordane, which was a plenteous cōtrey of water euery where before the Lorde deſtroyed Sodome and Gomorra, euen as the garden of the Lorde, & as the lande of Egypte tyll thou come to Zoar.

Than Lot chose all the coſtes of Jordane & toke his iourney from the eaſte. And ſo departed the one brother frō the other. Abram dwelled in the lande of Canaan: and Lot in the cyties of the playne, and pitched his tent toward Sodome. But the men of Sodome were wicked, & ſynned exceedingly againſt the lorde.

D

And the Lorde ſayd vnto Abraam after that Lot was departed from hym: Lyfte vp thyne eyes, and loke from the place where thou art northwarde, ſouthwarde, eaſtwarde, & weſtwarde, for all * the lande whiche thou ſeeſte will I gyue vnto the and to thy ſeed for euer. And I will make thy ſeed, as the duſte of the earth: ſo that yf a man can nombre the duſt of the earth, than ſhall thy ſeed alſo be nombred. Aryſe and walke aboute in the lande, in the length of it and in the breedth, for I will gene it vnto the. Than Abram toke downe his tente and went and dwelled in the valey of Mamre which is in * Ebron, and buylded there an alter vnto the Lorde.

* Gen.xvij.d Gene.xxvi.a. Gen.xij.d Deute.xij.a

* Ebrō is the name of a citie where Adam, Abraham and his wyfe with Jſaac &c. were buried/ as in Gene. xxiij.d.

¶ Lot is taken priſoner. The victorye of Abram ouer the Sodomytes. Lot is deliuered by Abram. Melchiſedech offreth cakes vnto Abram. Abram payeth tythes vnto Melchiſedech. Abram holdeth nothynge of the kynge of Sodomes gyfte.

CAPI. XIIII.

AND it chaunced within a whyle, that Amraphel kynge of Synear, Arioch kynge of Ellaſar, Kedorlaomor kynge of Elam and Thydeall kynge of the nacyons, made warre with Bera kynge of Sodome, & with Birſa kynge of Gomorra, and with Sineab kynge of Adama, and with Semeabar kynge of Zeboim, and with the kyng of * Bela, whiche Bela is called Zoar. All theſe came togyther vnto the vale of Siddim, whiche is now the ſalte ſee. Twelue yere were they ſubiecte to kynge Kedorlaomor, and in the xiij. yere rebelled. Therefore in the xiiij. yere came Kedorlaomor and the kynges that were with hym, and ſmote the * Raphaymes in Aſtaroth Karnaim, and the Suſymes in Ham, and the Emymes in Save Kariathaim, and the Horyms in theyr owne mounte Seir, vnto the playne of Pharan, which bordreth vppon the wylderneſſe. And then turned they and came to the well Miſphat, whyche is Cades, and ſmote all the contrey of the Amalechytes, and alſo the Amorytes that dwelte in Haſeyon Thamar.

* Bela is that citie that Lot deſyred for his refuge whē he came out of Sodome as in Gene. xix.c * Raphaimes are counted in the ſcripture for gyauntes/ as in. ij. Reg. v.b Ela.xv.b which lyued of theft & robbery.

B

Then went out the kynge of Sodome, and the kynge of Gomorre, and the kynge of Adama/ and the kynge of Zeboim, and the kynge of Bela now called Zoar. And ſette theyr men in arraye to fyght with the in the vale of Siddim, that is to ſaye, with Kedorlaomor the kynge of Elam/ and with Thydeall kynge of the Nacions, & with Amraphel kynge of Synear. And with Arioch kynge of Ellaſar: foure kynges againſte fyue. And that vale of Siddim was full of lyme pyttes.

And the kynges of Sodome and Gomorre fled, and fell there. And the reſydue fled to the mountaynes. And they toke all the goodes of Sodome and Gomorre and all theyr vytalles, and went theyr waye. And they toke Lot alſo Abrams brothers ſonne and his goodes (for he dwelled at Sodome) & departed. Then came one that had eſcaped, & tolde Abram the Hebrewe which dwelled in the valey of * Mamre the Amoryte, brother of Eſchol and Aner: which were confederate with Abram. When Abram herde that his brother was taken, he harnelled his ſeruauntes borne in his owne houſe three hundred and eyghtene, & folowed tyll they came at Dan. And ſette hym ſelfe and his ſeruantes in arraye, and fell vpon them by nyght, and ſmote them, & chaſed them awaye vnto Hoba: which lyeth on the left hande of Damaſcos, & brought agayne all the goodes, and alſo his brother Loth, and his goodes, the women alſo and the people.

* Gen.xiij.d

And as he returned agayn from the ſlaughter of Kedorlaomor & of the kynges that were with him, than came the kynge of Sodome to mete him in the dale of Save, which now is called kynges dale.

Then * Melchiſedech * kynge of Salem brought forth bread and wyne. And he beynge the * preeſt of the moſt hygheſt God, bleſſed him ſayenge: & Bleſſed be Abram vnto the moſte hyghe God, poſſeſſor of heauen and earthe. And bleſſed be God the moſte hyghe, which hath delyuered thyne enemyes into thy handes. And Abraham gaue hym tythes of all.

D

* Heb. Melchi ſedech. * The Jewes ſuppoſe Melchiſedech to be Sem the ſonne of Noe becauſe he lyued after the floude. he lyued 600 yere after the death of Abraham. his godes pro-dence was kynge of Salem. * Bleſſed be Abram/ that is prayſed in Abram and prayſed be the moſt higheſt God, as it is in Geneſis. xlvij.b. Hebrues xi.d * The preeſt of the Lorde cometh whyle he ſheweth any thynge vnto vs by ſimilitudes & it is vſed in diuers places of the ſcripture/ and ſpecyally in the Pſalmes and is maner of ſpeache of the Hebrues.

Then ſayde the kynge of Sodome vnto Abram: Gyue me the ○ ſoules, & take the goodes to thy ſelfe. And Abram anſwered the kynge of Sodome: I lyfte vppe my hande vnto the Lorde God, moſt hyghe poſſeſſor of heauen & earth, that I will not take of all that is thyne ſo moche as a thred or a ſhoulacher, leſt thou ſhuldeſt ſaye, I haue made Abraham ryche. Saue onely that whiche the ponge men haue eaten and the partes of the men which went with me, Aner, Eſchol & Mamre. Let them take theyr partes.

¶ The iuſte of Canaan is yet agayne promyſed to Abram. God promyſeth hym ſeed. He beleueth and is iuſtifyed. The prophecye of the bondage wherin the children of Iſrael ſhulde be vnder Pharao, and of their deliuerance frome the ſame.

CAPI. XV.

AFter theſe deades, the * worde of God came vnto Abram in a viſyon ſayenge: Feare not Abraham, I am thy ſhylde, and thy rewarde ſhall be exceadynge greate. And Abram anſwered: Lorde God what wilt thou geue me: I go chyldleſſe, & the ſtewarde of myne houſſe, this Eleaſar of Damaſco hath a ſonne. And Abram ſayde moreouer: Se, to me haſt thou gyuen no ſeed: lo, a lad borne in my houſſe ſhall be myne heyre.

* The word of the Lord.

And beholde, the worde of the Lorde ſpake vnto Abram, ſayenge: He ſhall not be thyne heyre, but one * that ſhall come out of thyne owne body ſhalbe thyne heyre. And he brought him out

* Deut.x.d * Gene.xxvij.b * Gene.xv.d

* To byleue is to haue a certayne truſt and confidence to obteyne the thynge promyſed, and not to haue any doubt in hym that promiſeth. * Rom.iiij.a. Galath.iij.d

out of the wayes, & ſaid: Loke vp vnto heuen and tell the * ſterres if thou be able to nōbre them. And ſayd vnto hym: euen ſo ſhall thy ſeed be.

* Gen.xv.d

And Abram * byleued the Lorde, and it was counted to hym for ryghteouſnes. And he ſayd vnto hym: I am the Lorde that brought the out of Ur in Caldea to gyue the this lande to poſſeſſe it.

And he ſayd: Lorde God / whereby ſhall I knowe that I ſhall poſſeſſe it? And he ſayd vnto hym: Take a cowe of thre yere olde/ and a she gote of thre yere olde / and a thre yere olde ram/ a turtyll doue and a yong pigeon. And he toke all theſe and diuyded them in the myddes, and layde euery pece one againſt an other. But the foules diuyded he not. And the byrdes fell on the carcaſes, and Abram bioue them away. And when the ſonne was downe, there fell a ſlomber vpon Abram. And lo, feare and greate darkneſſe came vpon hym.

And he ſayd vnto Abram: knowe this of a ſurety, that thy * ſeed ſhall be a ſtraunger in a lande not theyrs. And they ſhal make bondmen of them and entreate them euyll * iiij. hundred yeres. But the nacion whome they ſhall ſerue wyll I ○ iudge. And afterward ſhall they come out with great ſubſtaunce. Neuertheleſſe thou ſhalte go vnto thy fathers in peace, and ſhalte be buryed when thou art of a good age: and in the fourth ○ generacion they ſhall come hyther agayne / for the wyckednes of the Amorytes is not yet full.

* Or ſtarres.

* Gen.xxxv.a Exo.xij.d Deute.x.d

* The woꝛd of the Lord cometh whē he ſheweth any thynge vnto vs by ſimilitudes & it is vſed in diuers places of the ſcripture/ and ſpecyally in the Pſalmes and is maner of ſpeache of the Hebrues.

When the ſonne was downe and it was waxed darke: beholde, there was a ſmokynge furneſſe / and a fyre brande that ○ went betwene the ſayd peces.

And that ſame daye the Lorde made a couenaūte with Abram ſayenge: vnto thy * ſeed wyll I gyue this lande, from the ryuer of Egypte, euen vnto the greate ryuer Euphrates/ the Kenites, the Kenezites, the Cadmonytes/ the Hethytes, the Pherezites, the Raphaims, the Amorytes, the Chanaanytes, the Gergeſytes and the Jebuzytes.

¶ Sarai giueth Abram leue to take Agar her mayde to wyfe. Agar deſpyſed her maiſtres: for whiche she was cyll intreated of Sarai, and therfore runneth away. The aungell metynge her, commaundeth her to turne agayne and dothe promyſe her ſeed. And nameth her fyrſt chylde Jſmael.

CAPI. XVI.

SArai Abrams wyfe bare hym no chyldren. But ſhe had an handmayde an Egyptian, whoſe name was Agar. Wherfore ſhe ſaid vnto Abram: Behold, the Lorde hath ſhut me vp that I can not bearr. I praye the ○ go in vnto my mayde / peraduenture I ſhall be multyplyed by meanes of her. And Abram herde the voyce of Sarai. Then Sarai Abrams wyfe toke Agar her mayde the Egyptian (after Abram had dwelled. x. yere in the lande of Canaan) and gaue her to her huſbande Abram to be his wyfe.

* To goo vnto the mayde is to haue carnall copulacion with her, as Gene. wordes can ſhewe. & ſcripture ſignifyeth. * Gen.xxx.a & xxxix.c.

And he went in vnto Agar, & ſhe conceyued. And when ſhe ſawe that ſhe had conceyued: her maiſtres was deſpyſed in her ſyght. Then ſayd Sarai vnto Abram: Thou doſt me vnryghte, for I haue gyuen my mayde in to thy

Bosome: after the maner of the Hebrues is taken for companyenge & a woman/ and it is alſo taken for faith as i Luc. xvi. of Lazarus reſt.

¶ Abram is called Abraham, and Sarai is named Sara. The lande of Canaan is here the fourth tyme promyſed. Circumciſion is here inſtitute. Jſaac is promyſed. Abraham prayeth for Jſmael.

CAPI. XVII.

WHen Abram was nynty yere olde and. ix. the Lorde appered to hym, ſayeng. I am the almyghty God, walke * before me and be vncorrupt. And I wyll * make my bond betwene the and me/ and wyll multiply the exceedingly. And Abram fell on his face. And God talked moreouer with hym ſayenge: Je is I beholde my ○ teſtament is with the, that thou ſhalt be a father of many * nacions. Therfore ſhalte thou no more be called Abram, but thy name ſhall be Abraham: for a father of many nacions haue I made the, and I wyll multiply the exceedyngly, and wyll make nacions of the: yea & kynges ſhal ſpryng out of the. Moreouer I wyll make my bond * betwene me and the, and thy ſeed after the in theyr tymes to be an euerlaſtynge conenaunt, ſo that I wyll be God vnto the and to thy ſeed after the. And I wyll gyue vnto the & to thy ſeed after the, the lande wherin thou art a ſtraunger: euen all the land of Canaan for an euerlaſtynge poſſeſſyon, and wyll be theyr God.

* Gen.xxiij.d * Gen.xvi.d

Teſtamens is ſcripture taken for the moſte parte for a couenāt bargayne or leage. * Eccl.xliiij.c

* Gen.xvij.d

And God ſaid vnto Abraham: Se thou kepe my couenaunt/ both thou & thy ſeed after the in theyr tymes: This is my teſtament whiche ye ſhal kepe betwene me & you, and thy ſeed after the, that ye circumcyſe all your men chyldren. Je ſhall cut of the foreſkynne of your fleſſhe/ and it ſhall be a * token of the bonde betwene

* Rom.iiij.b

me and you. And euery manchylde whan it is viij. dayes ✱ olde, shall be circumcised amonge you in your generations, & all seruauntes also borne at home or bought with money though they be straungers and not of thy seed. The seruaūt borne i thy house, & he also that is bought with money, must nedes be circūcised, that my testament may be in your flesshe for an euerlastyng ○ bond. Yf there be any vncircūcised manchyld, that hath not the foreskyn of his flesh cut of, his soule shal perish from his people: bicause he hath broken my testament. And God sayd vnto Abraham. Sarai thy wyfe shall no more be called Sarai, but Sara shall her name be. For I wyl blesse her, & gyue the a son of her/ I wyl blesse her, so that people, yea kyngs of people shall spryng of her. And Abraham fell vpon his face and laught, and sayd in his herte: shall a chylde be borne vnto hym that is an hundred yere olde/ and shall Sara that is. lxxxx. yere old bere: And Abraham sayd vnto God. O that Ismael myght lyue in thy syght,

Then sayd God: Sara thy wyfe shal ✱ bere the a sonne in dede, and thou shalt cal his name Isaac. And I wyll make my bonde with hym, that it shall be an euerlastynge bonde vnto his seed after hym. And as concerning Ismael also I haue herd thy request: lo, I wyll blesse hym, encrease hym, and multiplye hym exceedyngly. Twelue ✱ princes shall he beget, and I wyll make a great nacion of hym. But my bond wyl I make with Isaac, which Sara shall bere vn to the cuen this tyme twelue moneth.

And god lefte of talking with hym, & departed vp from Abraham. And Abraham toke Ismael his son, & all the seruauntes borne in his house and al that was bought with money, as many as were men chyldren among the men of Abrahams house, and circumcised the foreskynne of their flesshe, euen that selfe same daye, as God had sayd vnto hym. Abraham was foure score and. xix. yere old, when he cut of the foreskynne of his flesshe. And Ismael his sonne was. xiij. yere olde when the foreskynne of his flesh was circumcised. The selfe same day was Abraham circumcised and Ismael his sonne. And all the men in his house, whether they were borne in his house or boughte with money (thoughe they were straungers) were circumcised with hym.

¶ There appered three men vnto Abraham. Isaac is promysed to hym agayne, at whiche Sara laughed. The destruction of the Sodomytes is declared vnto Abraham. Abraham prayeth for them.

CAPI. XVIII.

AND the Lorde appered vnto hym in the ouergroue of Mamre as he sate in his tent dore in the heate of the day. And he lyfte vp his eyes and loked: and lo, three men stode not farre from hym. And when he sawe them, he ran to mete them from the tent dore, and fell to the ground & sayd: Lorde yf I haue found fauour in thy sight: passe not by thy seruaūt. Let a lytle water be fet and washe your fete, and rest your selues vnder the tree: And I wyll fet a ✱ morsell of ○ bread to comfort your hertes withall. And then go your wayes / for euen therfore are ye come to your seruaunt. And they answered: do as thou hast sayd. And Abraham went apace in to his tent vnto Sara and sayd: Make redy aroonce three pecks of fyne mele/ knede it & make cakes. And Abraham ran vnto his beestes & fet a calfe that was tender & good, and gaue it vnto a yong man which made it redye aroonce. And he toke butter and mylke and the calfe whiche he had prepared/ and set it before them, and stode hym selfe by them vnder the tree: and ✱ they ate.

And they sayd vnto hym: Where is Sara thy wyfe? He sayd: in the tent. And he sayd: I wyl come agayne vnto the as sone as the frute can lyue. And lo, Sara thy wyfe shall haue a sonne That herde Sara out of the tent dore whyche was behynd his backe. Abraham & Sara were both olde and well stryken in age/ and it ceased to be with Sara after the maner as it is with wyues. And Sara laughed in her selfe sayeng. Now when I am waxed olde, shall I gyue my self to ✱ lust/ and my lord olde also? Then sayd the Lord vnto Abraham: wherfore doth Sara laugh sayeng: shall I of a surety bere a chylde now when I am olde? is the thyng to hard for the Lord to do? In the tyme ✱ appoynted wyl I returne vnto the, as soone as the frute can haue lyfe/ and Sara shall haue a sonne. Then Sara denyed it, sayenge: I laughed not / for she was afrayde. But he sayd: yes thou dydst laugh. Then the men stode vp from thence and loked towarde Sodome. And Abraham went with them to bryng them on the way. And the Lorde sayd: Can I hyde from Abraham that thyng which I am aboute to do, seyng that Abraham shal be a ✱ great and a mighty people/ and all the nacions of the erth shall be blessed in hym? For I knowe hym that he wyll comaunde his chyldren and his housholde after hym, that they kepe the waye of the Lorde/ to do after ryght and conscyence / that the Lorde may bryng vpon Abraham that he hath promysed hym.

And the Lorde sayd: The crye of Sodome and Gomorre is great/ and their synne is exceadynge greuous. I wyll go downe and se whether they haue done all togyther accordyng to that crye whiche is come vnto me or not, that I may know. And the mē departed thence and went towardes Sodome. But Abraham stode yet before the Lorde, and drewe nere and sayd. wylt thou destroy the ryghtous with the wicked? Yf there be. l. ryghtous within the cite, wylt thou destroy it, and not spare the place for the sake of. l. ryghtous that are therin? That be farre from the, and thou wouldest do after this maner/ to slay the ryghtous with the wycked/ and that the ryghtous shulde be as the wycked: that be farre from the. Shulde not the iudge of all the worlde do accordynge to ryght? And the Lorde sayd: Yf I fynde in Sodome fyfty ryghtous within the cite, I wyll spare all the place for their sakes.

And Abraham answered and sayd: beholde I haue taken vpon me to speake vnto the Lorde, and yet am but ✱ dust and asshes. What though there lacke. v. of. l. ryghtous / wylte thou destroye all the cite for lacke of. v? And he sayd:

Yf I fynde there. xl. and. v. I wyll not destroye them. And he spake vnto hym yet agayne and sayd: what yf there be. xl. founde there. And he sayd: I wyl not do it for fourtyes sake. And he sayd: O let not my Lorde be angrye, that I speake. What yf there be founde thyrty? And he sayd: I wyl not do it, if I fynde. xxx. there. And he sayd: Oh, se/ I haue begon to speake vnto my Lorde/ what yf there be. xx. founde there? And he sayd: I wyl not destroy them for twen tyes sake. And he sayd: O let not my Lorde be angry that I speake yet ones moze only. what yf ten be founde there? And he sayd: I wyll not destroye them for. x. sake. And the Lorde wente his waye as soone as he had lefte talkynge with Abraham. And Abraham returned vnto his place.

¶ Lot receyued two aungelles in to his house. The filthy lustes of the Sodomytes. Lot is delyuered and tryzeth to dwell in the city Zoar. Lottes wife is turned in to a pyller of salt. Sodome is destroyed. Lot is dronken and lyeth with his doughters, whiche conceyued chyldren by hym.

CAPI. XIX.

AND there came. ij. aungels to Sodome at euen. And Lot sate at the gate of the city. And Lot sawe them/ and rose vp to mete them / and he ✱ bowed hym selfe to the grounde with his face. And he sayd: Se lordes, turne in I pray you in to your seruaūtes house and tary all nyght and washe your fete / and syse vp early and go on your wayes. And they sayd: nay/ but we wyl abyde in the streates all night. And he ✱ cōpelled them exceedingly. And they turned i vnto hym & entred i to his house, & he made them a feest & dyd bake swete cakes/ and they ✱ ate. But before they went to rest, the men of the city of Sodome cōpassed the house rounde about/ both olde & ponge/ all the people fro all quarters. And they called vnto Lot and sayd vnto hym: where are the mē which came in to thy house to nyght? bryng them out vnto vs that we may do our lust with them.

And Lot went out at the doze vnto them & shut the doze after hym and sayd: nay for gods sake brethren, do not so wyckedly. Beholde I haue two doughters whiche haue knowen no mā, them wyl I bryng out vnto you: do with them as it semeth you good: Only vnto these mē do nothing, for therfore came they vnder the shadow of my rofe. And they sayd: come hither. And they sayd: Camest thou not hyther to sogourne/ & wylt thou be now a ✱ iudge? we wyl surely dele worse with the than with them.

And as they preased sore vpon Lot & began to breake vp the doze/ the men put forthe their handes and pulled Lot in to the house to them and put to the dooze. And they smote the men that were at the doze of the house with blyndnesse ✱ both small & great: so that they could not fynde the doze. And the men sayd moreouer vnto Lot: If thou haue yet here any sonne in lawe, or sonnes or doughters, or what so euer thou hast in the cite, bryng out of this place: for we must destroye this place/ bycause the cry of them is greate ✱ before the Lorde, whiche hath sent vs to destroyd it.

And Lot went out & spake vnto his sonnes in lawe, which sholde haue maryed his doughters/ and sayd: stande vp & get you out of this place/ for the Lorde wyll destroye the city. But he semed as thoughe he had mocked vnto his sonnes in lawe. And as the morneyng arose the angels caused Lot to spede him sayeng. Stande vp/ take thy wyfe and thy two doughters, and thy that is at hande, lest thou perysshe in the synne of the city. And as he prolonged the time the men caughte both hym, his wyfe, and his two doughters by the handes, bicause the lorde was mercyfull vnto hym/ and they broughte hym forth and set hym without the city. When they had brought them out / they sayd: Saue thy lyfe, and loke not behynde the, neyther tarye thou in any place of the countrey, but saue thy selfe in the mountayne, lest thou perysshe. Then sayd Lot vnto them: Oh nay my Lorde beholde, forasmoch as thy seruaūt hath founde grace in thy sight/ now make thy mercy great/ whiche thou shewest vnto me, in sauynge my lyfe. For I can not saue my selfe in the mountaynes/ lest some myshortune fall vpon me and I dye. Beholde, here is a citye by, to fle vnto/ and it is a lytle one: let me saue my selfe therin: is it not a lytle one, that my soule may lyue? And he sayd to hym: se, I haue receyued thy request concernyng this thyng/ I wyll not ouerthrowe this citye for whyche thou hast spoken. Haste the / and saue thy selfe there / for I can do nothynge tyll thou become in thyther. And therfore the name of the city is called Zoar. And the sonne was vpon the erthe when Lot was entred in to Zoar.

Then the Lorde rayned vpon ✱ Sodome and Gomorra/ brymstone and fyre from the Lorde out of heuen/ and ouerthrewe those cityes & al the region, & all that dwelled in the cityes/ and that that grewe vpon the erth. And Lots wyfe loked behynde her, & was turned in to a pyller of salte. Abraham rose vp early, and got hym to the place where he stode before the Lorde/ & loked towarde Sodome and Gomorre and towarde all the lande of that countrey. And as he loked: beholde the smoke of the countrey arose as it had ben the smoke of a furnace. But yet when god destroyed the cities of the region, he thought vpon Abraham: & sent Lot ✱ out frō the daūger of the ouerthrowing, when he ouerthrewe the cityes where Lot dwelled.

And Lot departed out of Zoar and dwelled in the mountayns, & his. ij. doughters with hym, for he feared to tary i Zoar: he dwelled therfore in a caue, both he and his. ij. doughters also. Then sayd the elder vnto ỹ ponger: our father is olde/ and there are no mo men in the erth to come i vnto vs after the maner of all ỹ worlde. Come therfore, let vs gyue our father wyne to drynke, and let vs lye with hym that we maye saue seed of our father. And they gaue their father wyne to drynke that same nyght. And the elder doughter went and laye with her father. And he perceyued it not, neither when she laye downe/ neyther when she rose vp.

And on the morowe the elder sayd vnto the ponger: Beholde, yesternyght laye I with my father. Let vs gyue hym wyne to drynke this

night also/and go thou & lye with him,& let vs saue seed of our father. And they gaue their father wyne to drynke þ night also. And the yonger arose and laye with him. And he perceyued it not: neyther when she laye downe/ neyther when she rose vp. Thus were both the doughters of Lot with childe by their father. And the elder bare a sonne, and called hym Moab/ which is the father of the Moabyte vnto this daye. And the yonger bare a sonne/ and called hym Ben Ammi/ which is the father of the children of Ammon vnto this daye.

¶ Abraham went as a straūger in to the lande of Gerar. The kynge of Gerar taketh away his wyfe.

CAPI. XX.

A And Abraham departed thence towarde the south country and dwelled betwene Cades and Sur and sotourned in Gerar. And Abraham sayd of Sara his wyfe that she was his * syster. Than Abimelech kyng of Gerar sent and fet Sara awaye.

* Gene.xii.c. xx.d.xxvi.b.

Abimelech is threatned for Sara his wife.

And God came to Abimelech by nyghte in a dreame and sayd vnto hym: Se, thou arte but a deed man for the womans sake whiche thou hast taken awaye, for she is a mannes wyfe. But Abimelech had not yet come nye her/ and therfore sayd: Lorde, wylte thou slaye eyghteous people? sayd not he vnto me, that she was his syster? yea, and sayde not she her selfe that he was her brother? with a pure herte B and innocent handes haue I doone this. And God sayde vnto hym in a dreame. I wote it well that thou dydest it in the puremesse of thy herte. And therfore I kepte the that thou sholdest not synne agaynste me/ neyther suffred I the to come nyghe her. Now therfore delyuer to the man his wyfe agayne/ for he is a Prophete. And lette hym praye for the that thou mayste lyue. But yf thou delyuer her not agayne/ be sure that thou shalte * dye the deth/ with all that thou hast.

* Gene.iii.c.

Then Abimelech rose vp be tymes in the mornynge, and called all his seruauntes/ and tolde all these thynges in their eares/ and the men were sore afrayde. And Abimelech called Abraham and sayd vnto hym: what hast thou done vnto vs, & what haue I offended the, that thou sholdest bringe on me and on my kyngdome so greate a synne? thou hast doone dedes vnto me that ought not to be done. And Abimelech sayd moreouer vnto Abraham: what sawest thou that moued the to do this thyng?

* The feare of god amōg men is principally taken for the honor & feith that we owe vnto god/ & that with D such a loue as the childe hath to the father.

And Abraham answered. I thought that peraduenture the * feare of God was not in this place/ & that they sholde slee me for my wyfes sake: yet in very dede she is my suster, the daughter of my father/ but not of my mother: and became my wyfe. And after God caused me to wandre out of my fathers house/ I sayd vnto her: This kyndnes shalt thou shewe vnto me in all places where we come, that thou saye of me, that I am thy brother.

Then toke Abimelech shepe and oxen/ men seruauntes/ and women seruauntes & gaue them vnto Abraham/ and delyuered hym Sara his wyfe agayne. And Abimelech sayd: beholde the lande lyeth before the/ dwell where it pleaseth the best. And vnto Sara he sayd: Se, I haue gyuen thy brother a thousande peces of syluer/ beholde this thyng shall be a couerynge to thyne eyes, and vnto all that are with the/ and vnto all men an excuse.

And so Abraham prayed vnto God/ & God healed Abimelech and his wyfe & his maydens so that they bare childzen. For the Lorde had closed to all the matrynes of the house of Abimelech, bycause of Sara Abrahams wyfe.

* Jm.xxvi.f

¶ Isaac is borne. Agar is cast out with her yonge sonne Ismael. The aungell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

CAPI. XXI.

THe Lorde vysited Sara as he had sayd, and dyd vnto her * accordyng as he had promysed. And Sara was with childe and bare Abraham a sonne in his olde age, euē the same season which the Lorde had appoynted. And Abraham called his sones name that was borne vnto him, which Sara * bare him Isaac/ and Abraham * circumcised Isaac his sonne when he was .viij. dayes olde, as God commaunded hym. And Abraham was an hundred yere olde/ when his sonne Isaac was borne vnto hym. And Sara sayd: God hath made me a laughyng stocke: for all that heare wyll laugh at me. She sayd also: who wolde haue sayd vnto Abraham, that Sara sholde haue gyuen childzen sucke/ or that I sholde haue borne hym a sonne in his olde age: The childe grewe, and was weaned/ and Abraham made a greate feast the same daye that Isaac was weaned. Sara sawe the sonne of Hagar the Egyptian which she had borne vnto Abraham a mockynge. Then she sayd vnto Abraham: put awaye this * bondmayde & her sonne: for the sonne of this bondwoman shal not be heyre with my sonne Isaac: But the wordes semed very greuous vnto Abrahams syght, bycause of his sonne. Then the Lorde sayd vnto Abraham: let it not be greuous vnto the bycause of the childe and of thy bondmayde: But in all that Sara hath sayd vnto the, heare her voyce/ for in * Isaac shall thy seed be called. Moreouer of the sonne of the bondwoman wyll I make a nacion/ because he is thy * seed.

A * gen.xvi.c. * Iudi.xiii.c. Luce.i.c. * Math. i. Luce.ii. * Gala.iv.

* Woman Galat.iv. Hebre.xi. * Gala.iv.

And Abraham rose vp early in the mornyng and toke bread & a bottell with water, and gaue it vnto Hagar, puttynge it on her shoulders with the childe also, and sent her away. And she departed & wandred vp & downe in the wildernes of Berseba. When the water was spente that was in the bottell, she caste the childe vnder a bushe & went & sat her out of syght a grete way as it were a bowshote of: for she sayd: I wyll not se the childe dye. And she sat downe out of syght, and lyfte vp her voyce and wepte.

And god herde the voyce of the childe. And the aungel of God called Hagar from above, and sayd vnto her: what ayleth the Hagar? Feare not, for God hath herde the voyce of the childe where he lyeth. Aryse and lyfte vp the childe/ and take hym in thy hande/ for I wyll make of hym a great people. And god opened her eyes and she sawe * a well of water. And she went and fylled the bottell with water and

* Genes.

gaue the boye drynke. And God was with the lad, and he grewe and dwelt in the wildernesse, and became an archer. And he dwelt in the wyldernesse of Pharan. And his mother got hym a wyfe out of the lande of Egypte.

And it chaunced the same season, that Abimelech and Phicoll his chefe captayne spake vnto Abraham, sayenge: * God is with the in al that thou doest. Now therfore swere vnto me euen here by God, that thou wilte not hurt me nor my childzen, nor my childzes childzen. But that thou shalt deale with me and the countreye where thou art a straunger, accordynge vnto the kyndnesse that I haue shewed the. Then sayd Abraham: I wyll swere.

* Jm.xxvi.f

And Abraham rebuked Abimelech for a well of water, whiche Abimelechs seruauntes had taken awaye. And Abimelech answered, I wist not who dyd it: also thou tolldest me not, neither herde I of it, afore this daye. And Abraham toke shepe and oxen and gaue them vnto Abimelech. And they made both of them a bonde togither. And Abraham set .vij. lambes by them selues. And Abimelech sayde vnto Abraham: what meane these .vij. lambes whiche thou hast set by them selues. And he answered vij. lambes shalt thou take of my hande, that it maye be a wytnesse vnto me, that I haue dygged this well: Wherfore the place is called Berseba, because they sware both of the. Thus made they a bond togither at Berseba. Then Abimelech & Phicol his chefe captayne rose vp and turned agayne vnto the lande of the Philistines. And Abraham planted a wod in Berseba, and called there on the name of þ Lorde, the euerlastynge God: and dwelt in þ Philistin lande a longe season.

¶ The fayth of Abraham is proued in offrynge his sonne Isaac. Christ our sauiour is prompted. The generacyon of Nachor Abrahams brother.

CAPI. XXII.

A Fter these dedes, God dyd * proue Abraham and sayde vnto hym: Abraha. And he answered: here am I. And he sayde: take thy only sonne Isaac whom thou louest, and get the vnto the lande Moria, & sacrifice hym there for a sacrifice vppon one of the mountaynes which I wil shewe the. The Abraham rose vp early in the mornynge & sadled his asse, and toke two of his meyny with hym, and Isaac his sonne: and clouē wod for the sacrifice, and rose vp and got him to the place whiche God had appoynted hym.

A * Iudi.viii.c. Gene.xxii.c. Hebre.xi.

The thirde daye Abraham lyfte vp his eyes and sawe the place a farre of, and sayde vnto his yonge men: byde here with the asse. I and the lad will go yonder and worshippe & come agayne vnto you. And Abraha toke the wood B of the sacrifice, & layd it vpon Isaac his sonne, and toke fyre in his hande and a knyfe. And they went both of them togither.

Than spake Isaac vnto Abraham his father and sayde: My father? And he answered here am I my sonne. And he sayde: Se here is fyre and wod, but where is the shepe for sacrifice? And Abraham sayde: my sonne, God will prouyde him a shepe for sacrifice. So wēt they bothe togither.

And when they came vnto the place which God shewed hym, Abraham made an aulter there, and dressed the wod, and bounde Isaac his sonne, and * layde hym on the aulter, aboue vpon the wod. And Abraham stretched forth his hande, & toke the knyfe to haue killed his sonne. Then the aungell of the Lorde called vnto hym frome heauen sayenge: Abraham Abraham? And he answered: here am I. And he sayde: laye not thy handes vppon the childe, neyther do any thinge at all vnto him, for now I knowe that thou fearest God, in þ thou hast not spared thyne only sonne for my sake. And Abraham lyfted vp his eyes and loked aboute: and beholde, there was a ramme caught by the hornes in þ breres. And he wēt and toke the ram and offred hym vp for a sacrifice in the steade of his sonne. And Abraha called the name of the place, the Lorde wyll se: wherfore it is a comen sayenge this daye: in the mount will the Lorde be sene.

* James.ii.d i. Macha.ii.f

And the aungell of the Lorde cryed vnto Abraham from heauen the second tyme sayeng: by my selfe haue I * swoorne (sayth the Lord) because thou haste done this thynge and haste not spared thy only sonne, that I will bielle þ & multiply thy seed as the sterres of heauen, & as the * sonde vpon the see syde. And thy seed shall possesse the gates of his enemyes. And in thy seed shall all the * nations of the earth be blessed, because thou hast obeyed my voyce.

* Psal.cxlii.a Ruth.i.g. Ecclesiast.c. Hebre.vi.c * Ge.xxiii.g D * Gen.xii.a Actu.iii.d. Gala.iii.b

So turned Abraham agayne vnto his yonge men, and they rose vp and wente togither to Berseba. And Abraham dwelte at Berseba.

And it chaunced after these thynges, that one tolde Abraham sayenge: Beholde, Milca she hath also borne childzen vnto thy brother Nachor: Hus his eldest sonne, and Bus his brother, and Kemuel the father of the Syrians, and Chesed, and Haso, and Pildas, and Jedlaph, and Bethuel. And Bethuel begate Rebecca. These .viij. dyd Milca bere to Nachor Abrahams brother. And his concubyne called Rhcuma she bare also Tebah, Gaha, Thaas and Maacha.

¶ Sara dyeth and is buryed in the feld that Abraham bought of Ephron the Hethite.

CAPI. XXIII.

SAra was an hundred and .xxvij. yere olde A (for so longe lyued she) and than dyed in a heade cyte called Hebron in the lande of Canaan. Then Abraham came to mourne and bewayle Sara. And when Abraham stode vp frome the funeralles, he talked with the sonnes of Heth, sayenge: I am a straunger and a sojorner amonges you, geue me a possession to burye in with you, that I maye bury my dead out of my syght. And the children of Heth answered Abraham sayeng vnto hym: Heare vs Lorde, thou art a prince of God amonge vs. In the chefest of our sepulchres bury thy dead: None of vs shall forbyd the his sepulchre, that thou shuldest not bury thy dead therin. Abraham stode vp, and reuerentely thanked the people of the lande the children of Heth. And sayde vnto them: If it be youre myndes that

B I shall

I shall burye my deade out of my syght, heare me and speake for me to Ephron the sonne of Zoar: and let hym geue me the double caue whiche he hathe in the ende of his felde, for so moche money as it is worth, let hym geue it me in the presence of you, for a possessiō to burye in. For Ephron dwelled amonge the children of Heth.

Then Ephron the Hethyte answered Abraham in the audience of the children of Heth, and of all that went in at the gates of his cyte, sayenge: Not so my Lorde, but heare me: The felde geue I the, and the caue that therin is geue I the also: and euen in the presence of the sonnes of my people geue I it the to burye thy deed in. Then Abraham bowed hym selfe before the people of the lande, and spake vnto Ephron in the audience of the people of the countreye, sayeng: I praye the heare me, I will geue syluer for the felde, take it of me, and so wyll I burye my deed there. Ephron answered Abraham, sayeng: My lorde hearken vnto me. The lande is worth. iiij. C. sycles of syluer: but what is that betwene the and me? burye thy deed. And Abraham harkened vnto Ephron, and payde hym the syluer whiche he had sayde in the audience of the sonnes of Heth, that is to wyt. iiij. C. syluer sycles of currant money amonge marchauntes. Thus was Ephrons felde wherin the double caue is before Mamre: aswell the felde as the caue that is therin, and all the trees of the felde whiche growe in all the borders rounde about, made sure vnto Abraham for a possession, in the syght of the children of Heth, and of all that went in at the gates of the cyte. And then Abraham buryed Sara his wyfe in the double caue of the felde that lyeth before Mamre, otherwyse called Ebron in the lande of Canaan. And so bothe the felde & the caue that is therin, was made Abrahams sure possession to bury in, of the sonnes of Heth.

¶ Abraham maketh his seruant to sweare / & sendeth him to fetche a wyfe for Isaac his sonne. The seruant was faythfull and brought Rebecca / whyche Isaac toke to his wyfe.

CAPI. XXIIII.

A Braham was olde and stepten in age, & the Lorde had blessed him in all thinges. And he sayde vnto his eldeste seruaunte of his house whiche had the rule ouer all that he had: & Put thy hande vnder my thye that I maye make the sweare by the Lord that is God of heauen and God of the earth, that thou shalt not take a wyfe vnto my sonne, of the daughters of the Cananites, amonge whych I dwell. But shalte go vnto my countrey and to my kynred, and there take a wyfe vnto my sonne Isaac.

Then sayde the seruaunte vnto him: what yf the womā will not agree to come with me vnto this lande, shall I bringe thy sonne agayne vnto the lande whyche thou camest out of? And Abraham sayde vnto him: beware of that, that thou bringe not my sonne thyther. The Lorde God of heauen which toke me frō my fathers house and from the lande where I was borne, & which spake vnto me and sware vnto me sayenge: vnto thy * seed will I geue this lande, he shall sende his angell before the that thou maiste take a wyfe vnto my sonne from thence. Neuertheles yf the womā will not agree to come with the then shalt thou be without daunger of this oothe. But aboue al thinge bringe not my sonne thyther agayne. And the seruant put his hande vnder the thye of Abraham and sware to hym concernynge ỳ matter. And the seruaunte toke .x. camels of his masters and departed, and had all maner goodes of his master with him, and rode vp & went to Melopotamia, vnto the cytie of Nahor. And made his camels to lye downe without the cytie by a wels syde at euen: aboute the tyme that women come to drawe water, and he sayde.

Lorde God of my master Abraham, send me good spede this daye / and shewe mercy vnto my master Abraham. Lo I stande here by the well and the doughters of the men of this cytie will come out to drawe water: Nowe the damsell to whome I saye, bowe downe thy pytcher, & let me drynke. If she saye: Drinke, and I will geue thy camels drynke also, that same is she that thou hast ordeyned for thy seruaunt Isaac: yea and therby shall I knowe that thou hast shewed mercy on my master. And it came to passe or euer he had lefte speakynge, that Rebecca came out, the daughter of Bethuel, sonne to Milca the wyfe of Nahor Abrahams brother, and her pytcher vpon her shoulder: The damsell was very fayre to loke vpon, a mayde and vnknowen of man. And she went downe to the well, & filled hyr pytcher and came vp agayne. Then the seruāt ran vnto her and sayd: let me sup a litle water of thy pytcher. And she sayd: drinke Syr.

And she hasted and late downe her pytcher vpon her arme and gaue him drynke. And whē she had geuen hym drynke, she sayde: I wyll drawe water for thy camels also, vntyll they haue dronke ynoughe. And she poured out hir pytcher into the troughe hastely, and ranne agayne vnto the well, to fet water: and drewe for all his camels. And the felowe wondred at her. But helde his peace, to wete whether the Lorde hadde made his iourney prosperous or not. And as the camels had left drinkinge / he toke a golden eare ryng of half a sycle weyght and two bracelettes for hir handes, of .x. sycles weyght of golde, & sayd vnto her: Whose doughter arte thou? tell me: is there rowme in thy fathers house for vs to lodge in? And she sayde vnto hym: I am the doughter of Bethuel the sonne of Milca / whiche she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prouender ynoughe, and also rowme to lodge in.

And the man bowed hym self, and worshipped the Lorde / and sayde: blessed be the Lorde God of my master Abraham whiche ceasseth not to deale mercyfully & truely with my master, and hathe brought me the waye to my masters brothers house. And the damsell ran and tolde vnto theym of her mothers house these thinges. And Rebecca had a brother called Laban.

And

And Laban ran out vnto the man, to the well: for as soone as he had seue the eareryngs and the bracelettes vpon his systers handes, and herde the wordes of Rebecca his syster, sayenge: thus sayd the man vnto me, the he went oute vnto the man. And lo, he stode yet with the camels by the well syde. And Laban sayde come in thou blessed of the Lorde. Wherfore stondeste thou without? I haue dressed vp the house, and made rowme for the camels. And the the man came into the house and he vnbrydled the camels: & brought lyter and prouonder for the camels, & water to wash his fete & them fete that were with him, and there was meate set before him to eate. But he sayde: I will not eate, tyll I haue sayd my mellage. And he sayd: say on. And he sayd: I am Abrahams seruant, and the Lorde hath blessed my master oute of measure, so that he is become great, and hathe geuen hym shepe, oxen, syluer & golde, menseruauntes, mayde seruauntes, camels and asses. And Sara my masters wyfe bare him a sonne, when she was olde: to whom hath he geuen all that he hath. And my master made me sweare sayenge: thou shalt not fetche a wyfe to my sonne amonge the doughters of the Cananytes in whose lande I dwell, But shalt go to my fathers house and to my kynred, and there take a wyfe vnto my sonne. And I sayde vnto my master: what yf the wyfe will not folowe me? And he sayd vnto me: The Lorde before whome I walke, wyll sende his angel with the, & prospere thy iourney that thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. But if (when thou comest vnto my kynred) they wil not geue the one, then shalt thou bere no perell of myne othe.

And I came this daye vnto the well & sayd: O Lorde, the God of my master Abraham, yf it be so that thou makest my iourney which I go, prosperous: beholde I stonde by this well of water, and when a virgyn cometh forth to drawe water, and I saye to her: geue me a lytle water of thy pytcher to drynke, & she saye agayne to me: drynke thou, and I wyll also drawe water for thy camels: that same is the wyfe whome the Lorde hath prepared for my masters sonne.

And afore I had made an ende of speakynge in myne harte: beholde Rebecca came forth, & her pytcher on her shulder, & she went downe to the well and drewe. And I sayde vnto her: geue me drynke. And she made haste, and toke downe her pytcher from her shulders, & sayde: drynke, and I wil geue thy camels drynke also. And I dranke, & she gaue my camels drinke also. And I asked her sayenge: whose doughter arte thou? she answered: the doughter of Bethuel Nahors sonne, whome Milca bare vnto him. And I put the eare ryngs vpō her face and the bracelettes vpon her handes. And I bowed my selfe, and worshypped the Lorde, and blessed the Lorde God of my master Abraham whiche had brought me the eyght waye, to take my masters brothers daughter vnto his sonne. Now therfore yf ye wyl deale mercyfully and truly with my master, tell me: yf not tell me also: that I maye turne me to the right hande or to the left.

Then answered Laban and Bethuel, sayenge: The thinge is proceed of the Lorde, we can not therfore saye vnto the, eyther good or bad: beholde Rebecca before thy face, take her and go, and let her be thy masters sonnes wyfe, as the Lorde hath appointed. And whē Abrahams seruaunt herde their wordes, he bowed hym to the Lorde, flat vpon the earthe. And the seruaunt toke forth iewels of syluer & iewels of golde and rayment, and gaue them to Rebecca: but vnto her brother and to her mother he gaue spyces. And then they ate and dranke, both he & the men that were with him, & tarryed all nyght and rose vp in the morninge.

And he sayde: let me departe vnto my master. But her brother and her mother sayd: let the damsell abyde with vs a whyle, at the lest x. dayes, and then go thy wayes. And he sayd vnto them: hynder me not, for the Lorde hath prospered my iourney. Sende me awaye that I maye go to my master. And they sayde: let vs call the damsell, and wytte what she saith to the matter. So they called forth Rebecca, and sayde vnto her: wilte thou go with this man? And she sayde: yea.

So they let Rebecca their syster goo with her norse and Abrahams seruaunt, & the men that were with him. And they blessed Rebecca, and sayde vnto her: Thou arte oure syster growe into thousande thousandes, & thy seed possesse the gates of their enemyes. And Rebecca arose and her damsels, and sat them vp vpon the camels, and wente their waye after the man. And the seruaunt toke Rebecca, and went his waye.

And Isaac was comynge frome the well of the * lyuynge and seynge, for he dwelt in the south countreye, and was gone out to walke in his meditations about the euen tyde. And he lyft vp his eyes and loked, and beholde the camels were comynge. And Rebecca lyfte vp her eyes, and when she sawe Isaac, she lyghted downe of the camel, and sayd vnto the seruant: what man is this that cometh against vs in the felde? And the seruant sayd: it is my master. Then she toke her mantell, and put it about her. And the seruaunt tolde Isaac all ỳ he had done. Then Isaac brought her into his mother Saras tente, and toke Rebecca, & she became his wyfe, and he loued her: and so was Isaac comforted ouer his mother.

¶ Abraham taketh Kethura to his wyfe / & begetteth many children. Abraham dyeth & gyueth all his goodes to Isaac. The genealogie of Ismael. The byrth of Jacob and Esau. Esau selleth his title of enheritaunce for a messe of potage.

CAPI. XXV.

A Braham toke hym another wyfe called Kethura, whiche bare hym Zimran, Jeckſan, Medan, Madian, Jesback & Suah. And Jeckſan begat Seba and Dedan. And the sonnes of Dedan were Assurim, Letusim and Leummim. And the sonnes of Madian were Epha, Epher, Hanoch, Abida, and Elda. All these were the children of Kethura. But Abraham gaue all that he hadde,

vnto Jsaac. And vnto the sonnes of his Concubynes he gaue gyftes, and sent them awaye
Gene.xxv.a. from Jsaac his sonne (whyle he yet lyued) eastwarde, vnto the east countreye.

These are the dayes of the lyfe of Abraham whyche he lyued: an hundred and. lxxv. yere,
* Gene.xv.e. and then fell sycke and dyed, in a * lusty age, (when he had lyued ynoughe) and was
p Put with the company of the auncient fathers that dyed in fayth: fayth that he dyd. put vnto his people. And his sonnes Jsaac and Jsmael buryed him in the double caue in the
feilde of Ephrō sonne of Zoar the Hethyte before Mamre, Whyche feilde Abraham bought of the sonnes of Heth: There was Abraham buryed and Sara his wyfe. And after the dethe of Abraham, god blessed Jsaac his sonne, whyche dwelled by the well of the lyuyng & seing.

B These are the generacions of Jsmael Abrahams sonne, which Hagar the Egyptian Saras handmayde bare vnto Abrahā. And these are the names of the sonnes of Jsmael, with their names in their kynredds. The eldest sonne of Jsmael Nebaioth, then Cedar, Adbeel, Mibsam, Misma, Duma, Massa, Hadar, Thema, Jetur, Naphis, and Kedma: These are the sonnes of Jsmael, and these are
* Gen.xvii.c. & Para.i.b. their names, in their townes and castels * by princes of nations. And these are the yeres of the lyfe of Jsmael, an. C. xxxvij. yere, & then he fell sicke & dyed, & was layde vnto his people. And he dwelt frō Eutila vnto Sur ꝑ is before Egypte, as men go towarde the Assyrians.

And he dyed in the presence of all his brethre.

C And these are the generacions of Jsaac Abrahams sonne: Abraham begat Jsaac. And Jsaac was. xl. yere olde when he toke Rebecca to wyfe, the daughter of Bethuel the Syrie of Mesopotamia & syster to Labā ꝑ Syrie.

And Jsaac made intercession vnto the Lorde for his wyfe: because she was baren: and the Lorde was intreated of hym, and Rebecca his wyfe conceyued: and the children stroue together within her. Then she sayde: yf it shoulde go so to passe, what helpeth it that I am with
ꝑ By this.ii. people is signified vnto vs the lawe and the gospell as ye maye rede in. Gala.iii.d childe? And she went and asked the Lord. And the Lorde sayd vnto her: there are ꝑ two maner of people in thy wombe, and two nacions shall springe out of thy bowels, and the one nacyon shalbe myghtyer than the other, and the eldest shalbe seruaunt vnto the younger.

D And when her tyme was come to be delyuered: behold there were two twynes in her wombe. And he that came out fyrste was red and roughe ouer all as it were an hyde: & they called his name Esau. And afterward his brother came oute, his hande holdynge Esau by
* Osee.xii.b ꝑ Symplethe is symple that is wythoute craft & deceyt & contynueth in beleuynge & exercysynge of godes wyl the * hele. Wherfore his name was called Jacob. And Jsaac was. lx. yere olde when she bare them: and the boyes grewe, & Esau became a cunnynge hunter and a tryll man. But Jacob was a ꝑ symple man, & dwelled in the tentes. Jsaac loued Esau, because he dyd eate of his venyson, but Rebecca loued Jacob.

Jacob sod potage, and Esau came from the
* Abdi.a * Hebr x.xii.c. ꝑ Heritage feilde and was wery, and sayde to Jacob: let me suppe of that redde potage, for I am fayne. And therfore was his name called * Edom.

And Jacob sayd: sell me this daye thy * ꝑ heritage. And Esau answered: Lo, I am at the poynt to dye, and what profyte shall this heritage do me? And Jacob sayd: * swere to me then this daye. And he swore to hym, and sold his heritage vnto Jacob. Than Jacob gaue Esau bred and potage of red lyse. And he ate and dronke, and rose vp, and went his waye. And so Esau regarded not his heritage.

signifieth here the ryght and eyghte enheritaūce that the firste sonne had after his fathers dethe. * Hebr.xii.a

C The iorneye of Jsaac to warde Abimelech. The promes made to Jsaac and his seede. Jsaac is rebuked of Abimelech for callynge his wyfe his syster. The chydynge of the shephardes for the welles. Jsaac is comforted. The leage betwene Abimelech & Jsaac.

CAPI. XXVI.

A AND there fell a derth in the lande, passynge the fyrste derth that fell in the dayes of Abraham. Wherfore Jsaac went to Abimelech kynge of the Philistians vnto Gerar. Then the Lorde appered vnto hym, and sayde: Go not downe into Egypte but abyde in the lande whyche I byd the: soiorne in that lande, and I wyll be with the, and wyll bleesse the: for to the and to thy seed I will geue all these * countreyes. And I will perfourme the oothe whyche I made to Abraham thy father, and wyl * multiplye thy seed as the sterres of heauen, and will geue to thy seed all these countreyes. And thorow thy seed shall all the nacyons of the earthe be blessed, because that Abrahā harkened vnto my voyce and kepte myne ordinaunces, commaundementes, statutes and lawes.
* Gene.xxv.a. xxii.b. ‡ Gen.xxii.c. Ecclesiast.d.

And Jsaac dwelled in Gerar. And the men B of the place asked hym of his wyfe, & he sayde that she was his * syster: for he feared to call her his wyfe, lest the men of the place shulde haue killed hym for her sake, because she was bewtyfull to the eye. And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistians loked oute at a wyndowe, & sawe Jsaac sportynge with Rebecca his wyfe. And Abimelech sende for Jsaac and sayde: se, she is of a suerte thy wyfe: and why saydest thou that she was thy syster? And Jsaac sayd vnto hym: I thought that I might peraduenture haue dyed for her sake. Then sayde Abimelech: Why hast thou done this vnto vs? one of the people might lyghtly haue lyen by thy wyfe, and so shouldest thou haue brought synne vpō vs. Then Abimelech charged all his people, sayenge: he that toucheth this mans wyfe, shall vndoubtedly dye for it.
* Gene. and xii.

And Jsaac sowed in that lande, and founde C in that same yere an. C. folde as moche: for ꝑ Lorde blessed hym, & the man waxed myghty, & went forth & grewe tyll he was exceadynge great, ꝑ he had possession of shepe, of oxen & a myghty housholde: so that ꝑ Philistians had spyte at hym: in so moche that they stopped * fylled vp w earth all the welles which his fathers seruaūtes dygged in his father Abrahās tyme. Then sayde Abimelech vnto Jsaac: get the from me, for thou art myghtyer then we a great deale. Then Jsaac departed thence, and D pitched his tente in the valey Gerar, & dwelt there. And Jsaac digged agayne the welles of water whyche they dygged in the dayes of Abraham his father, whyche the Philistians had stopped after the dethe of Abraham / and gaue them the same names, whyche his father gaue them. As Jsaacs seruauntes dygged in the valey, they founde a well of lyuyng water. And the herdemen of Gerar dyd stryue with Jsaacs herdmen, sayenge: the water is ours. Then called he the well Eleck, because they stroue with hym.

E Then dygged they another well, and they stroue for that also. Therfore called he it Sytena. And then he departed thence, and dygged an other well for whyche they stroue not: therfore called he it Rehoboth, sayenge: the Lorde hath nowe made vs rowme, and we are encreased vpon the earthe. Afterwarde departed he thence, and came to Berseba. And the Lorde appered vnto hym the same nyght, and sayde: I am the God of Abraham thy father, feare not for I am with the, & will bleesse the, and multyplye thy seed for my seruaunt Abrahams sake. And then he buylded an auter there, and called vpon the name of the Lorde, and there pitched his tente. And there Jsaacs seruauntes dygged a well.

F Then came Abimelech to hym frome Gerar and Ahusath his frende & Phicoll his chefe captayne. And Jsaac sayde vnto them: wherfore come ye to me, seynge ye hate me, & haue put me awaye from you? Then sayde they: we sawe that the * Lorde was with the, & therfore we sayde that there shulde be an othe betwene vs and the, and that we wolde make a bonde with the, that thou shouldest do vs no hurte, as we haue not touched the, and haue done vnto the nothinge but good, and sent the awaye in peace: for thou arte nowe the blessed of the Lorde. And he made them a feast, and they ate and dronke. And they rose vp early in the morynge, and sware one to an other.
* Gene.xxi.e. Exod.xxii.b

G And Jsaac sent them awaye. And they departed frome hym in peace. And that same daye came Jsaacs seruauntes, and tolde hym of a well whyche they had dygged: and sayde vnto hym, that they had founde water. And he called it Seba, wherfore the name of the cyte is called Berseba vnto this daye. And Esau was was. xl. yere olde and toke to his wyfes Judith the doughter of Beer an Hethyte, and Basemath doughter of Elon an Hethyte also, and these two wyues were a greate griefe to the mynde of Jsaac and Rebecca.

C Jacob fleeth the blessynge from Esau by his mothers counsell. Jsaac is sad. Esau is comforted. The hatred of Esau towarde Jacob.

CAPI. XXVII.

A AND it came to passe that Jsaac waxed olde and his eyes were dymme, so that he coulde not see. Then called he Esau his eldest sonne and sayde to hym: my sonne. And he answered hym, here I sir. And he sayd: beholde, I am olde, and knowe not the daye of my deathe: now therfore take thy artillery, thy quyuer and thy bowe, and get the to the feldes, and kyll me some venyson, and dresse me meate suche as I loue, and bynge it me, & let me eate that my soule maye blesse the afore I dye. And Rebecca herde when Isaac spake to Esau his sonne. And as soone as Esau was gone to the felde to hunt venyson, & to bringe it, she spake vnto Jacob her sonne, sayenge: Beholde I haue herde thy father talkynge wt Esau thy brother and sayenge: bringe me venyson and dresse me meate, that I maye eate & blesse the before the Lorde, er I dye. Nowe B therfore my sonne heare my voyce in ꝑ whyche I commaunde the: get the to the flocke, and bynge me thence two good kydds, & I will make meate of them for thy father, such as he loueth. And thou shalt bynge it to thy father and he shall eate, & blesse the before his death.

Than sayde Jacob to Rebecca his mother: beholde Esau my brother is rough, and I am smoothe. My father shall peraduenture fele me, and I shall seme vnto hym as thoughe I went aboute to begyle hym, & so shall he bring a curse vpon me, for a blessynge: and his mother sayde vnto hym: Vpon me be thy curse my sonne, onely heare my voyce, and go and fetche me them. And Jacob went and fet the / C and brought them to his mother. And his mother made meate of them, accordyng as his father loued. And she went and set goodly rayment that was her eldest sonne Esaus, which she had in the house with her, & put them vpō Jacob her yongest sonne, and she put the skynnes vpon his handes & vpō the smooth of his necke. And she put the meate & bred which she had made, in the hande of her sonne Jacob.

And he went in to his father, sayenge: my Genes.xlix.c & Deut.xxxiii.a father? And he answered: here am I: who arte thou my sonne? And Jacob sayd vnto his father: I am Esau thy eldest sonne, I haue done as thou badest me: aryse, syt vp, and eate of my venyson, that thy soule maye blesse me. But Jsaac sayde vnto his sonne: how commeth it that thou haste founde it so quyckely, my sonne? He answered: The Lorde thy God brought it to my hande. Then sayd Jsaac vnto Jacob: come nere, and let me fele the, my sonne, whether thou be my sonne Esau or not. D Then went Jacob to Jsaac his father, and he felt hym and sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau. And he knewe hym not, because his handes were roughe as his brother Esaus handes: and so he blessed hym.

And he asked hym: arte thou my sonne Esau? And he sayd: I am. Then sayd he: bynge forthe and let me eate of my sonnes venyson, that my soule maye blesse the. And he brought hym, and he ate. He brought hym wyne also, and he dranke. And his father Jsaac sayd vnto hym: come nere and kysse me my sonne. And he went vnto hym & kyssed hym. And he smelled the sauoure of his rayment, and * blessed hym, and sayde: See, the smell of my sonne is as the smell of a felde whyche the Lorde hath blessed. God geue the of the dewe of heauen, and of the fatnesse of the earthe, and plentye of corne and wyne. People be thy seruauntes, and nacyōs bowe vnto the. Be Lorde ouer thy brethren, and thy mothers childre stoupe vnto the. Cursed be he that curseth the, & blessed be he that blesseth the.
* Eccli.xli.b & Heb.xi.a

As soone as Jsaac had made an ende of blessynge, Jacob was scace gone oute frome the

presence of Jsaac his father: but Esau his brother was come from huntynge, and had made also meate, and brought it vnto his father, & sayde vnto hym: Aryse my father and eate of thy sonnes venyson, that thy soule may bielle me. Then his father Jsaac sayde vnto hym: who arte thou? he answered: I am thy eldest sonne Esau. And Jsaac was astonyed oute of measure, and sayde: Where is he then that hath hunted venyson and brought it me, and I haue eaten of all before thou camest, & haue blessed hym, and he shall be blessed styll. Whe Esau herde the wordes of his father, he cryed out greatly and bytterly about measure, and sayde to his father: bielle me also my father. And he sayde: thy brother came with subtylte, and hath taken awaye thy blessynge. The sayde he: He maye well be called Jacob, for he hathe vndermyned me nowe two tymes, fyrste he toke awaye my heritage: and se/ f nowe hath he taken awaye my blessynge also. And he sayde: hast thou kept neuer a blessynge for me?

Jsaac answered and sayde vnto Esau: beholde I haue made hym thy lorde, and all his brothers children haue I made his seruantes. Moreouer, with corne and wyne haue I stablyshed hym, what can I do vnto the now my sonne? And Esau sayde vnto his father: haste thou but one that one blessynge my father? bielle me also my father: so lyfted vp Esau his voyce and * wepte. Than Jsaac his father answered and sayd vnto hym: beholde thy dwellynge * Hebr. xlii. Jacob is also blessed of his father.
place shall haue of the fatnesse of the earthe, & of the dewe of heauen from aboue. And with thy swerde shalt thou lyue, and shalte be thy brothers seruaunt. But the tyme wyll come, when thou shalt get the maystrye, and lowse his yocke from thy necke.

* Hebr. xlii. And Esau * hated Jacob, because of the blessynge with wyche his father blessed hym, and sayde in his harte: The dayes of my fathers sorowe are at hande, for I wyll slay my brother Jacob. And these wordes of Esau her eldest sonne were tolde to Rebecca. And she sent and called Jacob her yongest sonne, and sayde vnto hym: beholde thy brother Esau threatneth to kyll the: nowe therfore my sonne beare my voyce, make the redy, and flee to Laban my brother at Haran: and tarye with hym a whyle tyll thy brothers fearsnesse be aswaged, and tyll thy brothers wrathe turne awaye from the, and he forget that whiche thou haste done to hym. Then wyll I sende and fet the awaye from thence. Why shulde I lose you bothe in one daye? And Rebecca spake to Jsaac: I am wery of my lyfe, for feare of the doughters of Heth. If Jacob take a wyfe of the doughters of Heth, suche one as these are, or of the doughters of the lande, what luste shuld I haue to lyue.

¶ Jacob is sent into Mesopotamia / to Laban for a wyfe. Esau marryeth an Jsmaelyte. Jacob dreameth a dreame. Christ is promysed. Jacob maketh a vowe.

CAPI. XXVIII.

Then Jsaac called Jacob his sonne, and blessed hym / and charged hym, sayeng/ se thou take not a wyfe of the doughters of Canaan, but aryse and get the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the doughters of Laban thy vncle. And God almyghty bielle the, increase the, and multiplye the that thou mayste be a nombre of people, & geue the the blessynge of Abraham: bothe to the and to thy seed with the, that thou mayst possesse the lande (wherin thou arte a straunger) which God gaue vnto Abraham. Thus Jsaac sent forth Jacob / to go to Mesopotamia vnto Laban / sonne of Bethuel the Syrien / and brother to Rebecca Jacobs and Esaus mother. Jacob is blessed. B

When Esau sawe that Jsaac had blessed Jacob / and sent hym to * Mesopotamia / to fet hym a wyfe thence / and that as he blessed hym / he gaue hym a charge / sayinge: se thou take not a wyfe of the daughters of Canaan: and that Jacob had obeyed his father & mother, and was gone to Mesopotamia: and seynge also that the doughters of Canaan pleased not Jsaac his father: then went he vnto Jsmael, and toke vnto the wyues whyche he had, Mahala the doughter of Jsmael Abrahams sonne, the syster of Nabaioth to be his wyfe. Jacob departed from Berseba, and went towarde Haran, and came vnto a place, and tarved there all nyght, because the sonne was downe. And toke a stone of the place, and put it vnder his head / and layde hym downe in the same place to slepe. And he dreamed: and beholde there stode a ladder vpon the earth, & the top of it reached vp to heauen. And se, the angels of God went vp and downe vpon it / yea and the Lorde stode vpon it, and sayde: * Dyrr. Jacob by meth. C

Jam the Lorde God of Abraham / thy father, and the God of Jsaac: The * lande on whyche thou slepest wyll I geue the and thy seed. And thy seed shall be as the dust of the earth: and thou shalt spreade abrode: west, east, north and south. And therowe the and thy seed shall all the kynredes of the erth be blessed. And se I am with the, and wyll be thy keper in all places whether thou goest, & wyll bringe the agayne into this lande: nether will I leaue the tyll I haue performed all that I haue promysed the. * Parys

When Jacob was awaked out of his slepe he sayde: surely the Lorde is in this place / & I wist not. And he was afrayd and sayd: how feareful is this place? it is none other but euen the * house of God, and the gate of heuen. And Jacob stode vp early in the morning and toke the stone that he had layde vnder his head, and pitched it vp an ende, & poured oyle on the top of it. And he called the name of the place Bethell, for the name of the citie was called Lus, before tyme. And Jacob vowed a vowe / sayenge: If God wyll be with me, and wyll kepe me in this iourney whyche I go, and wyll geue me bread to eate, and clothes to put on, so that I come agayne vnto my fathers house in saufte: then shall the lorde be my God / and this stone, wherye I haue D * Or the chefe of the house of God. set vp an ende, shall be Gods house: and of all that thou shalt geue me / wyl I geue the * tythes vnto the. * Or churche

¶ Jacob commeth to Laban and serueth seuen yere for Rachel. Lea was brought to his bed in stede of Rachel: for whyche he serueth yet.xiij. yere more for Rachel. Lea conceyueth.

CAPI. XXIX.

Then Jacob lyfte vp his feete, and went towarde the Eest countrey. And as he loked aboute, beholde there was a well in the felde, and thre flockes of shepe laye therby (for at that wel were the flockes watered) and there laye a greate stone at the well mouthe. And the maner was to dryue the flockes thyther, and to roull the stone from the welles mouth, and to water the shepe / and to put the stone agayne vpon the welles mouth vnto his place. And Jacob sayde vnto them: Brethren whens be ye? And they sayd, of Haran are we. And he sayd vnto them: knowe ye Laban the sonne of Nahor? And they sayde: we knowe hym. And he sayde vnto them: is he in good helth? And they said: he is in good helth, and beholde, his doughter Rachel commeth with the shepe. And he sayd / lo, it is yet a gret whyle to nyght / neither is it time that the catell shuld be gathered together / watre the shepe, and go and fede them. And they sayd: we maye not, tyl all the flockes be dryuen together, and the stone be roulled from the welles mouthe / and so we water our shepe. Eschol kes. her fa. shepe. B

Whyle he yet talked with them, Rachel came to her fathers shepe, for she kepte them. As sone as Jacob sawe Rachel the doughter of Laban his vncle, and his vncles shepe / he wente and rouled the stone from the welles mouthe, and watered the shepe of Laban his mothers brother. And Jacob kyssed Rachel / and lyfte vp his voyce and wepte: and tolde her also that he was her fathers brother, and Rebeccas sonne. Then Rachel ran and tolde her father. Esau meeteth Jacob.

When Laban herde tell of Jacob his systers son, he ranne to mete hym, and imbraced hym, and kissed hym / and brought hym to his house. And then Jacob tolde Laban all the matter. And then Laban sayd: well, thou art my bone and my flesshe. Abyde with me the space of a moneth. And afterwarde Laban sayd vnto Jacob: Thoughe thou be my kynsman / shuldest thou therfore serue me for nought? tell me what shall thy wages be? And Laban had .ij. doughters, the eldest called Lea, and the yongest Rachel. Lea was lose eyed, but Rachel was beautifull and well fauoured. And Jacob loued her well, and sayde: I wyll serue the seuen yere for Rachel thy yongest dougher. And Laban answered: it is better that I geue her to the than to an other man: abyde therfore with me. D

And Jacob serued * seuen yeres for Rachel, and they semed vnto hym but a fewe dayes / for the loue he had to her. And Jacob sayd vnto Laban: geue me my wyfe that I maye lye with her, for the tyme appointed is come. * Deut. xxi. b.

Then Laban bade all men of that contrey, E

and made a feest. And when euen was come, he toke Lea his doughter and brought her to hym: and he lay with her. And Laban gaue to his doughter Lea Zilpha his mayde, to be her seruaunt. And when the morninge was come beholde it was Lea. Then sayd he to Laban: wherfore hast thou played thus with me? dyd not I serue the for Rachel, wherfore then hast thou begyled me? Laban answered: it is not the maner of this countrey, to marye the yongest before the eldest. Fulfille out this weke, and then shall this also be gyuen the for the seruice which thou shalt serue me yet .vij. yeres more. And Jacob dyd euen so, and fulfilled out that weke, & then he gaue hym Rachel his doughter to wyfe also. And Laban gaue to Rachel his doughter, Bilha his handmayde to be her seruaunt. So laye he by Rachel also, and loued Rachell more then Lea, and serued hym yet .vij. yeres more. Jacob maryeth .ij. doughters of hym mothers brother. F

When the Lorde sawe that Lea was despysed, he made her frutefull: but Rachel was barayn. And Lea conceyued and bare a sonne, and called his name Ruben / for she sayd: the Lorde hath loked vpon my * tribulacion. And nowe my husbande wyll loue me. And she conceyued agayne and bare a sonne, and sayd: the Lorde hath herde that I am despysed, and hath therfore gyuen me this sonne also / and she called hym * Symeon. And she conceyued yet and bare a sonne, and sayd: now this ones wyll my husbande kepe me compayne, because I haue borne him thre sonnes: and therfore she called his name Leui. And she conceyued yet agayne and bare a sonne sayinge: nowe wyll I prayse the Lorde, therfore she called his name Judas / and lefte bearynge. G Deut. xxvi. b. * Parai. ii. c

¶ Rachell and Lea bringe bothe bareyn gyue their maydens vnto their husbande / & they bare hym children. Jacob disceyueth Laban in the conteynynge of the shepe and kydes. Jacobs rewarde for his seruice.

CAPI. XXX.

When Rachel sawe that she bare Jacob no children / she enuyed her syster / and sayd vnto Jacob: Gyue me children, or els I am but deed. Then was Jacob wrothe with Rachel sayinge: Am I in Gods stede, which keepeth fro the the frute of thy wombe? Then she sayd: here is my mayde Bilha: lye with her, that she maye beare vpon my lappe, that I may be encreased by her. And she gaue hym Bilha her handmayde to wyfe. And Jacob laye with her: and Bilha conceyued and bare Jacob a sonne. Then sayd Rachel. God hath gruen sentence on my syde / and hath also herde my voyce / and hath gyuen me a sonne. Therfore called she hym Dan. And Bilha Rachels mayde conceyued agayne, and bare Jacob an other sonne. And Rachel sayd: God is turned, and I haue made a chaunge with my syster, and haue gotten the vpper hande. And she called his name Nepthali. H

When Lea sawe that she had left bearynge / she toke Zilpha her mayde, and gaue her Jacob to wyfe. And Zilpha Leas mayde bare Jacob a sonne. Then sayd Lea: Good lucke: and called his name Gad. And Zilpha Leas mayde bare

¶ Mandzagoras: The Hebrewes call it an erbe or rather a rote / beareth the similitude of mans body. Other call it an apple which beynge eaten ☞ meat causeth conception.

bare Jacob an other sonne. Then sayd Lea: happy am I, for the doughters wyll call me blessed, and called his name Aser.

And Ruben went out in the wheet harvest tyme, and found ☞ mandzagoras in the felde, & brought them vnto his mother Lea. Then sayde Rachel to Lea, gyue me of thy sonnes mandzagoras. And Lea answered: Is it not ynoughe that thou hast taken awaye my husbande, but wolest take away my sones mandzagoras also? Then sayd Rachel, wel let him slepe with the this night, for thy sonnes mandzagoras. And when Jacob came frome the felde at euen / Lea went out to mete hym, and sayd: thy with me, for I haue bought the with my sonnes mandzagoras.

And he slept with her that nyght. And God herde Lea, that she conceyued and bare vnto Jacob the fyfth sonne. Then sayde Lea: God hath gyuen me my rewarde, bycause I gaue my mayden to my husbande / & she called hym Jlachar. And Lea conceyued yet agayne, & bare Jacob the sixth sonne. Then sayde she: God hath endewed me with a good dowry. Now wyll my husbande dwell with me, bycause I haue borne hym. vj. sonnes / & called his name Zabulon. After that she bare a doughter, and called her ✱ Dina.

✱ Ge.xxxiij.a

D Rachel beareth Joseph.

And God remembred Rachel, herd her, and made her frutefull: so that she conceyued and bare a son, and sayd: God hath taken awaye my rebuke. And she called his name Joseph, saying: The Lorde gyue me yet an other son.

✱ iij.reg.xj.d

As sone as Rachel had borne Joseph. Jacob said to his father in lawe. Send me away that I may go vnto my owne place & countrey / gyue me my wyues and my children for whome I haue serued the, & let me go, for thou knowest what seruice I haue done the. Then sayd Laban vnto hym. Yf I haue founde fauour in thy syght (for I suppose that the Lorde hath blessed me for thy sake) appoynte what thy rewarde shall be, and I wyll gyue it the. Then he sayd vnto hym, thou knowest what seruice I haue done the / and in what case thy catell haue ben vnder me: for it was but lytle that thou haddest before I came / and now it is encreased in to a multitude / and the Lorde hath blessed the for my sake. But now when shall I make prouysyon for myne owne house also.

E And he sayd, what shall I then gyue the? And Jacob answered: thou shalt gyue me nothing at all so thou wylt do this one thynge for me, and then wyll I turne agayne & fede thy shepe and kepe them.

So thou aboute all thy shepe this day, and seperate from them al the shepe that are spotted and of diuers colours, and all blacke shepe amonge the lambes. And then loke, all that shall be party coloured, blacke and spotted, as wel amongst the shepe as the kydde, the same shall be my rewarde. So shall my ☞ righteousnes answere for me, when the tyme commeth that I shall receyue my rewarde of the, so that what so euer is not speckled and party among the gotes and blacke amonge the lambes / let that be theftes with me. Then sayd Laban: Lo I am content, that it be accordynge as thou hast said. And he lorded out that same daye the gotes that were party and of dyuers colours, and all the kydes that were spotted and partye coloured, and all that had whyte in them, and all the blacke among the lambes, and put them in the keppynge of his sonnes / and sette thre dayes iourney betwene hym selfe and Jacob. And so Jacob kepte the rest of Labans shepe.

☞ Righteousnes signifieth here true and faythfull seruice.

Jacob toke roddes of grene popull hasell, and of chestnottrees, and pylled whyte streakes in them, and made the whyte appere / the rodes: And he layde the rodes whiche he had pylled before the shepe in the gutters and watrynge troughes / when the shepe came to drynke: that they sholde conceyue when they came to drynke. And the shepe conceyued before the rodes & brought forthe speckled, spotted, and party coloured. Then Jacob diuided the flock and put the roddes in the troughes before the eyes of the wethers and all whyte & all blacke were Labans, but the residue were Jacobs, and he severed the flockes one from an other. And alwaye in the fyrst ouchynge tyme of the shepe. Jacob put the rodes before the shepe in the gutters, that they myght conceyue before the rodes: But in the latter ouchynge tyme he put them not there: so the last broode was Labans, and the fyrst Jacobs. And the man became exceadynge ryche, and hadde many shepe / maydes seruauntes / men seruauntes / camelles and asses.

F

¶ Yt the cõmaundement of God, Jacob departed from Laban / and toke his goodes with hym. Rachel stealeth her fathers ymages. Laban followeth Jacob. The couenaunt betwene Laban and Jacob.

CAPI. XXXI.

G

And Jacob herd the wordes of Labans sonnes how they sayd: Jacob hath taken awaye all that was our fathers / and of our fathers goodes hath he goten all this honour. And Jacob beheld the countenaunce of Laban, that it was not towarde him as it was in tymes past. And the Lorde sayde vnto Jacob: turne agayne in to the lande of thy fathers, and to thy kynred, and I wyll be with the. Then Jacob sent and called Rachel and Lea to the felde vnto his shepe, and sayd vnto them: I se your fathers countenaunce that it is not towarde me as in tymes paste. Moreouer the God of my father hathe ben with me. And ye knowe how that I haue serued your father with all my myght. And your father hathe disceyued me, and chaunged my wages. x. tymes: but God suffred hym not to hurte me. When he sayd, the spotted shall be thy wages, then all the shepe bare spotted. Yf he sayd, the speckled shall be thy rewarde, then bare all the shepe speckled: thus hath God taken awaye your fathers catell, and gyuen thē me. For in ouchynge tyme I lyfted vp myne eyes and sawe in a dreame / and beholde, the rammes that bucked the shepe were straked, spotted, and partye. And the aungell of God spake vnto me in a dreame, sayenge: Jacob? And I answered: here am I. And he sayd, lyfte vp thyne eyes and se, how al the rammes that leape vpon the shepe are straked, spotted, and partye:

✱ Gene.xxxi.b. ✱ Jm.xxxi.c

partye: for I haue sene all that Laban wythe vnto the. I am the God of ✱ Bethell where thou annoyntedst the stone, and where thou vowedst a vowe vnto me. Now aryse and get the ✱ out of this countreye, and returne vnto the lande where thou were borne.

Than answered Rachel and Lea, and sayd vnto hym: we haue no parte nor enheritaūce in oure fathers house, he counteth vs as strāgers / for he hath solde vs, and hathe eaten vp the price of vs. Moreouer all the ryches whiche God hath taken frome our father, that is ours and our childrens. Now therfore what so euer God hath sayd vnto the, that do. Then Jacob rose vp, and set his sonnes and wyues vp vpon camels, and carved awaye all his catell and all his substaunce whiche he had gotten in Mesopotamia, for to go to Jsaac his father vnto the lande of Canaan. Laban was gone to ✱ shere his shepe, and Rachel had stolen her fathers ymages. And Jacob stale awaye priuily frome Laban the Syrien, and tolde him not that he wolde departe. So fled he and all that he had, and made him selfe redy, & passed ouer the ryuers, & wente streyght towarde the mount Gilead.

✱ Gene.xxxi.b. ii.Reg.

Upon the thirde daye after, was it tolde Laban that Jacob fled. Then he toke his brethre with hym, and pursued hym. vij. dayes iourney, and ouertoke hym at the mount Gilead. And God came to Labā ☞ Syrian in a dreame by nyghte, and sayde vnto hym: take hede to thy selfe, that thou speake not to Jacob ouer harpely. And Labā ouertoke Jacob: and Jacob had pitched his tente in the mounte. And Laban with his brethren, pitched their tente also vpon the mount Gilead. Then sayde Labā to Jacob: why hast thou this done to steale awaye frome me, and carye away my doughters as thoughe they had bene taken captyue with the swerde? Wherfore wentest thou awaye secretly vnknowen to me, and bydde not tell me, that I myghte haue brought the on the waye with myrth, syngynge, tymrels, and harpes, and haste not suffered me to kisse my children and my daughters? Thou wert a

✱ Reg.xiii.c Par.xviii.c.

✱ fole to do it, for I am able to do you euyll. But the God of youre father spake vnto me yesterday, saying: take hede that thou speake not to Jacob ought saue good. And nowe thoughe thou wentest thy waye, because thou longest after thy fathers house, yet wherfore hast thou stolen my goodes?

Jacob answered and sayde to Laban: I departed priuely / because I was afraid, and thought that thou woldest haue taken awaye thy doughters frome me. But where as thou doest calenge me for thefte, with whome so euer thou fyndest thy goddes, let hym dye here before oure brethren. Seke that thyne is with me, and take it to the: for Jacob wist not that Rachel had stolen them. Then wente Laban in to Jacobs tente, and into Leas tente, and into the two maydens tentes: but founde the not. Then wente he out of Leas tente, & entred into Rachels tente. And Rachel toke the ymages and put them in the camels strawe, & sate downe vpon them. And Laban serched all the tente: but founde them not. Then sayde she to her father: Syr, be not angrye that I can not ryse vp before the, for the disease of women is come vpon me. So serched he, but founde them not.

Rachels polcye.

Jacob was wroth, and chode with Laban. Jacob also answered and sayde to hym: what haue I trespased, or what haue I offended, that thou folowedest after me? Thou hast searched all my stuffe, and what hast thou founde of all thy houshold stuffe? put it here before thy brethren and myne, and let theym iudge betwene vs both. This. xx. yere that I haue bene with the, thy shepe and thy gootes haue not bene baren, and the rammes of thy flocke, haue I not eaten. What so euer was torne of beastis, I brought it not vnto the, but made it good my selfe: of my hande dyddest thou require it, whether it was stolen by daye or nyght. Moreouer, by daye the hete consumed me, and the colde by nyght, and my slepe departed frome myne eyes.

F

Thus haue I bene. xx. yere in thy house, & serued the ✱ xiiij. yeres for thy. ij. wyghters, & vi. yere for thy shepe, and thou hast chaunged my rewarde. x. tymes. And except the God of my father, the God of Abraham, and the God whō Jsaac ☞ feared had bene with me: surely thou haddest sent me awaye nowe all empye. But God beheld my tribulation, and the laboure of my handes: and rebuked the yesterdaye.

✱ Gene.xxix.

☞ Feare take for honoure as afore.m. Gene.xx.c.

Laban answered and sayd vnto Jacob: the doughters are my doughters, and the children are my children, and the shepe, are my shepe, and all that thou seyst is myne. And what can I do this daye, vnto these my doughters, or vnto their children whiche they haue borne? Nowe therfore come on, let vs make a bonde, I and thou togither, and let it be a wytnesse betwene the and me. Then toke Jacob a stone and set it vp for a pyller and marke stone, and sayde vnto his brethren, gather stones. And they toke stones, and made an heape, & they ate there vpon the heape. And Laban called it Jegar Sahaduetha, but Jacob called it Gilead, either of theym after the propretie of his language.

G

Then sayde Laban: this heape be ✱ wytnesse betwene the and me this daye, (therfore is it called Gilead) The Lorde loke & iuge betwene me & the, when we ar departed one frō another: that thou shalt not vexe my doughters, neyther shalte take other wyues vnto them. Here is no man with vs: beholde, God is witnesse betwene the and me. And Laban sayd moreouer to Jacob: beholde, this heape and this marke whiche I haue set here, betwene me and the: this heape be wytnesse and also this marke, that I wyll not come ouer this heape to the, and thou shalt not come ouer this heape & this marke to do any harme. The God of Abraham, the God of Nahor, and the God of their fathers / be iudge betwene vs.

✱ Jo.xxii.f xxiiii.f.

And Jacob sware by hym that his father Jsaac feared. Then Jacob dyd sacrifice vpon the mount, & called his brethren to eate bred.

And

And they ate breed and tarped all night in the hyll. And early in the mornyng Laban rose vp and kyssed his chyldre & his doughters, and blessed them and departed and went vnto his place agayn, but Jacob went forth on his iourney/and the aungels of God came & met hym. And when Jacob sawe them, he sayd: this is Gods hoost, and called the name of that same place, Mahanaim.

¶ The vyson of the aungels. Jacob sendeth presentes vnto his brother Esau. How he wrastled with the aungell whyche chaunged his name and called hym Israel.

CAPI. XXXII.

A Josu.xxiiii.a. I Acob sente messengers before hym to Esau his brother, vnto the lande * of Seir and the feld of Edom. And he cõmaunded them sayinge: Se that ye speake after this maner to my Lorde Esau: thy seruaunt Jacob sayth thus. I haue sotourned and ben a straunger with Laban vnto this tyme and haue gotten oxen, asses and shepe, men seruauntes and women seruantes, and now I sende imbassage to the my Lorde, that I maye fynde grace in thy syght. And the messengers came agayne to Jacob sayinge: we came vnto thy brother Esau, and he cõmeth agaynst the .iiij. hundred men with hym. Then was Jacob greatly afrayde and wist not which way to turne hym selfe, and deuyded the people that was with hym, & the shepe, oxen, and camels in to two companyes, and sayd: If Esau come to the one parte and smyte it, the other may saue it selfe.

And Jacob sayde: O God of my father Abraham, and God of my father Isaac: Lorde which sayest vnto me, returne vnto thy countrey and to thy kynred/and I wyll do all well with the. I am not worthy of the leest of all the mercyes and truthe whyche thou hast shewed vnto thy seruaunt. For with my ❊ staffe came I ouer this Iordane, and nowe haue I gotten two droues. Deliuer me from the handes of my brother Esau: for I feare hym, lest he wyll come and smyte the mother with the chyldren. Thou sayest that thou wolest surely do me good, and wolest make my seed as the sande of the see, whyche can not be nombred for multitude.

And he tarped there that same nyght/ and toke of that which came to hande, a present/ vnto Esau his brother two hundred she gootes and .xx. he gotes/ two hundred shepe, and xx. rammes: thyrty mylche camels with their coltes. xl. kyne, and .x. bulles. xx. she asses, and .x. foles, and deliuered them vnto his seruautes/ euery droue by them selues/ and sayde vnto them: go forth before me, and put a space betwene euery droue. And he commaunded the formest, sayinge.

When Esau my brother meteth the and asketh the sayinge: whose seruaunt art thou, and whyther goest thou, and whose are these that go before the: thou shalt say, they be thy seruaunt Jacobs, and are a present sent vnto my Lorde Esau, and beholde, he hym selfe commeth after vs. And so commaunded he the seconde and curn so the thyrde/ and lykewyse all that folowed the droues sayinge, of this maner se that ye speake vnto Esau when ye mete hym and sayd moreouer. Beholde thy seruaunt Jacob commeth after vs/ for he sayd I wyll pease his wrath with the present that goeth before me, and afterwarde I wyll se hym my selfe/ so peraduenture he wyll receyue me to grace. So went the present before hym, and he tarped all that nyght in the tente/ and rose vp the same nyght, and toke his two wyues and his .ij. maydens, and his .xi. sonnes, and went ouer the foorde Jacob. And he toke them and sent them all ouer the ryuer, and tarped behynde hym selfe alone.

And there * wrastled a man with hym vnto the breakynge of the daye. And when he sawe that he couldе not preuayle agaynst hym he smote hym vnder the thygh, and the senow of Jacobs thygh wranke as he wrastled with hym. And he sayd: let me go, for the day breaketh. And he sayd: I wyll not let the go/ excepte thou bliesse me. And he sayde vnto hym: What is thy name? He answered: Jacob. And he sayde: thou shalte be called Jacob no more/ but * Israel. For thou hast wrastled with God, and hast preuayled.

And Jacob asked hym sayinge, tell me thy name. And he sayd, wherfore doest thou aske after my name? and he blessed hym there. And Jacob called the name of the place Phenuel/ for I haue sene God face to face, and yet is my lyfe reserued. And as he wente ouer Phenuel the sonne rose vpon hym, and he halted vpon his thigh, wherfore the chyldren of Israel eate not of the senow of the thygh vnto this daye/ because that he smote Jacob vnder the thygh in the senowe that shronke.

¶ Esau and Jacob are agreed. And Jacob came in to Sichem.

CAPI. XXXIII.

I Acob lyft vp his eyes and sawe his brother Esau come, and with hym .iiij.C. men. And he diuided his children vnto Lea, vnto Rachel, and vnto his two women seruantes. And dyd set the women seruantes & their chyldren formost/ and Lea & her chyldren after, and Rachel & Joseph byndermost. And him selfe went before them and fell on the grounde .vij. tymes tyll he came vnto his brother.

Esau ran to mete him and embraced him and fell on his necke & kyssed him, and they wepte. And he lyft vp his eyes & sawe the wyues and their children, & sayd: what are these which thou there hast? And he sayd: they are the chyldren whiche God hath gruen thy seruaunt. Then came the maydens forth/ and dyd their obeysaunce. Lea also and her children came and dyd their obeysaunce. And last of all came Joseph and Rachel, and dyd their obeysaunce.

And he sayde: what meanest thou with all the droues which I met. And he answered: to fynde grace in the syghte of my Lorde. And Esau sayd: I haue ynoughe my brother kepe that thou hast vnto thy selfe. Jacob answered: oh nay/ but yf I haue founde grace in thy syghte, receyue my present of my hande: for I haue sene thy face * as thoughe I had sene the face of God, wherfore receyue me to grace and take my blessing that I haue brought the for god hath gruen it me. And I haue ynough of all thynge. And so he compelled hym to take it. And he said: let vs take our iourney and go And I wyll go in thy companye. And he sayde vnto hym: my lorde knoweth that I haue ten chyldren/ ewes and kyne with yonge vnder myne hand, which yf men shold ouerdryue but euen one daye, the hole flocke wolde dye. Let my Lorde therfore go before his seruaunt, and I wyll dryue fayre and softly, accordynge as the catell that goth before me and the children be able to endure: tyll I come to my lorde vnto Seir.

And Esau said: let me yet leaue some of my folke with the. And he sayd: what needeth it? let me fynde grace in the syght of my lorde. So Esau went his waye agayne that same daye vnto Seir. And Jacob toke his iourney towarde Sucoth, and bylt hym an house, & made boothes for his cattell: wherfore the name of the place is called Sucoth.

And Jacob came prayshyly in to the citye of Sichem in the lande of Canaan/ after that he was come from Mesopotamia, and pitched before the citye, and bought parcell of grounde where he pitched his tent, of the children of Hemor Sichems father, for an hundred lambes. And he made there an aulter, and there called vpon the mighty God of Israel.

¶ The rauyshing of Dina Jacobs doughter by the men of Sichē. And of the great bloode shedyng done by the sonnes of Jacob.

CAPI. XXXIIII.

A DIna the doughter of Lea which she bare vnto Jacob, went out to se the doughters of the land. And Sichem the sonne of Hemor the heupte lorde of the countrey sawe her, and toke her and laye with her, and forced her: and his herte laye vnto Dina the doughter of Jacob. And he loued the damsell and spake kyndly vnto her, and spake vnto his father Hemor sayinge/ get me this mayde vnto my wyfe. And Jacob herd that he had defyled Dina his doughter, but his sonnes were with the catell in the felde, and therfore he helde his peace tyll they were come. Then Hemor the father of Sichem went out vnto Jacob, to cõmen with hym. And the sonnes of Jacob came out of the felde as sone as they herde it/ for it greued them/ and they were not a lytle wroth, because he had wrought foly in Israel, in that he had lyen with Jacobs doughter, whiche thynge ought not to be done. And Hemor cõmoned with them sayinge: The soule of my son Sichem longeth for your doughter: gyue her hym to wife, and make mariages with vs: gyue your doughters vnto vs, and take our doughters vnto you, and dwell with vs, and the lande shall be at your pleasure/ dwell and do your busynes, and haue your possessions therin. And Sichem sayd vnto her father and and her brethren: let me fynde grace in your eyes, and what so euer ye appointe me, that wyl I gyue. Aske freely of me bothe the dowry and gyftes, & I wyll gyue according as ye say vnto me, and gyue me the damsell to wyfe.

Then the sonnes of Jacob answered to Sichem and Hemor his father disceytfully, because he had defyled Dina their syster. And they said vnto them/ we can not do this thyng that we wolde gyue our syster to one that is vncircumcised/ for ỹ were a shame vnto vs. Onely in this wyll we consente vnto you. Yf ye wyll be as we be, that all the men chyldren amonge you be circumcised, than wyl we gyue our doughter to you, and take yours to vs, & wyll dwell with you and be one people. But yf ye wyll not herken vnto vs to be circumcised, then wyll we take our doughter and go our wayes. And their wordes pleased Hemor: and Sichem his sonne. And the ponge man deferred not for to do the thynge, because he had a lust to Jacobs doughter: he was also moost set by of al that were in his fathers house. Then Hemor and Sichem went vnto the gate of their city and commoned with the men of their cite, sayinge: these men are peasible with vs/ and wyll dwell in the lande and do their occupacion therin. And in the land is rowme ynough for them/ let vs take their doughters to wyues, and gyue them ours: onely herin wyll they consent vnto vs for to dwel with vs and to be one people: yf all the men chyldren that are among vs be circumcised as they are. Their goodes and their substance and all their catell are ours, onely let vs consent vnto them, that they may dwell with vs.

And vnto Hemor and Sichem his sonne harkened all that went out of the gate of his cite. And all the men chyldren were circumcysed what so euer went out at the gates of his cite. And the thyrde daye when it was paynefull to them, two of the sonnes of Jacob Simeon and Leui Dinas brethren, toke euery of them his * swerde, and went in to the citye boldly, and slewe all that was male and slewe also Hemor and Sichem his sonne with the edge of the swerde, and toke Dina their syster out of Sichems house, and went their waye.

Then came the sonnes of Jacob vpon the deed, and spoyled the citye, because they had defyled their syster: and toke their shepe, oxen, asses and what so euer was i the city & also in the feldes. And all their goodes, all their chyldre and their wyues toke they captyue & made hauocke of all that was in the houses.

And Jacob said to Simeon & Leui: ye haue troubled me and made me fynke vnto the inhabitauntes of the lande, bothe to the Canaanytes and also to the Pherezytes. And I am few in nõbre. Wherfore they shal gather them selues togither agaynst me and slay me/ and so shall I and my house be destroyed. And they answered, Wolde they deale with our syster as with an hoore?

¶ Jacob goeth vp vnto Bethel, and buryed his ymages vnder an ake. Debora dyeth. Jacob is called Israel. The lande of Canaan is promysed hym. Rachel dyeth in labour. Ruben lay with his fathers concubyne. The deth of Isaac.

CAPI. XXXV.

AND God sayde vnto Jacob/ aryse, and get the vp to Bethel, and dwell there. And make there an aulter vnto God that appeared vnto the, when thou fledest

troun Elau thy brother. Then sayd Jacob vnto his housholde & to all that were with him: put away the straūge goddes that are among you & make your selues clene/ & chaunge your garmentes and let vs aryse and go vp to Bethell that I maye make an aulter there vnto God whiche herde me in the day of my tribulacion, and was with me in the way whith I went.

& The scripture calleth al maner of pyctures or ymages/straunge goddes / because the worshippers of them esteme the as godes

And they gaue vnto Jacob all the straunge goddes whiche were vnder theyr handes, and all their eare rynges which were i their eares/ and Jacob hyd them vnder an oke at Sichem And they departed. And the feare of God fell vpon the cities that were round about them/ that they durst not folowe after the sonnes of Jacob. So came Jacob to Lus in the lande of Canaan, otherwyse called Bethel, with al the people that was with hym. And he buylded

B

here an aulter, and called the place Bethell, because that God appeared vnto hym there, when he fled from his brother.

*Gē.xxiiii.g Then dyed * Debora Rebeccas nourse/and was buryed beneth Bethel vnder an oke. And it was called the oke of lamentacion. And god

*Gen.xxii.a. appeared vnto * Jacob agayne after he came out of Mesopotamia and blessed him and said vnto hym: thy name is Jacob. Notwithstandynge thou shalte be no more called * Jacob,

*Gen.xxii.f. but Israel shall be thy name. And so was his name called Israel.

And God sayde vnto hym: I am God almyghty, growe and multiply: for people and a multitude of people shall spynge of the, yea and kynges shall come out of thy lornes. And the lande whiche I gaue Abraham and Isaac wyll I gyue vnto the, and vnto thy seed after the wyl I gyue it also. And god departed from hym in the place where he talked with hym. And Jacob set vp a marke in ℔ place where he talked with hym, euen a pyllour of stone, and poured drynke offring theron and poured also oyle theron, and called the name of the place where God spake with hym, Bethel.

And they departed frome Bethell, and when he was but a felde brede frome Ephrath / Rachel began to trauell. And in trauelynge she was in peryll. And as she was

C

in paynes of her labour, the mydwyfe sayde vnto her: Feare not for thou shalte haue this sonne also. Then as her sowle was departyng, that she * must dye: she called his name

*Wes.xlii. b ℔ Ben Jamin: that is ℔ sonne of the ryght hande. And ryght hāde is taken for good fortune.

Ben Oni. But his father called hym Ben Jamin. And thus dyed Rachel and was buryed in the waye to Ephrath whiche is nowe called Bethlehem. And Jacob set vp a pyller vpon her graue, which is called Rachels graue pyller vnto this daye. And Israel went thence and pytched vp his tent beyonde the * toure of Eder. And it chaunced as Israel dwelte in the lande, that Ruben went and * laye with

*Wich.iiij.c Bilha his fathers concubyne, and it came to

*Gen.xlix. a Israels eare. The sonnes of Jacob were .xij. in nombre. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Juda, Issachar. and Zabulon. The sonnes of Rachel: Joseph and Ben Jamin. The sonnes of Bilha Rachels mayde: Dan and Nepthali. The sonnes

D

The.xii. sonnes of Jacob

of Zilpha Leas mayde Gad and Aser. These are the sonnes of Jacob whiche were borne hym in Mesopotamia.

Then Jacob went vnto Isaac his father to Mamre a pryncipal city, otherwyse called Hebron, where Abraham and Isaac sojourned as straungers. And the dayes of Isaac were an hundred and. lxxv. yeres: and then fel he sycke and dyed, and was put vnto his people being old and ful of dayes. And his sonnes Esau and and Jacob buryed hym.

Isaac dyed

¶ The wyues of Esau. Jacob and Esau are eyche. The genealogie of Esau. Esau dwelleth in the hyll Seir.

CAPI. XXXVI.

THese are the generacions of Esau which is called Edon. Esau toke his wyues of the doughters of Canaan, Ada ℔ dought-

A

ter of Elon an Hethite, and Aholibama the doughter of Ana, whiche Ana was the sonne of Zibeon an heupte. And Balmach Ismaels * doughter and syster of Nebaioth. And Ada bare vnto Esau / Eliphas: and ℔ Balmath bare Reguel: And Aholibama bare Jeus, Jaelam and Rozah. These are the sonnes of Esau whiche were borne hym in the lande of Canaan.

*Gē. ℔ Bal. other wyle cal Mahe leth.

And Esau toke his wyues, his sonnes and doughters and all the soules of his house: his goodes and all his catell and all his substance which he had got in the land of Canaan/ and went in to a countrey away from his brother Jacob: for their * substance was so moche that they couldē not dwell together, and that the land wherin they were straungers, couldē not receyue them: because of their catell. Thus

*Gē

B

dwelte Esau in the mounte Seir, whiche Esau is called Edon. These are the generacions of Esau father of the Edomites in mount Seir, & these are the names of Esaus sonnes:

*Lp.

* Eliphas the son of Ada the wyfe of Esau/ and Reguel the sonnes of Balmath the wyfe of Esau also, And the sonnes of Eliphas were Theman, Omar, Zepho, Gaetham and Kenas. And Thimna was concubyne to Eliphas Esaus sonne, and bare vnto Eliphas Amalech And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Nahath, Serah, Samma, & Mysa: these were the sonnes of Balmath Esaus wyfe. And these were the sonnes of Aholibama Esaus wyfe the doughter of Ana son of Zebeon, which she bare vnto Esau: Jeus, Jealam and Roah.

These were dukes of the sonnes of Esau. C

*..f The chyldren of * Eliphas the fyrste sonne of Esau were these: duke Theman, duke Omar, duke Zepho, duke Kenas, duke Rozah, duke Gaetham & duke Amelech: these are the dukes ℔ came of Eliphas in the lande of Edom/ and these were the sonnes of Ada. These were the chyldren of Reguel Esaus sonne: duke Nahah, duke Serah, duke Samma, duke Mysa. These are the dukes that came of Reguel in the lande of Edom, and these were the sonnes of Balmath Esaus wyfe. These were the chyldren of Aholibama Esaus wyfe: duke Jeus, duke Gaelam, duke Rozah: these dukes came of Aholibama ℔ doughter of Ana Esaus wyfe.

These

These are the chyldren of Esau/ & these are the dukes of them, whiche Esau is called Edom. These are the chyldren of Seir the Horyte, the inhabitour of the land, Lotban, Sobal, Zibeon, Ana, Dison/ Eser and Dison. These are the dukes of the Horytes the chyldren of Seir in the land of Edom. And the chyldren of Lotban were. Hou and Hemam. And Lothans syster was called Thymna.

The chyldren of Sobal were these: Aluan, Manahath, Ebal, Sepho and Onam. These were the chyldren of Zibeon. Aia & Ana/ this was that Ana that found the mules i the wyldernes, as he fedde his father Zibeons asses. The chyldren of Ana were these. Dison & Aholibama the doughter of Ana. These are ℔ children of Dison, Hemdan, Eshan, Jethrā and Cheran. The chyldren of Eser were these. Bilhan, Zauan, & Akan. The children of Dison were Uz and Aran. These are the dukes that came of Hoz: duke Lotban, duke Sobal, duke Zibeon, duke Ana, duke Dison, duke Eser, duke Dison. These be the dukes that came of Hoz in their dukedomes in the lande of Seir.

D These are the kynges that reygned in the lande of Edom before there reygned any kyng among the chyldren of Israel. Bela the sonne of Beor reygned in Edomea/ and the name of of his citye was Dinhaba. And whē Bela died, Jobab the sonne of Zerah out of Bezara reygned in his steade. When Jobab was ded, Husam of the lande of Themany reygned in his stead. And after the deth of Husam, Hadad the sonne of Bedad which slewe the Madianytes in the felde of the Moabytes, reygned in his steade / and the name of his citye was Auith. When Hadad was deade, Samla of Masseka reigned in his steade. When Samla was ded, Saul of the cyuer Rehoboth reygned in his steade. When Saul was deed, Baal Hanan the sonne of Achbor reygned in his steade. And after the deth of Baal Hanan the son of Achbor, Hadad reygned in his steade, & the name of the citye was Pagu. And his wyfes name Mehetabeel ℔ doughter of Matred the doughter of Mesaab.

These are the names of the dukes that came of Esau. in their .xij. kinredes, places and names: Duke Thimma, duke Aua, duke Jetheth, duke Aholibama, duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iram. These be the dukes of Edomea in their habitacions / in the lande of their possessyons. This Esau is the father of the Edomytes.

¶ Joseph accuseth his brethren. Joseph dreameth and is hated of his brethren, and is solde to the Ismaelytes Jacob bewayleth Joseph.

CAPI. XXXVII.

A Nd Jacob dwelte in the lande wherin his father was a straunger / that is to saye in the lande of Canaan. And these are the generacions of Jacob: when Joseph was .xvij. yere olde, he kept shepe with his brethren/ & the lad was with the sonnes of Bilha and of Zilpha his fathers wyues. And he accused his brethren vnto his father of an euyll

A

reporte. And Israel loued Joseph more then all his chyldren, because he begat hym in his olde age/ & he made hym a cote of many colours.

When his brethren sawe that their father loued hym more then all his brethren/ they hated hym, and couldē not speke one kynd worde vnto hym. Moreouer Joseph * dreamed a dreame and tolde it his brethren: wherfore they hated hym yet the more. And he sayd vnto them/ heare I pray you this dreame which I haue dreamed: Beholde we were makynge sheues in the felde: and lo, my shefe arose and stode vpryght, and yours stode rounde about and made obeysaunce to my shefe. Then sayd his brethren vnto hym: What, shalte thou be our kynge, or shalt thou reygne ouer vs? And they hated hym yet the more, because of his

B

*Gene.xlii.b Joseph dreameth.

dreame and of his wordes.

And he dreamed yet an other dreame & told it his brethren sayinge: beholde, I haue had one dreame more: Me thought the sonne and the moone and.xj. sterres made obeysaunce to me. And when he had tolde it vnto his father and his brethren, his father rebuked hym and sayde vnto hym: what meaneth this dreame which thou hast dreamed: shall I and thy mother & thy brethren come and fall on the grounde before the? And his brethren hated hym / but his father noted the sayinge.

C

His brethren went to kepe their fathers shepe in Sichem/ and Israel sayd vnto Joseph: Do not thy brethren kepe shepe in Sichem? come, that I may send the to them. And he answered, * here am I. And he sayd vnto hym:

*1.Reg.iij.c

Go & se whether it be well with thy brethren and the shepe, and bryng me worde agayn. And sent hym out of the dale of Hebron, for to go to Sichem. And a certayne man founde hym wandrynge out of his waye in the felde, and asked hym what he sought. And he answered: I seke my brethren, tell me I pray the where they kepe shepe. And the man said, they are departed hence/ for I herd them say, let vs go vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

And when he sawe them a farre of before

D

he came at them / they toke counsell agaynste hym for to slee hym/ and sayd one to an other: Beholde, this * dreamer commeth/ come now

*Mat.xxj.d Mare.xij.a Luc.xx.c

and let vs slee hym, and caste hym in to some pytte/ and let vs saye that some wycked beest hath deuoured hym, and let vs se what his dreames will come to.

When Ruben sawe that, he went about to eyd hym out of their handes and sayd / let vs not kyll hym. And Ruben sayd moreouer vnto them/ shede not his * bloode, but cast hym

*Gen.xlij.d.

in to this pytte that is in the wyldernes/ and laye no handes vpon hym: for he wolde haue eyded him out of their handes, and delyuered hym to his father agayne.

And as soone as Joseph was come vnto his

C

brethren, they stripped hym out of his gay cote that was vpon hym / and they toke hym and caste hym in to a pytte: But the pytte was empty and had no water therin. And they sat them downe to eate breed. And as they lyft vp their eyes and loked about, there came a com-

C panye

panye of Ismaelites feome Gilead, and their camels laden with spicery, baulme and myrre, and were goynge downe into Egypte.

Then sayde Juda to his brethren, what auayleth it that we slee our brother, and kepe his bloude secret? come on, let vs *sell hym to the Ismaelytes, and let not our handes be defyled vpon hym: for he is our brother, and our flesh. And his brethren were content. The as the Madianites marchant men passed by, they drewe Joseph oute of the pyt / and solde hym vnto the Ismaelytes for .xx. peces of syluer. And they brought hym into Egypte.

*Act.vii.b

And when Ruben came agayn vnto the pyt and founde not Joseph there, he rent his clothes, and went agayne vnto his brethren sayenge: the lad is not ponder, and where shal I go? And they toke Josephs cote and dyped a quote, and dypped the cote in the bloude. And they sent fy gaye cote & caused it to be brought vnto their father, and sayde: This haue we founde: se, whether it be thy sonnes cote, or no. And he knewe it sayenge: it is my sonnes cote, a wicked beast hath *deuoured him, and Joseph is rent in peces. And Jacob rent his clothes, and put sacke cloth about his loynes and sorowed for his sonne a longe season. Thē came all his sonnes, and all his daughters to comforte him. And he wolde not be comforted but sayd: I wil go downe into the graue vnto my sonne, mournynge. And thus his father wepte for hym. And the Madianytes *solde hym in Egypt vnto Putiphar a lorde of Pharaos: and his chefe marshall.

*Gen.xliii.f

*Psal.cxliii.f Sapien.x.c

¶ The marriage of Juda. The trespas of Er and Onan, and the vengeaunce of god that came therupon. Juda lare with his daughter Thamar. The brythe of Phares and Zara.

CAPI. XXXVIII.

AND it fortuned at that tyme, that Judas went frome his brethren, and gat hym to a man called Hira of Odollam and there he sawe the daughter of a man called *Sua, a Cananyte: And he toke her, & laye with her. And she conceyued, and bare a sonne, and called his name Er. And she conceyued agayne, and bare a sonne, and called him Onan. And she conceyued the thirde tyme and bare a sonne, whome she called Sela: and he was at Chesyb when she bare him.

*1.Par.ij.a.

And Judas gaue Er his eldest sonne a wyfe whose name was Thamar. But this Er Judas eldest sonne, was wycked in the syghte of the Lorde, wherfore the Lorde slewe hym. The sayde Judas vnto Onā: go in to thy brothers wyfe and marye her, and styre vp seed vnto thy brother. And when Onan perceyued that the seed shulde not be his: therfore when he went in to his brothers wyfe, he spylled it on the grounde, because he wolde not geue seed vnto his brother. And the thynge whiche he dyd, displeased the Lorde, wherfore he slewe hym also. Then sayde Judas to Thamar his doughter in lawe: remayne a wydowe at thy fathers house, tyll Sela my sonne be growen: for he feared lest he shoulde haue dyed also, as his brethren dyd. Thus went Thamar, and dwelt in her fathers house.

Onan is slayn because he wolde not sayle seed to his brother.

And in processe of tyme, the daughter of Sua, Judas wyfe, dyed. Then Judas when he had lefte mournynge, wente vnto his shepe sherers to Thymnath, with his frende Hira of Odollam. And one tolde Thamar, sayenge: beholde, thy father in law goth vp to Thymnath, to *shere his shepe. And she put her wydowes garmentes frome her, and couered her with a cloke, and disgysed her selfe: And sat her downe at the entrynge of Enaim, which is by the hye wayes syde to Thimnath, because she saw that Sela was growen, and she was not geuen him to wyfe.

*Genes. xxxi.

When Juda sawe her, he thought it hadde bene an hoore, because she hadde couered her face. And turned to her vnto the waye & sayde Come I praye the, let me lye with the, for he knewe not that it was his daughter in lawe. And she sayde what wilt thou geue me, to lye with me? Then sayde he, I will sende the a kydde frome the flocke. She answered, Then geue me a pledge tyll thou sende it. Then sayd he, what pledge shal I geue the? And she sayd thy sygnet, thy bracelet, and thy staffe that is in thy hande. And he gaue it her, and laye by her, and she was with childe by hym. And she gat her vp, and went, and put her mantell frō her, & put on her wydowes rayment agayne. And Judas sent the kyd by his neyghboure of Odollam, for to fetche out his pledge agayne from the wyues hande. But he found her not. Then asked he the men of the same place, sayenge: Where is the whore that sat at Enaim in the waye? And they sayde: there was no whore here. And he came to Juda agayn, sayenge: I can not fynde her, and also the men of the place sayde: that there was no whore there. And Juda sayd: let her take it to her, lest we be shamed: for I sente the kydde, and thou couldest not fynde her.

And it came to passe that after thre moneythes, one tolde Juda, sayenge: Thamar thy daughter in lawe hath played the whore, and with playing the whore is become great with childe. And Juda sayde: bringe her forth, and let her be brente. And when they brought her forth, she sent to her father in lawe, sayenge: by the man vnto whome these thynges pertayne, am I with childe. And sayde also: loke whose are this seale, bracelet, and staffe. And Juda knewe them, sayeng: she is more eyghtwyse than I, because I gaue her not to Sela my sonne. But he laye with her no more.

When tyme was come that she shoulde be delyuered, behold there was two twynnes in her wombe. And as she trauelled, the one put out his hande, & the mydwyfe toke & bounde a reed threde aboute it sayeng: this will come out fyrste. But he plucked his hande backe agayne, and his brother came out. And she sayd: wherfore hast thou prent a rent vpon the? and called him Phares. And afterwarde came out his brother that hadde the read threde about his hande, which was called Zara.

*Genes. that ar for: but open. ter was bo...

¶ God prosperith Joseph. His mayster tempteth him. He is accused and cast in prysō. God hath mercye vppon hym.

CAPI. XXXIX.

Joseph

IOseph was brought vnto Egypt, and Putiphar *a lorde of Pharaos: and his chefe marshall an Egyptian bought hym of the Ismaelytes, which brought him thyther. And the Lorde was with Joseph / and he prospered and contynued in the house of his master the Egyptian. And his master sawe that the Lorde was with hym / and that the Lorde made all that he dyd prospere in his hande: Wherfore he founde grace in his masters syght, and serued hym. And his master made hym ruler of his house, and put all that he had in his hand. And as soone as he had made hym ruler ouer his house, and ouer all that he had, the Lorde blessed this Egyptias house for Josephs sake / and the blessynge of the Lorde was vpon all that he hadde: bothe in the house, and also in the feldes. And therfore he lefte all that he had in Josephs hande / and loked vpon nothynge that was with hym, saue onely on the breed whiche he ate. And Joseph was a *goodly person, and a well fauoured. And it fortuned after this, that his masters wyfe cast her eyes vpon Joseph, and sayde: come lye with me: But he denyed and sayd to her. Beholde, my master wotyth not what he hath in the house with me / but hath committed all that he hath to my hande. He hym selfe is not greater in the house then I / and hathe kepte nothynge from me / but onely the because thou arte his wyfe. How then can I do this great wyckednes, for to synne agayns God? And after this maner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her company.

*Genesis xxxvii.

And it fortuned about the same season, that Joseph entred in to the house, to do his busynes: and there was none of the houshold by in the house. And she caught hym by the garment, saying: come slepe with me. And he left his garment in her hand, and fled and got him out. When she sawe that he had lefte his garment in her hande, and was fled out, she called vnto the men of the house, and told them sayenge: Se, he hath brought in an Hebrue vnto vs, to vs shame: for he came in to me, for to haue slept with me. But I cryed with a loude voyce. And when he herde that I lyfte vp my voyce and cryed, he lefte his garment with me and fled awaye, and got hym out.

And she layde vp his garment by her, vntyll her lorde came home. And she tolde hym accordynge to these wordes saying. This Hebrues seruaunte whiche thou hast brought vnto vs came in to me to do me shame. But as soone as I lyfte vp my voyce and cryed, he lefte his garment with me and fled out. When his master herde the wordes of his wyfe which she tolde hym saying: after this maner dyd thy seruant to me, he waxed wroth.

And he toke Joseph and put hym in *prysō euen in the place where the kynges prysoners lay bounde. And there contynued he in prison / but the Lorde was with Joseph, & shewed him mercy / and got hym fauour in the syghte of the keper of the prison, which committed to Josephs hande all the prysoners that were in the prison house. And what so euer was done there, that dyd he. And the keper of the prison loked vnto nothynge that was vnder his hande, because the Lorde was with hym, & because that what so euer he dyd, the Lorde made it come luckely to passe.

*Genes. that ar for: but open. ter was bo...

¶ Joseph expoundeth the dreames of the two prisoners.

CAPI. XL.

AND it chaūced after this, that the chefe butler of the kyng of Egypt & his chefe baker had offended their lord the kyng of Egypt. And Pharao was angry with them and put them in warde in his chefe marshals house: euen in the prison where Joseph was bounde. And the chefe marshall gaue Joseph a charge with them, & he serued them. And they contynued a season in warde.

The kynges baker & butler to dreame

And they dreamed eyther of them in one nyght: bothe the butler and the baker of the kynge of Egypte whiche were bounde in the prison house, eyther of them his dreame, and eche mannes dreame of a sondrye interpretation. When Joseph came in vnto them in the mornynge / and loked vpon them: Beholde, they were sadde. And he asked them sayenge, wherfore loke ye so sadly to daye? They answered hym / we haue dreamed a dreame / and haue no man to declare it. And Joseph sayde vnto them. Interpretynge belongeth to god, but tell me yet. And the chefe butler tolde his dreame to Joseph, and sayd vnto hym. In my dreame me thought there stode a vyne before me / and in the vyne were thre braunches, and it was as though it budded, and her blossoms shotte forthe: and the grapes therof waxed ripe. And I had Pharaos cup in my hande, and toke of the grapes and wronge them in to Pharaos cuppe, and delyuered Pharaos cuppe in to his hande. And Joseph sayd vnto hym / this is the interpretation of it. The thre braunches are thre dayes: for within thre dayes shall Pharao lyfte vp thyne heed / and restore the vnto thyne office agayne / and thou shalte delyuer Pharaos cuppe in to his hand, after the olde maner, euen as thou dydest when thou was his butler. But thynk on me when thou art in good case / and shewe mercy vnto me. And make mention of me to Pharao, and helpe to bringe me out of this house / for I was stollen out of the lande of the Hebrues, and here also haue I done nothynge at all wherfore they shold haue put me in to this dongeon. When the chefe baker sawe that he had well expowned it / he sayde vnto Joseph / Me thought also in my dreme, that I had .iij. wyther baskettes on my heed. And in the vppermoll basket, of all maner bake meates for Pharao. And the brydes ate them out of the basket vpon my heed.

Expownynge of dreames appertayneth to god.

Joseph answered and sayde: this is the interpretation therof. The thre baskettes are thre dayes / for this daye thre dayes shall Pharao take thy heed from the / and shal hang the on a tree, and the brydes shall eate thy flesshe from the.

And it came to passe the thyrde daye whiche was Pharaos *byrth daye / that he made a

*Mat.xiiii.a

fraut vnto all his seruauntes. And he lyfted vp the heed of the cheefe butler and of the cheefe baker amonge his seruauntes. And restored the cheefe butler vnto his butlershyp agayne/ and he reached the cup in to Pharaos hande/and hanged the cheefe baker: euen as Joseph had interpreated vnto them. Notwithstandynge the cheefe butler remembred not Joseph/ but forgate hym.

¶ Pharaos dreames are expounded by Joseph. He is made ruler ouer all Egypt. He hath two sonnes/ Manasses and Ephraim. The derth begynneth in Egypte.

CAPI. XLI.

Pharao dreameth.

A Nd it fortuned at two yeres ende that Pharao dreamed, and thought that he stode by a ryuers syde/ and that there came out of the ryuer.vij.goodly kyne,& fatte fleshed,and fed in a medowe/& hym thought that.vij.other kine came vp after them out of the ryuer cupl fauored and leane fleshed,and stode by the other vpon the brynke of the ryuer. And the cupl fauoured and leane fleshed kyne,ate vp the.vij. welfauoured & fat kyne/ and he awoke therwith. And he slept agayne and dreamed the seconde tyme,that.vij.eares of corne grewe vpon one stalke ranke & goodly. And that.vij. thynne eares blasted with the wynde, sprange vp after them/ and that the.vij.thynne eares deuoured the.vij.ranke and full eares. And then Pharao awaked,and se,dere is his dreame. When the morynge came, his spirite was troubled. And he sente and called for the sothsayers of Egypte/ and all the wyse men therof, and tolde them his dreame: but there was none of them that coulde interprete it vnto Pharao. Then spake the cheefe butler vnto Pharao sayinge. I do remembre my faute this daye. Pharao was angrye with his seruauntes, and put in warde in the cheefe marshals house, both me and the cheefe baker. And we dreamed both of vs in one nyght,& eche mans dreame of a sondrye interpretation.

And there was with vs a yong man an Hebrue borne,seruaut vnto the cheefe marshall. And we tolde hym, & he declared our dreames to vs accordynge to eyther of our dreames. And as he declared them vnto vs so it came to passe. I was restored to myne office agayn, and he was hanged.

Then Pharao sent and called Joseph. And they brought hym forthwith out of prison. And he shaued him self and chaunged his rayment,& went in to Pharao. And Pharao sayd vnto Joseph, I haue dreamed a dreme and no man can interpretate it/ but I haue herde tell of the,that as sone as thou hearest a dreame, thou dost declare it. And Joseph answered Pharao sayinge: God shal gyue Pharao a prosperous answere without me. Pharao sayde vnto Joseph: In my dreame me thought I stode by a ryuers syde, and there came out of the ryuer.vij. fatte fleshed and welfauoured kyne,and fed in the medowe. And then.vij.other kyne came vp after them,poore and very cupl fauoured & leane fleshed: so that I neuer sawe there lyke in all the lande of Egypte in cupl fauourdnes. And the.vij.leane and cupl fauoured kyne ate vp the first.vij.fatte kyne. And when they had eaten them vp a mã coulde not perceyue that they had eaten them: for they were styl as cupl fauoured as they were at the begynnyng. And I awoke. And I sawe agayne in my dreme.vij. eares sprynge out of one stalke full and good, and.vij.other eares wythered, thyn and blasted with wynde, sprynge vp after them. And the thynne eares deuoured the.vij. good eares. And I haue tolde it vnto the sothsayers, but no man can tell me what it meaneth. Then Joseph sayd vnto Pharao, bothe Pharaos dremes are one. And god doth shew Pharao what he is about to do. The.vij.good kyne are.vij.yeres, and the.vij.good eares are vij.yeres also/and it is but one dreame. Lyke wise the.vij.thyn and cupl fauoured kyne that came out after them, are seuen yeres/ and the seuen emptye and blasted eares shall be seuen yeres of hunger. This is that whiche I sayde vnto Pharao,that God dothe shewe Pharao what he is about to do.

Beholde there shall come.vij.yeres of great plenteousnes throughout all the lande of Egypt. And there shall aryse after them. vij.yeres of hunger: So that all the plenteousnes shal be forgoten in the land of Egypt. And the hunger shal consume the land, so that the plenteousnes shal not be ones perceyued in the lande by reason of that hunger that shal come after, for it shall be exceadynge great. And where as the dreame was doubled vnto Pharao the seconde tyme, it betokeneth that the thynge is certaynly prepared of God, & that God wyll shortly bringe it to passe.

Now therfore let Pharao prouyde for a man of vnderstandynge and wysdome, and set him ouer the land of Egypt. And let Pharao make officers ouer the lande, and take vp the fyfte parte of the lande of Egypt in the seuen plenteous yeres, and let them gather all the foode of these good yeres that come, & laye vp corne vnder the power of Pharao, that there may be foode in the cities, and there let them kepe it, that there may be foode in store in the lande agaynst the seuen yeres of hunger whiche shall come in the lande of Egypt, and that the lande perysshe not thorow hunger.

And the saying pleased Pharao and al his seruantes. Then said Pharao vnto his seruantes where shall we fynde suche a man as this is, that hath the spirite of God in hym? wherfore Pharao sayd vnto Joseph: forasmoch as god hath shewed the al this, there is no man of vnderstanding or of wysdom like vnto the. Thou therfore shalt be * ouer my house, & according to thy worde shall all my people obey: onely in the kynges seat wyl I be aboue the. And he sayd vnto Joseph, beholde, I haue set the ouer all the land of Egypt. And he toke of his ryng from his fyngre, & put it vpon Josephs fyngre/ and arayde hym in rayment of silke, and hong a golden cheyne aboute his necke, and let him vpon the best charet that he had saue one. And proclamation was made, þ euery person shulde bowe his knee before hym, as to hym whome Pharao had set ouer all the lande of Egypte.

And

Zaphnath paaneah they nõpbis of Egypt / and mocke to be a mã whome ser vt thynges expoūded.

And Pharao sayd vnto Joseph: I am Pharao/ without thy wyll shal no man lyft vp eyther his hand or fote in all the land of Egypt. And he called Josephs name Zaphnath Paenea. And he gaue him to wife Aseneth the doughter of Putiphar preest of On. Then went Joseph abrode in the land of Egypt. And he was thyrty yere olde when he stode before Pharao kynge of Egypte. And then Joseph departed from Pharao, and went throughout all all the lande of Egypte.

And in the seuen plentyfull yeres they made theues, and gathered vp all the encrease of the seuen plenteous yeres which were in the land of Egypte, and put it in to the cityes. And he put the foode of the feldes that grewe rounde aboute euery city, euen in the same. And Joseph layde vp corne in store, lyke to the sande of the see in multitude aboue measure, vntyll he lefte nombryng: For it was without nombre. And vnto Joseph were borne two sonnes before the yeres of huger came, which Aseneth the doughter of Putiphar preest of On, bare vnto hym. And he called the name of the fyrst sonne * Manasse/ for God (sayd he) hath made me forget all my laboure, and all my fathers houshold. The second called he Ephraim, for God (sayd he) hath caused me to growe in the lande of my trouble.

Gen.xli.b

And when the seuen plentyfull yeres that were in the lande of Egypt were ended, then came the seuen yeres of * derth, according as Joseph had sayd. And the derth was in all landes, but in the lande of Egypte was there yet fode. When now all the land of Egypt began to hunger, then cryed the people to Pharao for bread. And Pharao sayd vnto all Egypte: go vnto Joseph, and what he sayth to you, that do. And when the derth was throughout all the lande/ Joseph opened all that was in the cityes and solde vnto the Egyptians. And hunger waxed sore in the lande of Egypte. And all countreys came to Egypt to Joseph for to bye corne: because that the hunger was so sore in all landes.

¶ Josephs brethren come into Egypte to bye corne. He knoweth and tryeth them. Symeon is put in pryson/ the other returne to theyr father to fetche Benjamin. His father lothe to let hym go, at last graunted.

CAPI. XLII.

Gen.xli.b

When Jacob sawe there was corne to be solde in Egypte, he sayde to his sonnes: Why are ye negligent? Beholde I haue herde that there is corne to be solde in Egypt. * Get you thither & bye vs corne from thence, that we may lyue and not dye. So went Josephs ten brethren downe to bye corne in Egypte/ for Jacob wolde not sende Benjamin with his other brethren: for he said, some misfortune myght happen hym.

And the sonnes of Israel came to bye corne amonge other that came, for there was derth also in the lande of Canaan. And Joseph was gouerner in the lande, and solde corne to all the people of the land. And his brethren came and fell flat on the grounde before hym. When Joseph sawe his brethren, he knewe them, but made straunge vnto them, and spake roughly vnto them saying: whence come ye? and they sayde: out of the lande of Canaan, to bye vytayle. Joseph knewe his brethren, but they knewe not hym.

And Joseph remembred his * dreames whiche he dreamed of them/ and sayde vnto them, ye are spyes, and ye come to se where the lande is weake. And they sayd vnto hym: nay my lord, but to bye vitayle thy seruauntes are come. We are all one mans sonnes/ and we meane truly/ and thy seruauntes are no spyes. He said vnto them: nay verily, but euen to se where the lande is weake is your commynge. And they sayd: we thy seruauntes are.xij. brethren, the sonnes of one man in the lande of Canaan. The yongest is yet with our father/ but one no man woteth where he is. Joseph said vnto the/ that is it that I said vnto you, that ye are surely spyes. Hereby ye shal be proued. For by the lyfe of Pharao ye shall not go hence tyl your yongest brother be brought hither. Sende therfore one of you to fetche your brother, and ye shall be in pryson in the meane season. And therby shall your wordes be proued/ whether ye be true, or els by the lyfe of Pharao, ye are but spyes. And he put them in warde thre dayes.

* Genesis. xxxvii.b

Then Joseph sayde vnto them, the thyrde day. This do, and ye shal lyue/ for I feare god. Yf ye meane truly, let one of your brethren be bounde in pryson, and go ye and beare necessary fode to your houshoulds, and bryng with you your yongest brother vnto me: that your wordes may be proued, and that ye dye not. And they dyd so.

Then they sayd one to an other: we haue verily synned agaynst our brother, in that we sawe the anguysshe of his soule, when he besought vs, and wolde not heare hym: therfore is this trouble come vpon vs. Ruben answered them saying. Spake I not vnto you that ye sholde not * synne agaynst the chylde? but ye wolde not heare. And nowe verily se, his bloode is ꝑ requyred. They were not aware that Joseph vnderstonde them/ for he spake vnto them by an interpreter. And he turned from them & wept, and then turned to them agayne & talked with them, and toke out Symeon from them and bounde hym before their eyes, and cõmaunded to fyll their sackes with corne, and to put euery mans money in his sacke, & to gyue them vitayle to spende by the waye. And so it was done to them. And they laded their asses with the corne and departed thence. And as one of them opened his sacke for to gyue his asse prouender in the Inne, he spyed his money in his sackes mouthe. And he sayd vnto his brethren: my money is restored me agayne, and is in my sackes mouthe. Then their hertes fayled them, and were astonyed, and sayd one to an other/ how cõmeth it that God dealeth thus with vs? And they came to Jacob their father vnto the lande of Canaan and told hym all that had happened them sayinge. The lorde of the lande spake roughly to vs, and toke vs for spies to serche the countrey.

* Genesis. xxxvii.b. ꝑ To requite the bloude of the brõ of ¶ an other is to take vengeance of ꝑ cupl dede vnto him/ as in Genesis.ix. & Psa.ix.b and Ezechiel.xii.d

And we sayd vnto hym: we meane truly and are no spyes. We be twelue brethren sonnes of our father / one is awaye, and the yongest is now with our father in the lãde of Canaan. Then the lorde of the countrey sayd vnto vs: by this shall I knowe whether we meane truly: leaue one of your brethren here with me, and take foode necessarye for your households, and get you awaye, and bringe your yongest brother vnto me. And hereby shal I knowe that ye are no spyes, but meane truly: So will I deliuer you your brother againe/and ye shall occupye in the lande.

And as they emptied their sackes, behold euery mans bũdell of money was in his sacke. And when both they and their father saw the bundels of money, they were afrayde.

B And Jacob their father sayd vnto them, haue ye robbed me of my children: Joseph is dead, and Symeon is awaye/and ye will take Ben Jamin from me. All these thynges fall vpon me. Ruben answered his father sayinge: Slee my two sonnes, yf I bring him not to the againe. Deliuer him therfore vnto my hande, and I will bringe him to the againe: But he sayd: my sonne shal not go downe with you, for his brother is dead, and he is left alone. Moreouer some misfortune myght happen vpon him by the way which ye go. And so shulde ye bring my gray hed with sorowe vnto the graue.

Bringe me to my graue: that is ye shal bring me to my death / as in Chap. xxxvii.

C When Ben Jamin was brought they returned with gyftes Symeon is deliuered out of prysõn. Joseph goth asyde & weepeth. They eate together.

CAPI. XLIII.

A And the dereth waxed sore in the lande. And when they had eaten vp the corne whiche they brought out of the lande of Egypt, their father sayd vnto them: go againe and bye vs a litle fode. Then sayd Juda vnto him: the man did testifie vnto vs saying, * loke ye se not my face, onlesse your brother come with you. Therfore yf thou wylte sende our brother with vs, we will go and bye the foode. Yf thou wylte not sende hym, we will not go: For the man sayde vnto vs: loke ye se not my face, excepte your brother be with you. And Israel sayd: wherfore delte ye so cruelly with me, to tell the man ye had yet an other brother? They sayde: The man asked vs of our kynred, sayinge: Is your father yet alyue? haue ye not an other brother? And we tolde hym accordynge to these wordes: How coulde we knowe that he wolde bid vs bring our brother downe with vs? Then sayd Juda vnto Israel his father: Sende the lad with me, and we will ryse and go, that we maye lyue and not dye: both we, thou and also our children. I will be suerte for hym / and of my handes requyre hym. Yf I bringe him not to the, and set hym before thyne eyes * let me bere the blame for euer. For onlesse we hadde made this tarying, by this we had ben there twyse and come againe.

* Gen.xlii.d

* Ps.xl.xli.g

C Then their father Israel said vnto them. Yf it must nedes be so now, then do thus, take of the best frutes of the lande in your vessels, and carry the man a present, a quantitie of bawme and a porcion of hony, spyces and myrre, dates and almondes. And take as moch money more with you. And the money that was brought agayn in your sackes, take it agayn with you, peraduenture it was some ouersyght.

Take also your brother with you, and aryse and go againe to the man. And God almyghty gyue you mercy in the sight of the man and sende you your other brother & also Ben Jamin and I wyl be as a man robbed of his children.

Thus tooke they the present & twyse so moche more money with them, and Ben Jamin. And rose vp, went downe to Egypt, and presented them selues to Joseph. When Joseph saw Ben Jamin with them, he sayd to the ruler of his house/bringe these men home, and sley & make redy: for they shall dyne with me at none. And the man did as Joseph bad, and brought them in to Josephs houle.

When they were brought to Josephs house/ they were afrayde and sayd, because of the money & came in our sackes mouthes at the fyrst tyme/are we brought that they myght pyke a quarell with vs, and laye some thynge to our charge, to bringe vs in bondage and our asses also. So came they to the man that was the ruler ouer Josephs house, and spake with him at the doze and sayd.

E Syr, we came hyther at the fyrst tyme to bye fode, and as we came to an Inne, and opened our sackes: behold euery mans * money was in his sacke with full weyghte: But we haue brought it againe with vs, and other money haue we brought also in our handes, to bye fode but we can not tell who put our money in our sackes. And he sayde: be of good chere/ feare not: your God, and the God of your fathers hathe put that treasure in your sackes / for I had your money. And he brought Simeon out to them, & led them in to Josephs house, & gaue them water to washe their fete, & gaue their asses prouender: And they made redy their present, against Joseph came at none/ for they herde say that they shulde dyne there. When Joseph came home, they brought the present in to the house to hym, whiche they had in their handes, and fell flat in the ground before him. And he welcomed them courteously, sayinge/ is your father that olde man which ye told me of in good helth? and is he yet alyue? They answered: thy seruant our father is in good helth and is yet alyue. And they bowed them selues and fell to the grounde.

And he lyft vp his eyes and beheld his brother Ben Jamin his mothers sonne and sayd: * Is this your yongest brother of whome ye sayde vnto me? And sayd: God be mercyfull vnto the my sonne. And Joseph made hast (for * his hert did melt vpon his brother) & sought where to wepe, and entred in to his chambre, for to wepe there. And he washed his face and came out and refrayned hym selfe, and bad set bred on the table.

And they prepared for hym by hym selfe, & for them by them selues, and for the Egyptians whiche ate with hym by them selues, because the Egyptians may not eate bred with the Hebrues, for that is an ♀ abhominacion vnto the

, that is as abhor of the E- cite, that they we d eate b m.

Exodus. xxxi.

Gen.xliii.

Egyptians. And they sat before hym: the eldest accordyng vnto his age, and the yongest accordyng vnto his youth. And the men meruelled amonge them selues. And they brought rewardes vnto them from hym: but Ben Jamins parte was fyue tymes so moche as anye of theirs. And they ate and dronke, and were merry with hym.

C Joseph accuseth his brethern of theft. Juda becometh suerte for Ben Jamin.

CAPI. XLIIII.

A And he commaunded the ruler of his house sayeng: fyl the mens sackes with food, as moche as they can carye, & put euery mans money in his bagge mouthe, and put my syluer cup in the sackes mouthe of the yongest and his corne money also. And he dyd as Joseph bad sayde. And in the mornynge as soone as it was lyghte, the men were let go with their asses. And when they were out of the cytie and not yet ferre passe, Joseph sayde vnto the rular of his house: Aryse and pursue after the men, and ouertake them, and saye vnto them: Wherfore haue ye rewarded euell for good? is that not the cuppe, of whiche my lorde drynketh, and dothe he not prophecye therin? ye haue euyll done, that ye haue done.

And he ouertoke them and sayde the same wordes vnto them. And they answered hym: wherfore sayth my lorde suche wordes? God forbyd that thy seruauntes shulde do so. Behold, the money which we founde in our sackes mouthes, we brought agayne vnto the, out of the lande of Canaan: how then shulde we steale out of my lordes house, either syluer or golde? with whomsoeuer of thy seruauntes it be founde let hym dye, and let vs also be my lordes bondemen. And he sayde. Nowe therfore accordynge vnto youre wordes he with whome it is founde, shalbe my seruaunt: but ye, shalbe harmelesse.

B

And forthwith euerye man toke downe his sacke to the grounde, and euery man opened his sacke. And he serched/ come the eldest, to the yongest. And the cup was founde in Ben Jamins sacke. Then they * rente their clothes, and laded euery man his asse, and went agayne vnto the cytie. And Juda and his brethren came to Josephs house, for he was yet there, and they fell before him on the ground. And Joseph sayde vnto them: what dede is this whiche ye haue done? wiste ye not that suche a man as I, can prophecye?

D Then sayde Juda: what shall we saye vnto my lorde, what shall we speake, or what excuse can we make? God hathe founde oute the wickednesse of thy seruauntes. Beholde, bothe we and he, with whome the cuppe is founde, are thy seruauntes. And he answered: God forbyd that I shulde do so, the man with whome the cuppe is founde, he shalbe my seruaunte: but go ye in peace home to your father.

Then Juda went vnto him and sayde: oh my lorde, let thy seruaunte speake a worde in my lordes eare, and be not wrothe with thy seruaunt: for thou arte euen as Pharao. My lorde asked his seruaunte sayenge: haue ye a father or a brother? And we answered my lorde * we haue a father that is olde, and a yonge ladde which he begat in his age: and the brother of the layde lad is dead, and he is all that is left of that mother. And his father loueth hym. Then sayde my lorde vnto his seruauntes, bringe him vnto me, that I may set myne eyes vppon hym. And we answered my lorde, that the lad coulde not go from his father, for yf he wulde leaue his father, his father were but a deed man. Then saydeste thou vnto thy seruantes * onles your yongest brother come with you, loke that ye se my face no more.

E

* Gene.xliii.c.

* Gen.xliii.a

And when we came vnto thy seruaunt our father, we shewed hym, what my lorde hadde sayde. And when our father sayde vnto vs, go agayne, and bye vs a lytle fode: we sayd, that we coulde not go. Neuertheles yf our yongest brother go with vs, then will we go, for we maye not se the mannes face excepte oure yongeste brother come with vs. Then sayde thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me two sonnes. And the one went out frõ me, and it is sayd that he is * torne in peaces, of wylde beastis, & I sawe him not sence. If ye shall take this also away frome me, and some misfortune happen vpon hym, * ye shall bringe my graye heed, with sorowe vnto the graue.

F

* Genesis. xxxvii.g

* Gene.xliii. G

Now therfore when I come to thy seruant my father, yf the lad be not with me: seynge that his lyfe hangeth by the laddes lyfe, then as soone as he seeth that the lad is not come, he shall dye. So shall we thy seruantes, bring the grayhead of thy seruaunt oure father, with sorowe vnto the graue. For I thy seruant, became suerte for the lad, vnto my father, and sayde: * If I bringe hym not to the againe, I will bere the blame all my lyfe longe. Now therfore let me thy seruaunt, remayne here for the lad, and be my lordes bondman: and let the lad go home with his brethren. For how can I go vnto my father, and the lad not with me: leste I shulde se the wretchednes that shal come on my father.

* Gen.xliii.b

C Joseph maketh hym selfe knowen vnto his brethren and lendeth for his father.

CAPI. XLV.

A And Joseph coulde no longer refrayne before all them that stode about him / but commaunded that they shulde go all out frome hym, and that there shuld be no man with him, whyle he betred him selfe vnto his brethren. And he * wepte alowde, so that the Egyptians, and the house of Pharao herde it. And he sayde vnto his brethren: I am Joseph, doth my father yet lyue? But his brethren coulde not aunswere him, for they were abashed at his presence. And Joseph sayde vnto his brethren: come nere to me, and they came nere. And he sayde: * I am Joseph youre brother, whome ye solde into Egypte. And now be not greued therwith, nether let it seme a cruell thynge in youre eyes, that ye solde me hyther. For God dyd send me before you, to saue your lyues. * For this is the se-

* Gene.xliii.e xliii.g

* Iesu.viii.b. Gen.xxxvii.c

B

* Genes.d

cond

conde yere of derth in the lande, and fyue more behynde, in whiche there shall neyther be earynge nor hereuest.

Wherfore God sent me afore to make prouision, that ye myght continue in the earth, & to saue your lyues by a greate delyueraunce. So now, it was not ye that sent me hyther, but God: and he hathe made me as a father vnto Pharao, and lorde ouer all his house, & ruler in all the lande of Egypte. Haste you therfore, and go to my father, and tell him, thus sayth thy sonne Joseph: God hath made me lorde ouer all Egypte. Come downe vnto me and tarye not. And thou shalt dwell in the lande of Gosan, and be by me: bothe thou, & thy children, and thy childrens children: and thy wepe, and beastes, and all that thou hast. There will I make prouysyon for the: For there remayne yet fyue yeres of derth, leaste thou, and thy housholde, and all that thou hast, perysshe.

Beholde, your eyes do se, and the eyes also of my brother Ben Jamin, that I speake to you by mouthe. Therfore tell my father of all my honoure, whiche I haue in Egypte, and of all that ye haue sene, and make hast & bring my father hyther.

And he fell on his brothers Ben Jamins neck and wept, and Ben Jamin wept on his necke. Moreouer he kyssed all his brethren, & wepte vpon them. And after that, his brethren talked with him. And when the tydinges were brought to Pharaos house, that Josephs brethren were come, it pleased Pharao well, and all his seruauntes.

And Pharao spake vnto Joseph: saye vnto thy brethren, this do ye: lade your beastes, & get you hence, And when ye be come vnto the lande of Canaan, take your father, and youre housholdes, and come vnto me, and I will geue you the beste of the lande of Egypte, and ye shall eate the fatte of the lande. And commaunded also. This do ye: take charettes with you, out of the lande of Egypte, for your children, and for your wyues: and bringe your father, and come. Also, regarde not your stuffe, for the goodes of all the lande of Egypte shal be yours.

And the children of Israel dyd accordyngly. And Joseph gaue them charettes at the commaundement of Pharao, and gaue them vytayle also, to spende by the waye. And he gaue vnto eche of them, chaunge of rayment: but vnto Ben Jamin, he gaue thre hundred peces of syluer, and fyue chaunge of rayment. And vnto his father he sent lyke wyse ten asses laden with good out of Egypte, and ten she asses laden with corne, bread and meat: to serue his father by the waye. So sent he his brethren awaye, and they departed. And he sayde vnto them: se that ye fall not oute by the waye.

And they departed from Egypte / and entred the lande of Canaan, and came to Jacob their father, and tolde him, sayenge. Joseph is yet a lyue, and is gouernour ouer all the lād of Egypte. And Jacobs hert was troubled, but he beleued them not. And they tolde him all the wordes of Joseph, whiche he had sayde vnto them. But when he sawe the charettes which Joseph had sent to carye him, then his spyrytes reuyued. And Israel sayde. I haue ynought, yf Joseph my sonne be yet alyue: I will go and se hym, or that I dye.

¶ Jacob with all his houshold goeth to Joseph in to Egypt. The genealogie of Jacob. Joseph meeteth his father.

CAPI. XLVI.

ISrael toke his * iourney, with all he had, and came vnto Berseba, and offred offrynges vnto the God of his father Isaac. And God sayde vnto Israel in a vysyon by nyght, and called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am that myghtye God of thy father, feare not to go downe into Egypte. For I will make of the a great people. I will go downe with the into Egypte, and I will also bringe the vp agayne, and Joseph shall ‡ put his hande vpon thyne eyes.

And Jacob rose vp frome Berseba. And the sonnes of Israel caryed Jacob their father, and their children, and their wyues in the charettes, whiche Pharao had sent to carye him. And they toke their catell, & the goodes whiche they had gotten in the lande of Canaan, & came into Egypt: both Jacob and all his seed with him, his sonnes, and his sonnes sonnes with hym, his doughters, & his sonnes doughters, and all his seed brought he with hym in to Egypte.

These are the names of the children of Israel, whyche came into Egypte, bothe Jacob and his sonnes: * Ruben Jacobs fyrst sonne. The children of Ruben: Hanoch, Pallu, Hezron, and Charmi. The children of Symeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul the sonne of a Cananytish woman. The children of * Leui: Gerson, Kahath, and Merari.

The children of * Juda: Er, Onan, Sela, Phares, and Zerah, But Er, and Onan, dyed in the lande of Canaan. The children of Phares, Hezron, and Hamul. The children of Isachar: Tola, Phua, Job and Semlon. The children of Zabulon: Sered, Elon and Jaheleel. These be the children of Lea, whyche she bare vnto Jacob in Mesopotamia, with his daughter Dina. All these soules of his sonnes and doughters, make thyrty and three.

The children of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi, and Areli. The children of * Aser: Jemna, Jesua, Jesui, Bria, and Serah their syster. And the children of Bria, were Heber, and Malchiel. These are the children of Silpha, whome Laban gaue to Lea his doughter. And these she bare vnto Jacob, In noumbre syxtene soules.

The children of Rachel / Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph, in the lande of Egypte, were borne: Manasses, and Ephraim, whiche * Aseth the doughter of Putiphar, preest of On, bare vnto him. The children of * Ben Jamin: Bela, Becher, Asbel, Gera, Naeman, Ehi, Ros, Muphim, Hupim, and Ard. These are the children of Rachel, whiche were borne vnto Jacob. xiiij. soules all togither. The children of Dan: Husim. The children of Nepthalt: Jahzeel, Guni, Jezer, and Sillem. These are the sonnes of Bilha, which Laban gaue vnto Rachel his wughter, and she bare these vnto Jacob, all togither. vij. soules. All the soules that came with Jacob into Egypte, whiche came out of his lopnes (beside his sonnes wyues) were all togither. lx. and. vj. soules. And the sonnes of Joseph, whiche were borne hym in Egypte were two soules: So that all the soules of the house of Jacob, which came into Egypte are. lxx.

And he sent Juda before hym vnto Joseph, that she waye myghte be shewed hym vnto Gosan. And they came into the lande of Gosan. And Joseph made redy his charet, & went to mete Israel his father, vnto Gosan, & presented hym selfe vnto hym, & fell on his necke and wepte vpon his necke a good whyle. And Israel sayde vnto Joseph: Nowe am I content to dye, for almoche as I haue sene the, & thou arte yet alyue.

And Joseph sayde vnto his brethren & vnto his fathers house: I will go and shewe Pharao, and tell hym: that my brethren and my fathers house, which were in the lande of Canaan, are come vnto me, and howe they are shepardes (for they were men of catell) & they haue brought their shepe and their oxen, and all that they haue, with them. If Pharao cal you, and aske you what youre occupation is / saye: thy seruauntes haue bene occupyed about catell, frome oure childhode vnto this tyme: bothe we and our fathers, that ye may dwell in the lande of Gosan. For the Egyptians abhorre all shepardes.

¶ Jacob cometh before Pharao / and vnto him is geuen the lande of Gosan. He sweareth his sonne for his burial.

CAPI. XLVII

AND Joseph went and tolde Pharao, & sayde: my father and my brethren, their shepe and their beastes, & all that they haue, are come out of the lande of Canaan / & are in the lande of Gosan. And Joseph toke a part of his brethren: euen fyue of them, and presented them vnto Pharao. And Pharao sayde vnto his brethren: what is youre occupation? And they sayde vnto Pharao: shepeherdes are thy seruauntes, both we and also our fathers. They sayde moreouer vnto Pharao: for to * soiorne in the lande are we come, for thy seruauntes haue no pasture for their shepe, so sore is the kampshement in the lande of Canaan. Now therfore let thy seruauntes dwell in the lande of Gosan.

And Pharao sayde vnto Joseph: thy father and thy brethren are come vnto the. The land

of Egypte is open before the: In the best place of the lande, make bothe thy father and thy brethren dwell: And euen in the lande of Gosan let them dwell. Moreouer yf thou knowe any men of actiuitie amonge them, make the rulars ouer my catell. And Joseph broughte in Jacob his father, and set hym before Pharao. And Jacob blessed Pharao. And Pharao asked Jacob, howe olde art thou? And Jacob sayde vnto Pharao: the dayes of my pilgremage, are an hundred and thirty yeres. Fewe and cupll haue the dayes of my lyfe bene, and haue not attayned vnto the yeres of the lyfe of my fathers, in the dayes of their pilgremages. And Jacob blessed Pharao, and went out frome hym. And Joseph prepared dwellinges for his father and his brethren, and gaue them possessions in the lande of Egypte, in the best of the lande: euen in the lande of Rameses, as Pharao commaunded. And Joseph made prouysyon for his father, his brethren and all his fathers housholde, as ponge children are fed with bread.

There was no bread in al the lande, for the derth was exceadynge sore: so that the lande of Egypte, and the lande of Canaan, were sampshed, by the reason of the derth. And Joseph gathered togither all the money that was founde in the lande of Egypte, and of Canaan, for the corne whyche they boughte: and he layde vp the money in Pharaos house. When money fayled in the lande of Egypte, & of Canaan, all the Egyptians came vnto Joseph, and sayde: geue vs sustenaunce: wherfore suffrest thou vs to dye before the: for our money is spent. Then sayde Joseph: bringe your catell, and I will geue you for your catell, yf ye be without money. And they brought their catel vnto Joseph. And he gaue them bread for horses and shepe, and oxen and asses: so he fed them with bread, for all their catell, that yere.

When that yere was ended, they came vnto hym the next yere, and sayde vnto hym: we will not hyde it frome my lorde, how that we haue nepther money nor catell, for my lorde: there is no more left for my lorde, but our bodyes, and oure landes. Wherfore lateli thou vs dye before thyne eyes, and the lande to go to naught? bye vs and our landes for bread: and let bothe vs and our landes be bonde to Pharao. Geue vs seed, that we maye lyue / & not dye, and that the lande go not to wast.

And Joseph bought all the lande of Egipt for Pharao. For the Egyptians solde euery man his lande, because the derth was sore vpon them: and so the lande became Pharaos. And he appointed the people vnto the cytes / frome one syde of Egypte vnto the other: only the lande of preestes bought he not. For there was an ordinaunce made, by Pharao / for the preestes, that they shuld eate that whiche was appointed vnto them: whiche Pharao had geuen them, wherfore they solde not their landes.

Then Joseph sayde vnto the folke: behold I haue bought you this daye, and youre landes for Pharao. Take there seed, and go sow the

F the lande. And of the encrease, ye shall geue ℔ fyfte parte vnto Pharao, and. iiij. partes shal be your owne for seed to sowe the felde: and for you, and them of your housholdes, and for youre children, to eate. And they answered: Thou hast saued our lyues. Let vs fynde grace in the syghte of my lorde, and let vs be Pharaos seruauntes. And Joseph made it a lawe ouer the lande of Egypte vnto this daye: that men muste geue Pharao the fyfte parte, except the lande of the preastes only, which was not bounde vnto Pharao.

And Israel dwelte in Egypte: euen in the countrey of Gosan. And they had their possessions therin, and they grewe and multyplyed exceadyngly. Moreouer Jacob lyued in the lande of Egypte. xvij. yeres, so that the hole age of Jacob, was an hundred, and. xlvij. yeres.

When the tyme drewe nye, that Israel muste dye: he sent for his sonne Joseph, and sayde vnto hym: If I haue found grace in thy sight, put thy hande vnder my thye, and deale mercyfully and truely with me, that thou burye me not in Egypte: but let me lye by my fathers and carye me oute of Egypte, and bury me in their buryall. And he answered: I wyll do as thou haste sayde. And he sayde ✱ Iweare vnto me. And he sware vnto hym. And then Israel worshypped the Lorde, and bowed hym vnto the beddes head.

✱Gen.xxv. d

¶ Jacob lyeth sycke. He deuyseth Ephraim and Manasses for his sonnes and blesseth them.

CAPI. XLVIII.

A Fter these wres, tydynge were brought vnto Joseph, that his father was sicke. And he toke with hym his two sonnes, Manasses and Ephraim. Then was it sayde vnto Jacob: beholde, thy sonne Joseph commeth vnto the. And Israel toke his strength vnto hym, and sat vp on the bedde, and sayde vnto Joseph: God almyghtye apeared vnto me at ✱ Lus, in the lande of Canaan, & blessed me, and sayde vnto me: beholde, I wyll make the growe, and will multyplye the, and will make a great ✱ nombre of people of the, and wyll geue this lande vnto the, and vnto thy seed after the, for an euerlastinge possession. Now therfore thy two sonnes Manasses and Ephraim, whiche were borne vnto the before I came to the into Egypt, shalbe myne euen as Ruben and Symeon shal they be vnto me. And the children whiche thou getteste after them, shalbe thyne owne: but shalbe called with the names of their brethren in their enheritaunces. And after I came frome Mesopotamia, Rachel ✱ dyed vpon my hande in the lande of Canaan, by the waye: when I had but a fridoes breed to go vnto Ephrate. And I buryed her there in the way to Ephrat whiche is now called Bethlehem.

✱Gen.xlviij.

✱Gen.xlvij.a

Jacob adopteth the two sonnes of Joseph.

✱Gen.xxxv.c

And Israhel beheld Josephs sonnes, and sayde: what are these? And Joseph sayd vnto his father: they are my sonnes, whiche God hathe geuen me here. And he sayde: bringe them to me, and let me bleste them. And the eyes of Israel were dymme for age, so that he coulde not well se. And he broughte them to hym, and he kyssed them, and embraced them. And Israel sayde vnto Joseph: I wolde not haue thoughte, that I shoulde haue sene thy face, and yet lo, God hathe shewed it me, and also thy seed. And Joseph toke them awaye frome his lappe, and they fell on the grounde before hym.

Then toke Joseph them bothe: Ephraim in his syght hande towarde Israels left hande and Manasses in his lefthande, towarde Israels syghte hande, and broughte them vnto hym. And Israel stretched oute his syghte hande, and ℔ layde it vppon Ephraims head, whiche was the yonger, and his lefte hande, vppon Manasses head, crossinge his handes, for Manasses was the elder. And he blessed Joseph, sayenge: God before whome my fathers Abraham and Isaac dyd walke, and the God whiche hathe fedde me all my lyfe longe vnto this daye, And the aungell whiche hath delyuered me frome all euyll, blesse these ladies: that they maye be called after my name and after my fathers Abraham and Isaac, and that they maye growe and multiplye, vppon the earthe.

When Joseph sawe that his father layde his syght hande vppon the head of Ephraim, it displeased hym. And he lyfte vp his fathers hande, to haue remoued it frome Ephraims head vnto Manasses head, and sayde vnto his father. Not so my father, for this is the eldest. Put thy syght hande vpon his head. And his father wolde not, but sayde: I knowe it well my sonne, I knowe it well. He shalbe also a ✱ people, and shalbe greate. But of a truthe his yonger brother shalbe greatter then he, and his seed shalbe full of people. And he blessed them, sayenge: At the ensaumple of these, the Israelytes shall bleste, and saye: God make the, as Ephraim and as Manasses. Thus set he Ephraim before Manasses.

✱Ge

And Israel sayde vnto Joseph: beholde, I dye. And God shalbe with you, and bringe you agayne vnto the lande of youre fathers. Moreouer I geue vnto the, a portyon of ✱ lande about thy brethren, which I gat out of the handes of the Amorites, with my swerde and with my bowe.

✱Ja

¶ Jacob blesseth all his owne sonnes, and sheweth them what is to come. He appointeth where he wyll buryed: and dyeth.

CAPI. XLIX.

AND Jacob called for his sonnes / and sayde: come together, that I may tell you what shall happen you in the laste dayes. Gather you together, and heare ye sonnes of Jacob, and herken vnto Israel your father.

A

Ruben ✱ thou arte myne eldest sonne, my myghte and the begynnynge of my strengthe, chefe in receyuing, and chefe in power. As vnstable as water were thou: thou shalte therfore not be the chefest, for thou ✱ wentest vp vpon thy fathers bed, and than defyledest thou my couche with goynge vp.

✱Ge

The

The brethren Symeon and Leui, wycked instrumentes are their weapons. Into their secretes come not my soule, and vnto their congregation ✱ be my honoure not coupled: for in their wrath they slewe a man, and in their lust they threwe downe the walles of the cyte. Cursed be their wrath, for it was stronge, and their fearfulnesse, for it was cruell. I will therfore deuyde them in Jacob, and scatter the in Israel. But the (O Juda) thy brethren shall praise, and thyne hande shalbe in the ✱ necke of thyne enemyes, and thy fathers children shall stoupe vnto the. Juda is a ✱ lyons whelpe, frome (myne sonne) thou arte come an hyghe: he layde him downe and couched hym selfe as a lyon, and as a ✱ lyonesse. Who dare stere hym vp? The ℔ sceptre shall not departe frome Juda, nor a rular from his legges, tyll he come, that is to be sent, vnto whom the people shall herken. He shall bynd his tole vnto the vyne, and his asses colt vnto the vyne braunche, and shall washe his garment in wyne, and his mantell in the bloude of grapes, his eyes are roudyer than wyne, & his teeth whyter then mylke.

✱ Zabulon shall dwell in the hauen of the see, and in the porte of shyppes, & shall reache vnto Sydon.

Jlachar is a stronge asse, he couched hym downe betwene two borders, and sawe that rest was good and the lande that it was pleasaunt, and bowed his shoulder to beare, and became a seruaunte vnto tribute. Dan shall ℔ iudge his people, as one of the tribes of Israel. Dan shalbe a serpente in the waye, and an edder in the path, and byte the horse heles, so that his ryder shall fall backewarde. After thy saueynge loke I Lorde.

Gad, men of warre shal inuade. And he shal turne them to flyght.

Of Aser commeth ℔ fat bread, and he shall geue pleasures for a kynge.

Nephtalim is a swyfte hynde, and geueth goodly wordes. That flourysshynge childe Joseph, that flourysshynge childe, and goodly vnto the eye: the daughters ran vppon the wall. The shoters haue enuyed hym, and chyde with hym and hated hym, and yet his bowe bode faste, and his armes and his handes were stronge, by the handes of the myghtye God of Jacob: out of hym shall come an herde man a stone in Israel. Thy fathers god shall helpe the, and the almyghtye shal bleste the, with blessinges frome heauen aboue, and with blessynges of the water that lyeth vnder, and with blessinges of the breastes, and of the wombe. The blessynges of thy father were stronge: euen as the blessynges of my elders, after the desyre of the hyest in the worlde, and these blessynges shall fall on the head of Joseph, and on the top of the head of hym that was separat from his brethren.

Ben Jamin is a rauysshynge ℔ wolfe. In the morninge he shall deuoure his praye, and at nyght he shall deuyde his spoyle.

All these are the. xij. tribes of Israel, & this is that whiche their father spake vnto them, when he blessed them, euery man with a seuerall blessynge. And he charged them, and sayd vnto them. I shalbe put vnto my ✱ people: se that ye bury me with my fathers, in the caue that is in the felde of Ephron the Hethyte, in the double caue, that is in the felde, before Mamre, in the lande of Canaan. Which felde Abraham bought of Ephron the Hethyte, for a possession to bury in. There they buryed Abraham and Sara his wyfe, there they buryed Jsaac and Rebecca his wyfe. And there I buryed Lea: whyche felde, and the caue that is therin, was bought of the children of Heth.

gods worde, as was Paul in whome this texte is verified.

✱Gen.xxv. a

When Jacob had commaunded all that he wolde vnto his sonnes, he plucked vp his fete vpon the bed, and dyed, and was ✱ put vnto his people. And Joseph fell vpon his fathers face, and wept vpon him, and kyssed hym.

✱Actu.vij.c

¶ Jacob is buried. Joseph forgyueth his brethren the iniury that they dyd to hym. And he dyeth.

CAPI. L.

AND Joseph commaunded his seruauntes that were Phisicions, to embawme his father, and the Phisicions embawmed Jsrael. xl. dayes longe, for so longe with the embawminge laste, and the Egyptians bewepte hym. lxx. dayes.

A

And when the dayes of weppynge were ended, Joseph spake vnto the house of Pharao, sayenge. If I haue founde fauour in youre eyes speke vnto Pharao and tell hym, that my father made me sweare and sayde: Lo, I dye, se that thou ✱ burye me in my graue whiche I haue made me in the lande of Canaan. Nowe therfore let me go, and burye my father, and then will I come agayne. And Pharao sayde, go and bury thy father, according as he made the sweare.

✱Ge.xlvij.a

And Joseph went vp to burye his father, & with hym went all the seruauntes of Pharao that were the elders of his house, and all the elders of Egypte, and all the house of Joseph, and his brethren, and his fathers house: only their children, and their shepe, and their catell lefte they beyonde them in the lande of Golan. And there went with hym also Charettes and horsemen: so that they were an exceadynge great companye.

B

And when they came to the felde of Atad beyonde Jordane, there they made great and exceadyng sore lamentacion. And he ✱ mourned for his father. vij. dayes. When the enhabyters of the lande of the Cananytes sawe the mournynge in ỹ felde of Atad, they sayde: this is a great mournynge whiche the Egyptians make. Wherfore the name of the place is called Abelmizraim, whyche place lyeth beyonde Jordane. And his sonnes dyd vnto hym accordynge as he had commaunded them.

✱Eccl.xxij.b

C

And his sonnes caryed hym into the ✱ land of Canaã, and buryed hym in the double caue which Abraham had ✱ bought with the felde to be a place to bury in, of Ephrõ the Hethite before Mãre. And Joseph returned to Egypte agayne and his brethren, and all that went vp with him to bury his father, as sone as he had buryed hym.

✱Gen.xxv.c. Actu.vij.b ✱Gen.xxiij.d

When

When Josephs brethren sawe that their father was deade, they sayde: Joseph may fortune hate vs, and * rewarde vs agayne / all the euell whyche we dyd vnto hym. They dyd therfore a commaundement vnto Joseph, sayenge: thy father charged vs before his death, sayenge. This wyse saye vnto Joseph, forgeue (I praye the) the trespace of thy brethren, and their synne, for they rewarded the cupl. Now therfore we praye the, forgeue the trespace of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto hym.

*Genesis. xxxvii.d

D And his brethren came and fell before hym, and sayde: Beholde we be thy seruauntes.

*Gen.xlv.b And Joseph sayde vnto them * feare not, for am not I vnder god? Ye thought cupll vnto me: but God turned it vnto good, euen to auaunce me, as ye se at this present tyme, and to saue moche people a lyue. Feare not therfore, for I wyll care for you and for your children, and he spake kyndly vnto them.

Joseph dweite in Egypte, and his fathers house also, and lyued an hundred and. x. yere.

*Tob.xliii.a And Joseph sawe * Ephraims children, euen vnto the thirde generacion. And vnto Machir the sonne of Manalles, were chyldren borne, and sat on Josephs knees.

And Joseph sayde vnto his brethren: I dye And God will surely ꝑ vyset you, and brynge you out of this lande, vnto the lande whyche he sware vnto Abraham, Isaac, and Jacob. And Joseph toke an oothe of the chyldren of Israel, and sayde: God wyll not fayle but vyset you: se therfore that ye carye my * bones hence. And so Joseph dyed, whan he was an hundred and ten yere olde.

And they enbawmed hym, and put hym in a cheste in Egypte.

¶ The ende of the first boke of Moses, called Genesis, or Generation.

THE SECONDE BOKE OF MOSES, CALLED EXODVS, OR DEPARTVRE.

¶ The chyldren of Jacob are nombred. The new Pharao oppresseth them. The acte of the godlye mydwyues.

CAPITVLO. I.

A THESE ARE THE NA

*Gen.xlvi.b mes of the * chyldren of Israel, whyche came to Egypte with Jacob, euerye man with his housholde: Ruben, Simeon, Leui, Juda, Isachar, Zabulon, Ben Jamin, Dan, Nephtali, Gad and Aser. All these soules proceedinge out of the loynes of Jacob, were. lxx. where as Joseph was in Egypte all redye.

When Joseph was dead, and al his brethern and all the generation: the * children of Israel grewe, encreased, multyplyed, and waxed very myghtye: so that the lande was full of them.

*Act.vii.c Psal.cuy.c

B Then there rose vp a newe kynge in Egypt whyche knewe not Joseph. And he sayde vnto his folke: beholde the people of the children of Israel are mo & myghtyer than we. Come, let vs playe wysely with them: lest they multiplye, and so (yf there chaunce any warre) they ioyne them selues to oure ennemyes and fyghte agaynste vs, and so gette them oute of the lande.

C And he set taskemasters ouer them, to kepe them vnder with burdens. And they buylt vnto Pharao cyties of defense: Phiton and Rameses. But the more they vexed the, the more they multyplyed and grewe: so that they abhorred the children of Israel. And the Egyptians vexed the children of Israel in bondage without mercye, and made their lyues bitter vnto them, with cruell laboure in clave, and brycke, and all maner worke in the feldes, and in all maner seruice, whyche they caused them to worke, cruelly.

D And the kynge of Egypte sayde vnto the mydwyues of the Ebrues women, of whyche the ones name was Sephora, and the other Phua: When ye do the office of a mydwyfe, to the women of the Ebrues, & se in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithstanding the mydwyues feared God, and dyd not as the kynge of Egypte commaunded them: but saued the men children.

D Then the kynge of Egypte called for the mydwyues, and sayde vnto them: why haue ye delt on this maner, and haue saued the menchildren? And the mydwyues answered Pharao/ that the Ebrues women were not as the women of Egypte: but were sturdy women, and were delyuered afore the mydwyues came at them. And god therfore delt well with the mydwyues. And the people multyplyed and waxed very myghty. And because the mydwyues feared God, he made them houses.

Then Pharao charged all his people, sayenge. All the menchildren that are borne, caste into the ryuer, and saue the maydechildren a lyue.

¶ Moses

¶ Moses is borne, and beynge cast into the flagges, is taken vp of Pharaos daughter. He killeth the Egyptians, he fleeth and taketh a wyfe. The Israelites crye vnto the Lorde.

CAPI. II.

A And there went a man of * the house of Leui. And toke a daughter of Leui.

*Exodi.vi.c Num.xxvi.b And the wyfe conceyued & bare a sonne. And when she saw that it was a propre child, she hyd him foure thre monethes. But when she coulde no longer hyde hym, she toke a basket made of bulrusshes, and dawbed it with slyme and pytche, and layde the childe therin, and put it in the flagges by the ryuers brynke. And his syster stode a ferre of, to wytte what wolde come of it. * And the daughter of Pharao came downe to the ryuer to wash her self, and her maydens walked a longe by the ryuers syde. And when she sawe the basket amonge the flagges, she sent one of her maydens, and caused it to be fet. And when she had opened it she sawe the childe, and beholde: the babe wepte. And she had compassion on it and sayde: it is one of the Ebrues children.

*Gen.xlvii.a & Act.vii.c Psal.xcv.d

B Then sayde his syster vnto Pharaos daughter: shall I go and call vnto the a nurse of the Ebrues wemẽ, to nurse ꝑ the childe? Pharaos daughter answered. Go thy waye, And the mayde ran, and called the childes mother. Then Pharaos daughter sayde vnto her. Take this childe awaye, and nurse it for me / and I wyll rewarde the, for thy laboure. And the woman toke the childe, and nursed it vp.

And when the childe was growen, she brought it vnto Pharaos daughter, & it was made her sonne, and she called it ꝑ Moses, because (sayde she) I toke hym out of the water.

ꝑ Moses is in Egypte and it signifieth drawen oute the water.

And it happened in these dayes, when Moses was waxte great, that he went out vnto his brethren, and loked on their burdens, & spyed an Egyptian smytynge one of his brethren an Ebrue. And he loked rounde aboute, & when he sawe that there was no man by, he slewe the Egyptian, and hyd hym in the sande. And he went forth the next daye: and beholde, two Ebrues stroue togyther. And he sayde vnto hym that dyd the wronge: Wherfore smytest thou thyne neyghboure? And he answered: who hath made the a rular or a iuge ouer vs? intendest thou to kyll me, as thou killedst yesterdaye the Egyptian? Then Moses feared

C and sayde: Truly the thynge is knowen. And Pharao herde of it, and wente about to slee Moses: but he fled from Pharao, and dwelt in the lande of Madian, and he sat downe by a welles syde.

This Raguel is not Jethro, but the father of Jethro. Iudi.iiii.

The preast of Madian had. vij. doughters, whyche came and drewe water, and fylled the trouges, for to water their fathers shepe. And the shepeherdes came and droue the maydens awaye: but Moses stode vp, and helped them, and watered their shepe. When they came to ꝑ Raguel their father, he sayde: how happeneth it that ye are come so sone to day? They answered: An Egyptian delyuered vs from the shepeherdes, and so drewe vs water, and watered the shepe. And he sayde vnto his doughters: Where is he? why haue ye left the man? Go call hym that he may eate bred. And Moses was content to dwell with the man. And he gaue Moses Zephora his doughter which bare a sonne, and he called him Gerson: for he sayde: I haue bene a straunger in a strange lande. And she bare yet another sonne whom he called Eliezer, sayenge: The God of my father is myne helper, & hath ryd me oute of the handes of Pharao.

father of Zephora/ & was also the preest of Madian.

And it chaunced in processe of tyme, that ꝑ kynge of Egypte dyed, and the children of Israel syghed by the reason of laboure, and cryed. And their complaynt ascended vnto God from the laboure. And God remembred his promyse with Abraham, Isaac and Jacob. And God ꝑ loked vpon the children of Israel, and knewe them.

ꝑ Looked vpon the: that is he had pitie and cõpassion ouer them/ whose labours/ as Deut.xxvi.d.

¶ Moses kepeth shepe, God appeareth vnto hym in a bushe/ and sendeth hym to the children of Israel/ and to Pharao the oppressour.

CAPI. III

A MOses kepte the shepe of Jethro his father in lawe, preest of Madian, and he droue the flocke to the backsyde of the wylde mesle, and came to the mountayne of God, Horeb. And the angell of the Lorde appeared vnto hym, in a flame of fyre, oute of a bushe. And he perceaued that the bush burned with fyre, and consumed not. Then Moses sayde: I wyll go hence, & see this great syght, how it cometh that the bushe burneth not. And when the Lorde sawe that he came forth to see, he called hym out of the bush, and sayde: Moses, Moses. He answered, I am at hand.

The bushe & fyre.

B And he sayde: come not hyther, but put thy shoes of thy fete: for the place wheron thou standest is ꝑ holy ground. And he sayd: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hyd his face, for he was afrayd to loke vpon God.

ꝑ The scripture vseth to call that holy which eyther ꝑ Lorde choseth vnto hym selfe/ or is dedicate vnto ꝑ Lorde as Exod.xxix.d

Then the Lorde sayde: I haue surely sene the trouble of my people which are in Egypt, and haue herde their crye, which they haue of their taskemasters. For I knowe their sorow and am come downe to delyuer them out of ꝑ handes of the Egyptians, and to brynge them out of that lande, vnto a good lande, and a large, and vnto a lande that floweth with ꝑ mylke and hony: euen vnto the place of the Cananytes, Hethytes, Amorites, Pherezites, Heuites, & of the Jebusites. Now therfore beholde, the complaynt of the children of Israel is come vnto me, and I haue also sene the oppression, wherwith the Egyptians oppresse them. But come, I wyll sende the to Pharao, that thou mayste brynge my people the children of Israel out of Egypte. And Moses sayde vnto God: what am I to go vnto Pharao, and to brynge the children of Israel out of Egypte? And he sayde: I wyll be with the. And this shalbe a token vnto the, that I haue sent the: After that thou hast brought the people oute of Egypte, ye shall serue God vpon this mountayne.

ꝑ By mylke and hony is vnderstonde aboundaunce and plentye of all thynges appertaynyng the comforte of man.

Then sayd Moses to God: When I come.

D vnto

vnto the childzen of Jſrael, & ſaye vnto them, The God of youre fathers hathe ſent me vnto you, and they ſay vnto me, what is his name, what answere ſhall J geue them? Then ſayd God vnto Moſes: ❡ J am that J am: And he ſayde: This ſhalt thou ſaye vnto the childzen of Jſrael: He that is hyd ſende me vnto you. And God ſpake further vnto Moſes: Thus ſhalt thou ſaye vnto the childzen of Jſrael: the Lorde God of youre fathers, the God of Abzaham, the God of Jſaac, and the God of Jacob, hath ſent me vnto you: this is my name for euer, and this is my memorye all thorowe out all generacions. Go therefore and gather the elders of Jſrael togyther, and ſaye vnto them: The Lorde God of youre fathers, the God of Abzaham, the God of Jſaac, and the God of Jacob, apeared vnto me, and ſayde: J haue viſited and ſene both you and that whiche is done to you in Egypt. And J haue ſayd it, that J will bringe you out of the tribulacion of Egypte vnto the lande of the Cananytes, Hethytes, Amorytes, Pherezites, Heuytes and Jebuſytes: a lande that floweth with mylke and hony.

❡ I am that I am; that is to wit, I am euer without ende, vnchangeable, for nothing is a beinge of it ſelf, without creacion, without corrupcion, without begynninge, & oute endynge, ſaue only god almyghty.

If it come to paſſe that they heare thy voyce then go, bothe thou and the elders of Jſrael vnto the kynge of Egypt, and ſaye vnto hym: The Lord God of the Ebrues hath called vs: let vs go therfore thre dayes iourney into the wylderneſſe, that we maye ſacrifice vnto the Lorde oure God. Notwithſtanding J am ſure that the kynge of Egypte will not let you go, oneles it be with a myghtye hande: J wyll therfore ſtretche out myne hande and ſmyte Egypte with all my wonders which J will worke therin. And after that, he will let you go. And ✱ J wyll get this people fauoure in the ſyghte of the Egyptians: ſo that when ye go, ye ſhal not go emptie: but euery wyfe ſhall borowe of her neyghbouresſe, and of her that ſoiourneth in her houſe, iewels of ſyluer and of golde and rayment. And ye ſhall put them on youre ſonnes and wyghters, and ſhall ❡ ſpoyle the Egyptians.

✱ Exod. xi. a and xii. c

❡ This ſpoyle was made by goddes appoyntement and commaũdement wherfore it followeth not, that we may do ſ lyke of oure owne priuate authoritie.

❡ Moſes receyueth ſignes of his callynge and was ſent into Egypt. His wyfe Zephora circumciſeth her ſonne. Aaron meeteth with Moſes. Moſes taketh his leaue of his father in lawe.

CAPI. IIII.

Moſes answered and ſayd: Se, they wil not beleue me nor herke vnto my voyce but will ſaye, the Lorde hath not apeared vnto the. Then the Lorde ſayd vnto hym: What is that in thyne hande? and he ſayde, a rodde. And he ſayde caſt it on the grounde, he dyd caſt it, and it turned vnto a ſerpent. And Moſes ranne awaye fromne it. And the Lorde ſayde vnto Moſes: put forth thyne hande and take it by the taple. And he put forth his hand and caught it, and it became a rodde agayne in his hande, and this ſhalt thou ſayth the Lorde, that they maye beleue that the Lorde God of their fathers, the God of Abzaham, the God of Jſaac, and the God of Jacob hath apeared vnto the.

Dryuer.

And the Lorde ſayd further more vnto him thruſt thyne hande into thy boſome. And he thruſt his hande into his boſome, and toke it out. And beholde, his hande was leperous euen as ſnowe. And he ſayde: put thyne hande into thy boſome agayne. And he put his hand into his boſome agayne, and plucked it oute of his boſome, and beholde, it was turned agayne as his other fleſh. If they wil not beleue the, neyther heare the voyce of the firſt token: yet will they beleue the voyce of the ſeconde token. But yf they will not beleue the two ſygnes, neyther herken vnto thy voyce, thē take of the water of the ryuer, and poure it vpon the dryc lande. And the water which thou takeſt out of the ryuer, ſhall turne to bloud vpō the dryc lande.

And Moſes ſayde to the Lorde: oh my Lorde, ✱ J am not eloquente, neyther in tymes paſt, ne yet ſence thou haſt ſpoken vnto thy ſeruaunte: but J haue an impediment of ſpeche, and am ſlowe tongued. And the Lord ſayd vnto hym: who hath made mans mouth or who hath made the domme or the deaf, the ſeynge or the blynde? haue not J the Lorde? Go therfore, and ✱ J wil be with thy mouth and teache the what thou ſhalte ſaye. But he ſayde: oh my Lorde, ſende J praye the whom thou wilte. And the Lorde was angrye with Moſes and ſayde, J know Aaron thy brother the Leuite that he can ſpeake. And moreouer beholde, he cometh to mete the, and when he ſeyth the, he will be glad in his hert. And thou ſhalt ſpeake vnto him, and put the wordes in his mouth, and J wilbe with thy mouth and with his mouth, and wil teache you what ye ſhall do. And he ſhalbe thy ſpokeſman vnto ❡ people: he ſhall be thy mouth, and thou ſhalt be ❡ his God: and take this rodde in thy hād wherwith thou ſhalt dō myracles.

✱ Jam not eloquente

❡ His a mouthe ſpeakynge which ſhall be that is a god, rulynge & ſhall be ſpeaker.

And Moſes went and returned to Jethro his father in lawe agayne, and ſayd vnto him Let me go (J praye the) and returne to my brethren which are in Egypte, that J may ſe whether they be yet alyue. And Jethro ſayde to Moſes: go in peace. And the Lorde ſayde vnto Moſes in Madian: returne agayne into Egypte ✱ for they are dead which went aboute to kyll the. And Moſes toke his wyfe, and his ſonnes, and ſate them on an aſſe, and returned to Egypte, and toke the rodde of God in his hande.

✱ Jmo

And Moſes ſayde to the Lorde: whē thou arte come to Egypte agayne, ſe that thou do all the wonders before Pharao which J haue put in thy hande: but J will harden his herte ſo that he ſhall not let the people go. And tell Pharao, thus ſayth the Lorde: Jſrael is myne eldeſt ſonne, and therfore ſayth vnto the: Let my ſonne go, that he maye ſerue me. If thou wylt not let hym go: behold, J will ſley thyn eldeſt ſonne.

❡ Wherfore harde I harte.

And it chaunced by the waye in the ynne that the Lorde met hym, and wolde haue kylled hym. Then Zephora toke a ſtone and circumciſed her ſonne, and fell at his fete, and ſayde: a bloudy huſbande arte thou vnto me. And he let hym go. She ſayde a bloudy huſbande, because of the circumciſion. Thē ſayd the Lorde

Moſes circumciſeth her ſonne.

Lorde vnto Aarō: go mete Moſes in the wyldernelle. And he went and met hym in the mount of God, and kyſſed hym. And Moſes tolde Aaron all the wordes of the Lord, whiche he hadde ſent by hym, and all the tokens whiche he had charged him with all. So wēt Moſes and Aarō, and gathered all the elders of the childzen of Jſrael. And Aaron tolde all the wordes whiche the Lorde had ſpoken vnto Moſes, and dyd the myracles in the ſyghte of the people, and the people beleued. And when they herde that the Lorde had vyſited the children of Jſrael, and hadde loked vpon their tribulatiō, they bowed them ſelues and worſhypped.

❡ Moſes and Aaron go vnto Pharao. The people of Jſrael are oppreſſed more and more / and they crye out vpon Moſes and Aaron therfore.

CAPI. V.

Then Moſes and Aaron went and tolde Pharao, thus ſayth the Lorde God of Jſrael. Let my people go, that they may kepe holye daye vnto me in the wyldernelle. And Pharao answered: What felowe is the Lorde, that J ſhuld heare his voyce for to let Jſrael go? J know not the Lorde, neyther will let Jſrael go. And they ſayde: the God of the Hebrewes hath met with vs: let vs go (we praye the) thre dayes iourney into the deſert, that we maye ſacrifice vnto the Lorde oure God: leſt he ſmyte vs eyther with peſtilence, or with ſwerde. Then ſayde the kynge of Egypte vnto them: Wherfore wo ye, Moſes and Aaron, let the people frome their worke, get you vnto youre laboure. And Pharao ſayd furthermore: beholde there is moche people in the lande, and ye make them play, and let their worke ſtande.

And Pharao commaunded the ſame daye the taſkemaſters ouer the people, and the officers, ſayenge: ſe that ye geue the people no more ſtrawe to make dryche with, as ye dyd in tyme paſſed: let them go and gather ſtrawe them ſelues, and the nombre of dryche, which they were wont to make in tyme paſſed, laye vnto their charges alſo, and dymynyſſhe nothinge therof. For they be idell, and therfore crye, ſayenge: Let vs go and do ſacrifice vnto our God. They muſt haue more worke layde vpon them, that they maye labour therin, and then will they not turne them ſelues to falſe wordes.

Then went the taſkemaſters of the people and the officers out, and tolde the people ſayenge: Thus ſayth Pharao: J will geue you no more ſtrawe, but go youre ſelues, and gather you ſtrawe where ye can fynde it, yet ſhal none of your labour be mynyſhed. Then the people ſcatered abrode thorow out all the lād of Egypte, for to gather them ſtubyll, to be in ſtede of ſtrawe.

And the taſkemaſters haſted them forward, ſayenge: Fulfill your werke daye by day, euē as when ſtrawe was geuen you. And the officers of the childzen of Jſrael, which Pharaos taſkemaſters had ſet ouer them, were beaten. And it was sayde vnto them: Wherfore haue ye not fulfilled your taſke in makynge dryche, bothe yeſterdaye and to daye, as well as in tymes paſte.

Then went the officers of the childzen of Jſrael, and complayned vnto Pharao, ſayeng: Wherfore dealeſt thou thus with thy ſeruantes? there is no ſtrawe geuen vnto thy ſeruauntes, and yet they ſaye vnto vs: make dryche. And lo, thy ſeruantes are beaten, and thy people is foule intreated. And he aniwered: Yldll are ye, and therfore ye ſaye: let vs go and to ſacrifice vnto the Lorde. Go therfore and worke, for there ſhall no ſtrawe be geuen you, and yet ſe that ye delyuer the hole tale of dryche.

When the officers of the childzen of Jſrael ſawe them ſelfes in thyewde caſe (in that he ſayde, ye ſhall mynyſhe nothinge of your dayly makynge of dryche) then they met Moſes and Aaron, ſtondinge in their waye, as they came out frome Pharao, and ſayd vnto them: The Lorde loke vnto you & iudge, for ye haue made the ſauoure of vs ſtynke in the yghe of Pharao, and of his ſeruauntes, and haue put a ſwerde into their handes to ſley vs.

Moſes returned vnto the Lorde, and ſayde: Lorde, wherfore dealeſt thou cruelly with this people: and wherfore haſt thou ſent me? For ſence J came to Pharao to ſpeke in thy name, he hathe fared foule with this folke, and yet thou haſt not delyuered thy people at all. The the Lorde ſayde vnto Moſes: Nowe ſhalte thou ſe what J will do vnto Pharao, for with a myghtye hande, ſhall he let them go, & with a myghtye hande, ſhall he dryue them oute of his lande.

❡ God promyſeth delyueraunce of the Iſraelites, and the lande of Canaan. The genealogye of Ruben, Symeon and Leui.

CAPI. VI.

And God ſayde vnto Moſes: J am the Lorde, that apeared vnto Abzaham, Jſaac and Jacob, an almyghty God: but in my name ❡ Jehouah, was J not knowen vnto them. Moreouer J made an appoyntement with them, to geue them the lande of Canaan: the londe of their pilgremage wher in they were ſtrangers. And J haue alſo herde the groneynge of the childzen of Jſrael, becauſe the Egyptians kepe them in bondage, & haue remembred my promyſſe.

❡ Jehouah is the name of god.

Wherfore ſaye vnto the childzen of Jſrael J am the lorde, and will delyuer you frome the burdens of the Egyptians, and will rid you out of their bondage, and will delyuer you in a ſtretched oute arme, and with great iudgementes. And J wyll take you for my people, & will be to you a God. And ye ſhall knowe ❡ J am the Lorde your God, whiche delyuer you frome the burdens of the Egyptians. And J will bringe you to the lande ouer which J did ❡ lyft vp my hande to geue it vnto Abzaham, Jſaac and Jacob, and will geue it vnto you for a poſſeſſion: euen J the lorde. And Moſes tolde the childzen of Jſrael euen ſo: But they herkened not vnto Moſes for angyſſhe of ſpyrte, and for cruell bondage.

❡ To lyfte vp the hande is to promyſe by an oth/ as in Gen. xxiii. d of Abzaham.

And the Lorde spake vnto Moses sayeng: Go and dyd Pharao kynge of Egypte, that he let the childzen of Israel go out of his land. And Moses spake before the Lorde, sayenge: beholde, the childzen of Israel herken not vnto me, howe then shall Pharao heare me: seynge that I haue ¶ vncircumcysed lyppes.

And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childzen of Israel, and vnto Pharao, kynge of Egypt: to bzynge the childzen of Israel, out of the lande of Egypte. These be the headdes of their fathers houses. The * childzen of Ruben the eldest sonne of Israel, are these: Hanoh, Pallu, Hezron, Charmi, these be the houssholders of Ruben. The childzen of Symeon are these: Semuel, Jamin, Ohad, Jachin, Zohar, and Saul the sonne of a Cananyteth wyfe: these are the kynredds of Symeon. These * are the names of the childzen of Leui in their generations: Gerson, Kahath, and Merari. And Leui lyued and hundzed and. xxxvij. yere. The sonnes of Gerson: Libni and Semei in their kynreddes. The childzen of Kahath: Amram, Jesear, Hebzon and Vsiel. And Kahath lyued an hundzed and. xxxiij. yere. The childzen of Merari are these: Maheli and Musi: these are the kynreddes of Leui in their generatiõs.

And Amrã toke Jochebed his nece to wyfe which bare hym Aaron and Moses. And Amram lyued an hundzed and. xxxvij. yere. The childzen of Jezear: Korah, Nepheg and Sychri. The childzen of Vsiel: Misael, Elzaphã and Sithri.

And Aaron toke Elizaba dughter of Aminadab and syster of Nahason, to wyfe: which bare hym Nadab, Abehu, Eleazar and Ithamar. The childzen of Korah: Assir, Elkana, and Abiasaph: these are the kynreddes of the Korahites. And Eleazar Aarons sonne, toke hym one of the dughters of Putuel to wyfe, whiche bare hym Pinehas: these be the principall fathers of the Leuites / in their kynredds.

These are that Aaron and Moses to whom the Lorde sayde: carye the childzen of Israel out of the lande of Egypt, with their armyes These are the same Moses and Aaron which spake to Pharao kynge of Egypte, that they myght bzynge the childzen of Israel out of Egypte. And in the daye when the Lorde spake vnto Moses in the lande of Egypte, he spake vnto hym, sayenge, I am the Lorde, se that thou speake vnto Pharao the kynge of Egipt all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcysed lyppes, howe shall Pharao then geue me audience?

¶ Tokens. The rodde of Moses is tourned to a serpent. The sozcerars do the same. The waters are tourned into bloude.

CAPI. VII.

And the Lorde sayde vnto Moses: beholde, I haue made the Pharaos God and Aaron thy brother shal be thy prophete. Thou shalt speke all that I cõmaunde the, and Aaron thy brother shall speake vnto Pharao: that he sende the childzen of Israel out of his lande. But I will harden Pharaos hert, that I maye multiplye my myracles and my wondzes in the lande of Egypte. And yet Pharao shal not herken vnto you, that I may set myne hande vpon Egypte, and bzynge out myne armyes, euen my people the childzen of Israel out of the lande of Egypte, with great iudgementes. And the Egyptians shall know that I am the Lorde, when I haue stretched forth my hande vpon Egypte, & haue brought out the childzen of Israel from them.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was. lxxx. yere olde, and Aaron. lxxxiij. when they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron, sayenge: When Pharao speaketh vnto you, and sayth: Shewe a wondze, then shalte thou saye vnto Aaron: Take the rodde, and caste it before Pharao, and it shall turne to a serpente. Then wente Moses and Aaron to Pharao, and dyd as the Lorde had commaunded. And Aaron cast forth his rodde before Pharao and his seruauntes, and it turned to a serpente. Then Pharao called for the wyse men and * enchaunters of Egypte: and they dyd in lyke maner with their sozcerye. And they caste downe euery man his rodde, and they turned to serpentes: but Aarons rodde ate vp their roddes: and yet for all this Pharaos herte was hardened, so that he herkened not vnto them, accozdynge as the Lorde had sayde.

Then sayde the Lorde vnto Moses. Pharaos herte is hardened, and he refuseth to let the people go. Get the vnto Pharao in the mornynge, for he will come vnto the water, and stonde thou vpon the ryuers bzynke, against he come, and the rodde whiche turned to a serpent take in thyne hande. And saye vnto hym: the Lorde God of the Hebzues hath sent me vnto the, sayenge: let my people go, that they maye serue me in the wyldernesse: but hytherto vnto thou woldeste not heare. Wherfore thus sayth the Lorde: hereby thou shalt knowe that I am the Lorde. Beholde, I will smyte with the staffe that is in myne hande, the waters that are in the ryuer, and they shall turne to bloude. And the fysshe that is in the ryuer shall dye, and the ryuer shall stynke, so that it shall greue the Egyptians to bzynke of the water of the ryuer.

And the Lorde spake vnto Moses, say vnto Aaron: take thy staffe & stretche out thyne hande ouer the waters of Egypte, ouer their streames, ryuers, pondes, & all pooles of water, that they maye be bloude, and that there may be bloude in all the lande of Egypt: both in vessels of wodde and also of stone.

And Moses and Aaron dyd as the Lorde commaunded. And he lyfte vp the staffe, and smote the waters that were in the ryuer, in the sight of Pharao, and in the sight of his seruauntes, and al the water that was in the ryuer, turned into bloude. And the fish that was in the ryuer dyed, * and the ryuer stanke: so that the Egyptians coulde not bzynke of the water of the ryuer. And there was bloud thorow out all the lande of Egypte.

And the enchaunters of Egypte, dyd lykewyse with their enchauntementes, so that Pharaos herte was hardened, and dyd not regarde the, as the Lorde had sayde. And Pharao turned hym selfe, & went into his houlle, and set not his herte there vnto. And the Egyptians bygged rounde aboute the ryuer for water to bzynke, for they coulde not bzynke of the water of the ryuer. And it contynued a weke, after that the Lorde hadde smyten the ryuer.

¶ The plage of frogges. Moses prayeth for Pharao. The plage of flyes.

CAPI. VIII.

The Lorde spake vnto Moses: Go vnto Pharao, and tell hym, thus sayth the Lorde: * Let my people go, that they maye serue me. If thou wilt not let them go, beholde, I wyll smyte all thy lande with frogges. And the ryuer shall sceale with frogges, and they shal come vp, & go into thyne houlle and into thy chaumbze, where thou slepeste, and vppon thy bedde, and into the houlles of thy seruauntes, and vpon thy people, and into thyne ouens, and vpon thy bytayles, whiche thou haste in store. And the frogges shall come vppon the, and on thy people, and vpon all thy seruauntes.

And the Lorde spake vnto Moses, saye vnto Aaron: stretche forthe thyne hande with thy rodde ouer the streames, ryuers and pondes. And bzynge vp frogges vpon the lande of Egypte. And Aaron stretched his hande ouer the water of Egypte, and the frogges came vp, and couered the lande of Egypte. And the sozcerers dyd lykewyse with their sozcery, and the frogges came vp, vppon the lande of Egypte.

Then Pharao called for Moses, and Aaron, and sayde: Praye ye vnto the Lorde that he maye take awaye the frogges from me and frome my people, and I wyll let the people go, that they may do sacrifice vnto the Lord. And Moses sayde vnto Pharao: Appointe thou the tyme vnto me, when I shall praye for the / and thy seruauntes, and thy people, to bzynge awaye the frogges frome the, and thy houlle, so that they shall remayne but in the ryuer onely. And he sayde to morowe. And he sayd: euen as thou hast sayd that thou mayst knowe that there is none lyke vnto the Lord our God. And the frogges shall departe from the, and frome thyne houlles, and frome thy seruauntes, and frome thy people, and shall remayne in the ryuer onely.

And Moses and Aaron went out from Pharao, and Moses cryed vnto the Lorde vppon the appointment of frogges, whiche he hadde made vnto Pharao. And the Lorde dyd accozdynge to the sayenge of Moses. And the frogges dyed out of the houlles, courtes & feldes. And they gathered them togither vpõ heapes so that the lande stanke of them.

But when Pharao sawe that he had reste gruen hym, he hardened his herte, and herkened not vnto them, as the Lorde hadde sayde.

And the Lorde sayde vnto Moses: saye vnto Aaron, stretche out thy rodde, and smyte the dulle of the lande, that it maye turne to lyse / in all the lande of Egypte. And they dyd so. And Aaron stretched oute his hande, with his rodde, and smote the dull of the earth, and it turned to lyse, both in man and beast, so that all the dulle of the lande, turned to lyse, throwe out all the lande of Egypte. The thyrde plage.

And the enchaunters assayde lykewyse with their enchauntementes, to bzynge forth lyse, but they coulde not. And the lyse were bothe vpon man and beast. Then sayde the enchaunters vnto Pharao: It is the fynger of God. Neuerthelater Pharaos hert was hardened, and he regarded them not, as the Lorde had sayde.

And the Lorde sayde vnto Moses: ryse vp early in the mornyng, and stonde before Pharao, for he will come vnto the water: and say vnto hym, Thus sayth the Lorde: let my people go, that they may serue me. If thou wylt not let my people go, beholde, I will sende al maner flyes, bothe vpon the, thy seruauntes, and thy people, and into thy houlles. And the houlles of the Egyptians shalbe full of flyes, and the grounde whereon they are. But I will separate the same daye, the lande of Gosan where my people are, so that there shall no flyes be there: that thou mayste knowe, that I am the Lorde vppon the earth. And I will put a dyuysyõ, betwene my people and thyne. And euen to morow shal this miracle be done.

And the Lorde dyd accozdyngly: and there came noysome flyes into the houlle of Pharao and into his seruauntes houles, and into all the lande of Egypte: so that the lande was marred with flyes. Then Pharao sent for Moses and Aaron, and sayde: Go and do sacrifice vnto your God in the lande. And Moses answered: it is not mete so to do. For we shulde so offer vnto the Lorde our God, that whiche is an abhominacyon vnto the Egyptians: beholde, shall we sacrifice that whiche is an abomination vnto the Egyptiãs before their eyes, & shall they not stone vs? we wyll therfore go thre dayes iourney, into the wyldernesse, and sacrifice vnto the Lorde our God as he hath commaunded vs. The fourth plage.

And Pharao sayde: I will let you go, that ye maye sacrifice vnto the Lorde your God in the wildernes: onely go not farre away, and se that ye praye for me. And Moses sayde: beholde, I wyll goo oute frome the, and praye vnto the Lorde, and the flyes shall departe frome Pharao, and frome his seruauntes and frome his people, to morowe. But let Pharao frome henceforth deceaue no moare, that he will not let the people go to sacrifice vnto the Lorde.

And Moses went oute frome Pharao, and prayed vnto the Lorde. And the Lorde dyd as Moses had sayd, and toke away the flyes frome Pharao, and from his seruauntes, and frome his people, so that there remayned not one. But for all that, Pharao hardened his herte euen then also, and woulde not let the people go.

¶ The mozen of beastes. The plage of botches and soores. The horrible hayle/thonder and lyghtenyng.

CAPI. IX.

A And the Lorde sayde to Moses, go to Pharao and tell hym, thus sayth the Lorde God of the Ebrues: let my people go that they maye serue me. If thou wilt not let them go, but wilt holde them styl: be- The fyfth plage.
holde, the hande of the Lorde shalbe vpon thy catell which thou hast in the felde, vpon horses, asses, camels, oxen, & shepe, with a mighty great moreyne. But the Lorde shall make a diuision betweene the beastes of the Israelites, and the beastes of the Egyptians: so that there shal nothinge dye of all that belonge to the children of Israel. And the Lorde appointed a tyme, sayenge: to morowe the Lorde shal worke this thinge in the lande.

B And the Lorde dyd the thynge on the morowe, and all the catell of Egypte dyed: but of the catell of the children of Israel dyed not one. And Pharao sent to wete: but there was not one of the catell of the Israelites dead. Notwithstandinge the herte of Pharao hardened, and he wolde not let the people go.

And the Lorde sayde vnto Moses and Aaron: take youre handes full of asshes out of the fornace, and let Moses sprinkel it vp into the ayre. in the syght of Pharao, and it shal turne to dust in all the lande of Egypte, and shall make swellynge soores with blaynes, bothe man and beast, in all the lande of Egypte.

And they take asshes oute of the fornace, and stode before Pharao, and Moses sprinkled it vp, into the ayre: And there brake out soores The sixth plage.
with blaynes, bothe in man and beast, so that the sorcerers coulde not stonde before Moses, for there were botches vpon the enchaunters and vpon all the Egyptians, But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had shewed Moses.

C And the Lorde sayde vnto Moses: ryse vp early in the morninge; and stonde before Pharao, and tell hym, thus sayth the Lorde God of the Ebrues: Let my people go, that they maye serue me, or els I will at this tyme send all my plages vpon thyne herte, and vpon thy seruauntes, & on thy people, that thou mayst knowe that there is none lyke me in all the erthe. For now will I stretche out my hande, and will smyte the, and thy people with pestilence: so that thou shalt perysh from the erth. Yet in very dede * for this cause haue I stered *Roma.ix.c
the vp, for to shewe my power in the ‡ and to ‡Psa.lxxvii.c
declare my name thorow out all the worlde.

D If it be so that thou stoppest my people that thou wilt not let them go: beholde, to morow this tyme I will sende downe a myghty great hayle: euen suche one as was not in Egypte sythens it was founded, vnto this tyme. Sende therfore and fet home thy beastes, and all that thou hast in the felde. For vpon all the men & beastes whiche are founde in the felde, & not broughte home, shall the hayle fall, and they shall dye. And as many as feared the worde of the Lorde, amonge the seruauntes of Pharao made their seruauntes and their beastes flee to house: and they that regarded not the worde of the Lorde, lefte their seruauntes and their beastes in the felde.

And the Lorde sayde vnto Moses: stretche E The vi. plage.
forth thyne hande vnto heauē, that there may be hayle in all the lande of Egypte: vpon mā and beast, and vpon all the herbes of the felde of Egypte. And Moses stretched oute his rod vnto heauen, and the Lorde thondered & hayled, so that the fyre rā a longe vpon the grounde * And the Lorde so hayled in the lande of E- *Ba. Exod.
gypte, that there was hayle and fyre mengled with the hayle, so greuous, that there was none suche in all the lande of Egypte, sythens people inhabyted it. And the hayle smote in F
the lande of Egypte, all that was in the felde bothe man and beast. And the hayle smote all the herbes of the felde, and brake all the trees of the felde: only in the lande of Gosan where the childre of Israel were, was there no hayle. And Pharao sent and called for Moses & Aaron, and sayde vnto them: I haue nowe synned, the Lorde is ryghtwyse, and I and my people are wicked. Praye ye vnto the Lorde, that the thonder of God and hayle may ceasse G
and I will let you go, and ye shall tary no lōger. And Moses sayde vnto hym: assone as I am out of the cytie, I will sprede abrode my handes vnto the Lorde, and the thunder shal ceasse, neyther shall there be any more hayle: that thou mayst knowe howe that the earthe is the Lordes. But I knowe that thou and thy seruauntes yet feare not the Lorde God. The flare and the barly were smyten, for the barly was shot vp, and the flare was boulled: but the whete and the rye were not smyte, for they were late sowne.

And Moses went out of the cytie from Pharao, and spredde abrode his handes vnto the Lorde, and the thunder and hayle ceased, neither rayned it any more vpon the earth: when Pharao sawe that the rayne and the hayle & thunder were ceased, he synned agayne & hardened his herte: both he and his seruauntes. So was the herte of Pharao hardened, that he wolde not let the children of Israel go, as the Lorde had sayde to Moses.

¶ The herte of Pharao is hardened of God. The grashoppers, The thicke darkenes.

CAPI. X.

THe Lorde sayde vnto Moses: go vnto A
Pharao: neuertheles * I haue hard- *Exo.
ned his herte, and the herte of his seruauntes, that I myght shewe these my signes amonge them, and that thou tell in the audience of thy sonne, and of thy sonnes sonne, the valiaunt actes whiche I haue wrought in Egypt, and the myracles whiche I haue shewed amonge them: that ye maye knowe that I am the Lorde. Then Moses and Aaron wente vnto Pharao, and sayde vnto hym: Thus sayth the Lorde God of the Hebrewes: howe longe shalt it be, or thou wylte submytte thy *Exo.
selfe vnto me? * Let my people go that they and.x.
maye serue me. If thou wilte not let my people goo: beholde, to morowe wyll I brynge grashoppers into thy lande, and they shall couer

couer the erth, so that it can not be sene / and they shall eate the residue, whiche remayneth vnto you and escaped the hayle/and they shal eate all your grene trees vpon the felde / and they shall fyll thy houses, & all thy seruauntes houses / and the houses of all the Egyptians after suche a maner as neyther thy fathers nor thy fathers fathers haue sene, sythens the tyme they were create vpon the erth vnto this daye. And he turned hym selfe aboute, and went out from Pharao.

B And Pharaos seruauntes sayde vnto hym: How longe shall we be thus cumbred? Let the men go that they may serue the Lorde their god: wylt thou not yet knowe that Egypte is destroyed? And then Moses & Aaron were broughte agayne vnto Pharao, & he sayd vnto them: Go and serue the lorde your god, but who are they that shall go? And Moses answered, we wyll go with yong and old/ yea and with our sonnes and with our doughters/ & with our shepe and oxen must we go. For we must holde a feast vnto the Lorde.

C And he sayd vnto them: shall it be so? The Lorde be with you/ holde I let you go/ and your children also? Take yede, for ye haue some myschefe in hande. Naye not so, but go ye that are men and serue the Lorde, for that was your desyre. And they thrust them out of Pharaos presence.

And the Lorde sayd vnto Moses: Stretche out thyne hande ouer the lande of Egypte for grashoppers, that they come vpon the lande of Egypt and eate all the herbes of the lande/ and all that the hayle lefte vntouched. And Moses stretched forth his rod ouer the lande of Egypte, and the Lorde broughte an east wynde vpon the lande, all that daye and all D
nyght. And in the morninge the east wynde brought the grashoppers/ and the grashoppers went vp ouer all the land of Egypt and lyghted in all quarters of Egypte very greuously, so that before them were there no suche grashoppers, neither after them shall be. And they couered all the erthe / so that the lande was darke therwith. And they ate all the herbes of the lande, and all the frutes of the trees which the hayle had left, so that there was no grene thyng lefte in the trees and herbes of the felde thorough all the lande of Egypte.

Then Pharao called for Moses and Aaron C
in haste and sayd: I haue synned agaynst the Lorde your God, and agaynst you. Forgyue me yet my synne onely this ones, and praye vnto the Lorde your God, that he may take away from me this deth only. And he went out from Pharao, and prayed vnto the Lord, and the Lorde turned the wynde in to a myghtye stronge weste wynde / and it toke awaye the grashoppers and cast them in to the reed see: so that there was not one grashopper in al the coostes of Egypte. But the Lorde * hard- Exo.x.
ned Pharaos herte, so that he wolde not let the chyldren of Israel go.

And the Lorde sayd vnto Moses: Stretche out thy hand vnto heuen/ & let there be darknesse vpon the lande of Egypt, euen that they may grope the darknes. And Moses stretched forthe his hande vnto heuen, and there was a thycke darkenes vpon the lande of Egypt. iij. dayes long, so that no man sawe an other neither rose vp from the place where he was by the space of iij. dayes, but all the children of Israel had lyght where they dwelled. The .ix. plage. Palpable darkenes.

Then Pharao called for Moses and sayde: F
Go and serue the Lorde, onely let your shepe and your oxen abyde, but let your children go with you. And Moses answered: thou muste gyue vs also offrynges and burnt offrynges for to sacrifyce vnto the Lorde our God: our catell therfore shall go with vs / and there shall not one hofe be lefte behynde, for therof must we take to serue the Lorde our God. Moreouer we can not know wherwith we shal serue the Lorde, tyll we come thyther. A godly confessiō.

But the Lorde hardened Pharaos herte, so G
that he wolde not let them go. And Pharao sayd vnto hym: get the from me and take hede to thy selfe that thou se my face no more. For when so euer thou commest in my syght/ thou shalt dye. And Moses sayd: Let it be as thou hast sayd: I wyll se thy face no more.

¶ The Lorde commaundeth to spoyle the Egyptians. The deth of all the first begotten in Egypt.

CAPI. XI.

AND the Lorde sayde vnto Moses: yet A
wyll I brynge one plage more vpon *Exod.xii.g
Pharao and vpon Egypte / and after Psalm.cxxxv.c
that he wyll let you go hence. And when he letteth you go, he shal vtterly dryue you hence. But byd the people that euery man borowe of his frende, and euery woman of her neyghbour, iewels of syluer and iewels of golde. And the Lorde gaue the people fauour in the syght of the Egyptians. Moreouer * Mo- Eccl.xlv.a
ses was verye greate in the lande of Egypte, bothe in the syght of Pharao, and also in the syght of the people.

And Moses sayde: thus sayth the Lorde B
* About mydnyght wyll I go out amonge the Egyptians / and all the fyrst borne in the lande of Egypte shall dye: euen from the fyrst borne of Pharao, that sytteth on his seate, vnto the fyrst borne of the mayde seruaunte that is in the mylle/ and all the fyrst borne of the catell. And there shall be a greate crye thorowe out the lande of Egypte: so that C
there was neuer none lyke, nor shall be. And amonge all the chyldren of Israel shall not a dogge moue his tonge / nor yet man or beest: that ye maye knowe howe the Lorde putteth a differēce betwene the Egyptians and Israel. and these thy seruauntes shall come downe vnto me, and fall before me, and saye: get the out and all the people that are vnder the, and then wyl I departe. And he went out from Pharao in a great anger.

And the Lorde sayde vnto Moses: Pha- D
rao shall not regarde you, that many wonders may be wrought in the lande of Egypte. And Moses and Aaron dyd all these wonders before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the chyldren of Israel go out of his lande.

The

¶ The passeouer is eaten. The swete breed. They must teache their children what the passeouer signifyeth. The instruction of the first begotten in Egypte. The robbery of the Egyptians. The goynge out of the Israelytes.

CAPI. XII.

A Passeouer of the Iues, but our passeouer or pasch lābe is Christe which for vs was offred as witnesseth Paule 1. Corinth. v.

AND the Lorde spake to Moses and Aaron in the land of Egypt, saying: This moneth shall be your chefe moneth, euē of the fyrst moneth of the yere shall it be vnto you. Speke ye vnto al the felowship of Israel, sayinge: that they take the tenth daye of this moneth to euery housholde a shepe. Yf the housholde be to fewe for a shepe, then let hym and his neighbour that is next vnto his house take accordynge to the nombre of the soules/ and counte vnto a shepe accordynge to euery mans eatynge. A shepe without spot, and a male of one yere olde shall it be/ and out of the flocke of the lambes and the geotes shall ye take it.

And ye shall kepe hym in tyll the .xiiij. daye of the same moneth. And euery man of the multitude of Israel shal kyll hym about euen. And they shall take of the bloode, and stryke it on the two syde postes, & on the vpper doze post of the houses, wherin they eate hym. And they shall eate the flesshe the same nyght, roost with fyre and with vnleuended breed/ & with soure herbes they shall eate it. He that ye eate not therof rawe, nor sodē in water/ but roost with fyre: both the heed, fete, and puetenance togyther. And se that ye let nothynge of it remayne vnto the morowyng: yf ought remayne durne it with fyre.

B Of this maner shall ye eate it: with youre lopnes gyrded/ and shoes on your fete/ & youre staues in your handes. And ye shall eate it in haste/ for it is the Lordes passeouer, for I wyl go aboute in the lande of Egypte this same night/ and wyl smyte all the fyrst borne in the lande of Egypte, bothe of man and beest/ and vpon all the Goddes of Egypte wyll I the Lorde do execution. And the bloode shall be vnto you a token vpon the houses wherin ye are, for when I se the bloode, I wyll passe ouer you, and the plage shall not be vpon you to destroye you / when I smyte the lande of Egypte.

C And this daye shall be vnto you a remembraunce/ & ye shall kepe it holy vnto the Lorde euen throughout your generacyons after you shall ye kepe it holy daye, that it be a custome for euer. Seuen dayes shal ye eate vnleuended breed/ so that euen the fyrst daye ye shall put awaye leuen out of your houses. For who so euer eateth leuended breed from the fyrst daye vntyll the seuenth day, that soule shal be plucked out from Israel. * The fyrst daye shall be a holy feall vnto you/ and the .vij. also. There shall be no maner of worke doone in them/ saue aboute that onely which euery man must eate, that onely may ye do. And se that ye kepe you to vnleuended breed. For vpon that same daye I wyll brynge your armyes out of the lande of Egypte/ therfore ye shall observe this daye, and all your children after you, that it be a custome for euer. The fyrste moneth and the .xiiij. daye of the moneth at euen, ye shall eate swete breed vnto the .xxj. daye of the moneth at euen agayne. Seuen dayes se that there be no leuended breed founde in youre houses. For who so euer eateth leuended breed, that soule shall be roted out from the multytude of Israel: whether he be a straunger, or borne in the lande. Therfore se that ye eate not leuended breed, but in all youre habitacyons eate swete breed.

D And Moses called for the elders of Israel, and sayde vnto them: Chose out and take to euery housholde a shepe, and kyll passeouer. And take a bunche of ysope, and dyp it in the bloode that is in the basen/ and stryke it vpon the vpper post, and on the two syde postes, and se that none of you go out at the dooze of his house vntyll the morowyng. For the Lorde wyll go about & smyte Egypte. And when he seeth the blood vpon the vpper doze post, and on the two syde postes, he wyll passe ouer the dooze, and wyll not suffre the destroyer to come in to your house to plage you. Therfore se that thou obserue this thynge, that it be an ordinaunce to the and thy sonnes for euer.

And when ye be come in to the lande which the Lorde wyll gyue you accordyng as he hath promysed/ se that ye kepe this seruyce. And when your children are you what maner of seruyce is this ye do? Ye shall say, it is the sacrifice of the Lordes passeouer, whiche passed ouer the houses of the children of Israel in Egypte, as he smote the Egyptians, and saued our houses. Then the people bowed them selues & worshypped. And the children of Israel went and dyd as the Lorde had commaunded Moses and Aaron.

E And at mydnyght the Lorde smote all the fyrst borne in the lande of Egypt, from the first borne of Pharao that sat on his seat, vnto the fyrst borne of the captyue that was in prysō, and all the fyrst borne of catell. Then Pharao arose the same nyght and all the seruauntes and all the Egyptians: * & there was a great crynge throughout Egypte, for there was no house where there was not one deed.

And he called vnto Moses and Aaron by nyght sayinge: Ryse vp, and get you hence from my people, bothe ye and also the children of Israel, and go and serue the Lorde as ye haue sayde. And take your shepe and your oxen with you as ye haue sayde, and departe and & bielle me also. And the Egyptians were fearce vpon the people, and made haste to send them out of the lande: for they sayde: we be all deed men.

And the people toke the dough before it was soured whiche they had in store, and bounde it in clothes/ and put it vpon their shoulders. And the children of Israel dyd accordynge to the sayinge of Moses: and they borowed of the Egyptians iewels of syluer, and iewels of golde / and rayment. And the Lorde gat the people fauoure in the syght of the Egyptians, and so they borowed and robbed the Egyptians.

F Thus toke the children of Israel their iourney from Rameses to & Sucboth. vj. hundred thousande men of foote, besyde children. And moche common people went also with them, and shepe and oxen, and catel exceding moche. And they baked swete cakes of the dought whiche they brought out of Egypte / for it was not soured, bicause they were thrust out of Egypt and could not tary, neyther had they prepared any other prouysyon of meate.

And the tyme of the dwellynge of the children of Israel whiche they dwelled in Egypte was .iiij. hundred and .xxx. yere. And when the iiij. hundred and .xxx. yeres was expyred, euen the selfe same daye departed all the hoostes of the Lorde out of the lande of Egypte. This is a nyght to be obserued to the Lorde / bycause he brought them out of the lande of Egypte. This is a nyght of the Lorde, to be kepte of all the children of Israel and of their generacyons after them.

And the Lorde sayd vnto Moses & Aaron: this is the maner of passeouer: there shall no straunger eate therof / but all the seruauntes that are bought for money shall ye circumcise, and then let them eate therof. A straunger and a hyred seruaunt shall not eate therof. In one house shal it be eaten. Ye shal cary none of the flesshe out at the dores: moreouer * se that ye breke not a bone therof. All the multytude of the children of Israel shall obserue it.

Num. xv. g

If a straunger dwell among you, and wyll holde passeouer vnto the Lorde, let hym circumcyse all that be males, & then let hym come and obserue it, & be taken as one that is borne in the land. No vncircumcised person shal eate therof. One maner of lawe shall be vnto them that are borne in the lande/ & vnto the straungers that dwell among you. And all the children of Israel dyd as the Lorde cōmaunded Moses and Aaron. And euen the selfe same day dyd the Lorde bryng the children of Israel out of the lande of Egypte with their armyes.

¶ The fyrste begotten must be sanctified vnto the Lorde. The memoryall of their deliuerance, why they were caryed throughe the wildernes. The bones of Joseph. The pyller of the clowde.

CAPI. XIII.

A And the Lord spake vnto Moses saying & Sanctifye vnto me all the fyrst borne that open all maner matrices amonge the children of Israel as well of men as of beestes: for they are myne. And Moses sayd vnto the people, thinke on this day / which ye came out of Egypt, and out of the house of bōdage: for with a myghty hande the Lorde brought you out from thence. Se therfore that ye eate no leuded breed. This day come ye out of Egypt, in the moneth of & Abib.

When the Lord hath brought the in to the lande of the Cananytes, Hetbytes, Amorites, Heuytes and Jebusytes, whiche he sware vnto thy fathers that he wolde gyue the a lande wherin mylke and hony floweth, then se that thou kepe this ceremonye in this same moneth. Seuen dayes thou shalte eate swete breed: * and the .vij. daye shall be feastfull vnto the Lorde. Therfore thou shalte eate swete breed seuen dayes, and se that there be no le-

uended breed sene nor yet leuen among you in all your quarters.

God wolde that the cause of this ceremonie be declared at the tyme of the celebracion therof. & Luke. Psal. cxxv. b.

And thou shalt shew thy sonne at that tyme sayng: this is done, bicause of that which the Lorde dyd vnto me when I came out of Egypte. Therfore it shall be a sygne vnto thy hand vpon thyne hande, and as a remembraunce betwene thyne eyes, that the Lordes lawe may be in thy mouthe. For & with a stronge hande the Lorde brought the out of Egypte, se thou kepe therfore this ordynaunce in his season from yere to yere. Moreouer when the Lorde hath brought the in to the lande of the Cananytes, as he hath sworne vnto the and to thy fathers, and hath gyuen it the, then thou shalt appoynt vnto the Lorde all that openeth the matrye, all the fyrst borne amonge the beestes whiche thou hast yf they be males. And all the fyrst borne of the asses, thou shalt redeme with a shepe: yf thou redeme hym not, then breake his necke. But all the fyrst borne amonge thy children shalt thou bye out.

And when thy sonne axeth the in tyme to come sayinge: what is this? thou shalte saye vnto hym: with a myghty hande the Lorde brought vs out of Egypte, out of the house of bondage. And when Pharao was lothe to let vs go/ the Lord slewe all the fyrst borne in the land of Egypt: as well the fyrst borne of men as of beestes. And therfore I sacrifice vnto the Lorde all the males that open the matrice, but all the first borne of my children I must redeme. And this shall be as a token in thyne hande, and as a thing hanged vp betwene thyne eyes bycause the Lorde brought vs out of Egypte with a myghty hande.

D When Pharao had let the people goo, God caryed them not thorow the land of the Philistynes, though it were a nye waye, thynkynge that the people myghte happely repent when they se warre, and so turne agayne to Egypt: therfore god led them about thorow § wildernesse that bordereth on the red see. The children of Israel went harnessed out of the lande of Egypte. And Moses toke the bones of Joseph with hym: for he made the children of Israel sweare saying * God wyl surely vysyt you, take my bones therfore away hence with you. And they toke their iourney from Sucoth, and pitched their tentes in Etham in the edge of the wyldernes. * And the Lorde went before them by day in a pyller of a cloude to leade them the waye: and by nyght in a pyller of fyre to gyue them lyght, that they myght go bothe by day and nyght. * And the pyller of the cloude neuer departed by day, nor the pyller of fyre by nyght out of the peoples syght.

* Genes. l. b. Josu. xxiiii. g.

* Num. xiiii. c. 1. Corinth. x. a

* Num. xiv. b

¶ Pharaos hert is hardened and foloweth the Israelites with all his hoost/ and is drowned. The Israelites grudge. They go through the red see.

CAPI. XIIII.

A THen the Lorde spake vnto Moses saying: byd the children of Israel that they turne and pitche their tentes before the entryng of Hiroth betwene Migdole and the see toward Baalzephon: euē before that shal ye pytche vpon the see. For Pharao wyll say. of

of the chyldren of Israel: they are inuegled in the land/the wyldernes hath shut them in. And I wyll harden his herte, that he shall folowe after them, to thintent I may get me honour vpon Pharao and vpon all his host, that the Egyptians maye knowe that I am the Lorde. And they dyd euen so.

13 And when it was tolde the kynge of Egypt that the people fled, then Pharaos herte and all his seruauntes turned agaynste the people and sayde: why haue we this done, that we haue let Israel go out of our seruyce? And he made redye his charettes and toke his people with hym, & toke .vj. hundred chosen charettes and all the charettes of Egypte, and captayns vpon all his people. For the Lorde hardened the herte of Pharao kynge of Egypte, that he folowed after the chyldren of Israel, whiche neuertheles went out thorow an hye hande, and the Egyptians folowed after them, and ouertoke them where they pytched by the see with all the horses and charettes of Pharao and with his horsemen and his host: fast by the entrynge of Hiroth before Baal Zephon. And Pharao dresse nye/ and when the chyldren of Israel lyfte vp theyr eyes, and sawe that the Egygtians folowed after them, they were sore afrayde, & cryed out vnto the Lorde.

C Then sayd they vnto Moses. Were there no graues for vs in Egypte, but thou muste bringe vs awaye to dye in the wyldernesse? wherfore hast thou serued vs thus, to carye vs out of Egypt? Dyd not we tell the this in Egypte sayinge, let vs be in rest and serue the Egyptians? For it had ben better for vs to haue serued the Egyptians, then to dye in the wyldernesse. And Moses sayde to the people: feare not but stande styll and beholde how the Lorde shall saue you this day: For the Egyptians whome ye se this daye, ye shall neuer se more for euer, The Lorde shall fyght for you, and ye shall be styll.

D The Lorde sayd vnto Moses: Wherfore cryest thou vnto me? speke to the chyldren of Israel to go forwarde. But lyfte thou vp thy rod, and stretche forthe thy hande ouer the see and diuyde it asondre, that the chyldren of Israel may go on drye ground, thorow the mydest therof. And beholde, I wyll harden the hertes of the Egyptians that they may folow you. And I wyll get me honour vpon Pharao and vpon all his hoost vpon his charettes, and vpon his horse men. And the Egyptians shall knowe that I am the Lorde when I haue gotten me honoure vpon Pharao, vpon his charettes and vpon his horsemen.

E And the aungell of god whiche went before the hoost of Israel, remoued and went behynd them. And the clouden pyller that was before them, remoued and stode behynde them, & went betwene the host of the Egyptians & the host of Israel. It was a darke cloude, & gaue lyght by nyght: so that all the nyght longe the one couldo not come at the other.

* Job.ii.b iiii. b. Judit. v.b. Psa.xxxvii. c Eccli.xxxix. c

* When Moses stretched forth his hande ouer the see, the Lorde carryed awaye the see with a strong east wynd that blewe all night, and made the see drye lande, and the water deuyded it selfe. And the chyldren of Israel went in thorow the mydest of the see vpon the dry ground. And the water was a wall vnto them bothe on their eyght hande and on their lefte. F And the Egyptias folowed, and went in after them to the mydest of the see, with all Pharaos horses and his charettes & his horsemen. And in the mornynge watche the Lorde loked vnto the hoost of the Egyptians out of the fiery and cloudye pyller, & troubled theyr hoost, and smote of theyr charet wheles, and caste them downe to the grounde. Then sayd the Egyptians: Let vs flee from Israel, for the Lorde fyghteth for them agaynst vs. Then sayd the Lorde vnto Moses: stretch forth thyne hande ouer the see, that the water may come agayn vpon the Egyptians, vpon theyr charettes and horsemen.

Then stretched forth Moses his hande ouer the see/and it came agayne to his course early in the mornynge/and the Egyptians fledde agaynst it. Thus the Lord ouerthrew the Egyptians in the mydest of the see/ and the water returned and couered the charets & the horsemen: so that of all the hoost of Pharao that came in to the see after them, remayned not one. But the children of Israel went vpon dry land in the mydest of the see, and the water was a wall to them, both on the eyght hand of them and also on the lefte.

* Thus the Lorde delyuered Israel the selfe same daye out of the hande of the Egyptians/ and Israel sawe the Egyptians dead vpon the see syde. And when Israel sawe that myghty hande, whiche the Lorde had shewed vpon the Egyptians * they feared the Lorde, and beleued bothe the Lorde, and also his seruaunt Moses.

C Moses and the people with the women synge. It the prayer of Moses/ the bytter waters were swete God must be heared. They come to Elim.

CAPI. XV.

THen Moses and the chyldren of Israel sange this songe vnto the Lorde, & sayd. Let vs synge vnto the Lorde/ for he is become glorious/ the horse and hym that rode vpon hym, hathe he ouerthrowne in the see. * The Lorde is my strength and my song, and is become my saluacion.

He is my God and I wyll glorifye hym/ he is my fathers God, and I wyll lyft hym vp on hyghe. The Lorde is a man of warre almyghtye is his name: Pharaos charettes and his hoost hath he cast in to the see. His tolye captaynes are drowned in the red see/ the drye waters haue couered them: they sonke to the botome as a stone. Thyne hande Lorde is glorious in power/ thyne hande Lorde hath all to dasshed the ennemye. And with thy great glorye thou hast destroyed thyne aduersaryes/ thou sentest forthe thy wrathe, and it consumed them as stobell. With the breth of thyne anger the water gathered togyther and the floodes stode styll as a roche/ and the depe water congeled togyther in the mydest of the see.

The ennemye sayde: I wyll folowe and ouertake them/ and wyll deuyde the spoyle: I wyll

I wyll satisfye my lust vpon them: I wyll drawe my swerde, and myne hande shall destroye them.

Thou blewest with thy breth and the see couered them, and they sanke as lead in the mighty waters. Who is lyke vnto the, o Lorde, amonge goddes: who is like the, so glorious in holynes, fearfull, laudable, and that dooest wonders? Thou stretchedest out thy eyght hande, & the erth swalowed them. And thou carriedest with thy mercye this people whiche thou delyueredest, and broughtest them with thy strength vnto thy holy habitacion. The nacions herde, and were afrayde, panges came vpon the Philistynes. Then the dukes of the Edomytes were amased/ and trembelynge came vpon the myghtyest of the Moabytes, and all the inhabiters of Canaan waxed fayne herted. Let feare and dred fall vpon them thorow the * greatnesse of thyne arme, and let them be as styll as a stone: whyle thy people passe thorow, o Lorde, whyle the people passe thorow, whiche thou hast goten. Bringe them in, and plant them in the mountaynes of thyne enheritaunce, the place Lorde whiche thou hast made for to dwell in/ the sanctuarye Lorde, whiche thy handes haue prepared.

The Lorde reygne euer and alwaye. For Pharao went in on horsebacke with his charettes and horsemen in to the see, & the Lorde broughte the waters of the see vpon them. And the chyldren of Israel went on drye lande thorow the middest of the see. And Mirjam a yphetesse the syster of Aaron, toke a tymbrel in her hand, & all the wome came out after her with tymbrels in a daunce. And Mirjam sang before them: Sing ye vnto the Lorde, for he is become glorious in dede: the horse and his ryder hathe he ouerthrowne in the see. Moses brought Israel from the red see, and they went out in to the wyldernesse of Sur. And they went thre dayes longe in the wyldernesse, and could fynd no water. At last they came to Mara: but could not drinke of the waters for bitternesse, for they were bitter, therfore the name of the place was called Mara. Then the people murmured against Moses, saying: * What shal we drinke? And Moses cried vnto the Lorde, and he shewed hym a tree which he caste in to the waters, and they waxed swete.

There he made vnto them an ordinaunce and a lawe, and there he proued them, and said: If ye wyll herken to the voyce of the Lorde your God, and do that which is eyght in his syght, and gyue eare to his commaundementes, and kepe all his ordinaunces: I wyll put none of these diseases vpon you, whiche I broughte vpon the Egyptians/ for I am the Lorde God your surgeon.

C The Israelites come into the deserte of Sin. It rayneth quayles and Manna. They grudge.

CAPI. XVI.

AND * they came to Elim, where were xii. welles of water, and lxx. date trees, & they pytched there by the water. And And they toke their iourney from Elim, and al the hole companye of the chyldren of Israel came to the wyldernesse of Sin, whiche lyeth betwene Elim and Sinai, the .xv. daye of the .ij. moneth after that they were come out of the lande of Egypte. And the hole multytude of the chyldren of Israel murmured agaynste Moses and Aaron in the wyldernesse/ and sayd vnto them: wolde God we had dyed by the hande of the Lorde in the lande of Egypte, when we sate by the fleshpottes, & ate bread our belyes full/ for ye haue brought vs out in to this wyldernesse to kyll this hole multytude for hunger.

Murmour.

Then sayd the Lorde to Moses: beholde, I wyl rayne bread from heuen downe to you, and let the people go out, and gather daye by daye that I may proue them whether they wyl walke in my lawe or no. The .vj. day let them prepare that whiche they wyll bringe in, and let it be twyse as moche as they gather dayly. And Moses and Aaron sayde vnto all the chyldren of Israel: at euen ye shall know that it is the Lorde, whiche broughte you out of the lande of Egypte, and in the mornynge ye shall se & the glorye of the Lorde: because hathe herde youre grudgynges agaynste the Lorde: for what are we that ye sholde murmure agaynste vs. And moreouer Moses said. At euen the Lorde wyll geue you flesshe to eate, and in the mornynge bread ynoughe, because the Lorde hathe herde your murmure which ye murmur agaynst hym: for what are we? your murmuringe is not agaynst vs, but agaynst the Lorde.

& The glorye of the Lorde is here taken for the brightnes and lyght that was sene in the clowde. Of which glorye & Apostle maketh mencion .ii. Corin. iii. c. d.

C

And Moses sayd to Aaron: Say to all the company of the chyldren of Israel, come forth before the Lorde, for he hath herde your grudgynges. And while Aaron spake vnto the hole multytude of the chyldren of Israel, they loked towarde the wyldernesse: and beholde the glory of the Lorde appeared in a cloude. And the Lorde spake to Moses sayinge: I haue herd the murmuryng of the children of Israel, tell them therfore and saye that at euen they shal eate flesshe, and in the morynng they shal be spilled with bread, and ye shall knowe that I am the Lorde your God. And at euen the quayles came and couered the grounde where they laye: And in the mornynge the dewe laye rounde about the hoost. * And when the dewe was fallen, beholde it laye vpon the ground in the wyldernesse small and rounde and thyn as the horse frost on the grounde. When the chyldren of Israel saw it, they sayd one to an other what is this? For they wyst not what it was. And Moses sayd: * this is the bread which the Lord hath gruen you to eate. This is the thyng which the Lorde hath comaunded that ye gather euery man ynough for hym to eate: a gomer full for a man accordyng to the nombre of you, and gather euery man for them whiche are in his tente.

D Quayles.

* Psal. lxxviii. and cxiii. d. Sapien. xvi. c

* i. Corin. x. c

And the chyldren of Israel dyd so/ and gathered some more, some lesse, and dyd mete it with a gomer. * And to hym that gathered moche was no superfluite, and to hym that hadde gathered lytle, was no lacke but euery man had gathered sufficyent for his eatynge. And Moses sayd to them: se that no man let ought

Manna.

* ii. Corinth. viii. c

C

ought remayne of it tyll the morninge. Notwithstandynge they obeyed not Moses: but some of them lefte of it tyll morninge, and it warte full of wormes and stanke/and Moses was angry with them.

And they gathered it all morninges: euery man as moche as suffyced for his eatynge/ for *Gen.xviii.a as soone as the * heate of the sonne came it moulte. And the.vj. day they gathered twyse so moche breed, that is to wyte, two gomers for one man/ and the rulers of the multytude came and told Moses. And he said vnto them, this is that whiche the Lorde hath sayde: to morowe is the Saboth of the holy rest of the Lorde, bake that ye wyll bake, and seethe that ye wyll sethe, and that remayneth laye vp for you, & kepe it tyll the morninge. And they layde it vp tyll the morninge as Moses bad, and it stanke not, neither was there any wormes therin. And Moses said: eate this to day: for to daye it is the Lordes Saboth: to daye ye shall fynde none in the felde. Sixe dayes ye shall gather/ for the.vij. is the Saboth: in it shall be none.

Notwithstandyng there went out of the people in the.vij. daye to gather, but they founde none. Then the Lorde sayd to Moses: how long shall it be ere ye wyl kepe my cõmaundementes and lawes? * Se, because the Lorde *Ezech.xx.b hath geuen you a Saboth, therfore he geueth you the sixt daye breed for two dayes. Abyde therfore euery man at home, and let no mã go out of his place the.vij. daye. And the people rested the seuenth daye. And the house of Israel called it man Ezan. * And it was lyke vn- G *Num.xi.b to Coryandre seed, and whyte/ and the taste of it was lyke vnto wafres made with hony.

And Moses sayde: this is that the Lorde commaundeth, fyll a Gomor of it that it may be kept for your chyldren after you, that they may se the breed wherwith he fed you in wyldernesse, when he had brought you out of the lande of Egypt. And Moses sayd vnto Aaron: take a cruse, and put a Gomer full of Man therin/ and laye it vp before the Lorde to be kept for your chyldren after you, as the Lorde commaunded Moses. And Aaron layde it vp before the testimony there to be kept. * And *ii.Esd.ix.b the chyldren of Israel ate Man.xl. yere vntyll Judith.v.c they came to a lande inhabited. So they ate Man tyll they came to the borders of the land of Canaan. Truly a Gomor is the tenth part of an Epha.

¶ The Israelytes come in to Raphidim. They grudge. water is geuen them out of the rocke. Moses lyfteth vp his handes, and they ouercome the Amalechytes.

CAPI. XVII.

a AND all the company of the childre of Israel went on their iourneys from the wyldernesse of Sin at the commaundement of the Lorde, and pitched in Raphidim: where was no water for the people to drynke who chode with Moses and sayde: Geue vs water to drynke. Moses sayde vnto them: Why chyde ye with me, and wherefore do ye tempte the Lorde? So the people thyrsted for water, and murmured agaynste Moses, and sayde: wherfore hast thou brought vs out of b Egypte, to kyll vs and our chyldren and our catell with thurst?

So Moses cryed to the Lorde saying, what shal I do vnto this people? they be almost redye to stone me. Then the Lorde sayd to Moses: go before the people, and take with the of the elders of Israel, & thy rod wherwith thou smotest the ryuer take in thyne hande and go. Beholde I wyll stande there vpon a rocke in Horeb: and thou shalte smyte the rocke, and there shall come water out therof, that the people may drynke.

c *Exo. Num. Psal. 1.Cor.

* And Moses dyd so before the elders of Israel: And called the name of the place Massa, and Meriba, because of the chydynge of the chyldren of Israel, and because they tempted the Lorde, sayinge: Is the Lorde amonge vs or not?

Then came Amelech and fought with Israel in Raphidim. And Moses sayd vnto Josua: chose out men, and go fyghte with Amelech. To morowe I wyll stande on the top of the hyll, and the rodde of God in myne hande. And Josua dyd as Moses bade hym, & fought with the Amelechites. And Moses, Aaron and Hur wente vp to the toppe of the hyll. And when Moses helde vp his handes, Israel had the better. And when he late his hand downe Amelech had the better.

When Moses handes were weery, they toke a stone and put it vnder hym, and he sate downe theron. And Aaron and Hur stayed vp his handes, the one on the one syde, and the other on the other syde. And his handes were stedye vntyll the sonne was downe. * And Josua discomfited Amelech and his people with the edge of his swerde.

And the Lorde sayd vnto Moses, write this for a remembraunce in a boke and tell it vnto Josua, for I wyl put out the remembraunce of Amelech vnder heuen. And Moses made an alter, and called the name of it * Jeouah Nisi/ for he sayde: the hande is on the syght of the Lorde, that the Lorde wyll haue warre with Amelech throughout all generations.

¶ Jethros counsell is receyued of Moses.

CAPI. XVIII.

a IEthro the preest of Madian Moses father in lawe herde of all that God had done to Moses and Israel his people, how that the Lorde had brought Israel forthe of Egypte. And he toke Zephora Moses wyfe, after she was sent backe, and her two sonnes, of which the one was called Gerson / for he sayde: I haue ben an alien in a straunge lande. And the other was called Eliezer, for the god of my father was myne helpe, and delyuered me from the swerde of Pharao. So Jethro Moses father in lawe came with his two sonnes & his wyfe to Moses in the wyldernes: where he had pytched his tent by the mounte of God. And he sent worde to Moses: I thy father in lawe Jethro am come to the, and thy wyfe also and her two sonnes with her. And Moses b went forthe to mete his father in lawe, and dyd

dyd obeysaunce and kyssed hym / and they saluted eche other and came in to the tent. And Moses tolde his father in lawe all that the Lorde had done vnto Pharao, and to the Egyptians for Israels sake/ and all the trauayle that had happened them by the waye, & how the Lorde hadde delyuered them. And Jethro reioyced ouer all the good whiche the Lorde had done to Israel/ and that he had delyuered them out of the hande of the Egyptians. And Jethro sayd: blessed be the Lorde, which hath delyuered you out of the hande of the Egyptians, and oute of the hande of Pharao, and hath delyuered his people from the power of the Egyptians. Now I know that the Lorde is greater then all Goddes, bicause they dealt proudly with them. And Jethro Moses father in lawe offred burnt offrynges and sacrifyces to God. And Aaron and all the elders of Israel came to eate breed with Moses father in lawe before God.

c And it chaunced on the morowe that Moses sate to iudge the people/ and the people stode aboute Moses from morninge tyl euen. When his father in lawe sawe all that he dyd vnto the people, he sayd: What is this that thou doest vnto the people? why sittest thou thy selfe, and letrest all the people stande about the from morninge vnto euen? And Moses sayd vnto his father in lawe, bycause the people came vnto me to seke counsell of God. For when they haue a matter, they come to me, and I must iudge betwene euery man and his neighbour, and must shewe them the ordinaunces of God and his lawes.

And his father in lawe sayde to him: It is not well that thou doest. Thou doest vnwisely, and also this people that is with the, bycause the thynge is to grenous for the, * and thou art not able to do it thy selfe alone. But heare my voyce, and I wyll geue the counsell, and God shall be with the. Be thou vnto the people to ϑ Godwarde, and bringe the causes vnto God/ and prouyde them ordinaũces and lawes/ and shewe them the way wherin they muste walke, and the werkes that they muste do. Moreouer sehe out amonge all the people men of actiuite, whiche feare God, and men that are true, & hate couetousnes: and make them heedes ouer the people, rulers ouer thousandes, ouer hundredes, ouer fyftye, and ouer ten. And let them iudge the people at all seasons: Yf there be any great matter, let them bringe that vnto the, and let them iudge all small causes them selues, and ease thy selfe, and let them beare with the. If thou shalte doo this thynge, then thou shalte be able to endure that whiche God chargeth the with all, and all this people shall goo to their places quietly.

And Moses herde the voyce of his father in lawe, and dyd all that he had sayde, and chose actyue men out of all Israel, and made them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftyes, & ouer ten. And they iudged the people at all seasons, and brought the harde causes vnto Moses, & iudged all small matters them selues. And then Moses let his father in lawe departe, and he went in to his owne lande.

¶ The chyldren of Israel come to the mounte Sinai. The people of God are holy and royal preesthod. He that toucheth the hill dyeth. God appeareth to Moses on the mount in thonder and lyghtenynge.

CAPI. XIX.

a THE thirde moneth after the chyldren of Israel were gone out of Egypt, the same daye they came in to the wyldernesse of Sinai. * For they were departed from Raphi- *Num.xxxiii.a dim, and were come to the desert of Sinai, and had pitched their tentes in the wyldernes. And there Israel pytched before the mounte. And Moses wente vp to God. And the Lorde called to him out of the mountayne, saying/ thus saye to the house of Jacob, and tel the chyldren of Israel: ye haue sene what I dyd to the Egyptians, and how I toke you vp vpon eagles wynges, and haue brought you vnto my selfe. Now therfore yf ye wyll heare my voyce, and kepe myne appoyntmẽt, ye shal be mine owne aboue all nations, for all the erth is myne. Ye shal be vnto me a kyngdom of preestes, and an holy people, these are the wordes which thou 1.Peter.ii.b shalte saye vnto the chyldren of Israel.

And Moses came and called for the elders of Israel, and layde before them all these wordes, whiche the Lorde had commaunded him. And the people answered all together and sayde: All that the Lorde hath sayd, we wyll doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo, I wyll come vnto the in a thicke cloude, that the people may heare when I talke with the, and also bileue the for euer. So Moses shewed the wordes of the people vnto the Lorde.

b And the Lorde sayde vnto Moses: Goo vnto the people, and sanctifye them to daye and to morowe, and let them ϑ washe their clothes, that they maye be redye agaynste the thyrde daye. For the thyrde daye the Lorde wyll come downe in the syght of all the people vpon mounte Synai. And sette markes rounde aboute the people, and saye: beware that ye go not vp in to the mounte, and that ye touche not the borders of it/ for who so euer toucheth the mounte, shall surely dye. There shall not an hande touche it, but that he shall either be stoned or els shot thorowe: whether it be beest or man, it shall not lyue/ when the horne bloweth, then let them come vp in to the mountayne. ϑ The washynge of the clothes is but a mocion to purifye the hartes. Reuerence;

c And Moses went downe from the mounte to the people, and sanctified them, and they washed their clothes. And he sayde vnto the people: be redy agaynst the thyrde daye, & se that ye come not at youre wyues. And the thyrde daye in the morninge there was thunder, and lyghtenyng, and a thycke cloude vpon mount, and the voyce of the horne wared exceedynge loude, and all the people that was in the hoste was afrayde. And Moses brought the people out of ϑ tentes to mete with God, and they stode vnder the hyll. ϑ This proueth not that wedlocke is an vnholy thyng but willeth vs time of prayer and serious meditacion to requyre ours

minded from all pleasure & delites accordyng to Paules monicion. 1.Cozin.vii.a

And mounte Sinai was al together on a smoke: because the Lorde descended downe vpon it in fyre. And the smoke therof ascended vp, as it had ben the smoke of a fyr, and al the mount was exceadynge fearfull. And the voyce of the horne blewe and waxed lowder & lowder. Moses spake, and God answered him and that with a voyce. And the Lorde came downe vpon mount Sinai, euen in the top of the hyl, and called Moses vp into the top of the hyll. And Moses wente vp.

D And the Lorde sayde vnto Moses: Goo downe and charge the people that they preasse not vp vnto the Lorde to se him, lest so many of them perysshe. And let the preestes also whiche come to the Lordes presence, sanctifye them selues, lest the Lorde smyte them. Then Moses sayde vnto the Lorde: the people can not come vp into the mount Sinai, for thou chargedest vs sayinge: set markes aboute the hyl, and sanctifye it. And the Lorde sayd vnto him: away, and get the downe, and come vp agayne bothe thou and Aaron with the. But let not the preestes and the people presume to come vp vnto the Lorde, lest he smyte them. And Moses wente downe vnto the people, and tolde them.

¶ The ten commaundementes are gyuen. The altare of erth.

CAPI. XX.

E AND God spake all these wordes & sayd: I am the Lorde thy God, which haue brought the out of the lande of Egypt, and out of the house of bondage. Thou shalte haue none other Goddes in my syght. Thou shalte make the no grauen ymage, neither any symilitude that is in heuen aboue, either in the erth beneth, or in the water that is beneth the erth. Se that thou neither bowe thy selfe vnto them neither serue them / for I am the Lorde thy God stronge ✣ gelous, and vysyte the synne of the fathers vpon the chyldren vnto the thyrde and fourth generacion of them that hate me, and yet shewe mercy vnto thousandes amonge them that loue me and kepe my commaundementes.

Thou shalt not take the name of the Lorde thy God in vayne / for the Lorde wyl not holde him gyltles that taketh his name in vayne.

Remembre the Saboth daye that thou sanctifye it. Syx dayes thou shalt labour, and do al that thou hast to do, but the seuenth day is the Saboth of the Lorde thy God, in it thou shalte do no manner worke: neither thou, nor thy sonne, nor thy doughter, neither thy man seruaunt, nor thy mayde seruaunt, neither thy cattell, neither the straunger that is within thy gates. For in syx dayes the Lorde made both heuen and erth and the see, & all that in them is, and rested the seuenth daye: wherfore the Lorde blessed the Saboth daye, and halowed it. ✣ Honour thy father and thy mother, that thy dayes maye be longe in the lande whiche the Lorde thy God giueth the.

Thou shalte not kyll.

Thou shalte not breake wedlocke.

Thou shalte not steale.

Thou shalte beare no false wytnes agaynst thy neyghboure.

Thou shalte not couet thy neighbours house: neither shalte couet thy neighbours wyfe, his man seruaunte, his mayde, his oxe, his asse, or ought that is his.

✣ And all the people sawe the thonder and the lyghtenynge, and the noyse of the horne, and how the mountayne smoked. And when the people sawe it, they remoued and stode a farre of, and sayd vnto Moses: talke thou with vs, and we wyl heare, ✣ but let not God talke with vs lest we dye. And Moses sayde vnto the people, feare not, for god is come to proue you, and that his feare maye be amonge you that ye synne not.

And the people stode a farre of, and Moses went in to the thicke cloude, where God was. And the Lorde sayd vnto Moses: thus thou shalt saye vnto the chyldren of Israel: ye haue seue howe I haue talked with you out of heuen: ye shal not make therfore with me Goddes of syluer, nor Goddes of golde: in no wise shal ye do it. ✣ An alter of erth thou shalt make me, and theron offre thy burnt offrynges, and thy peace offeringes, and thy shepe, and thyne oxen. And in al places where I shal put the remembraunce of my name, thyther wyl I come to the, and ✣ bielle the. But if thou wylt make me an alter of stone, se thou make it not of hewyd stone, for if thou lyft vp thy tole vpon it, thou shalte defyle it. Moreouer thou shalt not go vp with steppes vnto myne alter, that thy foulnesse be not shewed theron.

¶ Temporall and ciuyle ordinaunces.

CAPI. XXI.

THese are the lawes whiche thou shalte set before the. ✣ If thou bye a seruaunt that is an Hebrue: sixe yeares he shall serue, and the seuenth he shall goo oute free payinge nothynge. If he came alone, he shal goo oute alone: If he came maryed, his wyfe shal go out with hym. And yf his master haue gyuen hym a wyfe, and she haue borne hym sonnes or doughters: then the wyfe and her chyldren shall be her masters, and he shal goo out alone. But yf the seruaunte saye, I loue my master, and my wyfe and my chyldren, I wyll not goo oute free: Then let his master bringe hym to the ✣ Godes, and set hym to the doore or the dooze poste, and bore his eare thorowe with a neule, and let hym be his seruaunte for euer.

If a man sell his doughter to be a seruaunt, she shal not go out as the men seruauntes do. If she please not her master, so that he hathe gruen her to no man to wyfe, then shal he let her go free: to sell her vnto a straunge nation shal he haue no power, because he despised her. If he haue promysed her vnto his sonne to wyfe, he shal deale with her as men doo with their doughters. If he take him an other wyfe, yet her foode, rayment, and duty of mariage shal he not mynysshe. If he do not these thre vnto her, then shal she go out free and paye no money.

money. ✣ He that smyteth a man that he dye shal be slayne for it. If a man laye not awayte but God deliuer him in to his hande, then I wyl poynte the a place whyther he shal flee. If a man come presumptuously vpon his neighbour and slee him with gyle, thou shalte take him from myne alter that he dye. And he that smyteth his father or his mother shal dye for it.

He that stealeth a man and selleth him (yf it be proued vpon him) he shal be slayne for it. ✣ And he that curseth his father or mother, shall be put to death for it. If men stryue together, and one smyte an other with a stone or with his fyste, so that he dye not, but kyeth in bed: yf he ryse agayne, and walke wout vpon his staffe, the shal he that smote him go quite, saue onely he shal beare his charges whyle he laye in bed, and paye for his healynge.

If a man smyte his seruaunte or his mayde with a staffe that they dye vnder his hande, it shal be auenged. But yf they contynue a daye or two, it shal not be auenged, for they are his money. When men stryue and smyte a woman with chylde, so that her frute depart from her, and yet no mysfortune folowe: then shal he be amerced accordynge as the womans husbande wyl laye to his charge, & he shal pay as the iuges men appointe hym. But ✣ yf any mysfortune folowe: then shall he paye lyfe for lyfe, eye for eye / tothe for tothe / hande for hande / foote for foote / burnynge for burnynge / wounde for wounde / and stripe for stripe.

If a man smyte his seruaunt or his mayde in the eye, and put it out / he shal let them goo free for the eyes sake. Also yf he smyte out his seruauntes or his maydes tothe, he shall let them go out free for the tothes sake. If an oxe gore a man or a woman that they dye, then the oxe shal be stoned, and his flesh shal not be eaten / and his master shal go quyte.

If the oxe were wonte to runne at men in tymes past, and it hathe ben tolde his master, and hath not kepte him, but that he hath kylled a man or a woman, then the oxe shal be stoned, and his master shal dye also. If he be set to a somme of money, then he shal gyue for the deliueraunce of his lyfe, accordynge to al that is put vnto hym. And whether he hath gored a sonne or a doughter, he shal be serued after the same maner. But yf it be a seruaunte or a mayde that the oxe hathe gored, then he shal gyue vnto their master the somme of thyrtye ✣ sycles, and the oxe shall be stoned.

If a man open a wel or dygge a pyt, and couer it not, but that an oxe or an asse fal therin, the owner of the pyte shal make it good, and gyue money vnto their master, and the deed beest shal be his.

If one mannes oxe hurte an others that he dye: then they shal sel the lyue oxe, and deuyde the money, and the deed oxe also they shal deuyde. But yf it be knowen that the oxe hathe vsed to pushe tymes paste, then bycause his master hathe not kepte him / he shal paye oxe for oxe, and the deed shal be his owne.

¶ Suche lyke lawes as are in the chapter aboue.

CAPI. XXII.

IF a man steale an oxe or a shepe and kyl it or sel it, he shal restore fyue oxen for an oxe, & foure shepe for a shepe. If a thefe be founde breaking vp, and be smytten that he dye, there shal no blood be shed for him, except the sonne be vp when he is founde, then there shal be blood shed for him. I Theftes

A thefe shal make restitucion: If he haue not wherwith, he shal be solde for his theefte. If the theft be found in his hande alyue (whether it be oxe, asse, or shepe) he shal restore double. If a man do hurte felde or vyneyarde / so that he put in his beest to fede in an other mans felde, of the beste of his owne felde, and of the beste of his owne vyneyarde, shal he make restitucion.

If fyre breake out and catche in the thornes, so that the shockes of corne or the standynge corne or feld be consumed therwith, he that kyndled the fyre shal make restitucion.

If a man deliuer his neyghbour money or stuffe to kepe, and it be stolen oute of his house: If the theft be founde, he shal pay double. yf the theefe be not founde / then the goodman of the house shal be brought vnto the goddes and sworn, whether he haue put his hande vnto his neyghbours good. 13 Goddes delyuered to kepe.

And in all manner of trespace, whether it be oxe, asse, shepe, rayment, or any maner lost thynge which an other chalengeth to be his, the cause of both partyes shal come before the Goddes. And whom the Goddes condemne, the same shal paye double vnto his neyghbour.

If a man deliuer vnto his neyghboure to kepe, asse, oxe, shepe, or what so euer beest it be and it dye, or be hurte, or driuen awaye, and no man se it, then shall ✣ an othe of the Lorde go betwene them, whether he haue put his hand vnto his neighbours good, and the owner of it shal take the othe, and the other shal not make it good: If it be stollen from him, then he shal make restitucion vnto the owner: yf it it be torne with wylde beestes, then let him bringe recorde of the tearyng, and he shal not make it good. When a man borroweth oughte of his neyghbour, yf it be hurte or dis dye, and yf the owner therof be not by, he shal make it good: yf the owner therof be by, he shal not make it good, namely yf it be an hyred thynge and came for hyre. ✣ In other is the end of strife and contencion, the which is lawfull to be don, whether it is either to the glorye of God or of the neighbour or for the commun wealth, or ells not, as Mathew. v. f

If a man begyle a mayde that is not betrouthed and lye with her, he shal endow her, and take her to his wyfe: yf her father refuse to gyue her vnto him, he shal paye money, accordynge to the dowyre of virgyns.

Thou shalte not suffre a wytche to lyue. wytches.

Who so euer lyeth with a beest, shal be slayne for it. He that offereth vnto any goddes saue vnto the Lorde onely, let him dye without redempcion. ✣ Vexe not a straunger, neither oppresse him, for ye were straungers in the lande of Egypt. ✣ Ye shal trouble no wydow nor fatherlesse chylde: ✣ yf ye shall trouble them, they shal crye vnto me, and I wyl surely

here

✣ Deute. b. a Psal. lxxx. b. Leuit. xxvi. a Psal. xcvi. a.

✣ Gelous ✣ as: I am the Lorde that watcheth & foloweth narowly vnto your workednes, & wyll punisshe it sharply And again ✣ seuenthly louyth goddines and wyll reward it aboundantly.

1 Genesis. i.

✣ To honour father and mother is not only to shew obedience to

✣ Deute. xiii. g ✣ Exod. xxii. c

Let all oppressors of the poore take hede to this texte

heare they? cry, and then wyl my wrath waxe hote, and I wyl kyl you with the swerde, and your wyues shall be wydowes, and your children fatherlesse.

D Usury.

Yf thou lende money to any of my people that is poore by the, thou shalte not be an vsurer vnto hym, neyther shalte oppresse hym with vsurye. Yf thou take thy neyghbours rayment to pledge, se ? thou delyuer it vnto him agayn, by t that the sonne go downe. For that is his couerlet onely, euen the rayment for his shynne, wherin he slepeth: or els he wyll crye vnto me, and I wyll heare him, for I am mercyfull.

Pledges.

*Leui. xxiii.a.

*Thou shalte not raple vpon the goddes, neither curse the ruler of thy people.

Thy tithes and first frutes se thou kepe not backe. Thy first borne sonne thou shalte gyue me: lykewise shalt thou do of thyne oxen, and of thy shepe. Seuen dayes it shall be with the dame, and the.viij. daye thou shalt gyue it me. Ye shall be holy people vnto me, and therfore shal ye eate no fleshe, that is rafted of beestes in the felde: But shal cast it to dogges.

¶ Diuers lawes and politique ordinaunces.

CAPI. XXIII.

A

Thou shalte not receyue a vayne tale, neyther shalt put thyne hand with the wicked to be an vnrighteous witnes. Thou shalt not folow a multitude to do euyl: neither answere in a matter of plee, leest thou willyng to folowe many, turne alyde from the truthe, neither shalt thou payne a poore mans cause.

False witnesse.

*Deu. xxii.a

*When thou metest thyne enemyes oxe or asse goynge astraye, thou shalte bryng them to him agayne. Yf thou se thyne enemyes asse synke vnder his burthen, thou shalte not passe by and let hym alone: but shalt helpe him to lyfte hym vp agayne.

Enemies ore asse.

Thou shalte not hyndre the ryghte of the poore that are amonge you in theyr sute.

Kepe the ferre fro me a false matter, and the innocent and ryghteous, se thou slay not: for I wyll not iustifye the wycked. Thou shalt take no gyftes, for gyftes blynde the prudent, and peruerte the wordes of the ryghteous.

Iudges may take no bryb?

Thou shalte not oppresse a straunger, for I knowe the herte of a straunger, bycause ye were straungers in Egypte. Sixe yeres thou shalte sowe thy lande, and gather in the frutes therof: And the seuenth yere thou shalte let it rest and lye styll, that the poore of thy people maye eate, and what they leaue, the beestes of the felde shall eate: In lyke maner thou shalte do with thy vyneyarde and thyne olyue trees.

B

Sixe dayes thou shalte do thy worke, and the seuenth daye thou shalte kepe holy daye, that thyne oxe and thyne asse may reste, and the sonne of thy mayde, and the straunger maye be refreshed. And in all thynges that I haue sayde vnto you, be circumspecte. And ye shal not sweare by the names of straunge Goddes/ neyther let any man heare them out of your mouthes.

Sabboth day.

Swere not by other goddes.

Thre feestes thou shalte holde vnto me in a yere. * Thou shalte kepe the feest of swete breed, that thou eate vnleuended breed seuen dayes longe, as I cõmaunded the in the tyme appoynted of the moneth of Abib, for in that moneth thou camest out of Egypte: * and se that no man appeare before me emptye. And the feest of harueste, when thou repest thy firste frutes of thy labours which thou hast sowne in felde. And the feest of ingatherynge in the ende of the yere: when thou hast gathered in thy labours out of the felde.

Exo. xxiii.a Deu. xvi.a C

Thre tymes in a yere shal all thy men chyldren appeare before the Lorde God.

*Thou shalt not offre the bloode of my sacrifyce with leuended breed / neither shall the fat of my feest remayne tyl the morninge.

*Exo. xxxiiii.a

*The first of the first frutes of thy land thou shalt bringe in to the house of the Lorde thy God/ thou shalt also not sethe a kydde in his mothers mylke.

*Exo. xxxiiii.a

* blonde of the auenaunt.

Beholde I sende myne aungell before the, to kepe the in the waye, and to bringe the in to the place whiche I haue prepared. Beware of him, and heare his voyce, and angre hym not/ for he wyll not spare youre mysdedes/ yea and my name is in him. But yf thou shalte herken vnto his voyce, and kepe al that I shal tell the, then I wyl be an ennemy vnto thyne ennemyes, and an aduersarye vnto thyne aduersaryes. When myne aungell goeth before the, and hath brought the vnto the Amorytes, Hethytes, Pherezytes, Chananytes, Heuytes, and Iebuzites, & I shal haue destroyed them/ se thou worshyp not their Godes, neyther serue them, neither doo after the workes of them, but ouerthrowe them, & breake downe the places of them. And se that ye serue the Lorde your God, and he shal bleesse thy breed, and thy water/ and I wyll take all sycknesse, awaye from you.

D

Moreouer there shall be no woman chyldelesse or vnfruitfull in thy lande, and the nombre of thy dayes I wyl fulfyl. I wyl sende my feare before the, and wyl kyll all the people whyther thou shalte go. And I wyll make all thyne ennemyes turne their backes vnto the/ and I wyll sende ? hornettes before the/ and they shall dryue out the Heuytes, the Chananytes, and the Hethytes before the. I wyl not caste them out in one yere, leest the lande growe to a wylderneslle, and the beestes of the felde multiply vpon the. But by lytle and lytle I wyl dryue them out before the, tyl thou be encreased that thou mayste enheryte the lande. And I wyl make thy costes frome the red see, vnto the see of the Philistynes, and from the desserte vnto the ryuer. I wyll deliuer the inhabiters of the lande in to thyne hande/ and thou shalte dryue them out before the. * And thou shalte make none appoyntment with them, nor with their godds. Neither shal they dwel in thy lande/ leest they make the synne agaynste me, for yf thou serue their Goddes * it wyl surely be thy decaye.

? Hornettes.

Deu. vii.a

* Exo. xxxiiii.a

¶ Moses goeth vp to the mount and wryteth the wordes of the Lorde. The bloude of the couenaunt. The elders of Israel iudge the people.

CAPI. XXIIII.

A

And he said vnto Moses: come vp to the Lord, thou & Aaron, Nadab and Abihu, and the. lxx. elders of Israel, and worshyp a farre of. And Moses wente him self alone vnto the Lorde, but they came not nye, neither came the people vp with hym. *Moses then came and tolde the people al the wordes of the Lorde, and all the lawes. And all the people answered with one voyce and sayd: all the wordes whiche the Lorde hath sayde, wyll we do. Then Moses wrote all the wordes of the Lorde, and rose vp early, and made an alter vnder the hyll, and.xij. pyllers accordyng to the nombre of the.xij. trybes of Israel, and sent yong men of the chyldren of Israel to sacrifyce burnt offrynges, and do offre peace offrynges of oxen vnto the Lorde. And Moses toke halfe of the bloode, and put it in basens/ and the other halfe he sprynckled on the alter.

Exo. xxxii.a

B

* bloode of the couenaunt.

And he toke the boke of the appoyntment, and red it in the audience of the people. And they sayd: All that the Lorde hath sayde, we wyl do and heare. And Moses toke the bloode, and sprynckled it on the people, and sayd: beholde, this is the bloode of the appoyntment, whiche the Lorde hath made with you vpon all these wordes.

C

Then went Moses and Aaron, Nadab and Abihu, and the. lxx. elders of Israel vp, & sawe the God of Israel, and vnder his feete as it were a worke of Saphir, and as it were the facion of heuen when it is clere, and vpon the nobles of the chyldren of Israel he set not his hande. And when they had sene God, they ate and dronke.

And the Lorde sayde vnto Moses: come vp to me in to the hyll, and be there, and I wyll gyue the tables of stone, and a lawe and commaundements which I haue wrytten to teache them. Then Moses rose vp, and his ministre Iosua / and Moses wente vp in to the hyll of God, and sayde vnto the elders: tarye ye here tyll we come againe vnto you: And beholde here is Aaron and Hur with you. If any man haue any maters to do, let him come to them. When Moses was come vp to the mounte/ a cloude couered the hyll, and the glory of the Lorde abode vpon mounte Sinai, and the cloude couered it sixe dayes. And the seuenth daye he called vnto Moses out of the cloude. And the facyon of the glorye of the Lorde was lyke consumynge fyre on the toppe of the hyll in the syghte of the chyldren of Israel. And Moses wente in to the mountayne. And Moses was in the mounte fourtye dayes and fourtye nyghtes.

D

Tyme of gyft.

Tables of ston.

Sixe dayes.

¶ The Lorde sheweth Moses the facyon of the holy place and the thynges pertaynynge therto.

CAPI. XXV.

A

And the Lorde talked with Moses sayinge: Speake to the chyldren of Israel, that they gyue me fyrste frutes of euery man that gyueth it willyngly with his herte, ye shall take it. And these thynges be they whiche ye shall take of them: golde, syluer and brasse: and facyngne colouret, scarlet, purple, bysse, and goates heere: raimmes skynnes that are reddе / and the skynnes of tarus and sethim wod, oyle for lyghtes, and spyces for anoyntyng oyle, and for swete cense. Onyx stones, and set stones for the ? Ephod, and for the breest lap.

? Ephod is a garment lyke an aungyes

And they shall make me a sanctuarye that I may dwel amonge them. And I shal shewe the, the facion of the habitacion, and of all the ornamentes therof, euen so se that ye make it in all thynges. And they shall make an arke of sethim wod, two cubites and an halfe long, a cubyte and an halfe brood, and a cubyte and an halfe hye. And thou shalte ouerlaye it with pure golde, bothe within and without, and shalte make a. bye vpon it a crowne of golde rounde about. And thou shalt cast foure rynges of golde for it, and put them in the foure corners therof, two rynges on the one syde of it, and two on the other. And thou shalte make staues of sethim wodde, and couer them with golde, and put the staues of the rynges alonge by the sydes of the arke to beare it withall. And the staues shal abyde in the rynges of the arke, and shal not be taken awaye. And thou shalt put in the arke the wytnes which I shal gyue the.

B

And thou shalte make a mercy seate of pure golde, two cubites and a halfe longe, and a cubyte and a halfe broode. And make two cherubyns of thycke golde on the two endes of the mercy seate, and set the one cherub on the one ende, and the other on the other ende of the mercy seate: so se that thou make them on the two endes therof. And the cherubyns shall stretche their wynges abrode ouer on hyghe, and couer the mercy seate with their wynges / and their faces shal loke one to an other: to the mercy seate warde, shal the faces of the cherubyns be. And thou shalte put the mercy seate aboue vpon the arke, and in the arke thou shalte put the wytnes which I wyl gyue the.

Cherubins.

There I wyl mete the. and wyl common with the vpon the mercy seate, betwene the two Cherubyns whiche are vpon the arke of wytnesse, of all thynge whiche I wyll gyue the in commaundement vnto the chyldren of Israel.

C

Thou shalte also make a table of sethym wodde of two cubytes longe, and one cubyte broode, and a cubyte and an halfe hye. And couer it with pure golde, and make there to a crowne of golde rounde aboute. And make vnto that an hoope of foure fyngers brode, rounde aboute. And make a golden crowne also to the hoope rounde aboute. And make for it foure rynges of golde, and put them in the corners that are on the foure fete therof, harde vnder the hoope shal the rynges be, to put in staues to beare the table withal. And thou shalte make staues of Sethym wodde, and ouerlaye them with golde, that the table maye be borne with them. And thou shalte make his dysshes, sponces, pottes, and slatte peces

to poure out withall, of fyne golde. And thou
Shewbreed because it was alway in the presence and syghte of the Lorde.
shalte set vpon the table shewbreed before me
alwaye.

And thou shalte make a candelstycke of
pure thycke golde with his shafte, braunches,
bolles, knoppes, and floures, procedynge there
out. Syxe braunches shall procede out of the
sydes of the candelstycke, three out of the one
syde, and three out of the other. And there shall
be three cuppes like vnto almondes, with knop-
pes and floures vpon euery one of the syxe
braunches that procede out of the candelstycke/
and in the candelstycke selfe foure cuppes lyke
vnto almondes with theyr knoppes & floures:
that there be a knoppe vnder euery two braun-
ches of the syxe that procede out of the candel-
stycke. And the knoppes and the braunches
shall be all togyther one pece of pure thycke
golde.

And thou shalte make .bij. lampes, and put
them an hye theron, to gyue lyght vnto the o-
ther syde that is ouer agaynst it, with snoffers
A talēt is an hundred pond weight *Hebr. viii. a Actu. vii. f
and syne pannes of pure golde. And a talent of
fyne golde shall make it with all the apparell.
*And se that thou make them after the facion
that was shewed the in the mount.

¶ This chapter also describeth the thinges pertaynyng to the holy place.

CAPI. XXVI.

A Nd thou shalte make an habitacyon
with tenne curtaynes of twyned bysse,
Iacynct, scarlet, and purple/and shalt
make them with cherubyns of brodred worke.
The lengthe of a curtayne shall be .xxviij. cu-
bytes, and the bredth foure / and they shall be
all of one measure: fyue curtaynes shall be
coupled togyther one to an other / and the o-
ther fyue lykewyse shall be coupled togyther
one to an other.

Then shalte thou make loupes of Iacynct
colour, alonge by the edge of the one curtayne
euen in the selfuege of the couplynge curtayne.
And lykewyse shalte thou make in the edge of
the vttermost curtayne, that is coupled ther-
with on the other syde. Fyfty loupes shalte
thou make in the one curtayne, and fyfty in
the edge of the other that is coupled therwith
on the other syde: so that the loupes be one
ouer agaynst an other. And thou shalte make
fyfty buttons of golde, and couple the cur-
taynes togither with the buttons, that it may
be an habitacion.

And thou shalt make eleuen curtaynes of
gotes heere, to be a tente to couer the habi-
tacion. The length of a curtayne shall be. xxx.
cubytes/and the bredth foure / and they shall
be all .xi. of one measure. And thou shalte cou-
ple fyue by them selues, and the other syxe by
them selues, and shalte double the syxte in the
fore fronte of the tabernacle. And thou shalte
make fyfty loupes in the edge of the vtter-
most curtayne on the one syde, euen in the cou-
plynge curtayne: and as many in the edge of
the couplynge curtayne on the other syde.
And thou shalt make fyfty buttons of braſſe,
and put them on the loupes, and couple the
tent togyther withall, that there maye be one
couerynge.

And the remnaunt that remayneth in the cur-
taynes of the tente, the bredth of halfe a cur-
tayne, that remaineth shal be left on the backe
syde of the habitacō: a cubyte on the one syde
and a cubyte on the other syde, of that that re-
mayneth in the length of the curtaynes of the
tabernacle, which shall remayne of either syde
of the habitacion, to couer it with.

And thou shalt make an other couerynge for
the tent of rammes skynnes dyed red/ and yet
an other aboue all of taxus skynnes.

And thou shalte make bordes for the habi-
tacion of Sethim wodde to stande vpryghte,
ten cubytes longe shall euery borde be, and a
cubyte and a halfe brode. Two fete shall one
borde haue to couple them togyther with, and
so thou shalt make vnto all the bordes of the
tabernacle.

And thou shalte make .xx. bordes for the ha-
bitacion on the south syde, & thou shalte make
xl. sockettes of syluer, and put them vnder the
xx. bordes, two sockettes vnder euery borde for
theyr two feete. In lyke maner in the northe
syde of the habitacion there shall be. xx. bordes
and .xl. sockettes of syluer: two sockettes vn-
der euery borde.

And for the west ende of the habitacion shalt
thou make syxe bordes, and two bordes moo
for the two Weste corners of the habitacion:
so that these two bordes be coupled togyther
benethe, and lykewyse aboue with clampes.
And so shall it be in bothe the corners. And so
there shall be eyght bordes in all, and sixtene
sockettes of syluer, two sockettes vnder euer
borde.

And thou shalte make barres of Sethim-
wood, fyue for the bordes of the one syde of the
tabernacle, and fyue for the other syde, and
fyue for the bordes of the west ende. And the
myddle barre shall goo alonge thorowe the
myddes of the bordes, and barre them togy-
ther frome the one ende vnto the other. And
thou shalte couer the bordes with golde, and
make golden rynges for them to put the bar-
res thorowe, and shalte couer the barres with
golde also. And rere vp the habitacion accor-
dyng to the facion therof that was shewed in
the mounte.

And thou shalte make a vayle of Iacynct,
of scarlet, purple, and twyned bysse/ and shalt
make it of brodred worke, and full of che-
rubyns. And hange it vpon foure pyllers of se-
thim wod couered with golde, and that theyr
knoppes be couered with golde also, and stand
vpon foure sockettes of syluer. And thou shalte
hange vp the vayle with rynges, and shalte
bryng in within the vayle the arke of wytnes.
And the vayle shall deuyde the holy frome the
moost holy. And thou shalte put the mercye
seate vpon the arke of wytnesse in the holyest
place. And thou shalte put the table without
the vayle, and candelstycke ouer agaynst the
table vpon the south syde of the habitacion.
and put the table on the north syde.

And thou shalte make an hangynge for the
doze of the tabernacle, of Iacynct, of scarlet,
of purpul and of twyned bysse wrought with
nedle worke. And thou shalte make for the
hangynge, fyue pyllers of Sethim wodde, and
couer bothe theym and their knoppes, with
golde, and shalte caste fyue sockettes of braſſe
for them.

¶ Yet mo thynges pertaynynge to the holy place.

CAPI. XXVII.

A Nd thou shalt make an aultare of Se-
thim wodde: fyue cubytes longe, and
fyue cubytes brode, that it be foure-
square, and thre cubytes hyghe. And make it
homes procedinge out in the foure corners of
it, & couer it with braſſe. And make his asche-
pannes, shouels, basens, flesshookes, fyrepā-
nes, and all the appertenaunces, of braſſe, &
thou shalt make a gredyern also lyke a net, of
braſſe: vpon whose foure corners, shalbe .iiij.
braſen rynges: and the gredyern shall reache
vnto the myddes of the altare. And thou shalte
make staues for the altare of Sethim wodde, &
couer them with braſſe, and let theym be put
in rynges alonge by the sydes of the altare to
beare it with, and make the aulter holowe with
bordes: as it was shewed the in the mounte,
so let them make it.

And thou shalt make a court vnto the ha-
bitation, whiche shall haue in the southe syde
hangynges of twyned bysse, beynge an hun-
dred cubytes longe, and. xx. pyllers therof, with
their. xx. sockettes of braſſe: but the knoppes
of the pyllers and their bowpes shalbe syluer.
In lykewyse on the northe syde, there shall be
hangynges of an hundred cubytes longe, and
xx. pillers with their sockettes of braſſe, and the
knoppes and the bowpes of syluer. And in the
bredth of the court westwarde, there shall be
hangynges of fyfty cubytes longe, and ten py
llers, with their ten sockettes. And in the
bredth of the courte eastwarde, towarde the
sprynge of the sonne, shalbe hangynges of. l.
cubytes.

So there shalbe hangynges of. xv. cubytes
in the one syde of it, with thre pyllers. and. iij.
sockettes: and lykwyse on the other syde shal
be hangynges of. xv. cubytes with. iij. pyllers
and. iij. sockettes.

And in the gate of the courte shalbe a vayle
of twenty cubites: of Iacinct, scarlet, purpul
and twyned bysse wrought with nedle worke
and. iij. pyllers with their. iij. sockettes. All
the pyllers rounde aboute the courte, shall be
bowped with syluer, and their knoppes of si
uer, and their sockettes of braſſe. The length
of the court shalbe an hundred cubytes, and
the bredth. l. and the heygth fyue, and the
hangynges shall be of twyned bysse, and the
sockettes of braſſe. And all the vessels of the
habytation to all maner seruyce, and the pyn
nes therof: bee and the pynnes also of the court
shalbe braſſe.

And commaunde the children of Israel that
they gyue the pure oyle olyue beaten for the
lyghtes to powre alwaye into the lampes. In
the tabernacle of wytnesse without the vayle
whiche is before the wytnesse: and Aaron and
his sonnes shall dresse it bothe euen and mor-
nynge before the Lorde: and it shalbe a lawe
for euer vnto youre generacions after you: to
be gyuen of the children of Israel.

¶ Aarons apparell, and his sonnes.

CAPI. XXVIII.

A Nd take thou vnto the Aaron thy bro
ther and his sonnes with hym, forth of
the children of Israel, that he maye mi-
nister vnto me, both Aaron, Nadab, Abihu,
Eleazar, and Ithamar, Aarons sonnes. And
thou shalt make holy rayment for Aaron thy
brother, both honourable & glorious. Moze-
ouer speke vnto al that are wyse harted, whi-
che I haue fylled with the spirite of wysdome:
that they make Aarons rayment to consecrate
hym with, that he maye mynister vnto me.
because there in was contained the couenaunt and witnes where vnto god wolde that the children of Israell shuld trust, as Leuitic. xvi. c A

These are the garmentes whiche they shal
make: a breſtlappe, Ephod, a tunycle, a
brayde cote, a mytre and a gyrdell. And they
shal make holy garmentes for Aaron thy bro-
ther, and his sonnes, that he maye mynister
vnto me.
A breſtlappe or breſtlappe is suche a lappe as is the breſt of a cope.

And they shall take therto golde, Iacincte,
scarlet purpull and bysse. And they shall make
the Ephod of Golde, iacynct, scarlet, purpul
and whyte twyned bysse with broderd worke.
The two sydes shall come togyther, closed vp
in the edges therof. And the gyrdell of the E-
phod shalbe of the same worckmanshyp and of
the same stuffe, euen of golde, iacincte, scarlet,
purpull and twyned bysse.

And thou shalt take two Onyx stones, and
graue in them the names of the children of Is
rael: sixe in the one stone, and the other sixe in
the other stone: accordynge to the order of
their byrth. After the worke of a stonegrauer,
euen as sygnettes are graue, shalt thou graue
the. ij. stones with the names of the children
of Israel, and shalt make them to be set in ou
ches of golde. And thou shalt put the two sto-
nes vpon the two shoulders of the Ephod, &
they shalbe stones of remembraunce vnto the
children of Israel. And Aaron shal beare their
names before the Lorde vpon his two shoul-
ders for a remembraunce. And thou shalt make
hokes of golde and two cheynes of fyne golde
lynkewoorke and wrethed, and fasten the wre-
thed cheynes to the hokes.

And thou shalt make the breſtlappe of iud-
gement with broderd worke: euen after the
worke of the Ephod, shalte thou make it: of
golde, iacincte, scarlet, purple & twyned bysse
shalt thou make it. Fowresquare it shalbe, &
double, an handbrede longe, and an hande
brede brode. And thou shalte fyll it with. iiij.
rowes of stones. In the firste rowe shall be a
Hardios, a Topas, and an Emeraude. The
seconde rowe, a Rubye, Saphie and Dia-
monde. The thirde: Lygurios, an Achat and
Amatist. The fourth: a Turcas, Onix, and
Jaspis. And they shall be set in golde in their
incloseres. And the stones shall be grauen, as
sygnettes be grauen: with the names of the
children of Israel euen with twelue names e-
uery one with his name accordynge to the xij
tribes.
Foure rowes of stones.
Some rede a carbuncle.

And thou shalt make vpon the breſtlappe,
two

two fastenynge cheynes of pure golde & wrethen worke. And thou shalte make lykewyse vpon the brestlappe two rynges of golde, and put them on the edges of the brestlappe, and put the two wrethen cheynes of golde, in the two rynges, whiche are in the edges of the brestlappe. And the two endes, of the .ij. cheynes, thou shalt fasten in the two rynges, and put them vpon the shulders of the Ephod on the forefyde ofte. And thou shalt yet make .ij. rynges of golde, and put them in the two edges of the brestlappe euen in the borders therof towarde the inside of the Ephod that is ouer against it. And yet two other rynges of golde thou shalt make, and put them on the two sydes of the Ephod, beneth ouer against the brestlappe, alowe where the sydes are ioyned together vpon the bordered gyrdell of the Ephod. And they shal bynde the brestlappe by his rynges, vnto the rynges of the Ephod, with a lace of Jacincte, that it maye lye closse vnto the bordered gyrdell of the Ephod, that the brestlappe be not loosed from the Ephod.

E And Aaron shall beare the names of the children of Israel, in the brestlappe of iudgement, vpon his hert, when he goeth into the holye place, for a remembraunce, before the Lorde alway. And thou shalt put in the brestlappe of iudgement * Urim and Thumin: & they be vpon Aarons herte, when he goeth in before the Lorde, and Aaron shall beare the ensaumple of the children of Israel, vpon his herte, before the Lorde alwaye.

* Urim and Thumin, are Hebrewe wordes. Urim significth lyght and Thumin perfectnes.

And thou shalte make the tunycle vnto the Ephod, all together of Jacincte. And there shalbe an hole for the heed, in the myddes of it, and let there be a bonde of wouen worke rounde aboute the coler of it, (as it were the coler of a parliet) that it rent not. And beneth vpon the hem, thou shalt make pomgranates of Jacincte, of scarlet, and of purple, round about the hem, & belles of golde betwene them rounde about: that there be euer a golden bel and a pomgranate, rounde aboute vpon the hem of the tunycle. And Aaron shall haue it vpon him, when he ministreth, that the sound maye be herde, when he goeth into the holy place, before the Lorde, and when he cōmeth out, that he dye not.

F And thou shalt make a plate of pure golde, and graue theron, (as sygnettes are grauen) ✠ the holynesse of the Lorde, and put it on a lace of Jacincte, and tye it vnto the mytre, vpon the forefront of it, that it be vpon Aarōs forehed: that Aaron beare the * synne of the holy thinges which the childrē of Israel haue halowed in all their holy gyftes. And it shalbe alwayes vpō Aarons forehed, that they may be accepted before the Lorde.

* The holynes of ✠ Lorde was a name of God, made with .iiii. letters, which ✠ Hebrewes durste not name for G honoure whiche they bade to God in scrip wher, of they sayd: Adonay

And thou shalt make an albe of bysse, and thou shalt make a mytre of bysse, and a gyrdel of nedle worke.

And thou shalt make for Aarons sonnes also cotes, gyrdels and bonettes honourable & glorious and thou shalt put them vpon Aarō thy brother, and on his sonnes with him and shalt annoynte them, and fyll their handes, & consecrate them that they maye minister vnto me. And thou shalte make them lynen breches to couer their priuities: From the lopnes vnto the thyes shall they reach. And they shalbe vpon Aaron and his sonnes, whē they go into the tabernacle of wytnesse, or when they go vnto the altar to minister in holynes that they beare no synne, and so dye. And it shalbe a law for euer vnto Aaron and his seed after hym.

* The sonne for the offring made for sinne as Leui. viii. and

¶ The consecration of Aaron and his sonnes.

CAPI. XXIX.

THis is the thynge that thou shalt do vnto them when thou halowest them to be my prestes. Take one ore and two rammes that are without blemysh, and vnuended bred, and cakes of swete bred tempered with oyle, and wafers of swete bred, annoynted with oyle (of wheten flour shalte thou make them) and put them in a maunde and bringe them in the maunde with the ore, and the two rammes.

And bringe Aaron and his sonnes, vnto ✠ dore of the tabernacle of wytnesse, and washe them with water, and take the garmentes, & put vpon Aaron: the strayte cote, and the cuncle of the Ephod, and the Ephod, and the brestlappe: and gyrde them to him, with the brodered gyrdell of the Ephod. And put the mytre vpon his heed, and put the holy crown vpon the mytre. Then take the annoyntinge oyle, and powre it vpon his heed and anoynt him. And bringe his sonnes, and put albes vpon them, and gyrde them with gyrdels: as wel Aaron as his sonnes. And put the bonettes on them, that the prestes office maye be theirs for a perpetuall lawe.

And fyll the handes of Aarō and of his sonnes, and bringe the ore before the tabernacle of wytnesse. * And let Aaron and his sonnes put their handes vpon his heed, and kyll him before the Lorde in the dore of the tabernacle of wytnesse. And take of the bloude of the ore and put it vpon the hornes of the altar, with thy fyngar and powre all the bloud vpon the botome of the altar, and take all the fat that coureth the inwardes, and the kall that is on the lyuer, and the two kydneis with the fat that is vpon them: and burne them vpon the altar: But the flesh of the ore & his skynne and his donge shalt thou burne with fyre without the hoste, For it is a synne offeringe.

Then take one of the rammes, and let Aaron and his sonnes put their handes vpō the heade of the ram, and cause hym to be slayne and take of his bloude, and sprenkel it round about vpon the altar, and cut the ram in peces, and washe the inwardes of him and his legges, and put them vnto the peces, and vnto his heed, and burne the hole ram vpon the altar. For it is a burnt offeringe to the Lorde and a swete sauoure of the Lordes sacrifice.

And take the other ram, and let Aaron and his sonnes, put their handes vpon his heed, & let him than be kylled. And take of his bloud and put it vpon the tryppe of the right eare of Aaron and of his sonnes, & vpon the thombe of their

of their right handes, and vpon the great too of their right fete, and sprenkell the bloude vpon the alter round about.

D Then take of the bloude, that is vpon the alter, and of the annoyntinge oyle, and sprenkell it vpon Aaron, and his vestimentes, and vpon his sonnes, and vpon their garmentes also. Then is he and his clothes holy and his sonnes, and their clothes holy also.

Then take the fat of the ramme, and his rompe, and the fat that coureth the inwardes, and the kall of the lyuer, and the two kydneys, and the fat that is vpon them, and the right shoulder (for that ram is a full offringe) and a symnell of bred, and a cake of oyled bred and a wafer oute of the basket of swete bred that is before the Lorde, and put all vpon the handes of Aarō, and on the handes of his sonnes: and waue them in & out a waue offringe vnto the Lorde. Then take it frome of their handes, and burne it vpon the alter: euen vpon the burntoffring, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde. Then take the breste of the ram C that is Aarons full offrynge, and shalt sanctifie it an offringe before the Lorde, and let that be thy part. And sanctify the brest of the waue offringe, and the shoulder of the heueoffringe, which is the fulloffringe of Aaron, and of his sonnes. And it shalbe Aarons and his sonnes duetie for euer, of the children of Israel, for it is an heueoffringe. And the heueoffring shall be the Lordes duetye of the children of Israel: euen of the sacrifice of their peaceofferinges, whiche they haue vnto the Lorde. And the holy garmentes of Aaron, shalbe his sonnes after him, to annoynte them therin, and to fill their handes therin. And that sonne that is preest in his stede after hym, shal put them on seuen dayes: that he go into the tabernacle of wytnesse, to minister in the holy place.

Then take the ram that is the fulloffringe and sethe his flesshe in an holy place. And Aaron and his sonnes shall eate the flesh of him and the bred that is in the basket: euen in the dore of the tabernacle of wytnesse. And they shall eate them, because the attonement was made therwith to fyll their handes, and to sanctifie them: but a straūger shall not eate therof, because they are holy.

If ought of the flesshe of the fulloffringes, or of the bread remayne vnto the morninge, thou shalte burne it with fyre: for it shall not be eaten, because it is holy. And se thou do vnto Aaron and his sonnes, euen so in all thinges as I haue commaunded the: that thou fil their handes seuen dayes, and offre euery day an ore for a synne offringe to reconcyle with. And thou shalt halowe the alter, when thou reconcylest it, and shalt annoynte it, to sanctifie it. Seuen dayes thou shalte reconcyle the G alter, and sanctifie it, that it maye be an alter most holye: so that no man may touche it but they that be consecrate.

This is that thou shalt offre vpon the alter two lambes of one yere olde, daye by day for euer, the one thou shalt offre in the morninge and the other at euē. And vnto the one lambe take a tenth deale of floure myngled with the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a drynkofringe. And the other lambe thou shalte offer at euen, and shalt do thereto accordynge to the meateoffringe and drynkeoffringe in the morninge, to be an odoure of a swete sauoure of ✠ sacrifice of the Lorde. And it shalbe a continuall burnt offringe, amonge your childrē after you, in the dore of the tabernacle of wytnesse, before the Lorde, where I will mete you, to speke vnto you there. There I will mete with the childrē of Israel, and will be sanctyfyed, in myne honoure. And I will sanctifie the tabernacle of wytnesse, and the alter: and I will sanctifie also both Aaron and his sonnes to be my prestes. And moreouer I wil dwell amōg the childrē of Israel, and will be their God. And they shall knowe that I am the Lorde their God, that brought them out of the lād of Egypte, to dwell amonge them: euen I ✠ Lorde their God.

¶ The altare of incense. The brasen lauer. The anoyntynge oyle.

CAPI. XXX.

AND thou shalte make an alter to burne A cense therin, of Sethim woodde: a cubyte longe, and a cubyte broade, euen fowresquare shall it be, and two cubytes hye: with hornes procedynge oute of it, and thou shalte ouerlaye it with fyne golde, bothe the rofte, and the walles rounde aboute, and his hornes also, and shalt make vnto it a crowne of golde rounde about, and two golden rynges on eyther syde, euen vnder the crowne, to put staues therin, for to beare it withall. And thou shalt make the staues of Sethim woode and couer them with golde. And thou shalte put it before the vayle, that hangeth before the arcke of wytnesse, and before the mercyseate that is before the wytnesse, where I wil mete the.

And Aaron shall burne theron swete sense B euerye morninge, when he dresseth the lampes: and lykewyse at euen, when he setteth vp the lampes, he shall burne sense perpetually before the Lorde, throughout your generacyons. Ye shall put no straunge sense theron, neyther burntsacrifice, nor meateoffrynge, neyther poure any drynkeoffrynge theron.

And Aaron shall reconcyle vpon the hornes of it, once in a yere, with the bloude of the synneofferinge of reconcylinge: euen once in the yere shall he reconcyle it throughout your generations. And so is it moste holye vnto the Lorde.

And the Lorde spake vnto Moses, saying: * When thou takeste the summe of the children of Israel, and tellest them, they shal gyue euerye man a reconcylynge of his soule vnto the Lorde that there be no plage amonge the when thou tellest them. And thus much shall euery man gyue that goeth in the noumbre: halfe a sycle, after the sycle * of the sanctuary A sycle is .xx. gerras: and an halfe sycle shalbe the

* Numer. i.c
* Le. xxvii. d Numeri. iii. g Exechi. xlv. d

the heuesoffringe vnto the Lorde. And all that are nombred of them that are twenty yere old and aboue, shall gyue an heuesoffringe vnto ℣ Lorde. The ryche shal not passe, and the poore shall not goo vnder halfe a sycle, when they gyue an heuesoffringe vnto the Lorde, for the attonement of their soules. And thou shalte take the reconcylinge money of the chyldren of Israel, and shalt put it vnto the vse of the tabernacle of wytnesse, and it shall be a memoriall of the chyldren of Israel, before the Lorde, to make an attonnemente, for their soules.

C And the Lorde spake vnto Moses sayeng:
*Exodi xl.d * Thou shalte make a lauer of brasse, and his fote also of brasse to washe with, and shalte put it betwene the tabernacle of witnesse and the alter, and put water therein: that Aaron and his sonnes may washe both their handes and their fete thereout, when they go into the tabernacle of wytnesse, or when they go vnto the altare, to mynistre and to burne the Lordes offrynge, lest they dye. And it shalbe an ordinaunce for euer vnto him & his seed among your children after you.

And the Lorde spake vnto Moses sayenge: take principall spices: of pure myrre fyue hundred sycles, of swete cynamome halfe so moch two hundred and fyfty sycles: of swete calamyte, two hundred and fyfty. Of casia, two hundred and fyfty, after the holy sycle, and of oyle olyue, an hin. And make of them ℣ holy anoyntynge oyle, euen an oyle compounde after the crafte of the Apotycary. And annoynte the tabernacle of wytnesse therwith, and the arke of wytnesse, and the table with al his appertenaunce, and the candelsticke with al his ordinaunce, and the altare of incense, and the alter of buent sacrifice and all his vessels, & the lauer and his fote. And sacrifice them that they may be moste holy: so that no man touche them, but they that be halowed. And anoynte Aaron and his sonnes, and consecrate them to mynistre vnto me.

And thou shalt speake vnto the chyldren of Israel, sayeng: This shalbe an holy oynting oyle vnto me, thorowe outes youre generacyons. No mans fleshe shalbe annoynted therwith: neyther shall ye make any other after the makynge of it, for it is holye, se therfore that ye take it for holy: Who so euer maketh lyke that, or who so euer putteth any of it vpon a straunger, shall perysshe frome his people.

And the Lorde sayde to Moses: Take to the swete spices: stacte, onycha, swete galbanum, and pure frankencens, of eche lyke moche: and make encense of them compounde after the crafte of the apotycary, myngled together, that it maye be made pure and holy. And beate it to powder, and put it before the witnesse, in the tabernacle of wytnesse, where I wyll mete the, but let it be vnto you holye. And se that ye make none after the makyng of that, but let it be vnto you holy for the Lorde. And who so euer shall make lyke vnto that, to smell there to, shall perysshe frome his people.

℣ This holy anoyntynge oyle, doth figure the diuine vertue of the holy ghost, declaryng downe lyght on the hed of Aaron, which is Christ, and consequently vpon the ☞ Apostles and all the faythfull as in Psalmus cxxxiii.a

C The callinge of Bezaleel and Aholiab the workmen. The Saboth is commaunded. The tables of stone are gyuen Moses.

CAPI. XXXI.

And the Lorde spake vnto Moses, sayeng: Beholde * I haue called by name Bezaleel, the sonne of Ury, sonne to Hur, of the tribe of Juda. And I haue fylled hym with the spirite of God, with wysdome, vnderstandynge and knowledge: euen in all maner worke, to fynde out soteil craftes, to worke in golde, syluer and brasse, and with ℣ crafte to graue stones, to set and to carue in tymbre, and to worke in all maner workmanshyp. And beholde, I haue gyuen hym, to be companyon, Aholiab, the sonne of Ahisamach of the tribe of Dan, & in the hertes of all that are wyse harted, I haue put wysdom to make all that I haue commaunded the: the tabernacle of wytnesse, and the arcke of wytnesse, and the mercyseate that is there vpon all the ornamentes of the tabernacle, and the table with his ordinaunce, and the pure candelsticke with all his apparell, and the alter of incens, and the alter of buent offringes, with all his vessels, and the lauer with his foote, and the vestimentes to mynister in, and the holy garmentes for Aaron the preest, and the garmentes of his sonnes to mynistre in, & the annoyntynge oyle, and the swete sence for the sanctuary: accordynge to all that I haue commaunded the, shall they do.

And the Lorde spake vnto Moses sayeng: Speake vnto the chyldren of Israel, and say: In any wyse, se that ye kepe my * Sabboth, for it shall be a signe betwene me and you, in youre generacyons, for to knowe, that I the Lorde doo sanctifie you. Kepe my Sabboth therfore, that it be an holy thinge vnto you. He that defyleth it shalbe slayne therfore. For who so euer worketh there in, the same soule shalbe rooted out frome his people.

Sixe dayes shal men worke, but the seuenth daye is the Sabboth, of the holye rest of the Lorde: so that who so euer doeth any worke in the Sabboth daye, shall dye for it: Wherfore let the children of Israel kepe the Sabboth, that they obserue it thorowe out their generations, that it be an appoynteinent for euer. For it shalbe a signe betwene me and the children of Israel, for euer. * For in sixe dayes the Lorde made heauen and earthe, and the seuenth daye he rested and was refreshed.

And when he hadde made an ende of comenynge with Moses vpon the mounte Sinai, * he gaue him two tables of wytnesse: which were of stone, and written with the ♆ fynger of God.

C The Israelites worshyp the golden calfe. Moses prayeth for them, puttynge God in remembraunce of his promyse. He breaketh the tables for anger. He chydeth Aaron. The idolaters are slayn. Moses prayeth God to forgyue them, or to put him out of the booke of lyfe.

CAPI. XXXII.

And

And when the people sawe that it was longe or Moses came downe of ℣ mountayne, they gathered them selues together, and came vnto Aaron, and sayde vnto him. * Aryse and make vs a God to go before vs: for of this Moses thy felow that brought vs oute of the lande of Egypte, we wote not what is become. Exo.xiii.c

And Aaron sayde vnto them: plucke of the golden earynges, whiche are in the eares of youre wyues, your sonnes and of your doughters: and bringe theym vnto me. And all the people plucked of the golden earynges, that were in their eares, and brought theym vnto Aaron. And he * receyued them of their handes, and facioned it with a grauer and made it a calfe of molten metall. And they sayde: * This is thy God O Israel, whiche brought the out of the lande of Egypte. Deute.ix.b Exo.xiii.f

And when Aaron saw that, he made an altare before it, and made a Proclamation sayenge, To morowe shall be holy daye vnto the Lorde. And they rose vp in the mornynge and offred burntoffringes, and brought offringes of attonement also. * And than they sat them downe to eate and drinke, and rose vp agayne to playe. Exo.xxxii.b

Then the Lorde sayde vnto Moses: * go get the downe, for thy people whiche thou broughtest oute of the lande of Egypte haue marred all, they are turned at once out of the waye whiche I commaunded them: * & haue made them a calfe of molten metall, and haue worshypped it, and haue offred therto, & haue sayde: This is thy God thou Israel, whiche hath brought the out of the lande of Egypte. And the Lorde sayde vnto Moses: behold * I se this people that it is a styfe necked people and nowe therfore suffre me that my wrathe maye waxe hote vpon them, and that I maye consume them: and then will I make of the a myghty people. Exo.xxxii.b Deute.ix.a

Then Moses besought the Lorde his God and sayde: O Lorde, Why shulde thy wrath waxe hote vpon thy people whiche thou hast brought out of the lande of Egypte wt greate power and with a myghtye hande? * wherfore shulde the Egyptians speake and say: For a myschefe dyd he bringe theym out: euen to slee them in the mountaynes, and to consume them frome the face of the earth? Turne from thy fearse wrath, and haue compassion ouer ℣ wyckednesse of thy people. Remembre Abraham, Isaac and Israel thy seruaūtes, to whō thou swarest by thyne owne selfe, and saydest vnto them: * I will multiplye youre seed as the starres of heauen, and all this lande whiche I haue sayde, I will gyue vnto your seed: & they shall enherete it for euer. And the Lorde repented him selfe frome that euyll, which he sayde he wolde do vnto his people. Deute.ix.d

And Moses turned his backe, and wente downe frome the hyll, and the two tables of wytnesse in his hande: whiche were writtē on bothe the leaues, and were the worke of God, and the writynge was the writyng of God, grauen vpon the tables. And when Josua herde the noyse of the people as they sou ted, he sayde vnto Moses: there is a noyse of warre in the holde. And he sayde: it is not the crye of them that haue the maistrye, nor of the that haue the worse: but I do heare the noyse of syngynge.

And as sone as he came myghe vnto the host and sawe the calfe and the dauēsyng, his wrath warmed hote, and he cast the tables out of his hande, and brake them euen at the hyll fote. And he toke the calfe which they had made, & burned it with fyre, and stampt it vnto powder, and strawed it in the water, and made ℣ children of Israel drynke. And than Moses sayde vnto Aaron: What dyd this people vnto the, that thou hast brought so great a synne vpon them? C

And Aaron sayde: let not the wrath of my Lorde ware fearse, thou knowyste the people that they are euen set on mischefe: they sayde vnto me: Make vs a God to go before vs, for we wote not what is become of Moses thy felow, that brought vs out of the lande of Egypte. And I sayde vnto them: Let them that haue golde, take and bringe it me: And I cast it into the fyre, & there of came out this calfe. E

When Moses sawe that the people were naked (for Aaron had made them naked vnto their shame when they made mutremotion) he went and stode in the gate of the hoste, & sayde: If any man pertayne vnto the Lorde, let him come to me. And all the sonnes of Leui gathered them selues together, and came vnto him. And he sayde vnto them: Thus sayeth ℣ Lorde of Israel: * Put euery man his sword by his syde, and go in and out from gate to gate thorow out the hoste: and slee euery man his brother, euery man his frende, and euery mā his neyghboure. And the children of Leui dyd as Moses had sayde. * And there were slayne of the people the same daye, aboute three thousande men. Then Moses sayde: fyll youre hādes vnto the Lorde this daye, euery man vpō his sonne and vpon his brother: to bringe vpon you a blessynge this daye. *Nu.xxv.a

And on the morowe, Moyses sayde vnto the people: Ye haue synned a great synne. But now I will goo vp vnto the Lorde, to wytte whether I can make an attonement for your synne. *i.Corin.x.b

And Moses went agayne vnto the Lorde, & sayde: Oh, this people haue synned a great synne, and haue made them a god of gold: yet forgyue them their synne I praye the: If not & wype me out of thy boke whiche thou hast written. And the Lorde sayde vnto Moses: I will put him out of my boke that hath synned against me. But goo and bringe the people vnto the lande which I sayd vnto the: beholde, myne aungell shall goo before the. Neuertheles in the daye when I visit, I will ‡ visit their synne vpon them. And the Lorde plaged the people, because they made the calfe which Aaron made. ♆ To wype hym out of ℣ booke, is to put him oute of the nōbre of the chosen and to take him clean out frome god, as Roman.ix.a. ‡ To visit their sinne is to haue their synn in remēbraunce to punysshen: as in Genesis.l.b

C The Lorde sendeth an angell before his people. The Lorde denyeth to go vp with the people. The people lament their synne. Moses talketh with the Lorde and desyreth to se his face: and is commaunded to stande vpon the rocke.

CAPI.

CAP. XXXIII.

AND the Lorde sayde vnto Moses: departe and go hence: both thou and the people which thou hast brought out of the lande of Egypt, vnto the lande whiche I swore vnto Abraham, Isaac, and Jacob, sayenge: vnto thy seed I will gyue it. * And I will sende an angell before the, and will caste oute the Cananytes, the Amorytes, the Hethites, the Pherezites, the Heuites, and the Jebusytes: that thou maiste go into a lande that floweth with mylke and honye. But I will not go amonge you my selfe, for ye are a styffenecked people: lest I consume you by the waye. And when the people herde this euyll tydinges, they sorowed: and no man dyd put on his best rayment.

And the Lorde spake vnto Moses, Say vnto the children of Israell: ye are a styffenecked people: I must come once sodenly vpon you, and make an ende of you. But now put youre goodly rayment from you, that I maye wete what to do vnto you. And the children of Israel layde their goodly rayment frome them euen vnder the mount Horeb.

And Moses toke the tabernacle & pytched it without the hoste a farre offrome the hoste, and called it the tabernacle of wytnesse. And all that wolde aske any question of the Lorde, wente oute vnto the tabernacle of wytnesse, which was without the hoste. And when Moses went out vnto the tabernacle, all the people rose vp, and stode euery man in his tent dore, and loked after Moses, vntyll he was gone into the tabernacle. And as sone as Moses was entred into the tabernacle, the cloudem pyller descended, and stode in the doore of the tabernacle, and he talked with Moses. And when all the people sawe the cloudem pyller stande in the tabernacle doore, they rose vp & worshipped: euery man in his tent dore.

And the Lorde spake vnto Moses & face to face, as a man speaketh vnto his frende. And when Moses turned agayn into the hoste, the lad Josua his seruaunte the sonne of Nun departed not out of the tabernacle. And Moses sayde vnto the Lorde: See, thou sayest vnto me: Leade this people forthe, but thou wolest me not whom thou wilt sende with me. And hast sayd moreouer: I know the by name and thou hast also founde grace in my sighte: Now therfore, yf I haue founde fauour in thy sighte, then shew me thy waye, & let me know the: that I maye fynde grace in thy sighte. And loke on this also, how that this nacyon is thy people.

And he sayde: my presence shall go with the, and I will gyue the rest. And he sayd: If thy presence go not with me, cary vs not hence for how shall it be knowen now that both I and thy people haue founde fauoure in thy sighte, but in that thou goest with vs: that bothe I and thy people haue a preeminence before all the people that are vpon the face of the earth. And the Lorde sayde vnto Moses: I will do this also that thou haste sayde, for thou haste founde grace in my syghte, and I knowe the by name.

And he sayde: I beseche the, shewe me thy glory: And he sayd: I wyll make all my good go before the, & I will be called in this name Jehouah before the, and wyll shewe mercy to whome I shewe mercye, and wyll haue compassion on whome I haue compassion. And he sayde furthermore: thou mayst not se my face, for there shall no man se me and lyue.

And the Lorde sayde, Beholde, there is a place by me, & thou shalt stonde vpon a rocke, and whyle my glory goeth forthe, I will put the in a clyfte of the rocke, and will put myne hande vpon the whyle I passe by. And then I wyll take awaye myne hande, and thou shalte se my backe partes: but my face shall not be sene.

¶ The tables are renued. The mercye of God. To haue felowshyp with the gentyles is forbydden, and theyr ydolatrie also. The feast of swete breade. The fyrste begotten. The Sabboth. The feaste of thre wekes. The fyrste frutes. Moses fast, Moses face glystreth.

CAPI. XXXIIII.

AND the Lorde sayde vnto Moses: hewe the two tables of stone, lyke vnto the first, that I may wryte in them the wordes which were in the first two tables, which thou brakest. And be redy against the morning that thou mayst come vp early vnto the moute of Sinai and stande me there vpon the toppe of the mounte. But let no man come vp with the, neyther let any man be sene thorowe out all the mount, neyther let shepe nor oxen fede before the hyll.

And Moses hewed two tables of stone like vnto the first, and rose vp early in the morning and went vp vnto the mount of Sinai as the Lorde commaunded him, and toke in his hand the two tables of stone. And the Lorde descended in the cloude, & stode with him there: and he called vpon the name of the Lorde. And when the Lorde walked before him, he cryed: Lorde * Lorde God, full of compassion and mercy, whiche arte not lyghtly angery, but abundant in mercy and truth, and kepest mercy in store for thousandes, and forgyuest wickednesse, trespace, and synne (for there is no man innocent before the) and visytest the wickednesse of the fathers vpon the children, & vpon childrens children, euen vnto the thyrde and fourth generations. And Moses bowed him selfe to the erth quickly, and worshypped and sayde: If I haue founde grace in thy syght, o Lorde, then let my Lorde go with vs (for it is a stubburne people) and haue mercy vpon our wickednes and our synne, and let vs be thyne enheritaunce.

And he sayd: beholde, I make an apoyntment before all this people, that I wil do marueiles, suche as haue not bene doone in all the worlde, neither amonge any nation. And all the people, amonge which thou art, shal se the worke of the Lorde: for it is a terrible thynge that I wyll do with the: kepe all that I commaunde the this daye, and beholde, I wyl cast out the

out before the: the Amorites, Cananytes, Hethytes, Pherezites, Heuytes, and Jebusites. * Take hede to thy self, that thou make no leage with the inhabyters of ye lande whether thou goeste, leaste it be cause of ruyne amonge you. But ouerthrowe their alters and breake their pyllers, and cut downe their grones, for thou shalte worshyppe no straunge God. For the Lorde is called gelous, because he is a gelous God: least yf thou make any agreement with the inhabitauntes of the land when they go a hoorynge after their goddes and w sacrifice vnto their goddes, they call ye and thou eate of their sacrifice: and thou take of their doughters vnto thy sonnes, and whe their doughters go a hoorynge after their goddes, they make thy sonnes go a hoorynge after their goddes also.

Thou shalt make the no goddes of metall. The feast of swete bred shalte thou kepe, and seuen dayes thou shalt eate vnleuend bred (as I commaunded the) in the tyme appoynted in the moneth of Abib: for in the moneth of Abib thou camest out of Egypte. All that breaketh vp the matrice shalbe myne, and al that breaketh the matrye amonge thy catell, yf it be male: whether it be oxe or shepe. But ye firste of the asse thou shalte bye oute with a shepe, or if thou redeme him not: se thou breake his necke. All the firste borne of thy sonnes thou must nedes redeme. * And se that no man appeare before me emptye.

Sixe dayes thou shalte worke, and the seuenth thou shalt rest: bothe froune earynge & reappnge. * Thou shalte obserue the feast of wekes with the first frutes of wheate beruell and the feast of ingaderynge at the yeres ende. Thryse in a yere shall all youre men children appeare before the Lorde omnipotent God of Israel: for I will cast out the nacyons before the, and wyll enlarge thy costes, so that no man shall desyre thy lande, whyle thou goest vp to apeare before the face of the Lorde thy God, thryse in the yere.

* Thou shalte not offre the bloude of my sacrifice with leuended bred: neyther shall ought of the sacrifice of the feast of Passouer be lefte vnto the morninge. The firste of the firste frutes of thy lande, thou shalte brynge vnto the house of the Lorde thy God. And se, thou seethe not a kydde in his mothers mylke.

And the Lorde sayde vnto Moses: Wryte these wordes, for vpon these wordes I haue made a couenaunt with the, and with the children of Israel. * And he was there with the Lorde .xl. dayes, and .xl. nyghtes, and neyther ate bred nor dranke water. And he wrote in the tables the wordes of the couenaunt: euen ten verses.

And Moses came downe frome mount Sinai, and the two tables of wytnesse in his hande, and wyste not that his face shone with beames of his commenynge with the Lorde.

And when Aaron and all the children of Israel looked vpon Moses, and sawe that the skynne of his face shone with beames, they were afrayde to come nyghe him. But he called them to hym, and then Aaron and all the chiefe of the company came vnto him, & Moses talked with them.

And at last all the children of Israel came vnto him, and he gaue commaundement vnto them of all that the Lorde had sayde vnto him in mounte Sinai. And as soone as he hadde made an ende of talkynge with them, he put a couerynge vpon his face. But when he went before the Lorde to speake with him, he toke the couerynge of, vntyll he came out. And he came out and spake vnto the children of Israel that which he was commaunded. And the children of Israel sawe the face of Moses, that the skynne of his face shone with beames / but Moses put a couerynge vpon his face, tyll he wente in to commen with him.

¶ The Sabboth. The fyrste frutes are requyred. The redynes of the people to offre. Bezaleel and Aholiab are prayed of Moses and set to worke.

CAPI. XXXV.

AND Moses gathered all the companye of the children of Israel togyther, and sayde vnto them / these are the thynges whiche the Lorde hathe commaunded to wo. Sixe dayes ye shall worke, but the seuenth daye shall be vnto you the holy Sabboth of the Lordes reste / so that who so euer wolde anye worke therein, shall dye. Moreouer ye shall kyndle no fyre thorowe out all youre habitations, vpon the Sabboth daye.

And Moses spake vnto all the multytude of the children of Israel saying * this is the thynge whiche the Lorde commaunded, sayinge. Gyue frome amonge you fyrste frutes vnto the Lorde.

All that are wyllynge in theyr hartes, shall brynge fyrste frutes vnto the Lorde: golde, syluer, bralle, Jacyncte, scarlet, purple, bysse, and gotes heare: rammes skynnes reed and taxus skynnes and Sethim wood: and oyle for lyghtes and spices for the anoynting oyle and for the swete encense: & Onyxstones and stones to be set for the Ephod and for the brestlappe.

And lette all theym that are wyse harted among you, come and make all that the Lord hathe commaunded: the habytacion and the tente therof with his couerynge and his ringes, bordes, barres, pyllers, and sockettes, the arke and the staues therof with the mercyseate and the vayle that couered it / the table and his staues, with all that pertayneth therto and the shewbred / the candelsticke of lyght with his furnishynge and his lampes, and the oyle for the lyghtes / the incense alter and his staues, the anoyntynge oyle, and the swete incense and the hangynge before the tabernacle wre / the altare of burntsacrifices, & his brasen gredyron that lyeth therto with his staues and all his ordynaunce, and the

lauer & his fote: the hangynges of the court with his pylers and their fockettes, and the hangynge to the wore of the courte: the pynnes of the habitacion, and the pynnes of the courte with their boozdes: the mynisteinge garmentes to minister with in holynesse, and the holy vestymentes of Aaron the preast and the vestymentes of his sonnes, to mynistre in.

And all the company of the childzen of Israell departed frome the presence of Moses.

And they went (as many as their hertes couraged them, & as many as their spirites made them wyllynge) and brought heueofferinges vnto the Lozde, to the makynge of the tabernacle of wytnesse, and foz all his vses, & foz the holy vestimentes. And the men came with the wemen (euen as many as were wyllinge herted) and brought braceletes, earynges, rynges and gyrdels, and all maner Jewels of golde. And all the men that waued waueofferinges of golde vnto the Lozde and euery mã with whome was founde Jacynct, Scarlet, Purple, Bysse oz gootes heare oz red skynnes of Rammes oz Tarus skynnes, brought it. And all þ bone vp golde oz bralle, brought an heueoffrynge vnto the Lozde. And all men with whome was founde Sethim wode mete foz anye manner worke/ oz seruice, brought it.

And all the wemen that were wyse herted to worke with their handes, span & brought the sponne worke, both of Jacynct, Scarlet, Purple and Bysse. And all the wemen that excelled in wysdome of herte, spanne the gootes hayre. And the Lozdes brought Onix stones and sectiones foz the Ephod, and foz the brestlappe, and spyce and oyle/ bothe foz the lyghtes and foz the annoynteing oyle and foz the swete incense. And the childzen of Israel brought wyllynge offrynges vnto the Lozde, both men and wemen/ as many as their hertes made them wyllinge to bringe, foz all maner worckes which the Lozde had commaũded to make by the hande of Moses.

And Moses sayde vnto the childzen of Israel/ beholde * the Lozde hath call by name Bezaleel the sonne of Ury the sonne of Hur of the trybe of Juda, and hathe fylled hym with the spyrite of God, with wysdome, vnderstandinge and knowledge, euen in all maner worke, and to fynde out curyous workes, to worke in golde, syluer and bralle/ & with grauynge of stones to set, and with kettinge in wode, and to worke in all maner of subtle workes. And he hathe put in his herte the grace to teache/ bothe hym and Aholiab the sonne of Ahisamach of the trybe of Dan hath he fylled with wysdome of herte, to worke al maner of grauen worke/ they are also broderers and workers with nedle, In Jacynct, Scarlet, Purple and Bysse, and are weuers that can make all maner worke, and can deuyse subtel workes.

* Exo. xxxi.a.

¶ The thinges that Bezaleel and Aholiab made foz the holy place of the Lozde.

AND Bezaleel wrought and Aholiab & all wyse herted men, to whome the Lozde hadde gyuen wysdome and vnderstandynge, to knowe howe to worke all manet worke foz the holy seruyce, in all that the Lozde commaunded.

And Moses called foz Bezaleel Aholiab, & all the wyse herted men, in whose hertes the Lozde hadde put wysdome, euen as many as their hertes were encouraged to come vnto þ worke to worke it. And they receyued of Moses all the heueofferinges which the childzen of Israel hadde brought foz the worke of the holye seruice to make it with all. And they brought besyde that wyllynge offerynges euery morynge.

And all the wyse men that wrought all the holy worke, came euery man from his worke whyche they made, and spake vnto Moses sayenge/ the people bringe to moche and aboue that is ynoughe to serue foz the worke which the Lozde hathe commaunded to make. And then Moses gaue a commaundement, & they caused it to be proclamed thorow out the host sayenge/ se that neyther man noz woman prepare any moze worke foz the holye heueofferinge. and so the people were forbidden to bringe/ foz the stuffe they had, was sufficient foz them vnto all the worke, to make it and to moche.

And all the wyse herted men among them that wrought in the worke of the habytacõ made/ euen ten curteynes of twyned Bysse, Jacynct, Scarlet, and Purple, and made them full of Cherubins with broderd worke. The length of one curtayne was. xxviij. cubytes, and the bredth foure, and were all of one syse. And they coupled fyue curtaynes by them selues, and other fyue by them selues. And they made fyfty loupes of Jacynct alog by the edge of the furdest curtayne, euē in the selnege of the coupl̃ynge curtayne/ And lykewyse they made on the syde of the furdest coupl̃ynge curtayne on the other syde, fyfty loupes they made in the one curtayne, and fyfty in the edge of the coupl̃ynge curtayne on the other syde/ so that the loupes were one ouer against an other.

And they made fyfty rynges of golde/ and coupled the curtaynes one to an other with the rynges/ and so was it made a dwellinge place.

And they made.xi. curtaynes of gotes hayre to be a tent ouer the tabernacle thirtye cubytes longe a pece, and foure cubytes brode, & they all. xi. of one syse. And they coupled. v. by them selues, and. vi. by them selues, & they made fyfty loupes alonge by the bozder of the furdest coupl̃ynge curtayne on the one syde/ & fyfty in the edge of the coupl̃ynge couertayne on the other syde. And they made fyfty rynges of brasse to couple the tente togyther that it myght be one. And they made a couerynge vnto the tente of Rammes skynnes reed, and yet an other of Tarus skynnes aboue all.

And

And they made boxdes foz the dwellynge place of Sethim wode that stode vpright euery boxde ten cubytes longe, and a cubyte and an halfe brode. And they made two feete to euery boxde of the dwellynge place topninge one to an other. And they made twenty boxdes foz the southsyde of the habitacion, and.xl. sockettes of syluer vnder the. xx. boxdes two sockettes vnder euery boxde, euen foz the two feete of theym. And foz the other syde of the dwellynge towarde the Nozth, they made other twenty boxdes with fourty sockettes of syluer, two sockettes vnder euery boxde. And behynde in the ende of the tabernacle towarde the west, they made sixe boxdes and two other boxdes foz the corners of the habytacion behynde, and they were ioyned close bothe beneth and also aboue with clampes & thus they dyd to bothe the corners: so they were in all eyght boxdes and. xvi. sockettes vnder euery boxde two sockettes.

And they made barres of Sethim wode. v. foz the boxdes of the one syde of the habitacion and fyue foz the other, and fyue foz the boxdes of the west ende of the habitacion. And they made the myddell barre to shoote thorowe the boxdes: frome the one ende to the other, and ouerlayde the boxdes w golde, and made them rynges of golde to thrust the barres thorow, and couered the barres with golde. And they made an hangynge of Jacynct, of Scarlet, Purple and twyned bysse with Cherubins of broderd worke. And made thereunto foure pylers of Sethim wode, and ouerlayde them with golde. Their knoppes were also of golde, and they cast foz them. xiij. sockettes of syluer. And they made an hangynge foz the tabernacle waye: of Jacynct, Scarlet, purple and twyned Bysse of nedleworke, and the pylers of it were fyue with their knoppes, and ouerlayde the heades of them and the hoopes with golde, with their fyue sockettes of brasse.

¶ The arcke of witnesse. The mercyseate. The table. The candelsticke. The lyghtes. The aulter and the incense

CAPI. XXXVII.

AND Bezaleel made the arcke of Sethim wode two cubytes and an halfe longe and a cubyte and a halfe brode, and a cubyte and an halfe hyghe: and ouerlayde it with fyne golde both within & without, and made a crowne of golde to it round aboute, and caste foz it foure rynges of golde foz the foure corners of it: two rynges foz the one syde and two foz the other, and made staues of Sethim wode, and couered them with golde, and put the staues in the rynges along by the syde of the arcke to beare it with.

And he made the mercyseate of pure golde two cubytes and a halfe longe and one cubite and a halfe brode, and made two Cherubins of thicke golde vpõ the two endes of the mercyseate: One Cherub on the one ende, and an other Cherub on the other ende of the mercyseate. And the Cherubins spred out their wynges aboue an hyghe, and couered the mercyseate therewith. And their faces were one to an other: towardes the mercyseate, were the faces of the Cherubins.

And he made the table of Sethim wode. ij. cubytes longe and a cubyte brode, and a cubyte and a half hyghe, and ouerlayde it with fyne golde, and made therto a crowne of golde round about, and made therto an hoope of an hande breadth rounde about, and made vnto the hoope a crowne of golde rounde aboute, & cast foz it foure rynges of golde and put the rynges in the foure corners by the fete: euen vnder the hoope to put staues in to beare the table with. And he made staues of Sethim wode and couered theym with golde to beare the table with, and made þ vessels that were on the table of pure golde, the dysshes, spones, flatpeces and pottes to poure with.

And he made the candelsticke of pure thicke golde: both the candelsticke and his shaft: w braunces, bolles, knoppes and floures procedynge out of it. Sixe braunches, procedynge out of the sydes therof, three oute of the one syde, and three out of the other. And on euery braunche were three cuppes lyke vnto almondes with knoppes and floures thorowe oute the sixe braunches that proceded out of the candelsticke. And vpon the candelsticke self were foure cuppes/ after the facyon/ of almondes with knoppes and floures: vnder euery two braunches a knoppe. And the knoppes, and the braunches proceded oute of it, & were all one pece of pure thicke gold. And he made seuen lampes therto, and the snoffers therof, and fyrepannes of pure golde. An hundred weyght of pure golde, made bothe it and all that belonged therto.

And he made the altare of incense, of Sethim woode, of a cubyte longe, and a cubyte brode: euen foure square, and two cubytes hygh̃e with hornes procedynge out of it. And he couered it with pure golde, both the coppe and the sydes rounde aboute, and the hornes of it, and made vnto it a crowne of gold rõd aboute.

And he made two rynges of golde vnto it, euen vnder the crowne vpon eyther syde of it, to put staues in foz to beare it with: & made staues of Sethim wode, and ouerlayde them with golde. And he made the holye annoyntinge oyle and the swete pure incense after þ Apothecaris craft.

¶ The aulter of burntoffrynges. The brasen lauer. The somme of that the people offred to the buyldyng of the habytacyon of the Lozde.

CAPI. XXXVIII.

AND he made the burntoffrynge altare of Sethim wode, fyue cubytes longe/ and fyue cubytes brode: euē iiij. square and three cubytes hygh̃e. And he made hornes in the foure cornerss of it procedinge out of it, and ouerlayde it with brasse. And he made all the vessels of the altare: the cauldrons, shouels, basyns, flesshehookes, and colepannes,

F.y. all

all of bzalle.

And he made a bzalen gredyron of net-wozke vnto the altare rounde aboute alowe beneth vnder the compalle of the altare: so that it reached vnto halfe the altare, and cast foure rynges at bzalle, for the foure endes of the gredyron to put staues in. And he made staues of Sethim woode, and couered theym with bzalle, and put the staues in the rynges alonge by the altare syde to beare it, and made the altare holowe with bozdes. And he made the lauer of bzalle, and the fote of it also of bzalle in the sighte of theym that dyd watche before the woze of the tabernacle of wytnelle.

And he made the court with hangynges of twyned Bylle, of an hundzed cubytes longe, vpon the southside, and twenty pylers with twenty sockettes of bzalle: but the knoppes of the pylers, and the hoopes were siluer. And on the Northside the hangynges were an hundzed cubytes longe with twenty pylers, and twenty sockettes of bzalle, but the knoppes and the hoopes of the pylers were of siluer. And on the west syde, were hangynges of fyfty cubytes longe, and. x. pylers with their ten sockettes, and the knoppes and the hoopes of the pylers were siluer. And on the east syde towarde the sonne vprynge, were hangynges of fyfty cubytes: the hangynges of the one syde of the gate were fyftene cubytes lōg, and their pylers thze with their three sockettes. And of the other syde of the courte gate were hangynges also of. xv. cubytes longe, and their pylers thzee with three sockettes. Now all the hangynges of the courte rounde aboute, were of twyned Bylle, and the sockettes of the pylers were bzalle: but the knoppes and the hoopes of the pylers were siluer and the heedes were ouerlayde with syluer, & all the pylers of the courte were hooped aboute with syluer. And the hangynge of the gate of the courte was nedlewozke, of Jacynct, Scarlet, Purple, and twyned bylle twenty cubytes longe and fyue in the bzeedth, accozdynge to the hangynges of the courte. And the pylers were foure with foure sockettes of bzalle, and the knoppes of syluer, and the heedes ouerlayde with syluer and hooped aboute with syluer, and all the pynnes of the tabernacle and of the courte rounde aboute were bzalle.

This is the summe of the habitatiō of wytnelle, which was counted at the commaundement of Moses: and was the office of the Leuytes by the hande of Ithamar sonne to Aaron the preeste. And Bezaleel sonne of Uri, sonne to Hur of the tribe of Juda, made all that the Lozde commaunded Moses, and with hym Aholiab sonne of Ahisamach of the tribe of Dan, a connynge grauer, and a wozker of nedlewozke in Jacynct, Scarlet, Purple and Bylle.

All the golde that was occupyed vpon all the wozke of the holy place (whiche was the golde of the wauesfferynge) was. xxix. hundzed weyght, and seuen hundzed and thzetye sycles, accozdynge to the holy sycle. And the summe of syluer that came of the multitude, was fyue score hundzed weyght, and a thousande seuen hundzed and. lxxv. sycles of the holy sycle. Euery man offeryng halfe a sycle after the weyght of the holy sycle among them that went to be nombzed frome twenty yere olde and aboue, among six hundzed thousand and thzee thousande, and fyue hundzed and fyfty men.

And the fyue score hundzed weyght of siluer went to the castyng of the sockettes of the sanctuary and the sockettes of the vayle: an hundzed sockettes of the fyue score hundzed weyght, an hundzed weyght to euery socket. And the thousande seuen hundzed and. lxxv. sycles, made knoppes to the pylers, and ouerlayde the heedes and hooped them.

And the bzalle of the wauesfferynge was. lxx. hundzed weyght and two thousande, and foure hundzed sycles. And therwith he made the sockettes to the woze of the tabernacle of wytnelle, and the bzalen altare, and the bzalen gredyron that longeth therto, and all the vessels of the altare, and the sockettes of the courte rounde about, and the sockettes of the court gate, and all the pynnes of the habitation, and all the pynnes of the courte rounde about.

¶ The makynges of Aaron and his sonnes apparell. Til that the Lozde commaunded was offered.

CAPI. XXXIX.

And of the Jacynct, Scarlet, Purple, and twyned Bylle, they made the vestimentes of mynistration to mynistre in that holy place, and made the holy garmentes that pertayned to Aaron, as the Lozde commaunded Moses.

And they made the Ephod of golde, Jacynct, Scarlet, Purple, and twyned bylle. And they dyd beate the golde into thynne plates, and cut it into wyres: to worke it in the Jacynct, Scarlet, Purple, and the Bylle, with brodered wozke. And they made the sydes come together, and closed them vp by the. ij. edges. And the bzodrynge of the gyrdell that was vpon it, was of the same stuffe and after the same wozke of Golde, Jacynct, Scarlet, Purple and twyned Bylle, as the Lozde cōmaunded Moses.

And they wrought Onix stones, closed in ouches of golde and graued as signettes are grauen with the names of the children of Israel, & put them on the shoulders of the Ephod that they should be a remembzaunce of the children of Israel, as the Lozde commaunded Moses.

And they made the bzestlappe of connynge wozke, after the wozke of the Ephod: euen of Golde, Jacynct, Scarlet, Purple & twyned Bylle. And they made it foure square and double, an handes bzeadth long and an handes bzeadth bzode. And they fylled it with foure rowes of stones (the first rowe Sardios, a Topas, and Smaragdus: the seconde rowe, a Rubye, a Saphir & a Diemonde: the third rowe, Ligurios, an Achat & an Amatiste: the fourth rowe, a Turcas, an Onix and a Jaspis) closed in ouches of golde in their inclosers. And the. xij. stones were grauen as signettes with the names of the children of Israel, euery stone with his name, accozding to the. xij. tribes.

And they made vpon the bzestlappe, two fastenynge chaynes of wzethen wozke & pure golde. And they made two bokes of golde and two golde rynges, and put the two rynges vpon the two corners of the bzestlappe. And they put the two chaynes of golde in the two rynges, in the corners of the bzestlappe. And the two endes of the two chaynes they fastened in the two bokes, and put theym on the shoulders of the Ephod vpon the forefronte of it.

And they made two other rynges of golde and put theym on the two other corners of the bzestlappe a longe vpon the edge, toward the inside of the Ephod that is ouer against it. And they made yet two other golden rynges, and put them on the two sydes of the Ephod, beneth on the forefyde of it, euen where the sydes goo together, aboue vpon the bzodrynge of the Ephod, and they trapned the bzestlappe by his rynges vnto the rynges of the Ephod, with laces of Jacincte, that it myghte sye fast vpon the bzodrynge of the Ephod, and shoulde not be lowsed frome of the Ephod, as the Lozde commaunded Moses.

And he made the Tunicle vnto the Ephod of wouen wozke, and all together of Jacinct, and the head of the Tunicle was in the mydest of it as the colre of a partlet, with a bond rounde aboute the colre, that it shoulde not rent. And they made beneth vpon the hem of the Tunycle, Pommegranates of Jacynct, Scarlet, purple and twyned Bylle. And they made sycle belles of pure golde, and put the amonge the Pommegranates rounde aboute vpon the edge of the tunycle a bell & a Pomgeranate, a bell and a Pommegranate rounde aboute the hemmes of the Tunycle, to mynister in / as the Lozde commaunded Moses.

And they made cootes of bylle of wouen wozke for Aaron and his sonnes, and a mytre of Bylle, and goodly bonettes of Bylle, and lynen bzeches of twyned bylle, and a gyrdell of twyned Bylle, Jacynct, Scarlet and purple / euen of nedlewozke, as the Lozde cō maunded Moses.

And they made the plate of the holy crown of fyne golde, and wrote vpon it with grauen wozke, the holynes of the Lozde / and tyed it to a lace of Jacynct to fasten it an hyghe vpon the mytre, as the Lozde commaunded Moses.

Thus was all the wozke of the habitation of the tabernacle of wytnelle fynyshed. And the children of Israel dyd accozdynge to all that the Lozde badde commaunded Moses.

And they brought the habitation vnto Moses / the tent and all the furniture therof / the buttons, boozdes, barres, pylers and sockettes / and the couerynge of Rams skynnes red / and the couerynge of Taxus skynnes, and the hangynge vayle, and the aecke of wytnelle with the staues thereof, and the mercyseate: the table and all the ordinaunce therof, and the shewbzed, and the pure candelsticke, and the lampes prepared therunto, with all the vessels therof, and the oyle for lyghtes, and the golden altare, and the annoyntynge oyle and the swete incense, and the hangynge of the tabernacle woze, and the bzalen altare / and the gredyron of bzalle longynge therunto with his barres and all his vessels, and the lauer with his fote, and the hangynges of the courte with his pylers and sockettes, and the hanginge to the courte gate, his boozdes and pynnes, and all the ordinaunce that serueth to the habitation of the tabernacle of wytnelle, and the mynistring vestimentes to serue in the holy place, and the holy vestimentes of Aaron the preeste and his sonnes rayments to mynistre in / accozdynge to all the Lozde commaunded Moses / euen so the children of Israel made all the wozke. And Moses beheld all the wozke / and se, they hadde wrought it euen as the Lozde commaunded / and then Moses blessed them.

¶ The tabernacle is reared vp. The glozye of the Lozde appeareth in a cloude couerynge the tabernacle.

CAPI. XL.

And the Lozde spake vnto Moses, sayenge. In the first daye of the first moneth shalt thou set vp the habitation of the tabernacle of wytnelle, and put therin the arke of wytnelle, and couer the arke with the vayle, and bzynge in the table and appareil it, and bzynge in the candelsticke and put on his lampes, and set the cense altare of golde, before the arke of wytnelle, and put the hangynge of the doze vnto the habitatiō. And set the burntoffrynge altare before the woze of the tabernacle of wytnelle, and set the lauer betwene the tabernacle of wytnelle and the altare, and put water therin, and make the court rounde about, and set vp the hangynge of the court gate.

* And take annoyntynge oyle and anoynt the habitation, and all that is therein, and halowe it, and al that belongeth therto: that it maye be holye. And annoynte the altare of the burntoffrynges, and all his vessels, and sanctifye the altare that it maye be moste holye. And annoynte also the lauer and his fote and sanctifye it.

Than bzynge Aaron and his sonnes vnto the doze of the tabernacle of wytnelle, and washe them with water. And put vpon Aaron the holy vestimentes, and annoynte hym and sanctifye hym that he mare mynistre vnto me, that their annoyntinge maye be an euerlastinge preasthode vnto them thoroweoute their generacyons. * And Moses dyd

* Exod. xxix.

* Num. viij.

accordynge to all that the Lorde commaunded him.

Thus was the tabernacle reared vp the
L first daye, in the fyrste moneth, in the seconde
yere. And Moses reared vp the tabernacle/
and fastened his sockettes, and set vp the bor-
des, and put in their barres, and reared vp the
pillers, and spred abrode the tent ouer the ha-
bitation, and put the couerynge of the tente
on hyghe aboue it: as the Lorde commaunded
Moses.

And he toke and put the testimony in the
arcke, and set the staues to the arcke, and put
the mercy seate on hyghe vpon the arcke, and
brought the arcke into the habitation, and
hanged vp the vayle and couered the arcke of
wytnesse, as the Lorde commaunded Mo-
ses.

And he put the table in the Tabernacle of
wytnesse in the Northside of the habitation,
without the vayle, and set the breed in order
before the Lorde, euen as the Lorde had com-
maunded Moses.

And he put the candelsticke in the taberna-
cle of witnesse ouer against the table in the
southside of the habitation, and set vp the lam-
pes before the Lorde: as the Lorde commaun
ded Moses.

And he put the golden altare in the taber-
nacle of witnesse before the vayle, and brent
swete incense theron as the Lorde commaun-
ded Moses.

And set vp the hangynge in the dore of the
habitation, and set the burntofferynge altare
before the dore of the tabernacle of wytnesse,
and offered burntofferynges and meateoffe-
rynges thereon: as the Lorde commaunded
D Moses.

And he set the lauer betwene the tabe-
*Exodi.xxx.c rnacle of wytnesse and the altare, and poured
water therin to washe with. And both Mo-
ses, Aaron and his sonnes washed their han-
des and their feete thereat: both when they
went into the tabernacle of wytnesse, & when
they wente to the altare, as the Lorde com-
maunded Moses.

And he reared vp the court rounde about the
habitation and the altare, and set vp the han-
gynge of the court gate: and so Moses fynis-
shed the worke.

* And the cloude couered the tabernacle of *Nu.ix.a
wytnesse, and the glorye of the Lorde, fylled
the habitation, so that Moses coulde not en-
tre into the tabernacle of wytnesse, because
the cloude abode therin, and the glorye of the Lorde
fylled the habitation.

When the cloude was taken vp frome of
the habytation, the childzen of Israell toke
their iourneys as ofte as they had iour-
neyed. And yf the cloude departed
not, they iorneyed not, tyll it
departed, for the cloude
of the Lorde was
vpon the ha-
bitation
by
daye, and fyre by nyght, in the sight
of all the house of Israel
in all their iour-
neyes.

? * ?

The ende of the seconde booke of Moses.

THE THYRDE BOKE OF MOSES, CALLED LEVITICVS.

The order of burnte offrynges, whether it be of small or great catell or foules.

CAPI. I.

AND the Lorde called Moses, and spake
S vnto him out of the tabernacle of witnes, saying: Speke to the chil
dzen of Israel, and saye vnto them: who so e-
uer of you shall brynge a gyfte vnto the Lorde
shall brynge it of the catteil: euen of the oxen
and of the sheepe.

Yf he brynge a burnt offrynge of the oxen,
he shall bryng a male without blemysshe, and
shall dzynge hym to the doore of the taberna-
cle of wytnes, that he maye be accepted before
the Lorde. And let him put his hand vpon the
B heed of the burnt sacrifyce, and fauoure shall
be giuen him to make an attonement for him,
and let him kyll the ore before the Lorde. And
let the preestes Aarons sonnes bring the bloude
and let them sprynkle it rounde aboute vpon
the alter, that is before the dore of the taber-
nacle of wytnes. And let the burnt offrynges
be strypped and hewed in peces. And then let
the sonnes of Aaron the preest put fyre vpon
the alter, and put wod vpon the fyre, and let
them laye the peces with the heed and the fat
vpon the wod that is on the fyre in the alter.
But the intraples and the legges they shall
washe in water, and the preest shall burne al
together vpon the alter, that it be a burnt sa-
crifyce, and an offryng of a swete odour vnto
C the Lorde.

Yf he wyll offre a burnt sacrifyce of the
sheepe, whether it be of lambes or of the gotes
he shall offre a male without blemysshe. And
let hym kyll it on the northe syde of the aul-
ter before the Lorde. And let the preestes, Aa-
rons sonnes sprynkle the bloude of it rounde
aboute vpon the aulter. And let it be cutte in
peces: euen with his heed and his fatte, and
lette the Preeste put them vpon the wodde
that lyeth vpon the fyre in the aulter. But
lette hym washe the intraples and the leg-
ges with water, and then brynge all toge-
ther and burne it vpon the aulter: that is a
burnt offryng, and a sacrifice of swete sauour
vnto the Lorde.

D Yf he wyll offre a burnt offrynge of the
foules, he shall offre eyther of the turtle do-
ues, or of the younge pygeons. And the
Preeste shall brynge it vnto the aulter, and
wrynge the necke asonder, and burne it on
the aulter, and lette the bloude runne oute
vpon the sydes of the aulter, and plucke a-
waye his croppe and his fethers, and caste
them beside the aulter on the East part vpon
the heape of asshes, and breake his wynges,
but plucke them not asonder. And then lette
the Preeste burne it vpon the aulter: euen
vpon the wodde that lyeth vpon the fyre, a
burnt sacrifyce, and an offrynge of a swete
sauour vnto the Lorde.

The order of meateoffrynges, of swete cakes, of fyne flower, of frankencens. &c. without leuen and without hony, but not without salte.

CAPI. II.

YF any soule wyll offre a meat offrynge
E vnto the Lorde, his offrynge shall be
fyne floure, and he shall poure therto
oyle, and put frankensence theron, and shall
brynge it vnto Aarons sonnes the Preestes.
And one of them shall take therout his hand-
full of the floure, and of the oyle with all the
frankensence, and burne it for a remembraunce
vpon the aulter: an offrynge of a swete sa-
uour vnto the Lorde. And the remnaunt of the
meat offryng shall be Aarons and his sonnes,
as a thynge moost holy of the sacrifices of the
Lorde.

Yf anye man brynge a meate offrynge
F that is baken in the ouen, lette hym brynge
swete cakes of fyne floure mingled with oyle,
and vnleuend wafers annopnted with oyle.
Yf thy meate offrynge be baken in the fry-
inge panne, then it shall be of swete floure
myngled with oyle. And thou shalte mynce
it small, and poure oyle theron: and so it is
a meat offrynge.

Yf thy meat offrynge be a thynge broyled
vpon the gredyron, of floure myngled with
oyle it shall be. And thou shalte brynge the
meat offrynge that is made of these thynges
vnto the Lorde, and shalte delyuer it to the
G preest, and he shall brynge it vnto the aulter,
and shall heue vp parte of the meat offrynge
for a memoriall, and shall burne it vpon the
aulter: an offrynge of a swete sauoure vnto
the Lorde. And that is lefte of the meat offe-
rynge shall be Aarons, and his sonnes, as a
thynge that is mooste holy of the offrynges
of the Lorde.

All the meat offrynges which ye shal bryng
vnto the Lorde, shall be made without leuen.
For ye shall neyther burne leuen nor hony in
any offryng of the Lorde: Notwythstandyng
ye shall brynge the firste frutes of them vnto
the Lorde: but they shall not come vpon the
aulter, to make a swete sauour.

All thy meat offrynges thou shalt salt with
salte: neither shalt thou suffre the salte of the
couenaunt of thy God to be lackyng from thy
meat offryng: but vpon all thyne offrynges
thou shalt brynge salte.

Yf thou offre a meat offryng of the first frye
H frutes vnto the Lorde, then take that whiche
is yet grene, and dryе it by the fyre, and beat it
small, and so offre the meat offryng of thy first
frye frutes. And then poure oyle therto, and
put frankensence theron: and so it is a meat-
offrynge. And the preest shall burne parte of
the beaten corne, and parte of that oyle with
all the

all the frankencence, for a remembrance, that is an offeryng vnto the Lorde.

¶ The order of peax offeryngs, whiche were offerd for the keppyng of peax, made of oxen, shepe, lambes and gotes.

CAPI. III.

a ✱ Exo.xxiii.b

IF any man bryngе a ✱ peax offeryng of the oxen: whether it be male or female, he shall bryng suche as is without blemysshe before the Lorde: and let hym put his hande vpon the heed of his offeryng, and kyll it before the dore of the tabernacle of witnesse. And Aarons sonnes the Prestes shall sprynckle the bloude vpon the aulter rounde about. And they shall offre of the peax offeryng to be a sacrifyce vnto the Lorde: the fatte that couereth the inwardes and all the fat ꝑ is vpon the inwardes: and the two kydneys, with the fatte that lyeth vpon the loynes, and the hall that is on the lyuer they shall take awaye with the kydneys. And Aarons sonnes shall burne them vpon the aulter with the burnt sacrifyce which is vpon the wod on the fyre: that is a sacrifyce of a swete sauour vnto the Lorde.

b

If a man bryngе a peax offeryng vnto the Lorde frome the flocke, whether it be male or female, it shall be without blemysshe. If he offre a lambe, he shall bryng it before the Lorde, and put his hande vpon his offeryngs heed, and kyll it in the dore of the tabernacle of witnesse, and Aarons sonnes shal sprynckle the bloude therof rounde about the aulter.

c

And the of peax offeryng they shall bryngе a sacrifyce vnto the Lorde: the fatte therof and the rompe all togyther whiche they shal take of, harde by the backe bone: and the fat that couereth the inwardes, and all the fat that is vpon the inwardes, and the two kidneys with the fatte that lyeth vpon them, and vpon the loynes, and the hall that is vpon the lyuer, he shall take awaye with the kydneys. And the Prestes shall burne them vpon the aulter, to fede the Lordes offeryng with.

If the offeryng be a goote, he shall bryngе it before the Lorde, and put his hande vpon his heed of it, and kyll it before the tabernacle of witnesse, and the sonnes of Aaron shall sprynckle the bloude therof vpon the aulter rounde about. And he shall bryngе therof his offeryng vnto the Lordes sacrifyce: the fatte that couereth the inwardes, and all the fatte that is vpon the inwardes, and the two kydneys, and the fat that lyeth vpon them, and vpon the loynes, ✱ vpon the hall that is vpon the lyuer, he shall take awaye with the kydneys. And the Prestes shall burne them vpon the aulter, to fede the Lordes sacrifyce with, and to make a swete sauour. And thus shal all the fatte be the Lordes, and it shall be a lawe for euer amonge youre generacions after you in youre dwellynge places: that ye eate neyther fat nor bloude.

¶ The offeryng made for synnes doone of ignorance.

CAPI. IIII.

AND the Lorde spake vnto Moses, sayinge Speake vnto the chyldren of Israel and saye: when a soule synneth thorow ignorance, and hath done any of those thynges whiche the Lorde hath forbydden in his commaundementes to be doone: If the preest that is anoynted, synne and make the people to doo amysse, he shall bryngе for his synne whiche he hathe done: an ore without blemysshe vnto the Lorde for a synne offering. And he shall bryngе the ore vnto the dooze of the tabernacle of witnesse before the Lorde, and shall put his hande vpon the ore heed, ✱ kyll hym before the Lorde.

B ✱ Le.

And the preest that is ✱ anoynted shal take of the ore bloude, and bryngе it in to the tabernacle of witnesse, and shall dyppe his synger in the bloude and sprynckle therof seuen tymes before the Lorde: euen before the hangynge of the holy place. And he shall put some of the bloude vpon the hornes of the aulter of swete incense before the Lorde, which is in the tabernacle of witnesse, and shall poure all the bloude of the ore vpon the bottome of the aulter of burnt offeryngs, whiche is by the dooze of the tabernacle of witnesse. And he shall take awaye all the fatte of the ore that is the synne offeryng: the fatte that couereth the intraples, and all the fatte that is aboute them, and the two kydneys with the fat that lieth vpon them and vpon the loynes, and the hall vpon the lyuer let them take awaye also with the kydneys: as it was taken from the ore of the peax offeryng, and let the Preste burne them vpon the aulter of burnt offeryngs. But the layme of the ore, and all his flesche with his heed, his legges, his intraples with his donge, shall he cary all togither oute of the hoste vnto a clene place: where the asshes are poured oute, and burne hym on wodde with fyre: euen vpon the heape of asshes.

C

D

Yf the hole commonaltie of the chyldren of Israel syn thorowe ignorance, and the thing be hyd from their eyes: so that they haue committed any of these thynges which the Lorde hath forbydden to be done in his commaundementes and haue offended, and the synne whiche they haue synned be afterwarde knowen, then shall they offre an ore for a synne offeryng, and shall bryngе hym before the tabernacle of witnesse, and the elders of the multitude shall put their handes vpon his heed before the Lorde.

✱ And the Preste that is anoynted, shall bryngе of his bloude in to the tabernacle of witnesse, and shall dyppe his synger in to the bloude, and sprynckle it seuen tymes before the Lorde, euen before the vayle. And shall put of the bloude vpon the hornes of the aulter whiche is before the Lorde in the tabernacle of witnesse, and shall poure all the bloude vpon the bottome of the aulter of burnt offeryngs, which is by the dore of the tabernacle of

E of witnesse, and shall take all his fatte frome hym, and burne it vpon the aulter, and shall do with his ore as he dyd with the synne offeryng ore. And the Preeste shall make an attonement for them, and so it shall be forgyuen them. And he shall bryngе the ore without the hoste, and burne hym as he burned the firste: so is this the synne offeryng of the commonalte.

When a Lorde synneth, and committeth thorow ignorance any of these thynges whiche the Lorde his God hathe forbydden to be doone in his commaundementes and hath so offended: when his synne is shewed vnto hym whiche he hathe synned, he shall bryngе for his offeryng an he goote without blemysshe, and laye his hande vpon the heed of it, and kyll it in the place where the burnt offeryngs are kylled before the Lorde: this is a synne offeryng. Then let the preest take of the bloud of the synne offeryng with his synger, and put it vpon the hornes of the burnt offeryng aulter, and poure his bloude vpon the bottome of the burnt offeryng aulter, and burne all his fatte vpon the aulter, as he dothe the fatte of the peax offeryngs. And the Preest shall make an attonement for hym as concernyng his synne, and so it shall be forgyuen hym.

F

Yf one of the common people of the lande synne thorowe ignorance, and commyt any of the thynges whiche the Lorde hathe forbydden in his commaundementes to be done and so hath trespased, when his synne which he hathe synned is come to his knowlege, he shall bryngе for his offeryng a she gote without blemysshe for his synne whiche he hathe synned, and laye his hande vpon the heed of the synne offeryng, and slee it in the place of burnt offeryngs. ✱ And the preest shal take of the bloude with his synger, and put it vpon the hornes of the burnt offeryng aulter, and poure all the bloude vpon the bottome of the aulter, and shall take awaye all his fat as the fat of the peax offeryngs is taken awaye. And the preest shall burne it vpon the aulter for a swete sauoure vnto the Lorde, and the preest shal make an attonement for hym, and it shal be forgyuen hym.

G ✱ Leuit.iii.b

If he bryng a lambe, and offre it for a synne offeryng, he shall bryngе a female without blemysshe, and laye his hande vpon the heed of the synne offeryng, and slee it in the place where the burnt offeringes are slayne. And the preest shall take of the bloude of the synne offeryng with his synger, and put it vpon the hornes of the burnt offeryng aulter, and shall poure all the bloude therof vnto the bottome of the aulter. ✱ And he shall take awaye all the fatte therof, as the fatte of the shepe of the peax offeryngs was taken awaye. And the Preest shall burne it vpon the aulter of the Lordes sacrifice, and the preest shall make an attonement for his synne, and it shall be forgyuen hym.

H ✱ Leuit.iii.b

¶ Of othes. The clensynge of him that toucheth vncleane thynges. The purgacion of an othe and of synne done by ignorance.

CAPI. V.

WHen the soule hath synned, and herd the voyce of cursyng, and is a wytnes, whether he hath sene or knowne of it, yf he haue not vttered it, he shall beare his synne. A

Eyther when a man toucheth any vncleane thynge: whether it be the carcon of an vncleane beest, or of vnclene catell or vncleane wormе, and is not ware of it, he is also vncleane and hathe offended. Eyther when he toucheth any vnclennesse of man (what so euer vnclennesse it be, that a man is defyled w) and is not ware of it, and after commeth to the knowlege of it, he is a trespacer.

Either when a soule sweareth, so that he pronounceth with his lyppes to do euyll, or to doo good (what so euer it be that a man pronounceth with an othe) and the thynge be out of his mynde, and afterwarde commeth to the knowlege of it, then he hathe offended in one of these. Then when he hathe synned in one of these thynges, he shall confesse that wherin he hath synned, and shall bryngе his trespace offeryng vnto the Lorde for his syn whiche he hathe synned. A femele frome the flocke, whether it be a lambe, or a she goote, for a synne offeryng. And the preest shall make an attonement for hym for his synne. ✱ But yf he be not hable to bryngе a shepe, then let hym bryngе for his trespace whiche he hathe synned, two turtle doues, or two yonge pygeons to the Lorde, one for a synne offeryng, and an other for a burnt offeryng. And he shall bryngе them vnto the preest, whiche shall offre the synne offeryng firste, and wryngе the necke a longer of it, but pluckе it not cleane of. And let hym sprynckle of the bloude of the synne offeryng vpon the syde of the aulter, and lette the reste of the bloude bleede vpon the botome of the aulter, and then it is a synne offeryng. And let him offer the seconde for a burntofferyng as the maner is: and so shall the Preeste make an attonement for him for the synne whiche he hath synned, and it shall be forgyuen hym.

B ✱ Leuit.v.b

C

And yet yf he be not hable to bryngе two turtle doues or two yonge pygeons, then let him bryngе his offeryng for his synne: ✱ the tenthe parte of an Epha of fyne floure for a synne offeryng, but put none oyle therto neyther put any frankencens theron, for it is a synne offeryng. And let him bryngе it to the preest, and the Preest shall take his handefull of it, and burne it vpon the aulter for a remembraunce, to be a sacrifyce for the Lorde: that is a synne offeryng. And let the Preest make an attonement for hym for his synne (whatsoeuer of these he hath synned) and it shall be forgyuen. And the remnaunt shalbe the prestes as it is in the meate offeryng.

✱ Exodi.xxx.

D

And the Lorde communed with Moses, sayinge: When a soule trespaseth and synneth thorowe ignorance in any of the holye thynges of the Lorde, he shall bryngе for his trespace vnto the Lord a ramme without blemysshe out of the flocke valued at two syeles after the syele of the sanctuarye, for a trespace offeryng.

offeryng. And he shall make amendes for the harme that he hath done in the holy thynge, and put the fyfte parte more to, and gyue it vnto the Preest. And the Preest shall make an attonement for hym with the ramme of the trespace offeryng, and it shall be forgyuen hym.

When a soule synneth and committeth any of these thynges whiche are forbydden to be done by the commaundementes of the Lorde: thoughe he wyst it not, he hathe yet offended and is in synne, and shall bryng a ram without blemyshe out of the flocke that is estemed to be worthe a synne offeryng, vnto the Preest. And the Preest shall make an attonement for hym for the ignorauncе which he dyd, and was not ware, and it shall be forgyuen hym: This is a trespace offeryng, for he trespaced agaynst the Lorde.

¶ The offeryngs for synnes whiche are done wyllyngly. The lawe of burntoffryngs. The fyre must ab yde euermore vpon the altare. The offeryngs of Aaron and his sonnes.

CAPI. VI.

a AND the Lorde talked with Moses, sayinge: When a soule synneth, and trespaceth agaynst the Lorde, and denyed vnto his neyghboure that whiche was taken hym to kepe, or that was put vnder his hande or that which he hath violently taken away, or that whiche he hath dyscerued his neyghbour of with subtelte, or hathe founde that whiche was lost and denyeth it, and sweereth falsely in what so euer thyng it be that a man dothe, and synneth therin.

Then when he hath synned or trespaced, he shall restore agayne that he toke violently awaye or the wronge whiche he dyd, or that whiche was delyuered him to kepe, or the lost thynge whiche he founde, or what so euer it be about whiche he hathe sworne falsely, he shall restore it agayne in the hole summe, and adde the fyfte parte more therto, and gyue it vnto him to whome it pertayneth, the same daye that he offereth for his trespace, and shal bryng for his trespace offeryng vnto the Lord a ramme without blemyshe out of the flocke that is estemed worth a trespace offeryng vnto the Preest. And the Preest shall make an attonement for him before the Lorde, and it shall be forgyuen hym, in what so euer thyng it be that a man doth and trespaceth therin.

And the Lorde spake vnto Moses sayinge: b Commaunde Aaron and his sonnes, sayinge: this is the lawe of the burnt offeryng. The burnt offeryng shal be vpon the harth of the aulter all nyght vnto the morninge, and the fyre of the aulter shall burne therin. And the preest shall put on his lynnen alde, and his lynnen breches vpon his fleshe, and take awaye the asshes whiche the fyre of the burnt sacrifice in the aulter hath made, and put them beside the aulter, & then put of his rayment, and put on other, and carye the asshes out, without the hoost vnto a clene place.

The fyre that is vpon the aulter shal burne therin, and not go out. And the preest shal put wodde on the fyre euery morninge, and put the burnt sacrifyce vpon it, and he shall burne theron the fatte of the peax offeryngs. The fyre shall euer burne vpon the aulter, and neuer go out. *Lyra.

This is the lawe of the meat offeryng: Aarons sonnes shall bryng it before the Lorde, vnto the aulter: and one of them shall take his handfull of the floure of the meat offeryng and of the oyle with all the frankencens whiche is theron, and shall burne it for a remembraunce vpon the aulter, to be a swete sauour of the memoryall of it vnto the Lorde. c And the rest therof, Aaron and his sonnes shal eate vnleuended: it shall be eaten in the holy place: euen in the courte of the tabernacle of wytnesse they shall eate it. Their parte which I haue gyuen them of my sacrifice shall not be baken with leuen, for it is most holy, as is the synne offeryng, and trespace offeryng. All the males amonge the chyldren of Aaron shall eate of it: and it shall be a duty for euer vnto your generations of the sacrifices of the Lorde, neyther shall any man touche it, but he that is halowed.

And the Lorde spake vnto Moses, sayinge: this is the offeryng of Aaron and of his sonnes which he shall offre vnto the Lorde in the daye when they are anoynted: the tenth part of an Epha of floure, whiche is a dayly meat offeryng perpetually: halfe in the morninge and halfe at nyght: and in the fryenge panne it shall be made with oyle. And when it is fryed, thou shalt bryng it in as a baken meat offeryng myngled small, and shalte offer it for a swete sauoure vnto the Lorde. And that preest of his sonnes that is anoynted in his steade shall offre it: and it shalbe the Lordes dutye for euer, and it shall be burnt all togyther. For all the meat offeryngs of the preestes shall be burnt all togyther, and shall not be eaten.

And the Lorde talked with Moses, sayinge: speake vnto Aaron and vnto his sonnes, and saye: This is the lawe of the synne offeryng. In the place where the burnt offeryng is kylled, shal the synne offeryng be kylled also before the Lorde, for it is moost holy. The preest that offereth it, shall eate it in the holy place: euen in the courte of the tabernacle of wytnesse. No man shall touche the fleshe therof saue he that is halowed. And yf any rayment be syprynckled therwith, it shall be washed in the holy place, * and the erthen potte that it is soden in, shall be broken. Yf it be soden in brasse, then the potte shall be scoured and rynsed in water. All the males amonge the Preestes shall eate therof, for it is moost holye. Notwithstandynge no synne offeryng that hathe his bloude broughte in to the tabernacle of wytnesse to reconcyle with, in the holy place, shall be eaten: but shall be burnt in the fyre.

¶ Trespaceoffrynges. Synne offrynges and peaceoffrynges. The fat and the bloude maye not be eaten. ¶ The

CAPI. VII.

¶ THis is the lawe of the trespace offeryng which is moost holy. In the place where the burnt offeryng is kylled, the trespace offeryng shal be kylled also: & his bloude shal be syprynckled round about vpon the aulter. And all the fat that couered the inwardes and the two kydneys with the fat that lyeth on them and vpon the loynes, and the hall on the lyuer shall be taken awaye with the kydneys: and the preest shal burne them vpon the aulter, to be an offeryng vnto the Lorde, this is a trespace offeryng.

All the males among the preestes shal eate therof in the holy place, for it is moost holy. As the synne offeryng is, so is the trespace offeryng, one lawe seruyth for bothe. And it shall be the preestes that reconcyleth therwith. And the preest that offered a mans burnt offeryng shall haue the skynne of the burnt offeryng whiche he hath offered. And all the meat offerynges that are baken in the ouen, & all that is dressed vpon the gredyron and in the fryeng pan, shall be the preestes that offereth them. And all the meat offerynges that are mingled with oyle or dyre, shall pertayne vnto all the sonnes of Aaron, and one shall haue as moche as an other.

This is the law of the peax offeringes whiche shall be offered vnto the Lorde. b If he offre to gyue thankes, he shal bryng vnto his thanke offeryng: swete cakes myngled with oyle & swete wafers anoynted with oyle, and cakes myngled with oyle of fyne flowre fryed, and he shall bryng his offeryng vpon cakes made of leuend breed vnto the thanke offeryng of his peax offerynges, and of them all, he shall offre one to be an heue offeryng vnto the Lorde, and it shall be the preestes that syprynckleth the bloude of the peax offerynges. And the fleshe of the thanke offeryng of his peax offerynges shall be eaten the same daye that it is offred, and there shall nought of it be layde vp vntyll the morninge.

Yf it be a vowe of a free wyll offering that he bryngeth that same daye that he offereth it it shall be eaten, and that remayneth maye be eaten on the morow: but as moche of the offered fleshe as remayneth vnto the thyrde daye, shall be burnt with fyre. For yf any of the fleshe of the peax offerynges be eaten in the thyrde daye, then shall he that offred it obtayne no fauour, neyther shall it be reckened vnto him, but shall be an abhominacion, and the soule that eateth of it, shall beare the synne therof.

c The fleshe that toucheth any vncleane thynge, shall not be eaten, but burnte with fyre: and all that be clene in theyr fleshe, may eate fleshe. Yf any soule eate of the fleshe of the peax offerynges that pertayne vnto the Lorde, and his vnclennes yet vpon hym, the same soule shall perysshe oute of his people. Moreouer yf a soule toucheth any vncleane thynge, whether it be the vnclennes of man, or of any vncleane beest, or any abhommacion that is vncleane, and then eate of the fleshe of the peax offerynges, whiche pertayne vnto the Lorde, that soule shall perysshe from his people.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye: Ye shall eate no maner fatte of oxen, sheepe, or gootes: yet the fatte of the beest that dyeth alone and the fatte of that whiche is torne with wylde beestes, maye be occupyed in all maner wyse: but ye shall in no wyse eate of it. For who so euer eateth the fatte of the beest of whiche men bryng an offeryng vnto the Lorde, that soule that eateth it, shall perysshe from his people.

Moreouer ye * shall eate no maner of bloude where so euer ye dwell, whether it be of foule or of beest. What so euer soule it be that eateth any maner bloude, shall perysshe from his people. * Leui. xvii. d

And the Lorde talked with Moses, sayinge: speake vnto the chyldren of Israel, and saye: He that offereth his peax offeryng vnto the Lorde, shall bryng his gyfte vnto the Lorde of his peax offeryng: his owne handes shall bryng the offeryng of the Lorde: euen the fatte vpon the breest, he shall bryng with the breest, to waue it a waue offeryng before the Lorde. And the preest shall burne the fat vpon the aulter, and the breest shall be Aarons and his sonnes. And the ryght shoulder they shall gyue vnto the preest, to be an heue offeryng, of theyr peax offerynges. And the same that offereth the bloude of the peax offerynges and the fatte amonge the sonnes of Aaron, shall haue the ryght shoulder vnto his parte, for the wauebreest and the heueshoulder I haue taken of the chyldren of Israel, euen of theyr peaxofferynges, and haue gyuen it vnto Aaron the preest, and vnto his sonnes: to be a dutye for euer of the chyldren of Israel.

This is the anoyntynge of Aaron, and of the sacrifyces of the Lorde, in the daye when they were offred to the preestes vnto the Lord, whiche the Lorde commaunded to be gyuen them in the daye when he anoynted them, of the chyldren of Israel, & to be a dutye for euer amonge theyr generations. This is the lawe of burntoffrynges, of meateoffrenges, of synne offrynges, of trespaceoffrynges, of fulofrynges, of peacetrynges, which the Lorde commaunded moyses in the mounte Sinai, in the daye when he comaunded the chyldren of Israel to offer theyr offrynges vnto the Lorde in the wildernesse of Sinai.

¶ The anoyntynge and consecracion of Aaron and his sonnes.

CAPI. VIII.

AND the Lorde spake vnto Moses, sayinge: take Aaron and his sonnes with hym, and the vestures and the anoyntynge oyle, and an oxe for a synneoffrynge, and two rammes and a basket of swete breed: and gather all the commenalte togyther vnto the dooze of the tabernacle of wytnesse. And Moses dyd as the Lorde commaunded hym,

bym, and the people gathered them selues to-gyther, vnto the doore of the tabernacle of wytnesse. And Moses sayd vnto the people, this is the thynge which the Lorde commaun ded to do.

And Moses brought Aaron and his sonnes and washed them with water, and put vpon him the albe, and gyrded him with a gyrdell, & put vpon him the cunicle, and put the Ephon theron, and gyrded him with the brodred gyr-dell of the Ephod, and bounde it vnto hym therwith. And he put the brestlap theron, and put in the brestlap Urim and Thumim. And he put the myter vpon his heed, and put vpon the myter euen vpō the forefront of it the gol den plate of the holy crowne, as the Lorde cō maunded Moses.

And Moses toke the anoyntynge oyle, and anoynted the habitacion and all that was therin, & sanctified them, and sprinckled therof vpon the alter seuen tymes, and anoynted the aulter and all his vessels, and the lauer with the fote, to sanctifie them. And he poured of ȳ anoyntynge oyle vpon Aarons heed, and a-noynted him to sanctifie him. And he brought Aarons sonnes, and put albes vpon them, and gyrded them with gyrdles, and put bonettes vpon their heedes: as the Lorde commaun-ded Moses.

And the synneofferynge was brought. And Aaron and his sonnes put their handes vpon the heed of the ore of the synneofferynge. And when it was slayne, Moses toke of the blonde and put it vpon the hornes of the alter rounde aboute with his fynger, and purified it, and poured the blonde vpon the bottome of the aulter, and sanctified it, and reconciled it. And he toke al the fatte that was vpon the inwar des, and the hall that was on the lyuer, and the two kydneys with their fatte, and burned it vpon the aulter. But the ore, the hyde, his flesshe and his donge, he burnt with fyre without the hoste, as the Lorde commaunded Moses.

And he brought the ramme of the burntof-ferynge, and Aaron and his sonnes put their handes vpon the heed of the ramme, and it was killed. And Moses sprynckled the blond vpon the aulter rounde aboute, and cut the ramme in peces, and burnt the heed, the peces and the fatte, and washed the inwardes and the legges in water, and burnte the ramme euery whit vpon the aulter. That was a burnt sacrifice of a swete sauoure, and an offerynge vnto the Lorde, as the Lorde commaunded Moses.

And he brought the other ram that was the fullofferynge, and Aaron and his sonnes put their handes vpon the heed of the ramme, and when it was slayne, Moses toke of the blond of it, and put it vpon the typ of Aarons eyght eare, and vpon the thombe of his right hande, and vpon the greate too of his eyght foote. Then were Aarons sonnes brought, and Mo-ses put of the blonde on the typ of the eyghte eare of them, and vpon the thombes of their eyghte handes, and vpon the greate toes of their eyghte feete, and sprynckled the blonde vpon the aulter rounde aboute.

And he toke the fat and the rompe, and all the fat that was vpon the inwardes, and the hall of the lyuer, and the two kydneys with their fatte, and their eyght shoulder. And out of the basket of swete breed that was before the Lord, he toke one swete cake of oyled bred and one wafer, and put them on the fat, and vpon the eyght shoulder: and put all togither vpon Aarons handes, and vpon his sonnes handes, and waued it a waue offerynge be-fore the Lorde.

And then Moses toke them from their han des agayne, and burnt them vpon the aulter, euen vpon the burntofferynge: These are the fulloffrynges of a swete sauoure, and a sacri-fyce vnto the Lorde. And Moses toke ȳ breſt, and waued it a waue offerynge before the Lorde, of the ramme of the fulloffrynges: and it was Moses parte, as the Lorde commaun-ded Moses.

And Moses toke of the anoyntynge oyle, & of the blond which was vpon the aulter, and sprynckled it vpon Aaron, and vpon his vest-mentes, and vpon his sonnes and on their ve-stimentes with him, and sanctified Aaron and his vestures, and his sonnes and his sones ve-stures also. Then Moses sayd vnto Aaron & his sonnes: boyle the flesshe in the doore of the tabernacle of witnes, and there † eate it with the bred that is in the basket of fulloffryn-ges, as the Lorde commaunded, saynge: Aa-ron and his sonnes shall eate it: and that whi che remaynyth of the flesshe and of the bred, burne it with fyre.

And se ye departe not from the doore of the tabernacle of wytnesse seuen dayes longe, tyll the dayes of your fulloffrynges be at an ende. For seuen dayes muste your handes be fylled, as they were this day: euen so the Lord hath commaunded to do, to thintent to reconcyle you. Se therfore ye abyde in the doore of the ta bernacle of witnesse day and night seuē dayes longe: and kepe the watche of the Lorde that ye dye not, for so I am commaunded. And Aa-ron and his sonnes did all that the Lorde com maunded by the handes of Moses.

¶ The fyrste offrynges of Aaron, for hym selfe and for the people. Aaron blesseth the people. The glorye of the Lorde is shewed. The fyre commynge from aboue consumeth the sacrefyce.

CAPI. IX.

And the eyght daye, Moses called Aa-ron and his sonnes, and the elders of Is rael, and sayd to Aaron: take a calfe for a synne offerynge, a ram for a burntofferynge: both without blemysshe, and bryng them be-fore the Lorde. And vnto the children of Israel he spake, saying: take ye an he gote for a synne offerynge, and a calfe and a lambe both two of a yere old, & without blemysshe for a burnt sacrifice, and an ore and a ramme for peaxoffe-rynges, to offre before the Lorde, and a meat-offerynge myngled with oyle, for to daye the Lorde will appere vnto you.

And

And they brought that which Moses commaunded vnto the tabernacle of wytnesse and all the people came and stode before the Lorde. And Moses sayde: this is that the Lorde commaunded ye shulde do: and then the glory of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: Goo vnto the aulter, and offre thy synneofferynge, and make an attonement for the and the people: and then offre the offerynge of the people, and re-concyle them also: as the Lorde commaun-ded Moses.

And Aaron went to the aulter, and slewe the calfe that was his synneofferynge. And the sonnes of Aaron brought the blonde vnto hym, and he dypte his fynger in the blonde, and put it vpon the hornes of the aulter, and poured the blonde vnto the bottome of the al-ter. And the fatte and the two kydneys, with the hall of the lyuer of the synne offerynge he burnt vpon the aulter, as the Lord commaun ded Moses: but the flesshe and the hyde, he burnt with fyre without the hoste. Afterwarde he slewe the burntofferynge, and Aarons sonnes brought the blond vnto him, and he sprin-kled it rounde aboute vpon the aulter. And they brought the burntofferynge vnto hym in peces, and the heed also, and he burnt it vpon the aulter, and dyd washe the inwardes, and the legges, and burnt them also vpō the burnt offerynge in the aulter.

And then he brought the peoples offerynge and toke the goote that was the peoples syn-neofferynge, and slewe it, and offered it for a synneofferynge: as he dyd the first. And then brought the burntofferynge, and offered it as the maner was, and brought the meatoffering and filled his hande therof, and burnt it vpon the aulter, beside the burnt sacrifice in the mor-nynge.

Then he slewe the ore and the ramme that were the peoples peaceoffrynges, and Aarons sonnes brought the blonde vnto hym, and he sprynckled it vpon the aulter rounde aboute, and toke the fat of the ore and of the ramme: the rompe & the fat that coureth the inwardes and the kydneyes and the hall of the lyuer, and put them vpon the brestes and burne it vpon the aulter: but the brestes and the right shoulders Aaron waued before the Lorde, as the Lorde commaunded Moses. And Aaron lyfte vp his hande ouer the people and blessed them, and came downe from offerynge of syn-offrynges, burntofferynges and peaxoffrynges. Then Moses and Aaron went in to the taber-nacle of wytnesse, and came out agayne and blessed the people, and the glorye of the Lorde appeared vnto all the people. And there came a fyre out from the Lorde, and consumed vpon the aulter, the burntoffrynge and the fat. And all the people sawe it, and shoted, and fel on their faces.

¶ Nadab and Abihu are slayne. Israel mourneth for them. The Preestes are forbidden wyne. The re-lyque of the sacrefyce the Preestes eate.

CAPI. X.

And Nadab and Abihu the sonnes of Aa ron toke either of them his censor, and put fyre therin, and put rens vpon, and brought straung fyre before the Lorde: which he commaunded them not: and there wente a fyre out from the Lorde, & consumed them, and they dyed before the Lorde. Then Moses said vnto Aaron: this is that the Lorde spake saying: I wyl be sanctified in them that come nye me, and before all the people I wyll be glorified. And Aaron held his peas. And Mo-ses called Misael and Elisaphan the sonnes of Oziel the vncle of Aaron, and said to them: Go and carye youre brethren fro̅ne the holy place out of the hoste. And they went to them and carred them in their albes out of the hoste as Moses bad.

And Moses sayd vnto Aaron and Eliazar, and Ithamar his eldest sonnes: vncouer not your heed, neyther rent your clothes, least ye dye, and wrath come vpon all the people, let your brethren the hole house of Israel bewepe the burnynge whiche the Lorde hathe burnt. But go ye not out by the doore of the taber-nacle of wytnesse, least ye dye: for the anoyn-tynge oyle of the Lorde is vpon you. And they dyd as Moses bad.

And the Lorde spake vnto Aaron, saynge: drynke no wyne ne stronge drynke, neyther thou nor thy sonnes with the: when ye go in to the tabernacle of wytnesse, least ye dye. And let it be a lawe for euer vnto youre chyldren after you: that ye maye put difference by-twene holy and vnholy, bytwene vncleane and cleane, and that ye maye teache the chyl-dren of Israel all the ordinaunces whiche the the Lorde hath commaunded them by ȳ han-des of Moses.

And Moses sayde vnto Aaron, and vn-to Eleazar and Ithamar his sonnes that were lefte. Take the meatofferynge that re-maynyth of the sacrifyces of the Lorde, and eate it without leuen beside the aulter, for it is moste holy: eate it therfore in the holy place, because it is thy durye and thy sonnes durye of the sacrifyce of the Lorde: for so I am commaūded. And the wauebrest and heue shoulder eate in a cleane place: bothe thou and thy sonnes, and thy doughters with the. For it is thy durye, and thy sonnes duty with the, of the peaxofferynges of the chyldren of Israel. For the heueshoulder, and the waue-brest whiche they bryng with the sacrifyces of the fatte, to waue it before the Lorde, shall be thyne, and thy sonnes with the: and be a lawe for euer, as the Lorde hathe com-maunded.

And Moses sought for the goote that was the synneofferynge, and se it was burnt. And he was angry with Eleazar and Ithamar the sonnes of Aaaron, whyche were lefte alyue, saying: wherfore haue ye not eaten the synne offrynge in the holy place, seynge it is moste holy: and for as moche as it is gyuen you to bere the synne of the people, and make agree-ment for them before the Lorde? Beholde, the blonde of it was not brought in within the holy place, therfore shulde ye haue eaten it in

the holy place, as I commaunded. And Aaron
sayd vnto Moses: beholde, this day haue they
offered theyr synneoffrynge and theyr burnt
offerynge before the Lorde, and it is chaunsed
me after this maner. If I sholde eate of the
synneoffryng to day, wolde the Lorde be con-
tent withall? And when Moses herde that,
he was content.

¶ Of beastes whiche be cleane and whiche be vncleane.

CAPI. XI.

AND the Lorde spake vnto Moses and
Aaron, saying: speake vnto the chyldre
of Israel, and say: these are the beastes
whiche ye shall eate amonge all the beastes
that are on the erth: what so euer hath hoofe
and deuideth it in to two clawes, and cheweth
cud among the beastes, that shall ye eate. But
these shal ye not eate of them that chewe cud
and haue hoofes. The Camell, for he cheweth
cud, but he deuideth not the hoofe in to two
clawes, therfore he shall be vncleane vnto you.
And the Conye, for he cheweth the cud, but de-
uideth not the hoofe in to two clawes, therfore
he is vncleane to you. And the Hare, for he like
wyse cheweth the cud, but deuideth not ye hoofe
into two clawes, he is therfore vncleane to you
And the swyne, for though he deuyde the hoofe
in to two clawes, yet he cheweth not the cud,
and therfore is vncleane to you. Of their flesh
se ye eate not, and their carkalles se ye touche
not, for they are vncleane to you.

These shal ye eate, of all that are in the wa-
ters: what so euer haue fynnes and scales in
the waters, sees and ryuers, that shal ye eate.
And all that haue not fynnes and scales in
the sees and ryuers of all that moue and lyue
in the waters shall ye abhorre. Se ye eate not
of their flesh, and also that ye abhorre their
carcalles: for all that haue no fynnes nor
scales in the waters, shall be abhominacion
vnto you. These are the foules which ye shal
abhorre, and which shal not be eaten, for they
are abhominacion. The egle, the gosshauke,
the ozmoraunt, the kyte, the bulsur and all
his kynde, and all kynde of rauens, the estrich
the vpgheteow, the cuckow, the sparowhauke
and all the kynde: and the lytle oule, the storcke,
the great oule, the backe, the pellicane, the ype,
the heron, the lapwing and the swalowe. And all foules that creepe
and go vpe all foure, shall be an abhomina-
cion vnto you.

Yet these maye ye eate of all the foules
that moue and go vpon foure fete: euen those
that haue no knees aboue vpon their fete to
leape withall vpon the earthe: euen these of
them ye may eate: the Arbe and all his kynde:
the Selaam with all his kynde: the Bargol
and all the kynde, the Hagab and all his kynd.
All other foules that moue and haue faure
fete, shall be abhominacion vnto you. In such
ye shal be vncleane who so euer touche the car-
kalle of them, shall be vncleane vnto the euen:
and who so euer beareth the carkalle of them
shal washe his clothes, and so shal be vncleane
vntyll euen.

Amonge all maner beastes that haue hoofes
and deuyde them not in to two clawes, or
that chewe not the cud, shall be vncleane vnto
you: and all that toucheth them shall be vn-
cleane. And all that goeth vpon his handes a-
monge all maner beastes that go on all foure
fete, are vncleane vnto you: and as many as
touche their carkalles, shall be vncleane vntyll
the euen. And he that beareth the carkalle of
them, shall washe his clothes, and be vn-
cleane vntyll the euen, for suche are vncleane
vnto you.

And these are also vncleane to you amonge
the thynges that creepe vpon the erathe: the
weesell, the mouse, the toode, and all his kynde,
the hedgehogge, stellio, the lizerde, the snayle,
and the moule: these are vncleane to you a-
mong all that moue, and al that touche them
when they be tred, shall be vncleane vntyll the
euen. And what so euer any of the tred car-
kalles of them fall vpon, shall be vncleane:
what so euer vessell of wod it be, or rayment,
or skynne, or bagge, or what so euer thynge it
be that any worke is wrought withall. And
they shall be plunged in the water, and be vn-
cleane tyll the euen, and then they shal be clene
agayne.

All maner of erthen vessell wherinto any of
them falleth is vncleane with al that therin is
and ye shal breake it. All maner meate that
is eaten, yf any such water come vpon it, it
shall be vncleane. And all maner drynke that
is dronke in all maner such vessels shal be vn
clene. And whether it be ouen or kettel it shal
be broken. For they are vncleane, and shal be
vncleane vnto you. Howbeit the fountaynes
and welles, and pondes of water, shal be clene
styll. But who so euer toucheth their carkal-
les, shall be vncleane.

If the tred carcalle of any such fal vpon any
seed shed to sowe, it shal yet be clene styl: but
yf any water be poured vpon the seed, and af-
terwarde the tred carkalle of them fall theron,
then it shal be vncleane vnto you.

If any beest of whiche ye may eate, dye, he
toucheth the tred carcalle shal be vncleane tyll
the euen. And he that eateth of any such tred
carkalle, shal washe his clothes, and remayne
vncleane tyll the euen. And he also that bea-
reth the carkalle of it, shal washe his clothes
and be vncleane tyl euen.

All that scrauleth vpon the earthe, is ab-
hominacion, and shal not be eaten. And what
so euer goeth vpon the brest, and what so euer
goeth vpon foure or mo fete, amonge all that
scrauleth vpon the erth, of that se ye eate not:
for they are abhommable.

Make not your soules abhominable with
nothyng that creepeth, neither make your sou-
les vncleane with them: that ye sholde be defi-
led therby. For I am the Lorde youre God,
be sanctified therfore that ye may be holy, or
I am holy: and defyle not your soules with
any maner thyng that creepeth vpon the erth.
For I am the Lorde that brought you out of
the lande of Egypt to be your God: be holy
therfore, for I am holy.

This is the lawe of beest and foule, and of
all maner thynge that lyueth and moueth in
the water, & of all thynges that creepe on the
earth, that ye may put difference betwene vn-
clene and clene, and betwene the beestes that
are eaten, and the beestes that are not eaten.

¶ lawe howe women shuld be purged after theyr childbirth.

CAPI. XII.

AND the Lorde spake vnto Moses, and
sayd: speake vnto the chyldren of Isra-
el and saye: when a woman hath con-
ceyued, and hath borne a man chylde, she shall
be vncleane seuen dayes: euen in lyke maner
as when she is put apart in tyme of her natu-
rall disease. And in the eyght daye the flesh of
the chyldes foreskynne shall be cut awaye. And
she shal continue in the bloude of her purify-
inge. xxxiij. dayes, she shall touche no halowed
thynge, nor come in to the sanctuarye, vntyll
the tyme of her purifying be out. If she beare
a maydechylde, then she shall be vncleane two
wekes, as when she hath her naturall disease.
And she shall continue in the bloude of her pu
rifying. lxvj. dayes.

And when the dayes of her purifynge are
out: whether it be a sonne or a doughter, she
shal bring a lambe of one yere olde for a burnt
offering, and a yonge pigeon or a turtle doue
for a synne offeryng vnto the doze of the taber
nacle of wytnesse, vnto the preest: which shall
offre them before the Lorde, and make an at-
tonement for her, & so she shal be purged of her
yssue of bloude. This is the lawe for her that
hath borne achylde, whether it be male or fe-
male. But yf she be not able to bring a sheepe
then let her bringe two turtles, or two yong
pygions: the one for the burntofferynge, and
the other for the synneoffryng. And the preest
shall make an attonement for her, and she
shall be clene.

¶ The Preestes are appoynted to iudge who are Lepers.

CAPI. XIII.

AND the Lorde spake vnto Moses, and
vnto Aaron, saynge: when there appe-
reth a rysyng in a mans flesshe eyther a
scabbe or a glysterynge whyte: as thoughe the
plage of leprosye were in the skyn of his flesh,
let him be brought vnto Aaron the preest, or
vnto one of his sonnes the preestes, and lette
the preest loke on the soze that is in the skynne
of his flesshe. If the heere in the soze be turned
vnto whyte, & the soze also seme to be lower
then the skynne of his flesshe, then it is surely
a leprosye, and let the preest loke on hym, and
iudge him vncleane.

If there be but a whyte plecke in the skyn
of his flesshe, and seme not to be lower then
the other skyn, nor the heere therof is turned
vnto whyte, then let the preest shut him vp se-
uen dayes. And let the preest loke vpon hym
the seuenth day: yf the sore seme to hym to a-
byde styll, and to go no further in the skynne,
then let the preest shut him vp yet seuen dayes
mo. And let the preest loke on him agayne the
seuenth daye. Then yf the soze be waxed black
ysh, and is not growen abrode in the skynne,
let the preest make him clene, for it is but a skurf.
And let him washe his clothes, and then he is
clene: But yf the scabbe growe in the skynne
after that he is sene of the preest agayn: if the
preest se that the scabbe be growen abrode in
the skynne, let him make hym vncleane: for it
is surely a leprosye.

If the plage of leprosye be in a man, let him
be brought vnto the preest, and let the preest se
him. If the rysing appeare whyte in the skyn,
and haue also made the heere white, and there
be rawe flesshe in the sore also: then it is an
olde leprosy in the skyn of his flesshe. And the
preest shall iudge him vncleane, and shall not
shut him vp, for he is vncleane.

If a leprosy breake out in the skyn, and co-
uer all the skynne from the heed to the foote
ouer all where so euer the preest lokeeth, then
let the preest take vpon hym. If the leprosye
haue couered all his flesshe, let him iudge the
disease clene, for in as moche as he is all toge-
ther whyte, he is clene. But yf there be rawe
flesshe on hym when he is sene, then he shall
be vncleane. Therfore when the preest seeth the
rawe flesshe, let him iudge him vncleane. For in
as moche as his flesshe is rawe, he is vncleane:
and it is surely a true leprosye. But if the raw
flesshe depart agayn and chaunge in to white,
then let him come to the preest, and let the preest
se hym. If the sore be chaunged vnto whyte,
let the preest iudge the disease clene, and then
he is clene.

When there is a byle in the skynne of any
mannes flesshe, and is healed and after in the
place of the byle there appeare a whyte rysyng
eyther a shynynge whyte, somwhat redysshe,
let hym be sene of the preest. yf when the preest
seeth hym, it appeare lower then the other
skynne, and the heere therof be chaunged vn-
to whyte, let the preest iudge hym vncleane:
for it is a very leprosye, that is broken out in
the place of the byle. But if when the preest lo-
keth on it there be no white heeres therin, nei-
ther the scabbe lower then the other skynne,
and be somwhat blackysshe, then the Preeste
shall shut him apaete seuen dayes. If it spred
abrode in the meane season, then let the preest
iudge him vncleane: for it is a leprosye. But
yf the glysterynge whyte abyde styll in one
place, and goo no further, then it is but the
pynne of the byle, and the preest shall iudge
him clene.

When the skyn of any mans flesshe is burnt
with fyre that it be rawe, and there appere in
the burnynge a glysteryng whyte that is som-
what redysshe or all together whyte, let the
preest loke vpon it. yf the heere in that bright-
nesse be chaunged to whyte, and it also appere
lower then the other skynne, then it is a le-
prosye that is broken oute of the place of the
burnynge. And the preest shall iudge him vn-
cleane, for it is a leprosye. But yf when the

Preeste loketh on it) he se there is no whyte heere in the bryghtnes, and that it is no lower then thother skynne, and that it is also blackelshe, then let the Preest shut hym up seuen dayes. And yf (when the preest loketh on him the seuenth daye) it be growen abrode in the skynne, let hym iudge hym vncleane: for it is a leprosye. But yf that bryghtnelle abyde styll in one place and go no further in the skynne and be blacketh, then it is but a rysyng in the place of the burnynge, and the Preest shall make hym cleane: for it is but the ryynde of the burnynge onely.

C When eyther man or woman hathe a brea kynge out vpon the heed or the beerde, let the Preest se it. And yf it appeare lower then the other skynne, and there be therin golden heeres and thynne, let the preest iudge hym vncleane, for it is a breakynge oute of leprosye vpon the heed or beerde. Yf (when the Preeste loketh on the breakynge oute) he se it is no lower then thother skynne, and that there are blacke heeres therin, let hym shut him up seuen dayes. And let the preest loke on the disease the seuenth daye: and yf the breakynge out be gone no further, neyther be any golden heeres therin, neyther the scabbe be lower then the other skynne, then let him be shaue, but let him not shaue the scabbe: and let the preest shut hym up seuen dayes mo. And let the preest loke on the breaking out the.viij. daye agayne: yf the breakyng out be gone no further in the skynne, nor more lower then thother skynne, then let the preest iudge him cleane, and let hym washe his clothes, and then he is cleane.

D Yf the breakynge out growe in the skynne after he be ones iudged cleane, let the preeste se hym. Yf it be growen abrode in dede in the skynne, let the Preest seke no further for any golden heeres, for he is vncleane. But yf he se the scabbe stande styll, and that there is blacke heere growen vp therin, then the scabbe is healed, and he is cleane: and the Preeste shall iudge hym cleane. Yf there be founde in the skynne of the flesshe of man or woman a glysterynge whyte, lette the preest se it. Yf there appeare in theyr flesshe a glysterynge whyte, somwhat blackysshe, then it is but freckels growen vp in the skynne: and he is cleane.

E Yf a mans heere fall of his heed, then he is heedbauide and clene. Yf his heere fall before in his forehed, then he is forheedbauide and clene. Yf there be in the bauide heed, or bauide forehed a redysshe whyte scabbe, then there is leprosye sprounge vp in his bauide heed, or bauide forehed. And let the preest se it: and yf the rysynge of the sore be reddysshwhyte in his bauide heed or forehed after the maner of a leprosye in the skynne of the flesshe, then he is a leper, and vncleane: and the preest shall iudge him vncleane, for the plage of his heed.

G And the leper in whom the plage is, shal haue his clothes rent, and his heed bare, and his mouthe mofled, and shall be called vncleane. And as long as the disease lasteth vpon hym, he shall be vncleane, for he is vncleane: & shall therfore dwell alone, and euen without ỹ host shall his habitacion be.

Leui. xiij. Deu. xxiiij.

When the plage of leprosye is in a clothe: whether it be lynnen or wollen, yea and whether it be in the warpe or wolfe of the lynnen, or of the wollen: eyther in a skynne, or any thynge made of skynne, yf the disease be pale or somwhat redysshe in the clothe or skynne: whether it be in the warpe or wolfe, or any thyng that is made of skynne, then it is a leprosye, and must be shewed vnto the preest And when the preest seyth the plage, let hym shut it up seuen dayes, and let him loke on the plage the seuenth daye. Yf it be increased in the cloth, whether it be in the warpe or wolfe or in a skynne, or in any thynge that is made of skynne, then the plage is a freatyng leprosye, and it is vncleane: and that clothe shall be burnt, eyther warpe or wolfe, whether it be wollen or lynnen, or any thynge that is made of skynne wherin the plage is, for it is a freatynge leprosye, and shall be burnt in the fyre.

Yf the preest se that the plage hath freaten no further in the clothe: eyther in the warpe or wolfe, or in what so euer thynge of skynne it be, then let the preest commaunde them to washe the thynge wherin the plage is, and let hym shut it up seuen dayes and moo. And let the preest loke on it agayne after that the plage is washed. If the plage haue not chaunged his fashion, though it be spred no further abrode, it is yet vncleane. And se ye burne it in the fyre, for it is freat inwarde: whether in parte or in all. But yf the preest se it somwhat blackysshe after it is washed, let hym rent it out of the clothe, or out of the skynne, or out of the warpe or wolfe.

And yf it appeare any more in the clothe eyther in the warpe, or in the wolfe, or in any thynge made of skynne, then it is a warynge plage. And se ye burne that with fyre wherin the plage is. Howsoeuer the cloth either warpe or wolfe, or what so euer thing of skynne it be which thou hast washed, and the plage be departed from it shall be washed ones agayne, and then it is clene. This is the lawe for the plage of leprosye in a cloth, whether it be wollen or lynnen: either whether it be in ỹ warpe or wolfe, or in any thyng made of skynnes, to iudge it clene or vncleane.

¶ The cleansinge of the leper, and of the house that he is in.

CAPI. XIIII.

AND the Lorde spake vnto Moses, saying: * this is the law for a leper when he shall be cleansed: He shal be brought vnto the preest, and the preest shall go forthe without the hoost and loke vpon hym. Yf the plage of leprosye be healed in the leper, then shall the preest commaunde that there be brought for hym that shall be cleansed two lyuynge birdes that are clene, and cedar wodde, and a pece of purple cloth and yssope. And the preest shal cõmaunde that one of the birdes be killed in an erthen vessell with rennyng water. And the Preeste shall take the lyuynge birde and the cedar wode and the purple and the yssope, and shal dippe them and the lyuing birde in the bloude of the slayne birde, and in the rennynge water and sprynkle it vpon him that muste be cleansed or his leprosye seuen tymes and cleanse him, and shall let the liuing birde goo free in to the feldes.

B And he that is cleansed shall washe his clothes, and shaue of all his heere, and wash him selfe in water, and then be is clene. And after that he shall come in to the hoost, but shal tarye without his tent seuen dayes. When the seuenth daye is come, he shall shaue of all his heere, bothe vpon his heed, and his berde, and on his browes: and euen all the heere that is on him, shall he shaue of. And he shal washe his clothes and his flesshe in water, and then he shall be clene.

And when the eyght daye is come, let hym take two lammes without blemysshe, and a ewelambe of a yere olde without blemysshe, and thre tenth deales of fyne flour, for a meat offerynge myngled with oyle, and a logge of oyle. Then let the Preeste that maketh him clene, dyrynge the man that is made clene with thole tymes before the Lorde vnto the wore of the tabernacle of wytnesse. And let the prest take one of the lambes, & offre hym for a trespaceoffering, and the logge of oyle: and waue them before the Lorde. And then let them slee the lambe in the place where the synne offeryng and the burntoffering were slayne: euen in the holy place. For as the synneofferynge is, euen so is the trespaceofferynge of the preestes for it is moost holy.

C Then let the preest take of the bloude of the trespaceofferynge, and put it vpon the typ of the right eare of him that is cleansed, and vpon the thombe of his ryght hande, and vpon the great too of his right fote. Then let the preest take of the logge of oyle, and poure it in to the palme of his lefte hande, and dyp his right fynger in the oyle that is in the palme of his lefte hande, and let him sprynckle it with his fynger seuen tymes before the Lorde. And of the reste of the oyle that is in his hande, shall the preest put vpon the typ of the ryght eare of hym that is cleansed, and vpon the thombe of his ryght hande, and vpon the great too of his ryght fote: euen vpon the bloude of the trespaceofferynge. And the rest of the oyle that is in the preestes hande, he shall poure vpon the heed of hym that is cleansed: and so shall the preest make an attonement for him before the Lorde.

Then let the preest offre the synneofferynge and make an attonement for him that is cleansed for his vncleannesse. And then let the burnt offeryng be slayne, and let the preest put bothe the burntofferyng and the meatofferyng vpon the aulter: and make an attonement for him and then he shall be clene. Yf he be poore and can not get so moche, then let him bryng one lambe for a trespace offerynge to waue it, and to make an attonement for him, and a tenthe deale of fyne floure myngled with oyle for a meatofferynge, and a logge of oyle, and two turtle doues or two yonge pigions whyche he is able to get, and let thone be a synneofferynge, and thother a burnt offrynge. And let him bryng them the eyght day for his clensing vnto the preest to the doze of the tabernacle of wytnesse before the Lorde.

D And let the preest take ỹ lambe that is the trespace offerynge, and the logge of oyle, and waue them before the Lorde. And when the lambe of the trespaceofferynge is killed, the preest shall take of the bloude of the trespace offerynge, and put it vpon the typ of his ryght eare that is cleansed, and vpon the thombe of his ryghte hande, and vpon the greate too of his ryghte foote. And the preest shall poure of the oyle in to his ryghte hande, and shall sprynckle with his fynger of the oyle that is in his lefte hande seuen tymes before the Lorde.

And the preest shall put on the oyle that is in his hande (vpon the typ of the ryghte eare of hym that is cleansed, and vpon the thombe of his ryght hande, and vpon the greate too of his ryghte foote: euen in the place where the bloude of the trespaceofferynge was put. And the reste of the oyle that is in his hande, he shall poure vpon the heed of him that is cleansed: to make an attonement for hym before the Lorde. And he shall offre one of the turtle doues, or of the yonge pigions, suche as he can get: the one for a synne offeryng, and thother for a burntoffrynge vpon the aulter. And so shal the preest make an attonement for him that is cleansed before the Lorde. This is the lawe of him that hathe the plage of leprosye, whose hande is not able to get that belongeth to his clensynge.

E And the Lorde spake vnto Moses and Aaron saying: when ye become vnto the land of Canaan which I giue you to possesse: yf I put the plage of leprosye in the house of the lande of your possession, let hym that owneth ỹ house go and tell the preest, saying: me thynke that there is as it were a leprosye in the house. And the preest shall commaunde them to vtter all thynge forth of the house, before the preest, enter to se the plage: that he make not all that is in the house vncleane, and then the preest shal go in, and se the house.

F Yf the preest se that the plage is in the walles of the house, and that they be holow strakes pale or redde whiche seme to be lower then the other partes of the wall, then lette the preest go out at the house dores, and shut vp the house for seuen dayes. And let the preest come agayne the seuenth daye and se it, yf the plage be increased in the walles of the house, lette the Preeste commaunde them to take awaye the stones in whyche the plage is, and lette them caste them in a foule place without the cytye, and scrape the house within rounde aboute: and poure oute the dust without the cytye in a foule place. And lette them take other stones, and put them in the places of those stones, and other morter, and plaster the house with. Yf nowe the plage come agayne, and breake oute in the house, after

that they haue taken awaye the stones, and
scraped the house, and after that the house is
playstered anewe: let the Preest come and se
it. And if then he perceyue that the plage hath
eaten further in the house, it is a freetynge le-
prosye that is in the house, and it is vncleane.
Then they shall breake downe the house:
both the stones, tymbre, and all the morter of
the house, and carye it forthe of the citye vn-
to a foule place. Moreouer he that goeth in
to the house all the whyle it is shut vp, shall
be vncleane tyll nyght. And he that slepeth in
the house shall washe his clothes, and he
also that eateth in the house, shall washe
his clothes.

S But yf the Preeste come and se that the
plage hathe spred no further in the house af-
ter it is newe playstered, then let hym make it
cleane, for the plage is healed. And lette hym
take to clense the house with: two birdes, ce-
dar wodde, and purple clothe and yssope. And
let hym kyll one of the birdes in an earthen
vessell with runnynge water: and take the
cedar wodde, the yssope, the purple and the
lyuynge bryde, and dyppe them in the bloude
of the slayne bryde, and in the runnynge wa-
ter, and sprynckle vpon the house seuen ty-
mes, and clense the house with the bloude of
the bryde, and with the runninge water, and
with the lyuynge bryde, and with the cedar
wodde, and the yssope, and the purple clothe.
And he shall let the lyuynge bryde flee forthe
of the towne in to the wylde feldes, and so
make an attonement for the house, and it
shall be cleane. This is the lawe for all ma-
ner plage of leprosye and breakynge out, and
of the leprosye of clothe and house, and of ry-
singes, scabbes, and glysterynge white, to teache
when a thynge is vncleane or cleane. This is
the lawe of leprosye.

¶ The maner of purgynge the vnclennes bothe of
men and women.

CAPI. XV.

1 AND the Lorde spake vnto Moses and
Aaron, sayinge: Speake vnto the chil-
dre of Israel, and say vnto them: euery
man that hath a runnynge yssue in his flesshe,
is vncleane by reason of his yssue. And hereby
shall it be knowen when he is vncleane. If
his flesshe runne, or yf his flesshe congele by
the reason of his yssue, then he is vncleane.
Euerye couche whereon he lyeth, and euerye
thynge whereon he sytteth shall be vncleane.
He that toucheth his couche shall washe his
clothes, and bath him selfe with water, and
be vncleane tyll the euen.

He that sytteth on that whereon he sate,
shall washe his clothes, and bathe him selfe
with water, and be vncleane vntyll the euen-
synge. And he that toucheth his flesshe, shall
washe his clothes, and bathe him selfe in wa
ter, and be vncleane vnto the euen. If any
suche spyt vpon hym that is cleane, he muste
washe his clothes, and bathe him selfe in wa
ter and be vncleane vntyll euen.

15 And what so euer saddel that he ryeth vpon
shall be vncleane. And who so euer toucheth
any thynge that was vnder hym, shal be vn-
cleane vnto the euen. And he that beareth any
suche thynges, shall washe his clothes, and
bathe hym selfe in water, and be vncleane vn-
to the euen: and what so euer he toucheth (yf
he haue not fyrste washed his handes in wa-
ter) must washe his clothes, and bathe hym
selfe in water, and be vncleane vnto the euen-
synge. * And yf he touche a vessell of erth, it *Leui.
shall be broken: and all vessels of wod, shall 11.d.
be rynsed in water.

When he that hath an yssue is clensed of
his yssue, let hym nombre seuen dayes after
he is cleane, and washe his clothes, and
bathe his flesshe in runnynge water, and then
he is cleane. And the eyght daye lette hym
take two turtle doues, or two ponge pygeons,
and come before the Lorde vnto the dore
of the tabernacle of wytnesse, and gyue them
vnto the Preeste. And the Preeste shall offre
them: the one for a synne offrynge, and the
other for a burntofferynge: and make an at-
tonement for hym before the Lorde concer-
nynge his yssue.

If any mans seed departe from him in his
slepe, he shall washe his flesshe in water, and
be vncleane vntyll euen. And all the clothes
or fleces wheron suche seed chaunceth, shall
be washed with water, and be vncleane vnto
the euen. And yf a woman lye with suche per-
son, they shall washe them selues with wa-
ter, and be vncleane tyll euen.

When a womans naturall course of bloud
runneth, she shall be put aparte seuen dayes:
and who so euer toucheth her, shall be vncleane
vnto the euen. And all that she lyeth or sy-
teth vpon as longe as she is put aparte, shall
be vncleane. And who so euer toucheth her
couche, shall washe his clothes, and bath him
selfe with water, & be vncleane vnto the euen.
And who so euer toucheth any thyng that she
sate vpon, shal washe his clothes, and washe
hym selfe also in water, and be vncleane vnto
the euen: so that whether he touch her couche
or any thynge whereon she hath syteen, he shal
be vncleane vnto the euen: and yf a man lye
with her in the meane tyme, he shall be put
aparte as well as she, and shall be vncleane
seuen dayes, and all his couche wherin he le-
peth shall be vncleane.

When a womans bloude runneth longe 19
tyme, beyonde the tyme of her natural course:
as longe as her vnclennesse runneth, she shall
be vncleane, after the maner as when she is
put aparte. All her couches whereon she ly-
eth (as longe as her yssue lasteth) shall be vn-
to her as her couche, when she is put aparte.
And what so euer she syteth vpon, shall be
vncleane as is her vnclennesse when she is put
aparte. And who so euer toucheth them, shall
be vncleane, and shall washe his clothes, and
bathe him selfe in water, and be vncleane vn-
to euen.

But yf she be cleane of her yssue, lette her
count her seuen dayes, after that she is clene.
And the eyght daye let her take two turtles
or two ponge pygeons and bringe them vnto
the

the preste vnto the doore of the tabernacle of
wytnesse. And the preste shall offre the one for
a synneofferynge: and the other for burntof-
ferynge: and make an attonement for her
before the Lorde for her vncleane
sse. Make thy children of Israel to kepe
them selues from their vnclennes, that they
dye not in their vncleannesse, when they haue
defyled my habitacion that is amonge them.

This is the lawe of him that hath a runny
nynge yssue, and is defyled therwith,
from a man in his slepe and is defiled therwith,
and of her that hathe an yssue of bloude as
longe as she is put aparte, and of whosoeuer
hath a runnynge yssue whether it be man or
woman, and of him that sleepeth with her that
is vncleane.

¶ What Aaron muste do or he entre in to the holy
place. The cleansynge of the sanctuary or holy place.
& the tente of cleansynge. Aaron cotesseth the sinnes
of the children of Israel ouer the lyue gote and put-
teth them vpon his heade.

CAPI. XVI.

2 AND the Lorde spake vnto Moses * after
the death of the two sonnes of Aa-
ron, when they had offered before the
Lorde and dyed: And he sayde vnto Moses:
Speake vnto Aaron thy brother that he go not
at all tymes into the holy place, that is with-
in the vayle that hangeth before the mercy-
seate which is vpon the arche that he dye not.
For I will appeare in a clowde vpon the mer-
cyseate.

But on this maner shall Aaron go into the
holy place: with a bullocke for a synneoffring
and a Ram for a burntoffringe. And he shall
put the holy lynen albe vpon him, and shall
haue a lynen breche vpon his flesshe, and shal
gyrde him with a lynen gyrdell, and put the
lynen myter vpon his heade: for they are ho-
ly rayments. And he shall washe his flesshe
with water, and put them on. And he shall
take of the multitude of the children of Isra-
el two he gotes for a synneoffring and a Ram
for a burntoffringe.

And Aaron shall offer the bullocke for his
synneoffringe and make an attonemēt for him
and for his house. And he shall take the two
gotes and presente them before the Lorde in
the dore of the tabernacle of wytnesse. And
Aaron shall cast lottes ouer the two gootes:
one lot for the Lorde, & an other for a scape-
gote. And Aaron shall bringe the gote vpon
which the Lordes lot fell, and offer him for a
synneoffringe. But the gote on which the lot
fell to escape, he shal set alyue before the Lord
to reconcyle with and to let him go fre into
wyldernesse. And Aaron shall bringe the bul-
locke of his synneoffringe, and make attone-
ment for him selfe and for his household, and
kyll him.

And then he shall take a censer full of bur-
nynge coles out of the altare that is before
Lorde, and his handefull of swete incense bea
ten small and bringe them within the vayle,
and put the incense vpon the fyre before the

Lorde: that the clowde of the incense maye
couer the mercyseate that is vpon the wytnes
that he dye not. * And he shall take of the
bloude of the bullocke and sprynkle it with * Hebre. 9.c.
his fynger before the mercyseate eastwarde: and 5.d.
euen seuen tymes.

Then shall he kyll the gote that is the peo
ples synneoffringe, & bringe his bloude with-
in the vayle, and do with his bloude as he dyd
with the bloude of the bullocke, and let hym
sprynkle it towarde the mercyseate, and before
the mercyseate: and reconcyle the holy place
from the vnclennesse of the children of Isra-
el, and from their trespaces and all their syn
nes. And so let him do also vnto the tabernā-
cle of wytnesse that dwelleth with them, euē
amonge their vnclennesses.

* And there shalbe no person in the taber-
nacle of wytnesse, when he goeth in to make * Luke.1.c
an attonement in the holy place, tyll he come
forth agayne. And he shall make attonement
for him selfe and his household, and all the
multitude of Israel. Then he shall go forthe
vnto the aultare that standeth before the
Lorde, and clense it, and shall take of the
bloude of the bullocke, and the gote, and put
vpon the hornes of the altare rounde about,
and sprynkle of the bloude vpon it with his
fynger seuen tymes, and clense it, and halow
it from the vnclennesses of the children of
Israel.

And when he hath clensed the holy place
the tabernacle of wytnesse, and the altar, let
him bringe the lyue gote, and let Aaron put
both his handes vpon the head of the lyue
gote, and confesse ouer him all the misdedes
of the children of Israel, and their trespaces,
all their synnes: and let him put theym vpon
the heed of the gote, and sende him awaye by
the handes of one that is acquaynted in the
wyldernesse. And the goote shall beare vpon
him all their misdedes into the wyldernesse,
and he shall let the gote go fre in the wylder-
nesse.

And let Aaron go into the Tabernacle of
wytnesse, and put of the lynen clothes which
he put on when he went into the holy place,
and leaue them there. And let him washe his
flesshe with water in the holy place, and put
on his owne rayment, and then come out and
offer his burntofferynge and the burntoffring
of the people, and praye for him selfe and the
people, and the fat of the synneoffrynge let
him burne vpon the altare. And let him that
caryed forth the scapegote, washe his clothes
and bathe his flesshe in water, and then come
into the hoste agayne.

And the bullocke of the synneoffringe and
the gote of the synneofferynge (whose bloude
was brought in to make an attonemēt in the
holy place) let one carye forthe without the
hoste and burne with fyre: bothe their skyn-
nes, their flesshe and their donge. And let him
that burneth them, washe his clothes and
bathe his flesshe in water, and so come into
hoste agayne. And this shalbe an ordinaunce
for euer vnto you. And euen in the tenth daye
of the seuenth moneth, ye shall humble your
soules

soules and shall do no worke at al: whether it be one of your selues or a straunger that sojourneth amonge you, for that day shall an attonement be made for you to clense you frome all youre synnes before the Lorde, and ye shall be cleane. It shall be a Sabboth of reeste vnto you, and ye shal humble youre soules, and it shall be an ordynaunce for euer.

And the preest that is anoynted and whose hande was fylled to mynistre in his fathers stede, shall make the attonement and shall put on, the holy lynnen clothes and holy beniments, and shall repourge the holy sauctuary and the tabernacle of witnesse and the aultare, and shall make attonement also for the preestes and all the people of the congregacion. And this shall be an euerlastyng ordinaunce vnto you to make attonements for the children of Israel for al theyr synnes ones a yere. and it was done euen as ꝑ Lorde commaunded Moses.

¶ All sacrifyce must be brought to the dore of the tabernacle. To deuyls may they not offer, Blouds and all karen is forbydden them.

CAPI. XVII.

AND the Lorde talked with Moses, sayinge: speake to Aaron and his sonnes, and vnto al the children of Israel, and tell them, this is the thyng which the Lorde charged, sayinge: what so euer he be of the house of Israel, that killeth an oxe, lambe or gote, in the hoste or out of the hoste, and bryngeth them not vnto the dore of the tabernacle of wytnesse, to offre an offeryng vnto the Lorde, before the dwellyng place of ꝑ Lorde, blonde shall be imputed vnto that man, as though he had shedde blonde, and that man shall perysshe from his people.

Wherfore let the children of Israel bryng theyr offerynges that they offre in the wylde felde, vnto the Lorde: euen vnto the dore of the tabernacle of witnesse, and vnto the preest, and offre them for the prayofferynges vnto the Lorde. And the Preeste shall spyrnckle the blonde vpon the aultre of the Lorde in the dooze of the tabernacle of wytnesse, and burne the fat to be a swete sauoure vnto the Lorde. And let them no moze offre theyr offerynges vnto deuyls, after whome they go an hoorynge. And this shall be an ordynaunce for euer vnto you, thorowe out youre generacions.

And thou shalte saye vnto them: what so euer man it be of the house of Israel, or of the straungers that sojourne among you, that offereth a burntofferyng, or any other offeryng, and bryngeth it not vnto the woze of the tabernacle of wytnesse to offre vnto the Lorde, the same shall perysshe frome his people. And what so euer man it be of the house of Israel, or of the straungers that sojourne amonge you that eateth any maner of blonde, I wyll sette my face agaynst that soule that eateth blonde, and wyll destroye him out of his people, for the lyfe of the flesh is in the blonde, and I haue geuen it vnto you vpon the aulter, to make attonement for youre soules, for blonde shall make attonemente for the soule. And therefore I sayde vnto the children of Israel: ye no soule of you eate blonde, ne any straunger that sojourneth amonge you.

Whatsoeuer man it be of the children of Israel or of the straungers that sojourne amonge you: that hunteth and catcheth any beeste or foule that maye be eaten, he shall poure out the blonde and couer it with erth, for the lyfe of al fleshe is in the blonde, therfore I sayde vnto the children of Israel ye shall eate the blonde of no maner of fleshe, for the lyfe of all fleshe is in his blonde, and whosoeuer therfore eateth it, shall perysshe. And whatsoeuer soule it be that eateth that whiche dyed alone or that whiche was torne with wylde beastes: whether it be one of youre selues or a straunger, he shall washe his clothes and bathe him selfe in water and shall be vncleane vnto the euen, and then is he cleane. But yf he wasshe them not nor washe his flesshe, he shall beare his synne.

¶ what degrees of kynred maye marye to sythes and what not.

CAPI. XVIII.

AND the Lorde talked with Moses, sayinge: speake vnto the children of Israel, and shewe them, I am the Lorde youre god. Wherfore after the doynges of the lande of Egypte wherein ye dwelte, se ye doo not: after the doynges of the lande of Canaan, whyther I wyll brynge you: neyther walke ye in theyr ordinaunces, * but do after my iudgementes, and kepe myne ordynaunces, to walke therin. For I am the Lorde youre God. Kepe therfore myne ordinaunces, and my iudgementes, whiche yf a man doo, he shall lyue therby: for I am the Lorde.

Se ye goo to none of youre nyghest kynred, for to vncouer theyr secretes, for I am the Lorde. The secretes of thy father, and thy mother, se thou vnhylle not: she is thy mother, therfore shalte not thou discouer her secretes. The secretes of thy fathers wyfe shalte thou not discouer, for they are thy fathers secretes. Thou shalte not discouer the priuitie of thy sister the doughter of thy father or of thy mother: whether she be borne at home or without. Thu shalt not vncouer the secretes of thy sones daughter or thy daughters daughter, for that is thyne owne priuite: Thou shalte not vncouer the secretes of thy fathers wyues daughter, whiche she bare to thy father, for she is thy sister: Thou shalte therfore not discouer her secretes Thou shalte not vncouer the secretes of thy fathers sister, for she is thy fathers nexte kynswoman. Thou shalte not discouer the secretes of thy mothers sister, for she is thy mothers nexte kynswoman.

Thou shalte not vncouer the secretes of thy

fathers brother: that is, thou shalte not go in, to his wyfe, for she is thyne awnte. Thou shalte not discouer the secretes of thy doughter in lawe, for she is thy sonnes wyfe: therfore vncouer not her secretes. Thou shalt not vnhyl the secretes of thy brothers wife, for that is thy brothers priuite. Thou shalte not discouer the priuytyes of the wyfe and her daughter also, neyther shalte thou take her sonnes daughter or her daughters daughter to vncouer theyr secrettes, they are her nexte kynne, it were therfore wyckednesse. Thou shalte not take a wyfe and her sister therto, to vexe her that thou wouldest open her secrettes as longe as she liueth. Thou shalte not goo vnto a woman to vncouer her priuitye, as longe as she is put aparte for her vncleanesse. * Thou shalte not lye with thy neyghboures wyfe, to defyle thy selfe with her. Thou shalt not gyue of thy seed to offre it vnto Moloch, ꝑ thou defyle not the name of thy God, for I am the Lorde.

Thou shalt not lye with mākynde as with womankynde, for that is abhominacion.

Thou shalt lye with no maner of beaste to defyle thy selfe therewith, neyther shall any womā stonde before a beast to lye towne therto, for that is abhominacion.

Defyle not youre selues in any of these thinges, for with all these thynges are these nacions defyled which I cast out before you: and the lande is defyled, and I will vysett the wickednesse therof vpon it, and the lande shall spewe out her inhabiters. * Kepe ye therfore myne ordinaunces and iudgementes, and se ye do none of these abhominacions: neyther any of you nor any straunger that sojourneth among you (for all these abhominacions haue the men of the lande done whiche were there before you, and the lande is defyled) lest the lande spewe you out when ye haue defyled it, as it spewed oute the nacions that were there before you. For who so euer shall commit anye of these abhominacions, the same soules that do them shall perysshe frome theyr people. Therfore se ye kepe myne ordinaunces, that ye commit none of these abhominable customes whiche were committed before you: that ye defyle not your selues therwith for I am the Lorde your God.

¶ Repetycion of certayne lawes pertaynynge to the ten commaundementes. Consyderacion for the poore. Howe we oughte to iudge ryghtously. Howe we ought not to be auenged. witchcraft is forbidden.

CAPI. XIX.

AND the Lorde spake vnto Moses, sayenge: speake to all the multitude of ꝑ children of Israel, and saye vnto them. * Be holy for I the Lorde your God am holy. Se ye feare euery man his father and his mother, and that ye kepe my Sabbothes, for I am the Lorde your God. Ye shal not turne vnto ydoles nor make you goddes of metall: I am the Lorde your God.

When ye offre your peaceofferynges vnto ꝑ Lorde, ye shall offer them that ye may be accepted. And it shalbe eaten the same daye ye offer it and on the morowe, but what so euer is lefte on the thirde daye shalbe burnt in the fyre. Yf it be eaten the thirde daye, it shalbe vncleane and not accepted. And he that eateth it shall beare his synne, because he hath defyled the halowed thinges of the Lorde, & that soule shall perysshe frome his people.

* When ye reape downe the frute corne of your lande, ye shall not reape downe the vttermost borders of your feldes, neyther shalte thou gather that is lefte behynde in thy haruest. Thou shalte not pluckе in all thy vyneyarde clene, ne gather in the grapes that are ouerclaped. But thou shalte leaue them for the poore and straunger. I am the Lorde your God.

Ye shal not steale neyther lye, nether deale falsely one with an other. * Ye shal not swere by my name falsely / that thou defyest not the name of thy God, I am the Lorde. Thou shalte not beggle thy neyghboure with cauillations, neyther robbe him violently, neither shall the workmans laboure abyde with the vnkyll the morowne. Thou shalte not curse the deafe, neyther put a stombling blocke before the blynde / but shalt feare thy God. I am the Lorde. Ye shall do no vnrighteousnes in iudgement. * Thou shalt not fauoure the poore nor honoure the myghtye, but shalte iudge thy neyghbour righteously.

Thou shalt not go vp and downe a preuye accuser amonge thy people, neither shalt thou helpe to shede the blonde of thy neyghboure / I am the Lorde. * Thou shalt not hate thy brother in thyne harte, but shalt in any wyse rebuke thy neyghboure / that thou bere not synne for his sake. * Thou shalt not auenge thy selfe nor beare hate in thy mynde against the children of thy people, but shalt loue thy neyghbour as thy selfe, I am the Lorde.

Kepe myne ordinaunces. Let none of thy catell gendre with a contrary kynde, neyther sowe thy felde with myngled seed, neyther shalt thou put on any garment of lynen and wollen.

Yf a man haue to do with a woman that is bonde and hathe bene medled with all of an other man which neyther is bought nor free-wome gyuen her, there shalbe a payne vpon it, but they shall not dye, because she was not made free. And he shall bryng for his trespaceofferinge vnto the Lorde / euen vnto the dore of the tabernacle of wytnesse, a Ram for a trespaceofferynge. And the preest shal make attonement for him with the Ram of the trespaceofferynge before the Lorde, for his synne whiche he hathe done / and it shall be forgyuen him, concernynge the synne whiche he hath done.

And when ye come to the lande and haue planted all maner of trees whereof men eate ye shall holde them vncircumcysed as concernynge their frute / euen three yere shal they be vncircumcysed vnto you and shall not be eate of, and the fourth yere all the frute of theym shall be holy and acceptable to the Lorde. And the fifth yere maye ye eate of the frute of them

the, & gat her in the increase of them: I am the Lorde youre God. * Ye shall eate nothinge with the bloude, ye shall vse no witchecraffte, nor obserue dismall dayes, ye shall not rounde the lockes of youre heedes, neyther shalt thou marre the cuttes of thy beerde.

Ye shall not rent youre flesshe for any soules sake, nor pryncte any markes vpon you: I am the Lorde. Thou shalt not pollute thy daughter, that thou wolwilt maynteyne her to be an hoore: least the lande fall to whoredome, and wax full of wyckednesse. Se ye kepe my Sabbothes & feare my sanctuary: I am the Lorde. Turne not to them that worshe with spirites, ne regarde them, that obserue dismall dayes: that ye be not defyled by theym, for I am the Lorde youre God.

Thou shalt ryse vp before the hoorehed, & reuerence the face of the olde man, and dread thy God, for I am the Lorde. * Yf a straunger sorourne by the in youre lande, se ye vexe him not: But let the straunger that dwelleth with you, be as one of your selues, and loue him as thy selfe, for ye were straungers in the lande of Egypte. I am the Lorde youre God.

Ye shall vse no vnrighteousnes in iudgement neyther in meteyerde, weyght or measure. But ye shall haue true balances, true weyghtes, A true Epha, and a true Hin. I am the Lorde youre God which brought you forth of the lād of Egypt, that ye shulde obserue all myne ordinaunces and iudgementes and kepe them: I am the Lorde.

¶ They that gyue of theyr seed to Moloch shall dye therfore. Other goodly lawes necessarye to be vsed in common wealthes.

CAPI. XX.

AND the Lorde talked with Moses, sayenge: tell the children of Israel, whoso euer he be of the children of Israel or of the straungers that dwell in Israel, that gyueth of his sede vnto Moloch ye shall dye for it: the people of the lande shall stone him with stones. And I will set my face vpon that felow, and will destroye him frome his people: because he hath gyuen of his seed vnto Moloch, to defyle my sanctuary and to polute my holy name. And thoughe the people of the lande hyde their eyes frome that felow, when he gyueth of his seed vnto Moloch, so that they kyll him not: yet I will put my face vpō that man and vpon his generacion, and will destroye him and all that goo a hoorying with him and commit horedome with Moloch frō their people.

Yf any soule turne him to enchaunters or expounders of tokens and go a hoorynge after them, I will put my face vpon that soule and will destroye him frome his people. Sanctifye youre selues therfore, and be holy, for I am the Lorde youre God. And se ye kepe myne ordinaunces and do them. For I am the Lorde which sanctifye you.

Who so euer curseth his father or mother, shall dye for it, his bloude on his head, because he hath cursed his father or mother.

He that breaketh wedlocke with an others mans wyfe shall dye for it, because he hathe broke wedlocke with his neyghbours wyfe, & so shall the lyke wyse.

Yf a man lye with his fathers wyfe & vncouer his fathers secrettes, they shall bothe dye for it, their bloude be vpon their heedes.

Yf a man lye with his daughter in lawe they shall dye both of the: they haue wrought abhominacion, their bloude vpō their heedes.

Yf a man lye with mankynde after the maner as with woman kynde, they haue bothe committed abhominacion and shal dye for it. Their bloude be vpon their heades.

Yf a man take a wyfe and her mother therto, it is wyckednesse. Men shall burne with fyre both him and them, that there be no wickednesse amonge you.

Yf a man lye with a beast he shall dye, and ye shall slay the beast.

Yf a woman go vnto a beast and lye wyth therto: thou shalte kyll the woman and the beast also, they shall dye, and their bloude be vpon their heades.

Yf a man take his sister, his fathers daughter or his mothers daughter, & se her secrettes and she se his secrettes also: it is a wycked thynge. Therfore let them perysshe in the sight of their people, he hath sene his sisters secretnelle, he shall therfore beare his synne.

Yf a man lye with a woman in tyme of her flowers and vncouer her secrettes and opē her fountayne, and she also open the fountayne of her bloude, they shall both perysshe frome the people.

Thou shalt not vncouer the secrettes of thy mothers sister nor of thy fathers sister, for he that wyll so, vncouereth his nexte kyn: & they shall beare their mysdoynge.

Yf a man lye with his vncles wyfe, he hath vncouered his vncles secrettes / they shall beare their synne, and shall dye childelesse.

Yf a man take his brothers wyfe, it is an vncleane thynge, he hath vncouered his brothers secrettes, they shall be childelesse therfore.

* Se ye kepe therfore all myne ordinaunces and all my iudgementes, and that ye do them / that the lande whether I bringe you to dwell therin, spewe you not out. And se ye walke not in the maners of the nacyons whiche I cast out before you / For they committed all these thinges, and I abhorred them.

But I haue sayde vnto you that ye shall enioye their lande, and that I wil gyue it vnto you to possesse it: a lāde that floweth with mylke and hony. I am the Lorde youre God, which haue dyuyded you frome other nacions: * that ye shulde put difference betwene cleane beastes and vncleane, and betwene vncleane foules and them that are cleane. Make not youre soules therfore abhominable with beastes and foules, and with all maner thinge that creepeth on the grounde, which I haue secured vnto you to holde them vncleane. Be holy vnto me, for I the Lorde am holy, and haue seuered you frome other nacions: that ye shulde be myne.

* Yf

* Yf there be a man or woman that worketh with a spirite or that expoundeth tokēs, they shall dye for it. Men shall stone theym with stones, and their bloude shall be vpon them.

¶ The preest forbydden to be at the death of any of his people, a fewe of his kynne excepte. Preestes maye not be shaven neyther on the heade nor on the bearde. The preestes wyfe muste be a mayde. The preestes daughter maye not be an harlot.

CAPI. XXI.

AND the Lorde sayd vnto Moses: speake vnto the preestes the sonnes of Aaron and saye vnto them. A preest shall not defyle him selfe at the death of any of his people, but vpon his kynne that is nyghe vnto him: as his mother, father, sonne, daughter and brother: and on his sister as longe as she is a mayde and dwelleth nyghe him and was neuer gyuen to man: on her he maye defyle him selfe. But he shal not make him selfe vncleane vpon a ruler of his people to polute him selfe withall.

They shall make them no baldnesse vpon their heedes or shaue of the lockes of their beardes, nor make any markes in their flesshe. They shall be holy vnto their God, and not polute the name of their God, for the sacrifices of the Lorde and the breed of their God they offre: therfore they must be holy.

They shall take no wyfe that is an hoore or poluted, or put frome her husbande: for a preest is holy vnto his God. Sanctifye hym therfore, for he offreth vp the breed of God: he shall therfore, be holy vnto the, for I the Lorde which sanctifie you, am holy.

Yf a preestes daughter fall to play the hore she polluteth her father: therfore she shall be burnt with fyre.

He that is the hyghe preest amonge his brethren vpon whose head the annoyntinge oyle was powred and whose hande was fylled to put on the vestimentes, shall not vncouer his head nor rent his clothes, neyther shall go to any dead body nor make him selfe vncleane: not on his father or mother, neyther shall go out of the sanctuary, that he defyle not the holy place of his God, for the crowne of the annoyntynge oyle of God, is vpon him. I am the Lorde. He shall take a mayde vnto his wyfe: but no wydow nor deuorsed nor defyled hore. But he shall take a mayde of his owne people to wyfe, that he defyle not his seed vpon his people: for I am the Lorde which sanctifye them.

And the Lorde spake to Moses, sayenge / speake to Aaron, and saye: No mā of thy seed in their generacions that hath any defourmitie vpon him, shall preace to offer the breed of his God: for none that hath any blemyshe shall come nere: whether he be blynde, lame, snotnosed, or that hath any mishappen membre, or broken foted, or broken handed, or crokebacked, or perleyed, or gogeleyed / or maungye, or skaulde, or hath his stones broken.

No man that is defourmed of the seed of Aaron the preest, shall come nyghe to offer the sacrifices of the Lorde. Yf he haue a defourmitie, he shall not preace to offer the breed of his God. Notwithstandinge he shall eate of the breed of his God: euen as well of the most holy, as of the holy: but shall not go in, vnto the vayle, nor come nyghe the altare, because he is defourmed that he polute not my sanctuary / for I am the Lorde that sanctifye them. And Moses tolde it vnto Aaron and to his sonnes and vnto all the Children of Israel.

¶ What maner personnes ought to abstayne from eatynge the thynges that were offred. How, what, and when they shulde be offered.

CAPI. XXII.

AND the Lorde comened with Moses, A sayenge: byd Aarō and his sonnes that they abstayne frome the halowed thinges of the children of Israel which they haue halowed vnto me, that they polute not my holy name: for I am the Lorde. Saye vnto them: who so euer he be of all youre seed amonge youre generacion after you, that goeth vnto the halowed thinges which the children of Israel shall haue halowed vnto the Lorde, his vnclennes shall be vpon hym: and that soule shall perysshe forth of my sight. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnynge sore, shall eate of the halowed thinges tyll he be cleane. And who so euer toucheth any vncleane soule, or man whose seed runneth frome him by nyghte, or who so euer toucheth any worme that is vncleane to him, or man that is vncleane to him what so euer vnclennesse he hath: the same soule that hath any suche thinge, shall be vncleane vntyll euen, and shall not eate of the halowed thinges vntyll he haue washed his flesshe with water. And then when the sonne is downe, he shall be cleane and shall afterwarde eate of the halowed thinges: for they are his fode. * Of a beast that dyeth alone or is rent with wylde beastes, he shall not eate, to defyle him selfe therwith: I am the Lorde. But let them kepe therfore myne ordinaunce least they lade synne vpon them and dye therin, when they haue defyled them selues: for I am the Lorde which sanctify them. B Exodi. xxii. d. Ezech. xliiii. g

There shall no straunger eate of the halowed thinges, neyther the preestes gest, or his hyred seruaunt. But yf the preest bye any person with money, he maye eate of it, and he also that is borne in his house, maye eate of his bred. Yf the preestes daughter be maryed vnto a straunger, she maye not eate of the halowed heueofferinges. Notwithstandinge yf the preestes daughter be a wydow or deuorsed, and haue no childe but is returned vnto her fathers house agayne, she shall eate of her fathers bred as well as she dyd in her youth. But there shall no straunger eate therof. Yf a man eate of the halowed thinges vnwityngly, he shall put the fyfte parte therunto, and make good vnto the preest the halowed thinge. And let the preestes se, that they defyle not the halo-

halowed thynges of the chyldren of Israel which they haue offred vnto the Lorde, least they lade them selues with mysdynge & trespace in eatynge their halowed thynges, for I am the Lorde which halowe them.

And the Lorde spake vnto Moses, sayeng: speake to Aaron and his sonnes and to all ℣ chyldren of Israel and saye vnto them, whatsoeuer he be of the house of Israel or straunger in Israel that will offre his offrynge: what so euer vowe or frewyll offrynge it be whiche they wyll offer vnto the Lorde for a burntoffrynge to reconcyle them selues, it must be a male without blemyth of the oxen, shepe, or gootes, let them offer nothyng that is deformed for they shall gette no fauoure

Yf a man wyll offer a peaceoffrynge vnto the Lorde and seperate a vowe or a frewyll offrynge of the oxen or the flocke, it muste be without deformyte, that it maye be accepted.

There maye be no blemyche therin: whether it be blynde, broken, wounded or haue a wen, or be maungye or scabbed, se ye offre no suche vnto the Lorde, nor put an offrynge of any such vpon the aultare vnto the Lorde.

An oxe or a shepe that hathe any membre out of proporcion, maylte thou offer for a frewyll offrynge: but in a vowe it shall not be accepted. Thou shalt not offer vnto the Lord that is bruised, broken, plucked out or cut awaye, neyther shalte make any suche in youre lande, neyther of a straungers hande shall ye offre an offrynge to youre God of any suche. For they marre all in that they haue deformytes in them, and therfore can not be accepted for you. And the Lorde spake vnto Moses, sayinge: when an oxe, a shepe, or a goote is brought forth, it shall be seuen dayes vnder the dame. And frome the eyght daye forth, it shall be accepted vnto a gyfte in the sacrifice of the Lorde. And whether it be oxe or shepe, ye shall not kyll it and her younge bothe in one daye.

When ye wyll offer a thanke offrynge vnto the Lorde, ye shal so offre it that ye may be accepted. And the same day, it must be eaten vp, so that ye leaue none of it tyl the morow. For I am the Lorde, kepe now my commaundementes and do them, for I am the Lorde. And polute not my holy name, that I maye be halowed amonge the chyldren of Israel. For I am the Lorde whiche halowe you, and brought you out of the lande of Egypt, to be your God: for I am the Lorde.

¶ Of the holy dayes, as the Sabboth, Ester, whitsontyde, the feast of the fyrste frutes. The feaste of clensynge. The feaste of Trompetes. The feast of the tabernacles.

CAPI. XXIII.

A And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them. These are the feastes of the Lorde whiche ye shall call holy feastes. Syxe dayes ye shall worcke, and the seuenth is the Sabboth of reste an holye feaste: so that ye maye doo no worcke therin, for it is the Sabboth of the Lorde, wheresoeuer ye dwell. These are the feastes of the Lorde whiche ye shall proclayme holye in their seasons. * The .xiiij. daye of the fyrste moneth at euen is the Lordes * Passouer. And the fyftene daye of the same moneth is the feaste of swete breade vnto the Lord seuen dayes ye muste eate vnleuened brede. The fyrste daye shalbe an holy feaste vnto you, so that ye maye do no laboryouse worcke therin. But ye shall offer sacrefyces vnto the Lorde seuen dayes, and the seuenth daye also shalbe an holy feaste, so that ye maye do no laboryous worcke therin.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel and saye vnto them: when ye be come in to the lande which I gyue vnto you and repe doune youre harueste / ye shall bringe a shefe of the fyrste frutes of youre harueste vnto the preeste, and he shall waue the shefe before the Lorde to be accepted for you: and euen the morowe after the Sabboth the preeste shall waue it. And ye shall offer that daye when he waueth the shefe, a lambe without blemyche of a yere olde for a burntoffrynge vnto the Lorde: and the meatoffrynge therof, two tenthe deales of fyne floure mengled with oyle to be a sacryce vnto the Lorde of a swete sauoure: and the drynkoffrynge therto, the fourth deale of an hyn of wyne. And ye shall eate neyther bread, nor parched corne, nor fyrmentye of new corne: vntyl the selfe same daye that ye haue brought an offrynge vnto your God. And this shalbe a lawe for euer vnto your chyldren after you, wheresoeuer ye dwell.

And ye shall counte frome the morowe after the Sabboth: euen frome the daye that ye brought the shefe of the waueoffryng. vij. weekes complete: euen vnto the morowe after the seuen weekes, ye shal nombre .l. dayes. And then ye shall bringe a newe meatoffring vnto the Lord. And ye shal bryng out of your habitacions two waueloues made of two tenth deales of fyne floure leuended and baken, for firste frutes vnto the Lorde. And ye shal bring with the breed seuen lambes without diffaultie of one yere of age, and one younge oxe, and two rammes, which shal serue for burnt offrynges vnto the Lorde, with meatoffrynges, and drynckeoffrynges longynge to the same, to be a sacrifyce of a swete sauour vnto the Lorde.

And ye shall offre an he gote for a synneoffrynge: and two lambes of one yere olde for peaceoffrynges. And the preest shall waue them with the bread of the firste frutes before the Lord and with the two lambes. And they shall be holy vnto the Lorde, and be the preestes. And ye shall make a proclamacion the same daye, that it be an holy feast vnto you, and ye shall do no laboryous worke therin: And it shal be a law for euer throwout all your habitacions vnto your chyldren after you.

* When ye repe downe youre harueste, thou shalt not make clene rydaunce of thy felde, neither

neyther shalt thou make any aftergatheringe of thy harueste: but shalt leue them vnto the poore and the straunger. I am the Lorde your God.

And the Lorde spake vnto Moses, sayeng: speake vnto the chyldren of Israel, and saye. The firste daye of the seuenth moneth shall be a rest of remembraunce vnto you, to blowe hornes in, an holy feast it shalbe, and ye shal do no laborious worke therin, and ye shal offre sacrifice vnto the Lorde.

And the Lorde spake vnto Moses sayeng: also the tenthe daye of the selfe seuenth moneth, is a daye of attonement, and shal be an holy feast vnto you, and ye shal humble your soules and offer sacrifice vnto the Lorde. Moreouer ye shal do no worke the same daye, for it is a daye of attonement to make an attonment for you before the Lorde your God. For what so euer soule it be that humbleth not him selfe that daye, he shall be destroyed frome his people. And what so euer soule do any maner worke that daye, the same I will destroye frome his people. Se ye do no maner worke therfore. And it shalbe a lawe for euer vnto your generacions after you in all youre dwellynges. A Sabboth of reste it shalbe vnto you, and ye shall humble youre soules. The .ix. daye of the monthe at euen and so forth frō euen to euen agayne, ye shall kepe your Sabboth.

And the Lorde spake vnto Moses, sayeng: speake vnto the chyldren of Israel, and saye: the .xv. daye of the same seuenth moneth, shal be the feaste of tabernacles. vij. dayes vnto ℣ Lorde. The firste daye shalbe an holy feast, so that ye shall do no laborious worke therin. Seuen dayes ye shall offer sacrifice vnto the Lorde, and the .viij. daye shalbe an holy feast vnto you, and ye shall offer sacrifice vnto the Lorde. It is the ende of the feast, and ye shal do no laborious worke therin.

These are the feastes of the Lorde whiche ye shall proclayme holy feastes, for to offre sacrifice vnto the Lorde, burntoffrynges, meatoffringes and drynkeoffringes euery daye: besyde the Sabbothes of the Lorde, and besyde your gyftes, and all your vowes, and al your frewilloffringes which ye shall gyue vnto the Lorde.

Moreouer in the .xv. daye of the seuēth moneth after that ye haue gathered in the frutes of the lande, ye shall kepe holy daye vnto the Lorde seuen dayes longe. The firste daye shall be a daye of reste, and the eyght daye shall be a daye of rest. And ye shall take you the firste daye, the frutes of goodly trees and ℣ braunches of palme trees and the bowes of thycke trees, and wylowes of the brooke: and shall reioyse before the Lorde seuen dayes. And ye shall kepe it holye daye vnto the Lorde seuen dayes in the yere. And it shall be a lawe for euer vnto youre chyldren after you, that ye kepe that feast in the seuenth moneth. And ye shall dwell in boothes seuen dayes: euen all that are Israelites borne, shall dwell in boothes, that your children after you may know howe I made the chyldren of Israel dwell in boothes, when I brought them oute of the lande of Egypte: for I am the Lorde youre God. And Moses tolde all the feastes of the Lorde vnto the chyldren of Israel.

¶ The oyle for the lampes and lyghtes of the byrde of remembraunce or the wyned. Hee that curseth must be stoned. He that kylleth shalbe kylled. &c.

CAPI. XXIIII.

And the Lorde spake vnto Moses, sayenge: commaunde the chyldren of Israel that they bringe vnto the, pure oyle olyue beaten for lyghtes to powre into ℣ lampes alwaye, without the vayle of wytnesse within the tabernacle of wytnesse. And Aaron shall dresse them dorthe euen and mornynge before the Lorde alwayes. And it shal be a lawe for euer amonge youre children after you. And he shall dresse the lampes vpon the pure candelsyche before the Lorde perpetually.

And thou shalt take fyne floure and bake .xij. wastels therof, two tenth deales shall euery wastell be. And make two rowes of the, sixe on a rowe vpon the pure table before the Lorde, and put pure frankencens vpon the rowes. And it shall be dyed of remembraunce, and an offrynge to the Lorde. Euery Sabboth he shall put theym in rowes before the Lorde euermore, gyuen of the chyldren of Israel, that it be an euerlastinge couenaunte. And they shall be Aarons and his sonnes, and they shall eate theym in the holye place. For they are moste holye vnto him of the offrynges of the Lorde, and shall be a duety for euer.

And the son of an Israelytish wyfe whose father was an Egyptian, went oute amonge the chyldren of Israel. And this sonne of the Israelytysh wyfe and a man of Israel, stroue togyther in the hoste. And the Israelytysshe womans sonne blasphemed the name of the Lorde and cursed, and they brought him vnto Moses. And his mothers name was Salompth, the doughter of Dibry of the tribe of Dan: and they put him in warde, that Moses shulde declare vnto them what the Lorde sayde therto.

And the Lorde spake vnto Moses sayenge, bringe him that blasphemed without the host and let all that herde him, put their handes vpon his heed, and let al the multitude stone him. And speake vnto the chyldren of Israel, sayenge. Who so euer curseth his God, shall beare his synne: And he that blasphemeth ℣ name of the Lorde, shall dye for it: all the multitude shall stone him to deathe. And the straunger as well as the Israelite, yf he curse the name, shall dye for it.

He that kylleth any man, shall dye for it, but he that kylleth a beaste shall paye for it, beast for beast. Yf a man mayme his neyghboure, euen as he hath wone, so shal it be wone to hym agayne: broke for broke, eye for eye and tothe for tothe: euen as he hathe maymed a man, so shall he be maymed agayne.

So noby

D So now be that kylleth a beast shall pay for it: but he that kylleth a man, shall dye for it. Ye shall haue one maner lawe amonge you: euen for the straunger as well as for one of your selues, for I am the Lorde your God.

And Moses tolde the children of Israel, þ they shulde bringe him that had cursed, out of the hoste, and stone him with stones. And the children of Israel dyd as the Lorde cõmaunded Moses.

¶ The Sabboth of the seuen yeres and of the yere of iubelie, otherwise called the kyrye yere.

CAPI. XXV.

A AND the Lorde spake vnto Moses in mount Sinai, sayenge: speake vnto þ children of Israel and saye to theym. Whẽ ye be come into the lande which I geue you let the lande kepe a Sabboth vnto the Lorde. Sixe yeres thou shalt sowe thy felde, and sixe yere thou shalt cut thy vynes and gather in thy fruites. But the seuenth yere shall be a Sabboth of rest vnto the lande. The Lordes Sabboth it shalbe, and thou shalt neither sowe thy felde, nor cut thy vynes.

The Sabboth of seuen yeares.

The corne that groweth by it selfe thou shalt not repe, neyther gather the grapes that growe without thy dressynge: but it shall be a Sabboth of rest vnto the lande. Neuertheles the Sabboth of the lande shall be meate for you: euen for the and thy seruaunte and for thy mayd and for thy hyred seruaunt and for the straunger that dwelleth with the: and for thy cattell and for the beastes that are in thy lande, shall all the encrease therof be meate. Then nombre seuen weekes of yeres, that is, seuen times seuen yere: and the space of the seuen weekes of yeres wyll be vnto the xlix. yere. And then thou shalte make an horne blowe: euen in the tenth daye of the seuenth moneth, which is the day of attonement. And then shall ye make the horne blowe, euen throughout all youre lande. And ye shall halowe the fyftieth yere, and proclayme lyberte throughout the lande vnto all the inhabiters therof. It shall be a yere of iubelie vnto you and ye shall returne: euerye man vnto his possession and euery man vnto his kynred agayne. A yere of iubelye shall that fyftieth yere be vnto you.

Ye shall not sowe neyther repe the corne that groweth by it selfe, nor gather the grapes that growe without thy laboure. For it is a yere of iubelye and shall be holye vnto you: howbeit, yet ye shall eate of the encrease of the felde. And in this yere of iubelie ye wall returne, euery man vnto his possession agayne.

When thou sellest oughte vnto thy neighboure or byest of thy neyghbours hande, ye shall not oppresse one an other: but accordynge to the nombre of yeres a ter the iubelye yere, thou shalte bye of thy neyghboure, and accordynge vnto the nombre of fruteyeres, he shall sell vnto the. Accordyng vnto the multytude of yeres, thou shalte encrease the pryce therof, and accordynge to the fewnesse of yeres, thou shalte mynysshe the pryce: for the nombre of the frute he shal sell vnto the. And se that no man oppresse his neyghboure, but feare thy God. For I am the Lorde youre God. Wherfore doo after myne ordinaunces, and kepe my lawes, and doo them, that ye maye dwell in the lande in saferye. And the lande shall geue her frute, and ye shall eate youre fyll and dwell therin in saferye.

Yf ye shall saye: what shall we eate the seuenth yere, in as moche as we shall not sowe, nor gather in oure encreace. I wyll sende my blessyng vpon you in the syxte yere, and it shall bringe forthe frute for thre yeres: and ye shall sowe the eyghte yere, and eate of olde frute vntyll the nynth yere, and euen vntyll her frutes come, ye shall eate of olde frooze.

Wherfore the lande shall not be solde for euer, because that the lande is myne, and ye but straungers and sojourners with me: and ye shall throwe oute all the lande of youre possession, let the lande goo home free agayne.

When thy brother is waxed poore, and hath solde of his possession: yf any of his kin come to redeme it, he shall bye out that whyche his brother solde. And though he haue no man to redeme it for hym, yet yf his hand can get sufficient to bye it out agayne, then let hym counte how longe it hath be solde, and delyuer the rest vnto hym to whome he solde it, and so he shall returne vnto his possession agayne. But yf his hande can not get sufficient to restore it to hym agayne, then that whyche is solde shall remayne in the haude of hym that hathe boughte it, tyll the Jubelye: and in the yere of Jubelye it shall come oute, and he shall returne vnto his possession agayne.

Yf a man sell a dwellynge house in a walled citye, he maye bye it oute agayne anye tyme within a hole yere after it is solde: and that shall be the space in whiche he maye redeme it agayne.

But yf it be not bought out agayne within the space of a full yere, then the house in the walled citye shall be stablysshed for euer vnto hym that boughte it, and to his successours after hym, and shall not goo out in the yere of Jubelye. But the houses in villages whiche haue no walles rounde aboute them shall be counted lyke vnto the feldes of the countrey, and maye be bought oute agayne at any season, and shall goo oute free in the yere of Jubelye.

Notwithstandynge the cityes of the Leuytes and the houses in the cityes of their possessions, the Leuytes maye redeme at all seasons. And yf a man purchase oughte of the Leuytes: whether it be house or city that they possesse, the bargayne shall goo oute in the yere of Jubelye: for the houses of the cityes of the Leuytes, are their possessyons amonge the children of Israel. But the feldes that lye rounde aboute their cityes, shall not be bought: for they are their possessyons for euer.

If thy brother be waxed poore and fallen in decaye with the, receyue hym as a straunger or a sojourner, and lette hym lyue by the. * And thou shalte take none vsurye of hym, nor gaynes. But shalte feare thy God, that thy brother maye lyue with the. Thou shalte not lende hym thy money vpon vsurye, nor lende hym of thy fode to haue gaynes by it: for I am the Lorde youre God whiche haue brought you forth of the lande of Egypte, to geue you the land of Canaan and to be your God.

Yf thy brother that dwelleth by the, waxe poore and sell hym selfe vnto the, thou shalte not let him labour, as a bondseruaunt doeth: but as an hyred seruaunte, and as a sojourner he shall be with, and shall serue the, vnto the yere of iubelye, and then shal he departe from the: bothe he and his children with hym, and shall returne vnto his owne kynred agayne and vnto the possessions of his fathers: for they are my seruauntes whiche I brought out of the lande of Egypte, and shall not be solde as bondmen.

Se therfore thou raygne not ouer him cruelye, but feare thy God. Yf thou wilte haue bondseruauntes and maydens, thou shalte bye them of the heythen that are rounde about you, and of the children of the straungers that are sojourners amonge you and of their generations that are with you, whiche they begate in your lande. And ye shal possesse them and geue them vnto youre children after you, to possesse them for euer: and they shall be youre bondemen. * But ouer your brethren the children of Israel, ye shall not raygne one ouer an other cruelly.

When a straunger and a sojourner waxeth ryche by the, and thy brother that dwelleth by him waxeth poore and sell him selfe vnto the straunger that dwelleth by the, or to any of the straungers kynne: after that he is solde he maye be redemed agayne: one of his brethren maye bye hym oute: whether it be his vncle or his vncles sonne, or any that is nye of kynne vnto hym of his kynred: eyther yf his hande can get so moche, he maye be loosed.

And he shal reckon with hym that bought hym from the yere in whiche he was solde, vnto the yere of Jubelye, and the price of his bringe shall be accordynge to the nombre of yeres, and he shall be with hym as a hyred seruaunt.

Yf there be yet many yeres behynde, accordynge vnto them he shall geue agayne for his delyueraunce, of the money that he was solde for.

Yf there remayne but fewe yeres vnto the yere of Jubelye, he shall so counte with hym, and accordynge vnto his yeres gyue hym agayne for his redemption, and shall be with hym yere by yere as an hyred seruaunte, and the other shall not raygne cruelly ouer hym in thy syght. Yf he be not bought free in the meane tyme, then he shall go out in the yere of Jubelye and his children with him: for the children of Israel are my seruauntes whiche I brought out of the lande of Egypte.

¶ Images are forbidden. Blessed are they that kepe those thynges that God byddeth and moost cursed are they that kepe them not.

CAPI. XXVI.

I Am the Lorde your God. Ye shal make you no idolles nor grauen ymage, neyther reare you vp anye pyller, neyther ye shall set vp any ymage of stone in your lande to bowe your selues thereto: for I am the Lorde your God: kepe my Sabbothes and feare my sanctuarye: for I am the Lorde.

A

Yf ye shall walke in myne ordinaunces and kepe my cõmaundementes and do them, then I will sende you rayne in the ryght season, & youre lande shall yelde her encrease and þ trees of the felde shall gyue their frute. And the threshynge shall reache vnto wyne hanestle, & the wynehauest shall reache vnto sowinge tyme, and ye shall eate youre breed in plentyousnes, and shall dwell in youre lande prayably. And I will sende peace in your lande, that ye shall slepe, and no man shall make you afrayde.

And I will expell euyll beastes out of youre lande, and there shall no sweorde goo throwe out youre lande. And ye shall chase youre enemyes, and they shall fall before you vpon the sweorde. And fyue of you shall chase an hundred, and an hundred of you shall put ten thousande to flyghte, and youre enemyes shall fall before you vpon the sweorde. And I wyll tourne vnto you and encrease you and multiplye you, and set vp my testament with you. And ye shall eate olde stoare, and calle out the olde for plenteousnes of the newe. * I wyll make my dwellynge place amonge you, and my soule shall not lothe you. And I wyll walke amonge you, and wyll be youre God, and ye shall be my people. For I am the Lorde youre God, whiche brought you out of the lande of the Egyptians, that ye shulde not be their bondmen, and I brake the bowes of youre yockes, and made you goo vpryght.

* Deut. xxviii. b. Leuit. xxvi.

* But yf ye will not herken vnto me, nor will do all these my commaundementes, or yf ye shall despyse myne ordinaunces, so that ye not do all my commaundementes, but shall breake myne appoyntement: then I will do this agayne vnto you: I will vysyt you with vexations, swellinge and feuers, that shall make youre eyes dasell, and with sorowes of herte. And ye shall sowe youre seed in vayne, for your ennemyes shall eate it. And I will set my face agaynste you, and ye shall fall before your ennemyes, and they that hate you shall rayne ouer you, and ye shall flee when no man pursueth you.

And yf ye will not yet for all this herken vnto me, then will I punysh you seuẽ tymes more for youre synnes, and wyll breake the pryde of youre strengthe. For I will make

the heauen ouer you as harde as yron, & your lande as harde as braſſe. And ſo your laboure ſhalbe ſpent in vayne. For youre lande ſhall not gyue her encreaſe, neyther the trees of the lande ſhall gyue their frutes.

And yf ye walke contrary vnto me and wil not herken vnto me, I will bringe ſeuen tymes mo plagues vpon you accordynge to your ſynnes. I will ſende in, wylde beaſtes vpon you, which ſhall ſpoyle you of your childzen and deſtroye your catel, and make you ſo few in nombre that youre highe wayes ſhal grow to a wyldernelle.

And yf ye wyll not be lerned yet, for all this, but ſhal walke contrarye vnto me, then will I alſo walke contrarye vnto you, and wyll punyſh you yet ſeuen tymes for youre ſynnes. I wyll ſende a ſwerde vpon you, that ſhall auenge my teſtament with you. And when ye are fled vnto youre cytyes, I wyll ſende the peſtilence amonge you, ye ſhalbe gyuen into the handes of your ennemyes. And wyen I haue broken the ſtaffe of youre breed / that. x. wyues ſhall bake your bred in one ouen and men ſhall delyuer you your breed agayne by weyght, then ſhall ye eate and ſhal not be fylled.

And yf ye will not yet for all this, herken vnto me, but ſhall walke contrary vnto me, then I will walke contrarye vnto you alſo, wrathfully and will alſo punyſhe you ſeuen tymes for your ſynnes: ſo that ye ſhall eate ꝑ fleſhe of your ſonnes and the fleſhe of youre dughters. And I will deſtroye your altares buylt vpon hyghe hylles, & ouerthrowe your ymages, and caſt youre carkaſes vpon the bodyes of your ydolles, and my ſoule ſhall abhorre you. And I will make your cytyes deſolate, & bryngе your ſanctuaries vnto noughte, and will not ſmel the ſauoures of your ſwete odoures.

And I will bringe the lande vnto a wyldernelle: ſo that your enemyes whiche dwell therin, ſhall wondre at it. And I will ſtrawe you amonge the hethen, and will drawe out a ſwerde after you, and youre lande ſhall be waſt, and your cytyes deſolate. Then the lād ſhall reioyſe in her Sabbothes, as longe as it lyeth voyde and ye in your ennemies lande euen then ſhall the lande kepe holy daye and reioyſe in her Sabbothes. And as longe as it lyeth voyde it ſhall reſt, for that it coulde not reſte in youre Sabbothes, when ye dwelte therein.

And vpon them that are left alyue of you I will ſende a faynтnelle in to their hertes in the lande of their ennemyes: ſo that ꝑ ſound of a leef that falleth, ſhall chace them & they ſhall flee as thoughe they fled a ſwerde, and ſhall fall no man folowinge them. And they ſhall fal one vpon an other, as it were before a ſwerde no man purſuyng them, and ye ſhal haue no power to ſtande before youre ennemyes: And ye ſhall perylſhe amonge the hethen, and the lande of youre ennemyes ſhall eate you vp.

And they that are left of you, ſhall pyne away in their vnrighteouſnes, euen in their ennemyes lande, and alſo in the mysdeades of their fathers ſhall they conſume. And they ſhall confeſſe their mysdedes, and the myſdedes of their fathers in their treſpaces whyche they haue treſpaced againſt me, and for that alſo that they haue walked cōtrary vnto me. Therfore I alſo will walke contrarye vnto them, and will bryngе them into the lande of their ennemyes. And then at leeſt waye their vncircumcyſed hertes ſhall be tamed, & then they ſhall make attonement for their myſdedes.

And I will remembre my bonde with Iacob and my couenant with Iſaac, and my teſtament with Abraham, and will thinke on ꝑ lande. For the lande ſhall be left of them and ſhall haue pleaſure in her Sabbothes, whyle ſhe lyeth waſt without them, and they ſhall make an attonement for their mysdedes, becauſe they deſpiſed my lawes and their ſoules refuſed myne ordinaunces. And yet for al that when they be in the lande of their ennemye, * I will not ſo caſt them awaye nor my ſoule ſhall not ſo abhorre them, that I will vterly deſtroye them, and breake myne appointement with theym: for I am the Lorde their God. I will therfore remembre vnto them the fyrſte couenaunte made when I broughte them out of the lande of Egypte in the ſight of the heythen to be their God: for I am the Lorde.

These are the ordinaunces, iudgementes, and lawes whyche the Lorde made betwene hym and the childzen of Iſrael in mount Sinai by the hande of Moſes.

¶ Of diuerſe vowes and the redempyng of the ſame Of tythes. xc.

CAPI. XXVII.

AND the Lorde ſpake vnto Moſes, ſayenge/ ſpeake vnto the childzen of Iſrael and ſaye vnto them: Yf any mā wil gyue a ſinguler vowe vnto the Lorde accordynge to the value of his ſoule, then ſhal the male frome twenty yere vnto. lx. be ſet at. l. * ſycles of ſyluer, after the ſycle of the ſanctuary, and the female at. xxx. ſycles. And frō v. yeres to. xx. the male ſhall be ſet at. xx. ſycles, and the female at. x. ſycles. And frome a moneth vnto. v. yere, the male ſhall be ſet at. v. ſycles of ſiluer, and the female at thre. And the man that is. lx. and aboue, ſhalbe valued at. xv. ſycles, and the woman at. x. Yf the be to poze ſo to be ſet, thē let him come before the preaſt: and let the preaſt value him, accordynge as the hande of him that vowed is hable to get.

Yf it be of the beaſtes of which men bringe an offeryngе vnto the Lorde: all that any mā gyueth of ſuche vnto the Lorde, ſhalbe holy. He maye not alter it nor chaunge it: a good for a bad, or a bad for a good. Yf he chaunge beaſt for beaſt, then both the ſame beaſt and it alſo wherwith it was chaunged ſhalbe holy. Yf it be any maner of vncleane beaſt of which men maye not offer vnto the Lorde, let him bringe the beaſt before the preaſt and let the preaſt

preaſt value it. And whether it be good or bad as the preaſt ſetteth it, ſo ſhall it be. And yf he will hye it agayne, let him gyue the fyfte parte more to that it was ſet at.

Yf any man dedicate his houſe, it ſhall be holy vnto the Lorde. And the preaſt ſhall ſet it, whether it be good or bad, and as ꝑ preaſt hath ſet it, ſo it ſhall be. Yf he that ſanctified it, wil redeme his houſe, let him gyue the fift parte of the money that it was iuged at therto, and it ſhalbe his.

Yf a man halowe a pece of his enheryted lande vnto the Lorde, it ſhall be ſet accordyng to that it beareth. Yf it beare an homer of barley, it ſhall be ſet at fyfty ſycles of ſyluer. Yf he bowe his lande forthwith from the yere of Jubely, it ſhalbe worthe accordynge as it is eſtemed. But yf he halowe his felde after the trompet yere, the preaſt ſhall reckon the pryce with him accordynge to the yeres ꝑ remayne vnto the trompet yere, and therafter, it ſhall be lower ſet.

Yf he that ſanctifyed the felde will redeme it agayne, let him put the fyfte parte of the pryce that it was ſet at thervnto, and it ſhall be his, yf he will not, it ſhall be redemed no more. But when the felde goeth out in ꝑ yere of Jubyle, it ſhalbe holy vnto the Lorde: euen as a thinge dedycated, and it ſhall be the preaſtes poſſeſſion.

Yf a man ſanctifie vnto ꝑ Lorde a felde, whyche he hath boughte and is not of his enheritaunce, then the preaſt ſhall reken with hym what it is worth vnto the yere of Jubyle, and he ſhall gyue the pryce that it is ſet at ꝑ ſame daye, and it ſhalbe holy vnto the Lorde. But in the yere of Jubely, the felde ſhall returne vnto him of whome he bought it, whoſe enheritaunce of lande it was.

And all ſettynge ſhall be accordynge to the holy ſycle. One ſycle maketh. xx. Geras.

But the firſt borne of the beaſtes that pertayne vnto the Lorde, maye no man ſanctify: whether it be oxe or ſheepe, for they are ꝑ Lordes alredy. Yf it be an vncleane beaſte, then let him redeme it as it is ſet at, and gyue the fyfte parte more therto. Yf it be not redemed then let it be ſolde as it is rated.

Notwithſtandynge no dedycated thynge ꝑ a man dedycateth vnto the Lorde, of all his good, whether it be man or beaſt or lande of his enheritaunce, ſhalbe ſolde or redemed: for all dedicate thinges are mooſte holy vnto the Lorde. No dedicate thinge therfore that is dedicate of man, may be redemed, but muſt nedes dye.

All theſe tythes of the lande, whether it be of the corne of the felde or frute of the trees, ſhalbe holy vnto the Lorde. Yf any man will redeme ought of his tythes, let him adde the fyfte parte more therto. And the tythes of oxē and ſheepe and of all that goth vnder the heed mans keppynge, ſhall be holy tythes vnto the Lorde. Men ſhal not loke yf it be good or bad nor ſhall chaunge it. Yf any man chaunge it then both it and that it was chaunged with all, ſhalbe holy and may not be redemed.

These are the commaundementes which the Lorde gaue Moſes in charge to gyue vnto the childzen of Iſrael in mount Sinai.

The ende of the thyrde booke of Moſes.

THE FOVRTHE BOKE OF MOSES CALLED NVMERI.

¶ All that are apte for batell are numbred. The trybe of Leuy is appoynted to mynystre to the tabernacle.

CAPI. I.

2 ANd the Lord spake vnto Moses in the wyldernesse of Sinai, in the tabernacle of wytnesse, the fyrst daye of the seconde moneth, and in the seconde yere after they were come oute of the lande of Egypte, sayenge: * Take the somme of the hole multitude of the childre of Israel, in their kynredes and housholdes of their fathers, and nombre them by name all ꝑ are males, polle by polle, frome .xx. yere and aboue: euen all that are hable to go forth to warre in Israel, thou and Aaron shall nombre them in their armyes, & with you shall be of euery trybe a heedman in the house of his father.

* Exod.xxx.b Num.xxvi.a.

And these are the names of the men ꝑ shalle stande with you / of Ruben, Elizur the sonne of Sedeur / of Simeon, Selumiel the sonne of Surt Sadai / of the trybe of Juda, Nahelson the sonne of Aminadab / of Isachar, Nathanael the sonne of Zuar / of Zabulon, Eliab the sonne of Helon. Amonge the childzen of Joseph / of Ephraim, Elisama the sonne of Amihud / of Manasse, Gamaliel the sonne of Pedazur / of Ben Jamin, Abidan the sonne of Gedeoni / of Dan, Ahiezer the sonne of Ammi Sadai / of Aser, ꝑ Pagiel the sonne of Ocran / of Gad, Eliasaph the sonne of Deguel / of Nephthali, Ahira the sonne of Enan.

Of Phegiel.

D These were the counsaylours of the congregation, and lordes in ꝑ tribes of their fathers and capytaines ouer thousandes in Israel. And Moses and Aaron toke these men aboue named and gathered all the congregation together, the fyrste daye of the seconde moneth, and rekened them after their byrth and kynredes and houses of their fathers by name frome twentye yere and aboue, hed by hed, as the Lorde commaunded Moses, euen so he nombred them in the wyldernesse of Sinai.

Of Ruben.

And the childzen of Ruben Israels eldeste sonne in their generations, kynredes and houses of their fathers, when they were nombred euery man by name, all that were males frō .xx. yere and aboue, as many as were hable to go forth in warre: were nombred in the trybe of Ruben. xlvj. thousand and. v. hundred.

Of Simeon.

Amonge the childzen of Simeon: their generation in their kynredes and houses of their fathers (when euery mans name was tolde) of all the males from .xx. yeres and aboue, as many as were mete for the warre: were nombred in the trybe of Simeon. lix. thousande ꝑ three hundred.

Of Gad.

Amonge the childzen of Gad: their generation in their kynredes and housholdes of E their fathers, when they were tolde by name frome twenty yere and aboue, all that were mete for the warre: were nombred in the tribe of Gad. xlv. thousande, fyue hundred, and fyftye.

Amonge the childzen of Juda: their generation in their kynredes and houses of their fathers (by nombre of names) from .xx. yere and aboue, all ꝑ were hable to warre, were tolde in the trybe of Juda. lxxiiij. thousande ꝑ fyue hundred.

Of Isachar.

Amonge the childzen of Isachar: their generation in their kynredes and houses of their fathers (when their names were accompted) frome twenty yere and aboue, what so euer was apte for warre, were nombred in ꝑ trybe of Isachar. liiij. thousande and foure hundred.

Of Zabulon.

Amonge the childzen of Zabulon: their generation in their kynredes and houses of their fathers (after the nombre of names). xx. yere and aboue, who so euer was mete for ꝑ warre were counted in the trybe of Zabulon. lvij. thousande and. iij. hundred.

Of Ioseph.

Amonge the childzen of Joseph: fyrste amonge the childzen of Ephraim: their generation in their kynredes and houses of their fathers (when the names of all that were conuenient to ꝑ warre were tolde (frome twenty yeres and aboue: were in nombre in the trybe of Ephraim fourtye thousande, and fyue hundred.

Of Manasse.

Amonge the childzen of Manasse: their generation, in euery kynredes and houses of their fathers (when the names of all that were F fytte to warre were tolde frome twentye and aboue were nombred in the trybe of Manasse xxxij. thousande, and two hundred.

Of Ben Jamin.

Amonge the childzen of Ben Jamin: their generation, in their kynredes and houses of their fathers (by the tale of names) frome twenty yere and aboue of all that were mete for warre, were nombred in the trybe of Ben Jamin fyue and fortye thousande, and foure hundred.

Of Dan.

Amonge the childzen of Dan: their generation in their kynredes and houses of their fathers (in the summe of names) of all ꝑ was apte to warre from .xx. yere and aboue, were nombred in the trybe of Dan. lxij. thousande and. vij. hundred.

Of Aser.

Amonge the childzen of Aser / their generation in their kynredes and houses of their fathers (when they were summed by name / frome twenty yeres and aboue, all that were apte to warre were nombred in the trybe of Aser one and fourty thousande, and fyue hundred.

Of Nephthali.

Amonge the childzen of Nephthali: their generation, in their kynredes and houses of their fathers (when their names were tolde) frome .xx. yeres and aboue, what so euer was mete to warre: were nombred in the trybe of Nephthali thre and fyfty thousande and. vij. hundred.

These

These are the nombres whyche Moses and Aaron nombred with the twelue prynces of
6 Israel: of euery houte of their fathers a man. And all the nombres of the chyldren of Israel, in the houses of their fathers, frome twentye yere and aboue, what so euer was mete for the warre in Israel, dyewe vnto the somme of fyue hundred and thre thousande, fyue hundred and fyftye. But the Leuites in the tribe of their fathers, were not nombred amonge them.

And the Lorde spake vnto Moses, sayinge: onely se thou nombre not the trybe of Leui, ne take the somme of them amonge the chyldren of Israel. But thou shalt appoynte the Leuytes vnto the habitacion of witnesse, and to all the garnysshment therof, and vnto all that longeth thereto. For they shall beare the tabernacle, and all the ordinaunce therof, and they shall mynistre it, and shall pytche their tentes rounde aboute it. And when the tabernacle goeth forthe, the Leuites shall take it downe: and when the tabernacle is pytched, they shall set it vp: for ꝑ any straunger come nere, he shall dye. And the chyldren of Israel shal pytch their tentes euery man in his owne companye, and euery man by his owne standerd throw out all their hostes. But the Leuytes shall pytche rounde aboute the habitacion of witnesse, that there fal no wrath vpon the congregacion of the chyldre of Israel, and the Leuytes shall wayte vpon the habitacion of wytnesse. And the chyldren of Israel dyd accordynge to all that the Lorde commaunded Moses.

¶ The order of the pytchynge of the tentes rounde about the tabernacle of witnesse. The heades and eyelle Lordes or the kinredes of Israel are named.

CAPI. II.

1 AND the Lorde spake vnto Moses and Aaron, sayinge: The chyldren of Israel shall pytche: euery man by his own standerd, with the armes of his fathers houses, alwaye frome the presence of the tabernacle of wytnesse.

On the east syde towarde the rysynge of the sonne, shall they of the standerd of the hoste of Juda pytche with their armes: And Nahelson the sonne of Aminadab shall be captayne ouer the sonnes of Juda. And his hoste and the nombre of theym thre score and fourtene thousande, and fyue hundred. And nexte vnto hym, shall the trybe of Isachar pytche, and Nathanael the sonne of Zuar, captayne ouer the chyldren of Isachar, his hoste and the nombre of them. liiij. thousande and foure hundred.

And then the tribe of Zabulon: with Eliab
B the sonne of Helon, captayne ouer the chyldre of Zabulon, and his hoste in the nombre of them lvij. thousande, and foure hundred. So that all they that perrayne vnto the hoste of Juda, are an hundred thousande. lxxvbi. thousande and foure hundred in their companyes: and these shall go in the forefront, when they iourney.

And on the southe syde, the standerd of the hoste of Ruben shall lye with their companyes, and the captayne ouer the sonnes of Ruben, Elizur the sonne of Sedeur, and his hoste and the nombre of them. xlvi. thousande, and fyue hundred.

And fast by hym shall the trybe of Simeon pytche, and the captayne ouer the sonnes of Simeon. Salumiel the sonne of Zuri Sadai and his hoste, and the nombre of them lix. thousande, and thre hundred. And ꝑ trybe of Gad also: And the captayne ouer the sonnes of Gad, Eliasaph the sonne of Deguel and his hoste, and the nombre of them. xlv. thousande, fyre hundred, and fyftye. So that all the nombre that appertayne vnto the hoste of Ruben, are an hundred and. li. thousande, foure hundred and fyftye, with their companyes, and they shall be the seconde in the iourney.

And the tabernacle of wytnesse with ꝑ host of the Leuytes, shall go in the myddes of the
E hostes: as they lye in their tentes, euē so shal they procede in the iourney, euery man in his quarter about the standerdes.

On the west syde, the standerd and ꝑ hoste of Ephraim shall lye with their companyes. And the captayne ouer the sonnes of Ephraim, Elisama the sonne of Amihud: and his hoste, and the nombre of them fourty thousand and fyue hundred.

And fast by hym the trybe of Manasse, and the captayne ouer the sonnes of Manasse, Gamaliel the sonne of Pedazur and his hoste, and the nombre of them were. xxxij. thousand and two hundred. And the trybe of Ben Jamin also: and the captayne ouer the sonnes of Ben Jamin, Abidan the sonne of Gedeoni, and his hoste, and the nombre of them. xxxv. thousande, and foure hundred. All the nombre that belonged vnto the hoste of Ephraim, were an hundred thousande, eyght thousande and an hundred in their hostes: and they shal be the thyrde in the iourney.

And the standerd and the hoste of Dan shal lye on the northy syde with their companyes: and the captayne ouer the chyldren of Dan, Ahiezer the sonne of Ammi Sadai: and his hoste, and the nombre of them threscore and two thousande and seuen hundred. And fast by him shall the trybe of Aser pytche: and the captayne ouer the sonnes of Aser, Pagiel D the sonne of Ocran: and his hoste, and the nombre of them. xli. thousand and fyue hundred. And the tribe of Nepthali also, and the captayn ouer the chyldren of Nepthali: Ahira the sonne of Enan: and his hoste, and the numbre of them. liij. thousande an foure hundred. So that the hole numbre of al that perayned vnto the hoste of Dan, was an hundred. lvij. thousande and fyue hundred. And they shalbe the last in that iorney with their standerdes.

These are the summes of the chyldren of Israel in the houses of their fathers: euen al the nombres of the hostes with their companyes fyue hundred thousand thre thousande

fyue

fyue hundred and fyfty. And yet the Leuites were not nombred amonge the chyldren of Israel as the Lorde commaunded Moses. And the chyldren of Israel dyd accordyng to all that the Lorde commaunded Moses, and pitched with their standerdes, and they iourneyd euery man in his kynred, and in the housholde of his father.

¶ The Leuites are not nombred to go to battell, but to mynystre to the holy place of sanctuary. They muste all o pitch theyr tentes next to the habitacion.

CAPI. III.

A THese are the generacions of Aaron and Moses, when the Lorde spake vnto Moses in mount Sinai. And these are the names of the sonnes of Aaron: Nadab the eldest sonne, and Abihu, Eleazar and Ithamar. These are the names of the sonnes of Aaron, which were preestes anoynted, and theyr handes fylled to mynistre, but *Nadab and Abihu dyed before þ Lorde, as they brought straunge fyre before the Lorde in the wyldernesse of Sinai, and had no chyldren. And Eleazar and Ithamar mynistred in the sight of Aaron their father. * Leuit. x. a. Num. xxvi. g.

B And the Lorde spake vnto Moses, sayinge: brynge the tribe of Leui, and set them before Aaron the preest, and let them serue hym and wayte vpon hym, and vpon all the multitude before the tabernacle of wytnesse, to do the seruice of the habitacion. And they shal wayte vpon all the garnyshement of the tabernacle of wytnesse, and vpon the chyldren of Israel, to do the seruice of the habitacion. And thou shalte geue the Leuytes vnto Aaron and his sonnes, for they are gyuen vnto hym of the chyldren of Israel. And thou shalte appoynt Aaron and his sonnes to wayte on theyr preestes office: and the straunger that cõmeth nye shall dye for it.

C And the Lorde spake vnto Moses, sayinge: Beholde * I haue taken Leuytes of the chyldren of Israel for all the fyrstborne that openeth the matrice amonge the chyldren of Israel, so that the Leuytes shall be myne: because all the fyrste borne are myne: for the same daye that I smote all the fyrste borne in the lande of Egypte, I halowed vnto me all the fyrste borne in Israel, bothe man and beest, and myne they shall be: for I am the Lorde. * Exod. xiii. a. Nume. viii. c.

And the Lorde spake vnto Moses in the wyldernesse of Sinai, sayinge: Nombre the chyldren of Leui in the houses of theyr fathers and kynredes, all that are males from a moneth olde and aboue. And Moses nombred them at the worde of the Lorde, as he was commaunded. And these are the names of the chyldren of Leui: Gerson, Cahath, and Merari. And these are the names of the chyldren of Gerson in theyr kynredes: Libni and Semei. And the sonnes of Cahath in theyr kynredes were: Amram, Izehar, Hebron and Oziel. And the sonnes of Merari in theyr kynredes were: Maheli and Musi. These are the kynredes of Leui in the houses of theyr fathers. D

And of Gerson came the kynred of the Libnites and the Semeites, whiche are the kynredes of the Gersonytes. And the sum of them (when al the males were told) from a moneth olde and aboue were seuen thousand and fyue hundred. And the kynredes of the Gersonites pytched behynde the habitacion westwarde. And the captayne of the moost auncient house among the Gersonites, was Eliasaph the son of Lael.

And the office of the chyldren of Gerson in the tabernacle of witnesse was to kepe the habitacion, and the tent with the couerynge therof, and the hangynge of the doze of the tabernacle of wytnesse, and the hangynges of the courte, & the curtayne of the doze of the court: whiche court wente rounde aboute the dwellynge, and the aulter, and the cozdes that pertayned vnto all the seruyce therof.

And of Cahath came the kynred of the Amramptes and the kynred of the Jezehaytes and of the Hebronytes, and of the Oziclites. And these are the kynredes of the Cahathites. And the nombre of all the males from a moneth olde and aboue, was eyght thousande, and fyue hundred: which wayted on the holy place.

And the kynred of the chyldren of Cahath pytched on the southsyde of the dwelling. And the captayne in the moost auncient house of the kynredes of the Cahathytes, was Elisaphan the sonne of Oziel, and theyr office was to kepe the arcke, the table, the candelstycke, and the aulter, and the holy vessels to mynistre with, and the vayle with all that serued therto. And Eleazar the sonne of Aaron the Preeste, was Captayne ouer all the Captaynes of the Leuytes, and hadde the ouersyght of them that wayted vpon the holye E tynges.

And of Merari came the kynredes of the Maheliytes, and of the Musites: and these are the kynredes of the Merarytes. And the nombre of them (when all the males from a moneth olde and aboue was tolde) drewe vnto fyue thousande, and two hundred. And the captayne of the moost auncient house amonge the kynredes of the Merarites, was Zuriel þ sonne of Abihael whiche pitched on the north syde of the dwellynge.

And the office of the sonnes of Merari was to kepe the bordes of the dwellynge, and the barres, pylers with the sockettes therof, and all the instrumentes therof, and all that serued therto: and the pylers of the courte round aboute, and theyr sockettes with theyr pynnes and cozdes. But on the foreffront of the habitacion, and before the tabernacle of wytnesse eastward, shal Moses & Aaron and his sonnes pytche, and wayte on the sanctuary in the stede F of the chyldren of Israel. And the straunger þ commeth nye, shall dye for it. And the hole summe of the Leuytes which Moses and Aaron nombred, at the commaundement of the Lorde throughout their kynredes, euen of all the males of a moneth olde and aboue, was xxij. thousande.

And the Lorde sayd vnto Moses: Nombre all the fyrst borne that are males amonge the chyldren of Israel, frome a moneth olde and aboue, and take the nombre of theyr names. And thou shalte appoynte the Leuytes to me the Lorde, for all the fyrstborne amonge the chyldren of Israel, and the cattell of the Leuytes for the fyrstborne of the chyldren of Israel. And Moses nombred as the Lorde commaunded hym all the fyrstborne of the chyldren of Israel. And all the fyrstborne males in the summe of names, frome a moneth olde and aboue, were nombred two and twentye thousande, two hundred, and thyrtene.

And the Lorde spake vnto Moses, sayinge: Take the Leuytes for all the fyrstborne of the chyldren of Israel, and the cattell of the Leuytes for theyr cattell: and the Leuytes shall be myne whiche am the Lorde. And for the redemynge of the two hundred and thyrtene, whiche are moo then the Leuytes in the fyrstborne of the chyldren of Israel, take. v. sycles of euery pece, after * the sycle of the holy place, twentye geras the sicle. And giue the money wherwith the odde nombre of them is redemed, vnto Aaron and his sonnes. 6 * Num. iii. b. Num. iii. b. Num. xviii. b.

And Moses toke the redemcyon money of the ouerplus that were moo then the Leuytes, amonge the fyrstborne of the the chyldren of Israel, and it came to a thousande, thyrtene hundred, and thyrtene score and fyue sycles, of the holye sycle. And he gaue that redempcyon money vnto Aaron & his sonnes at the worde of the Lorde, lyke as the Lorde commaunded Moses.

¶ The offyces of the Leuytes, euery one after the kynde that he came of.

CAPI. IIII.

A AND the Lorde spake vnto Moses and Aaron, and bad them take the summe of the chyldre of Cahath forth of the sonnes of Leui in theyr kynredes and houses of theyr fathers frome thyrtye yere and aboue, vntyll fyftye all that were able to warre to do the worke in the tabernacle of witnesse. This shall be thoffyce of the chyldren of Cahath in the tabernacle of wytnesse whiche is moost holy. And when the hoste remoueth, Aaron and his sonnes shal come and take downe the vayle, and couer the arke of witnesse there with, and shal put theron a couerynge of taxus skynnes, and shall spred a cloth that is all together of Jacinct aboue all, and put the staues therof in. And vpon the shewe table they shall spred abrode a clothe of Jacinct, and put theron the dysshes, spoones, flat peces, and potes to poure with, and the dayly breed shall be theron: and they shall spred vpon them a couerynge of purple, and couer the same with a couerynge of taxus skynnes, and put the staues therof in.

And they shall take a clothe of Jacinct and couer the candelstycke of lyghte, and her lampes and her snoffers, and fyre pannes, and all her oyle vessels whiche they occupy about it, and shall put vpon her and on all her instrumentes, a couerynge of taxus skynnes, and put it vpon staues. And vpon the golden aulter they shall spred a clothe of Jacinct, and put on her staues.

And they shall take all the thynges whiche they occupy to ministre within the holy place, and put a clothe of Jacinct vpon them and couer them with a couerynge of taxus skynnes, and put them on staues. And they shall take awaye the asshes out of the aulter, and spred a scarlet cloth theron: and put aboute it, the fyre pannes, the flesshe hokes, the shouels, the basens, and all that belonged vnto the aulter, and they shall spred vpon it a couerynge of taxus skinnes, and put on the staues of it. B

And when Aaron and his sonnes haue made an ende of couerynge the sanctuary and all the thynges of the sanctuarye, against that the hoste remoue, then the sonnes of Cahath shal come in to beare, and so lette them not touche the sauntuarye leaste they dye. And this is the charge of the sonnes of Cahath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the preste, shall haue the charge to prepare oyle for the lyghtes and swete tens, and the dayly meatoffrynge and the anoyntyng oyle, and the ouersyghte of all the dwellynge and of all that therin is, bothe ouer the sanctuarye and of all that pertayneth therto.

And the Lorde spake to Moses and Aaron, sayinge: destroye not the tribe of the kynredes of the Cahathites, frome amonge the Leuites. But thus doo vnto them that they maye lyue and not dye, when they goo vnto the moost holye place. Aaron and his sonnes shall go in and put them euery man vnto his seruice and vnto his burthen. But lette them not go in, to se when they couer the sanctuarye, lest they dye.

And the Lorde spake to Moses, sayinge: C Take the summe of the chyldren of Gerson, in the houses of theyr fathers and in theyr kynredes: frome thyrtye yere and aboue, tyll fyftye all that are able to go forth in warre, to do seruice in the tabernacle of wytnesse. And this is the seruice of the kynred of the Gersonytes, to serue and to beare. They shal beare the curtaynes of the tabernacle, and the rofe of the tabernacle of witnes and his couerynge, and the couerynge of taxus skynnes that is on hyghe aboue vpon it, and the hangynge of the doze of the tabernacle of wytnesse: and the hangynge of the courte, and the hangynge of the gate of the courte that is rounde about the dwellynge and the aulter, and the cozdes of them, and all the instrumentes that serue vnto them, and all that is made for them. And at the mouth of Aaron and his sonnes, shal al the seruice of the chyldren of the Gersonytes be doone, in all theyr charges, and in all their seruice, and ye shall appoynte them vnto all theyr charges, that they shal wayte vpon. And this is the seruice of the kynred of the children of the Gersonytes in þ tabernacle of witnesse, C

and

and they shall be vnder the hande of Ithamar the sonne of Aaron the preest.

And thou shalt nombre the sonnes of Merari in theyr kynredes, and in the houses of theyr fathers, frome thyrtye yeres and aboue vnto fyfye: euen all that is hable to go forth in warre, to doo the seruyce of the tabernacle of wytnesse.

And this is the charge that they muste wayte vpon in all that they muste serue in the tabernacle of wytnesse: The bordes of the tabernacle, and the barres, pyllers and sockettes therof, and the pyllers of the courte rounde about, and theyr sockettes, pynnes, and cordes, with all that pertayneth and serueth vnto them.

D And by name ye shall reckon the thynges that they muste wayte vpon to beare. This is the seruyce of the kynredes of the sonnes of Merary in all theyr seruyce in the tabernacle of wytnesse vnder the hand of Ithamar the sonne of Aaron the preest.

And Moses and Aaron and the prynces of the multitude nombred the sonnes of the Kahathytes in theyr kynredes and houses of theyr fathers frome thyrtye yeres and aboue vnto fyfye, all that were hable to goo forthe in the hoste, and to do seruyce in the tabernacle of wytnesse. And the nombre of them in theyr kynredes, were two thousande, seuen hundred, and fyfye. These are the nombres of the kynredes of the Kahathytes, of all that dyd seruyce in the tabernacle of witnesse, whi the Moses and Aaron dyd nombre at the commaundement of the Lorde by the hande of Moses.

And the sonnes of Gerson were nombred in theyr kynredes, and in the houses of theyr fathers, frome thyrtye yere vp vnto fyfye, all that were hable to goo forthe in the hoste to doo seruyce in the tabernacle of wytnesse. And the nombre of them in theyr kynredes, and in the houses of theyr fathers, was two thousande, syxe hundred, and thyrtye. This is the nombre of the kynredes of the sonnes of Gerson, of all that dyd seruyce in the tabernacle of wytnesse, whiche Moses and Aaron dyd nombre at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were nombred in theyr kynredes, & in the houses of theyr fathers, from thyrty yere vp vnto fyfye, all that were hable to go forth with the hoste, to do seruice in the tabernacle of witnes And the nõbre of them was in theyr kynredes thre thousande and two hundred. This is the nombre of the kynredes of the sonnes of Merari, whiche Moses and Aaron nombred at the cõmaundement of the Lorde, by the hande of Moses.

The hole summe which Moses, Aaron and the lordes of Israel nombred amonge the Leuytes in theyr kynredes & housholdes of theyr fathers, from thyrty yere vp vnto fyfye euery man to do his office and seruyce, and to beare his burthen in the tabernacle of wytnes was eyght thousande, fyue hundred and foure score which they nombred at the commaundement of the Lorde by the hande of Moses, euery man vnto his seruyce & burthen: as the Lord commaunded Moses.

¶ Who they be that ought to be cast oute of the hoste. The knowlegynge of synne. The cleansynge of synne done of ignorance. The lawe of the fyrst frutes, and of gelousye.

CAPI. V.

AND the Lorde spake to Moses, saying: commaunde the chyldren of Israel they put forth of the hoste, all lepers, and all that haue yssues, and all that are defiled vpon the dead, whether they be males or females ye shal put them out of the hoste, that they defile not the tentes among which I dwell. And the chyldren of Israel dyd so, and put them out of the hoste, as the Lorde commaunded Moses so dyd the chyldren of Israel.

And ỳ Lord spake to Moses, saying: speake vnto the chyldren of Israel: whether it be man or woman, when they haue synned anye maner synne whiche a man doth wherwith a man trespaceth agaynst the Lorde: so that the soule hathe doone amisse: then they knowe lege theyr synnes whiche they haue done, and restore agayne the hurte that they haue wonne in the hole, and put the fifte parte of it more therto, and gyue it him whom he hath trespaced agaynst. But yf he that maketh the amendes haue no man to doo it to, then the amendes that is made shall be the Lordes, and the preestes, besyde the ramme of the attonement offeryng, wherwith he maketh attonement for him selfe. And all the fyrste frutes whiche the chyldren of Israel bryngе vnto the preest, shall be the preestes, and euery mannes halowed thynges shall be his owne, but what so euer any man gyueth the preest, it shall be the preestes.

And the Lorde spake to Moses, saynge: Speake to the chyldren of Israel, and shewe them. Yf any mannes wyfe goo a syde and trespase agaynst hym, so that an other man lye with her fleshely and the thynge be hyd frome the eyes of her husbande and is not come to lyght that she is defyled (for there is no witnesse agaynst her) in as moche as she was not taken with the maner, and the spyryte of gelousye come vpon him and he is gelous ouer his wyfe and she defyled, or happelye the spyryte of gelousy cometh vpon him, and he is gelous ouer his wyfe, and she vndefyled. Then let her husbande bryng her vnto the preste, and bryng an offeryng for her: the tenthe parte of an Epha of barlye meele, but he shall poure none oyle therunto, nor put franckencens theron: for it is an offeryng of gelousye, and an offerenge that maketh remembraunce of synne.

And let the preste bryng her and sette her before the Lorde, and let him take holy water in an erthē vessel and of the dust that is in the floure of the habitation, and put it in to the water. And the preeste shall set the wife before the Lorde and vncouer her heade, and put the memorial of the offeryng in her handes whiche is the gelousye offering, and the preest shal haue bitter and cursing water in his hand and he shal coniure her, and shal saye vnto her Yf no man hath lyen with the, neyther hast gone aside and defyled thy selfe behynde thy husbande, then haue thou no harme of this bytter cursynge water.

But yf thou hast gone aside behynde thyne husbande, and art defyled, and some other mā hath lyen with the besyde thyne husband (and let the preest coniure her with the coniuration of the curse, and saye vnto her) the Lord make the a curse and a coniuration among thy people: so that the Lorde make thy thyghe rotte, and thy bely swell, and this bytter cursyng water goo in to the bowels of the, that thy belye swell, and thy thyghe rotte, and the wyfe shal saye: Amen Amen.

And the preest shal wryte this curse in a byll and walshe it oute in the bytter water. And when the cursynge water is in her, then lette the preest take the gelousyofferynge out of the wymes hande, and waue it before the Lorde, and bryng it vnto the aulter: and he shall take an handfull of the memorialofferynge, and burne it vpon the aulter, and then make her dryncke the water, and when he hath made her dryncke the water: Yf she be defyled, and haue trespased agaynste her husbande, then shall the cursynge water goo in to her and be so bytter that her belye shall swell, and her thygh shal rotte, and she shal be a curse among her people: That yf she be not defiled but is clene, then she shal haue no harme, but that she may conceyue.

This is the lawe of gelousye, when a wyfe goeth aside behynde her husbande and is defiled, or when the spyryte of gelousye commeth vpon a mā, so that he is gelous ouer his wife, then he shall bryng her before the Lorde, and the preest shal minister all this lawe vnto her, and the man shalbe giltelesse, and the wife shal beare her synne.

¶ The lawe of the Nazarees that take vpon them abstynence. The manner of blessynge the people.

CAPI. VI.

AND the Lorde spake vnto Moses, saynge: speake vnto the chyldren of Israel, and saye vnto them: when a man or woman appoynteth to vowe a vowe of abstinence for to absteyne vnto the Lorde, he shal absteyne from wyne and stronge dryncke, and shall dryncke no vynegre of wyne or of strong dryncke, nor shal dryncke what so euer is pressed out of grapes: and shal eate no fresh grapes, neyther yet dryed as longe as his abstinence endureth. Moreouer he shal eate nothing that is made of the vyne tree, not so moche as the kernels or the huske of the grape.

All the while as the vowe of his abstinence endureth, there shall no rasure nor sheres come vpon his heed, vntyll his dayes be runne out wherin he sanctefy vnto the Lorde, and he shall be holye, and shall let the lockes of his heere growe. As longe as he absteyneth vnto the Lorde, he shall come at no dead bodye he shall not make hym selfe vncleane at the deathe of his father, mother, brother or sister: for the abstynence of his God is vpon his heed. And therfore as longe as his abstynence lasteth, he shall be holye vnto the Lorde.

And yf it fortune that any man by chaunce dye sodenly before him, and defile the heed of his abstinence, then muste he shaue his heed the daye of his clensynge: euen the seuenth daye he shall shaue it. And the eyght daye he shall bryng two turtles, or two ponge pygeons to the preest, vnto the dooze of the tabernacle of wytnesse. And the Preest shall offre thone for a synneofferynge and thother for a burntofferynge, and make attonement for hym in that he synned vpon the dead, and shal also halowe his heed the same daye, and shall absteyne vnto the Lorde the tyme of his abstinencye, and shall bryng a lambe of a yere old for a trespaceofferyng: but the dayes that were before are lost, bicause his abstinencie was defiled.

This is the lawe of the absteynce, when the tyme of his abstynence is runne oute, he shall be brought vnto the dooze of the tabernacle of wytnesse, and he shall bryng his offeryng vnto the Lorde: an he lambe of a yere olde without spotte for a burntofferynge and a shee lambe of a yere olde without blemysshe for a synofferynge, a ramme without blemysh also for a peaceofferynge, and a basket of swete breed of fyne floure myngled with oyle and wafers of swete breed anopnted with oyle with meatofferynges and drynkofferynges that belonge therto.

And the preest shall bryng him before the Lorde and offre his synofferyng and his burnt offeryng, and shall offre that ramme for a peaceofferynge vnto the Lorde with a basket of swete breed, and the Preeste shall offre also his meatofferyng and his drynkofferyng. And the absteyner shall shaue his heed in the doze of the tabernacle of wytnesse, and shall take the heere of his sober heed and put it in that fyre whiche is vnder the peaceofferynge.

Then the Preeste shall take the sodden shoulder, of the ramme and one swete cake out of the basket, and one swete wafer also, and put them in the hande of the absteyner after he hathe shaued his abstinence of, and the Preeste shall waue them vnto the Lorde, whiche offeryng shall be holy vnto the preest, with the wauebrest and heue shoulder: & then the absteyner may dryncke wyne.

This is the lawe of the Nazaree whiche hathe vowed his abstynence vnto the Lorde for his abstinence, besydes that his hande can gette. And accordynge to the vowe whiche he vowed, so he muste do in the lawe of his abstynence.

And the Lorde talked with Moses, saynge speake to Aaron and his sonnes, saynge: of this wyse ye shall blesse the chyldren of Israel saynge vnto them.

The Lorde blesse the and kepe the.

The

The Lorde make his face shyne vpon the and be mercyfull vnto the.

The Lorde lyfte vp his countenaunce vpon the / and gyue the peace For ye shall put my name vpon the chyldren of Israel, that I may blesse them.

¶ The offeryngs of the Lordes and heades of Israel when the tabernacle was set vp.

CAPI. VII.

1 AND when Moses had full sette vp the habitacyon and anoynted it and sanctifyed it and all the vesselles therof, and had anoynted and sanctifyed the alter also and all the vesselles there of: then the prynces of Israell, heedes ouer the houses of their fathers, which were the Lordes of the trybes that rode and nombred, offered and brought their gyftes before the Lord sixe couered charettes and .xij. oxen: two and two a charette and an oxe euery man, and they brought them before the habytacyon.

And the Lorde spake vnto Moses, sayinge, take it of them and let them be to do the seruyce of the tabernacle of wytnesse, and gyue them vnto the Leuytes euery man after his office. And Moses toke the charettes and the oxen, and gaue them vnto the Leuytes. two charettes and foure oxen he gaue vnto the sonnes of Gerson accordynge vnto their office. And foure charettes and eyghte oxen he gaue vnto the sonnes of Merari accordynge vnto their offices, vnder the handes of Ithamar the sonne of Aaron the Preeste. But vnto the sonnes of Kahath, he gaue none, for the office that pertayned to them was holy, and therfore they must beare vpon shoulders.

And the Prynces offred vnto the dedycatynge of the aulter in the daye that it was anoynted, and brought their gyftes before the aulter. And the Lorde sayd vnto Moses: let the Prynces bringe their offerynges, euery daye one Prynce, vnto the dedicatynge of the aulter.

The offeringe of Nahesson. He that offered his offerynge the first daye was Nahesson the sonne of Amminadab of the trybe of Juda. And his offerynge was a syluer charger, of an hundred and thirtye sycles weyght: and a syluer boule of three score and ten sycles of the holy sycle, bothe of them full of fyne wheten floure myngled with oyle for a meatofferynge: and a spone of ten sycles of gold ful of incense: and a bullocke, a ramme and a lambe of a yere olde for burntofferynges and an he goote for a synneofferynge: and for peaxofferynges two oxen, fyue rammes, fyue he gotes, and fyue lambes of a yere olde. And this was the gyfte of Nahesson the sonne of

The offeringe of Nathaneel. Aminadab.

The seconde daye dyd Nathaneel offre, the sonne of Zuar, captayne ouer Issachar. And his offerynge whiche he brought was a syluer charger of an hundred and .xxx. sycles weyghe and a syluer boule of three score & ten sycles of the holy sycle: & both ful of fyne floure myngled with oyle for a meatofferynge: and a golden spone of ten sycles, ful of incens. And a bullocke, a ramme and a lambe of a yere olde for burntofferynges, and for peaceofferynges two oxen fyue rammes, fyue he gootes and fyue lambes of one yere olde. And this was the offerynge of Nathaneel the sonne of Zuar.

The thyrde daye, Eliab the sonne of Helon the cheefest amonge the chyldren of Zabulon broughte his offerynge. And his offerynge was, a syluer charger of an hundred and thirtye sycles weyght, and a syluer boule of three score and ten sycles of the holy sycle, and both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense: and an oxe, and a ramme, and a lambe of a yere olde for burntofferynges, and an he gote for a synneofferynge: and for peaxofferynges, two oxen, fyue rammes. fyue he gootes, and fyue lammes of one yere olde. And this was the offeryng of Eliab the sonne of Helon.

The fourth daye, Elizur the sonne of Sedeur, the cheefest amonge the chyldren of Ruben, broughte his offerynge. And his gyfte was: a syluer charger of an hundred and thirtye sicles weyght, & a syluer boule of three score and .x. sycles of the holye sycle, and both full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of tenne sycles full of incense: and a bullocke, a ramme and a lambe of a yere olde for burntofferynges, and an he gote for a synneofferynge: and for peaxofferynges two oxen fyue rammes, fyue he gootes, and fyue lambes of one yere olde. And this was the offering of Elizur the sonne of Sedeur.

The fifth daye, Selumiel the sonne of Zurl Sadai, cheefe lorde amonge the chyldren of Simeon, offered: whose offerynge was a syluer charger of an hundred and .xxx. sycles weyght and a syluer boule of three score and ten sycles of the holy sycle: And bothe full of fyne floure myngled with oyle for a meat offering: and a golden spone of ten sycles full of incense. And a bullocke, a ram, and a lambe of a yere olde for burntofferynges, and an he gote for a synofferyng: and for peaxofferynges two oxen. v. rammes, fyue he gotes, & fyue lambes of a yere olde. And this was the offerynge of Selumiel the sonne of Zurl Sadai.

The sixte daye Eliasaph the sonne of Deguel the cheefest amonge the chyldren of Gad offered: whose gyfte was a syluer charger of an hundred and thyrtye sycles weyght, and a syluer boule of three score and ten sycles of the holy sycle: and bothe full of fyne floure myngled with oyle for a meatofferynge: and a golden spone of ten sicles full of incense. And an oxe, a ramme, and a lambe of a yere olde for burntofferynges, and an he gote for a synneofferynge. And for peaxofferynges two oxen, fyue rammes, fyue he gotes, and fyue lambes of one yere olde, and this was the offerynge of Eliasaph the sonne of Deguel.

The seuenth daye Elisama the sonne of Ammiud, the chief lord of the chyldren of Ephraim offered

offred, and his gyfte was a syluer charger of an hundred and thyrtye sycles weyghte: and a syluer boule of three score and ten sicles of the holye sicle, and bothe full of fine floure myngled with oyle for a meatofferyng: and a golden spone of tenne sicles full of incense. And a bullocke, a ramme, and a lambe of a yere olde for burntofferynges, and an he gote for a synofferynge and for peaxofferynges, twoo oxen, fiue rammes, fiue he gotes, and fiue lammes of a yere olde. And this was the offerynge of Elisama the sonne of Ammiud.

The eyghte daye, offered Gamaliel the sonne of Pedazur, the chiefe Lorde of the chyldren of Manasse. And his gyfte was a syluer charger of an hundred and thirtye sycles weight: and a syluer boule of three score and ten sycles of the holye sycle, and both ful of fyne floure myngled with oyle for a meatofferyng: and a golden spone of tenne sycles full of incense. And a bullocke, a ramme, and a lambe of a yere olde for burntofferynges, and an he goote for a synneofferynge: and for peaxofferynges two oxen, fiue rammes, fiue he gotes, and fiue lambes of a yere olde. And this was the offeryng of Gamaliel the sonne of Pedasur.

The nynth day Abidan the sonne of Gedeoni, the chiefe Lorde amonge the chyldren of Benjamin offered. And his gyfte was a syluer charger of an hundred & thirty sicles weyght: and a syluer boule of three score and ten sicles of the holy sycle, and both ful of fine floure mingled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense: and a bullocke, a ram, and a lambe of one yere olde for burntofferynges: and an he gote for a synofferynge: and for peaxofferynges two oxen, fiue rammes, fiue he gotes, and fiue lambes of one yere olde. And this was the offeryng of Abidan the sonne of Gedeoni.

The tenth daye Ahiezer the sonne of Ammi Saddai, chiefe lorde amonge the chyldren of Dan offered. And his gyfte was a syluer charger of an hundred and thirtye sycles weyght: a siluer boule of three score and ten sicles of the holy sycle: and bothe full of fine floure myngled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense: and a bullocke, a ramme and a lambe of a yere olde for burntofferynges, and an he gote for a synofferynge: and for peaxofferynges two oxen. v. rammes, fiue he gotes, & fiue lambes of a yere olde. And this was the offeryng of Ahiezer the sonne of Ammi Saddai.

The .xi. daye, & Pagiel the sonne of Ocran, the chefe lorde among the chyldren of Aser offered. And his gyfte was a syluer charger of an hundred and thyrtye sicles weyght: a syluer boule of three score and ten sycles of the holy sycle, and bothe ful of fyne floure myngled with oyle for a meatofferynge: and a golden spone of ten sycles full of incense. And a bullocke, a ram and a lambe of one yere olde for burnt offerynges: and an he gote for a synofferynge: and for peaxofferynges: two oxen, fiue rammes, fiue he gotes, and fiue lambes of one yere olde. And this was the offerynge of Pagiel the sonne of Ocran.

The offeringe of Ahira. The .xij. daye, Ahira the sonne of Enan, chiefe lorde among the chyldren of Nephthali offered, and his gyfte was a syluer charger of an hundred and thirty sicles weyght: a siluer boule of three score and ten sicles of the holy sicle, bothe ful of fine floure mingled with oyle for a meatofferyng: and a golden spone of. xx. sicles full of incense. And a bullocke, a ramme and a lambe of one yere olde for burntofferinges, and an he gote for a synneofferynge. and for peaxofferinges, two oxen, fiue rammes, fiue he gootes, and fiue lambes of one yere olde. And this was the offeryng of Ahira the sonne of Enan.

6 Of this maner was the dedicacion of the alter when it was anoynted, vnto whiche was brought by the prynces of Israel .xij. chargers of syluer, twelue syluer boules, and twelue spones of golde: euery charger conteynynge an hundred and thyrtye sicles of syluer, and euery boule three score and ten, so that all ye syluer of all the vessels, was two thousande and foure hundred sicles of the holy sicle. And the twelue golden spones whiche were full of incense, contayned ten sycles a piece of the holye sicle: so that all the golde of the spones, was an hundred and .xx. sicles.

All the oxen that were brought for the burntofferinges were twelue, and the rammes twelue, and the lambes twelue of a yere olde a pece, with the meatofferynges: with he gotes for synneofferinges. And all the oxen of the peaxofferynges were .xxiiij. the rammes. lx. the gotes. lx. and lambes of a yere olde a piece. lx. and this was the dedicacion of the aulter, after that it was anoynted.

And when Moses was gone in to the tabernacle of wytnesse to speake with God, he herde the voyce of one speaking vnto him out of the mercy seate that was vpon the arke of wytnesse: euen betwene the two cherubyns, he spake vnto him.

¶ The disposicion and order of the lampes. The forme of the candelstycke. The cleansynge and offerynge of the Leuites. The age of the same.

CAPI. VIII.

1 AND the Lorde spake vnto Moses, sayinge: speake vnto Aaron, and say vnto him: * when thou puttest on the lampes, se they lyghte all seuen vpon the forefront of the candelstycke. And Aaron did accordingly and put the lampes vpon the forefront of the candelstycke, as the Lorde comaunded Moses, and the worke of the candelstycke was of fyne golde, bothe the shafte and the floures therof. And accordynge vnto the fashion which the Lorde had shewed Moses, so he made the candelstycke. * Exo.xxv.a

5 And the Lorde spake vnto Moses, sayinge: take the Leuites forth of the chyldren of Israel, and clense them. And this do vnto them when thou clensest them, sprynckle water of purifyenge vpon them, and make a rasure to runne alonge vpon all the fleshe of them, 6

and let them walshe theyr clothes, and then they shall be clene. And let them take a bullock and his meatofferynge fyne flour mingled with oyle: and an other bullocke shalt thou take to be a synofferynge.

Then bringe the Leuytes before the tabernacle of wytnesse, and gather the hole multitude of the chyldren of Israel togyther. And bringe the Leuytes before the Lorde, and let the chyldren of Israel put theyr handes vpon the Leuytes. And lette Aaron heue the Leuytes before the Lorde for an heue offerynge gyuen of the chyldren of Israel, and then let them be appoynted to waye vpon the seruice of the Lorde.

And let the Leuytes put theyr handes vpon the heades of the bullockes, and then offre the: the one for a synofferynge, and the other for a burntofferynge before the Lorde, to make attonement for the Leuytes. And make the Leuytes stande before Aaron and his sonnes, and heue them to be an heueofferynge vnto the Lorde. And thou shalte separat the Leuytes from amonge the chyldren of Israel, that they be myne: and after that let them goo and doo the seruyce of the tabernacle of wytnesse.

C Clense them, and halow them, for they are gyuen me frome amonge the chyldren of Israel

*Num.iii.c. for * I haue taken them vnto me for all the firstborne that open the matrice amonge the chyldren of Israel.

*Exod.xiii.a *For all the fyrstborne amonge the chyldren of Israel are myne bothe man and beast, bycause the same tyme that I smote the fyrste borne in the lande of Egypte, I sanctifyed them for my selfe: and I haue taken the Leuytes for all the fyrstborne amonge the chyldren of Israel, and haue gyuen them vnto Aaron and his sonnes for the of the chyldren of Israel, to doo the seruyce of the chyldren of Israel in the tabernacle of wytnesse, and to make an attonement for the chyldren of Israel, that there be no plage among the chyldren of Israel, yf they come nye vnto the sanctuarye.

D And Moses and Aaron and all the congregacion of the chyldren of Israel dyd vnto the Leuytes accordynge vnto all that the Numer. iiii.c Lorde comaunded Moses. And the Leuytes clensed them selues, and walshed theyr clothes. And Aaron offered them before the Lorde, and make an attonement for them to clense them. And after that, they went in to doo theyr seruyce in the tabernacle of wytnesse, before Aaron and his sonnes. And accordynge as the Lorde had commaunded Moses concernyng the Leuytes, euen so they dyd vnto them.

And the Lorde spake vnto Moses, sayinge: This shal be the maner of the Leuytes: frome .xxv. yere vpwarde, they shall go in, to waye vpon the seruyce in the tabernacle of wytnesse, and at fifty they shall cease wayting vpon the seruyce of therof, and shall laboure no more, but shall minister vnto theyr brethre in the tabernacle of witnesse, and there wayte but shall do no more seruyce. And se thou doo after this maner vnto the Leuytes, in theyr waytynge tymes.

C The Ester or passouer offerynge of the cleane and vncleane. A cloude couerynge the tabernacle leadeth the hoste.

CAPI. IX.

AND the Lorde spake vnto Moses in the g wildernesse of Sinai, in the fyrst moneth of the seconde yere after they * were come out of the lande of Egypt, sayinge: let the chyldren of Israel offre Passouer in his season, euen the .xiiij. daye of this moneth at euen, they shall kepe it in his season, accordynge to the ordinaunces and maners therof. And Moses bad the chyldren of Israel that they sholde offre Passouer, and they offered Passouer the .xiiij. daye of the fyrste moneth at euen in the wyldernesse of Sinai: and dyd accordynge to all that the Lorde commaunded Moses:

And it chaunced that certayne men which were defiled with a dead corse, so that they mygbte not offre Passouer the same daye, came before Moses and Aaron the same time and sayde: We are defiled vpon a dead corse, wherfore are we kepte backe that we maye not offre an offrynge vnto the Lorde in the due season, amonge the chyldren of Israel? And Moses sayde vnto them: tarye, that I maye heare what the Lorde wyll commaunde you. And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel, and saye. Yf any man amonge you or youre chyldren after you, be vncleane by the reason of a corse, or is in the waye ferre of, then let hym offre Passouer vnto the Lorde, the fourtene daye of the seconde moneth at euen, and eate it with swete breed and sour herbes, and let them leaue none of it vnto the morynge, nor breake any bone of it. And accordynge to all the ordynaunce of the Passouer lette them offre it.

But yf a man be cleane and not lette in a iourney, and yet was negligent to offer Passouer: the same soule shall perysshe frome his people, bicause he broughte not an offerynge vnto the Lorde in his due season: and he shal beare his synne. And when a straunger dwelleth among you, and wyll offre Passouer vnto the Lorde, accordynge to the ordinaunce of Passouer and maner therof shall he offre it. And ye shall haue one law both for the straunger, and for hym that was borne at home in the lande.

And the same daye that the habitacion was reared vp, a cloude couered it an hye vpon the tabernacle of wytnesse: and at euen there was vpon the habitacion, as it were the lykenesse of fyre vntyll the morynge. And so it was alwaye, that the cloude couered it by day and the symilitude of fyre by night. And when the cloude was taken vp frome the tabernacle, then the chyldren of Israel iourneyed, and where the cloude abode, there the chyldren of Israel pytched theyr tentes. At the mouthe of the Lorde the chyldren of Israel iourneyed, and

and at the mouth of the Lorde they pytched. And as long as the cloude abode vpon the habitacion, they laye styll, and when the cloude taryed styll vpon the habitacion longe tyme, the chyldren of Israel wayted vpon the Lorde and iourneyed not.

Yf it chaunsed that the cloude abode anye space of tyme vpon the habitacion, then they kepte theyr tentes at the mouth of the Lorde: and they iourneyed also at the comaundement of the Lord. And it it happened that the cloude was vpon the habytacyon frome euen vnto morning, and was taken vp in that morning, then they iourneyed. Whether it was by daye or by nyghte that the cloude was taken vp, they iourneyed. But when the cloude taryed two dayes, or a moneth, or a longe season vpon the habytacyon, as longe as it taryed theron, the chyldren of Israel kepte theyr tentes, and iourneyed not. And as soone as the cloude was taken vp they iourneyed. At the mouthe of the Lorde they rested, and at the commaundment of the Lorde they iourneyed. And thus they kepte the watche of the Lorde, at the commaundement of the Lorde by the hande of Moses.

C The Trompettes of syluer, and the vse therof. The Israelites departe frome Sinai. The captaynes of the hoste are nombred. Hobab reuolteth to go with Moses.

CAPI. X.

AND the Lorde spake vnto Moses, sayinge: Make the two trompettes of beaten syluer, that thou mayst vse them to call the company togyther, and when the host shall iourney. When they blowe with them, all the companye shall resorte to the vnto the doze of the tabernacle of wytnesse. Yf but one trompet blowe onely, then the prynces which are heades ouer thousandes of Israel shall come vnto the. And when ye trompe the fyrste tyme, the hostes that lye on the east partes shall go forwarde.

And when ye trompe the seconde tyme, then the hostes that lye on the south syde shal take theyr iourney: for they shal trompe whe they take theyr iourneys. And in gatheringe the congregacion togyther, ye shall blowe and not trompe. And the sonnes of Aaron the Priestes shall blowe the trompettes, and shall haue them, and it shall be a lawe vnto you for euer, and amonge youre chyldren after you.

And when ye shall goo to warre in youre lande agaynste youre ennemyes that vexe you ye shall trompe with the trompettes, and ye shall be remembred before the Lorde your god and saued frome youre ennemyes. Also when ye be merye in your feest dayes, and in the fyrste dayes of youre monethes, ye shall blowe the trompettes ouer your burnt sacrifices & peax offerynges, that it may be a remembraunce of you before youre God. I am the Lorde your God.

And it came to passe the twentye daye of the seconde moneth in the seconde yere that the cloude was take vp from the tabernacle of witnesse. And the chyldren of Israel toke theyr iourney out of the wyldernesse of Sinai, and the cloud rested in the wyldernesse of Pharan. And they fyrste toke theyr iourney at * mouth of the Lorde by the hand of Moses: euen the standarde of the hoste of Juda remoued with theyr armyes, whose capitayne was Nahasson sonne of Aminadab. And ouer the hoste of the tribe of the chyldren of Issachar, was Nathanael the sonne of Suar. And ouer the hoste of the tribe of the chyldren of Zabulon was Eliab the sonne of Helon. And the habitacyon was taken downe: and the sonnes of Gerson and Merari went forth bearynge the tabernacle.

Then the standerd of the hoste of Ruben went forthe with theyr armyes, whose capitayne was Elizur the sonne of Sedeur. And ouer the hoste of the tribe of the chyldren of Symeon: was Samaliel the sonne of Suri Saddai. And ouer the hoste of the tribe of the chyldren of Gad: was Eliasaph the sonne of Deguel. Then the Cayathytes went forwarde and bare the holy thynges, and the other dyd set vp the habitacion agaynste theyr commynge.

Then the standard of the hoste of the chyldre of Ephraim went forth with theire armies whose capitayne was Elisama the sonne of Amiud. And ouer the hoste of the tribe of the sonnes of Manasse, was Gamaliel the sonne of Pedazur. And ouer the hoste of the tribe of the sonnes of Ben Jamin, was Abidan the sonne of Gedeoni. C

And hyndermooste of all the hoste, came the standarde of the hoste of the chyldren of Dan with theyr armies whose capitayne was Ahiezer the sonne of Ammi Saddai. And ouer the hoste of the tribe of the chyldren Aser was * Pagiel the sonne of Ochran. And ouer the hoste of the tribe of the chyldren of * Or phegiel Nephthali, was Ahira the sonne of Enan: In this maner were the iourneys of the chyldren of Israel with theyr armyes when they remoued.

And Moses sayd vnto Hobab the sonne of Raguel the Madianyte, Moses father in lawe: We goo vnto the place of whiche the Lorde sayde, I wyll gyue it you. Goo with vs, and we wyll do the good: for the Lorde hath promysed good vnto Israel. And he sayd vnto hym: I wyll not, but wyll go to myne owne lande, and to my kynred. And Moses sayde: oh nay, leaue vs not, for thou knowest where is best for vs to pytche in the wildernesse, and thou shalte be oure gyde. And yf thou goo with vs, loke what goodnesse the Lorde sheweth vpon vs, the same we wyll shewe vpon the.

And they departed frome the mounte of the Lorde thre dayes iourney, and the arke of the testament of the Lorde went before them in the thre dayes iourney, to serche out a restyng place for them. And the cloude of the Lorde was ouer them by day when they went forth of the tentes.

And when the Arcke went forthe, Moses

sayde. Ryse vp Lorde, and let thyne enemyes be scattered, and let them that hate the, flee before the. And when the arke rested, he sayd: returne (Lorde) vnto the manye thousandes of Israel.

¶ The people murmureth and is punyshed with fyre. They desyre flesshe. They loothe Manna. The murmuryng and weuerynge sayeth of Moses. The Lorde dyuydethe the burden of Moses to seuentye of the auncyentes, and they prophesye. Eldad and Medad doo also prophesye in the hoste. It rayneth quayles. The flesshe raueners are punyshed.

CAPI. XI.

1 AND the people complayned, and it displeased the eares of the Lorde. And when the Lorde herd it, he was wroth, and the fire of the Lorde burnt amonge them, and consumed the vttermost of the hoste. And the people cryed vnto Moses, and he made sute vnto the Lorde, and the fire quenched. And they called the name of the place Thabarah, because the fire of the Lorde burnt amonge them.

4 And the common sorte of people that was amonge them fell a lustynge. And the chyldren of Israel also wepte eo, and wepte and sayde: who shall gyue vs flesshe to eate? we remembre the fysshe which we sholde eate in Egypte for noughte, and of the Cucumbres and melouns, lekes, onyons, and garlyke. But nowe oure soules are dryed awaye, for our eyes loke on nothynge elles, saue vpon Manna.

7 The Manna was as it hadde ben Coriander seed, and in apparaunce lyke Bedellion. And the people wente aboute and gathered it, and grounde it in mylles, or beat it in morters and baked it in pannes, and made cakes of it. And the taste of it was lyke vnto the taste of an oyle cake. And when the dewe fell aboute the hoste in the nyght, the Manna fell therewith.

10 And when Moses herde the people wepe in theyr beholdes, euery man in the dooze of his tente, then the wrethe of the Lorde waxed hote exceedingly: and it greued Moses also. And Moses sayd vnto the Lorde: wherfore dealest thou so cruelly with thy seruaunt? wherfore doo I not fynde fauour in thy syghte, sythens thou puttest the wyghte of this people vpon me? Haue I conceyued all this people? or haue I begot them, that thou wouldest saye vnto me, carye them in thy bosome (as a nurse beareth the suckyng child) vnto the lande whiche thou swarest vnto their fathers? where sholde I haue flesshe to gyue vnto all this people? For they wepe vnto me, sayinge: gyue vs flesshe that we may eate. I am not able to beare all this people alone, for it is heuye for me. Wherfore yf thou deale thus with me, kyll me. I praye the, yf I haue founde fauour in thy syghte, and let me not se my wretchednesse.

16 And the Lorde sayd vnto Moses: gather vnto me thre score and ten of the elders of Israel, whiche thou knowest that they are the elders of the people, and officers ouer them, & bringe them vnto the tabernacle of wytnesse, and let them stande there with the. And I wil come downe and talke with the there, & take of the spirite wich is vpon the, and put vpon the and vpon them, and they shall beare with the in the burthen of the people, and so shalt thou not beare alone.

17 And saye vnto the people: halow your selues against to morow, that ye may eate flesh, for ye haue whyned in the eares of the Lorde sayinge: who shall gyue vs flesshe to eate, for we were happy whē we were in Egypte? therfore the Lorde wyll gyue you flesshe, and ye shal eate. Ye shall not eate one daye onely, either two or fiue dayes, either ten or twentye dayes: but euen a moneth longe, and vntyll it come out at the nostrels of you, that ye be redye to prebiake: because ye haue cast the Lorde a-syde, which is amonge you, and haue wepte before hym, sayinge: why came we out of Egypt.

21 And Moses sayde: sixe hundred thousande foote men are there of the people, amonge whiche I am. And thou hast sayd: I wil giue them flesshe, and they shall eate a moneth longe. Shall the shepe and the oxen be slayne for them to fynde them? Either shall all the fysshe of the see be gathered together to serue them? And the Lorde sayd vnto Moses: Is the Lordes hande waxed shorte? Thou shalte se whether my worde shall come to passe vnto the, or not.

24 And Moses went forth, and tolde the people the sayinge of the Lorde, and gathered the thre score and ten elders of the people, and sette them rounde aboute the tabernacle. And the Lorde came downe in a cloude, and spake vnto hym, and toke of the spirite that was vpon him, and put it vpon the thre score and ten elders And as the spirite rested vpon them they prophecied and dyd noughte elles. But there remayned two of the men in the hoste: the one called Eldad, and the other Medad. And the spirite rested vpon them for they were of them that were wrytten, but they went not out vnto the tabernacle: and they prophesied in the hoste.

27 And there ran a yonge man and tolde Moses, and sayd: Eldad, and Medad do prophecy in the hoste. And Josua the sonne of Nun the seruaunt of Moses whiche he had chosen out answered and sayde: Master Moses, forbyd them. And Moses said vnto him: enuiest thou for my sake? wolde God that all the Lordes people coulde prophecye, and that the Lorde wolde put his spirite vpon them. And then both Moses and the elders of Israel, gat them in to the hoste.

31 And there went forthe a wynde from the Lorde and brought quayles from the see, and let them fal about the hoste, euen a dayes iourney rounde aboute on euery syde of the hoste. And two cubytes hye vpon the erthe. And the people stode vp al that day and all that night, and on the morowe, and gathered quayles. And he that gathered leest, gathered tenne homers

homers full. And they kylled them rounde about the hoste.

34 And whyle the flesshe was yet betwene theyr teeth, afore it was chewed vp, the wrath of the Lorde warde hoote vpon the people, and the Lorde slewe of the people an exceedynge mygtye slaughter. And they called the name of the place ✠ Kybroth Hathauah: because they buryed the people that lusted there.

35 And the people toke theyr iourney from Kybroth Hathauah vnto Hazeroth, and abode at Hazeroth.

¶ Aaron and Mary grudge against Moses. Mary was stryken with the leper and healed at the prayer of Moses.

CAPI. XII.

1 AND ✠ Marye and Aaron spake against Moses, because of his wyfe of Inde whiche he hadde taken: for he hadde taken to wyfe one of Inde. And they sayde, hathe the Lorde spoke onely thorowe Moses? hathe he not spoke also by vs? And the Lorde herde it. But Moses was a very meke man aboue all the men of the earthe. And the Lorde spake attonce vnto Moses, vnto Aaron, and vnto Marye: Come oute ye three vnto the tabernacle of wytnesse: & they came out all thre.

5 And the Lorde came downe in the pyller of the cloude, and stode in the dooze of the tabernacle, and called Aaron and Marye. And they wente out bothe of them. And he sayde, heare my wordes: yf there be a Prophete of the Lordes amonge you, I wyl shewe my self vnto him in a vysion, and wyll speake vnto him in a dreame. But my seruaunt Moses is not so: whiche is faythfull in all myne house vnto hym I speake mouthe to mouthe, and he seeth the sygne and the facyon of the Lorde and not thorow rydels. Wherfore then were ye not afrayde to speake against my seruaunt Moses.

9 And the Lorde was angrye with them, and went his waye, and the cloude departed from the tabernacle. And beholde, Marye was become leprous, as it were snowe. And when Aaron loked vpon her and sawe that she was leprous, he sayde vnto Moses: Oh I beseche the my Lorde, put not the synne vpon vs whiche we haue foolyshly committed and synned. Oh, let her not be as one that come deed forth of the mothers wombe: for halfe her flesshe is eaten awaye.

13 And Moses cryed vnto the Lorde, sayinge: Oh God, heale her. And the Lorde sayd vnto Moses: Yf her father had spytte in her face, ought she not be ashamed seuen dayes, let her be shutte forth of the hoste seuen dayes, and after that let her be receyued in agayne. And Marye was shut out of the hoste seuen dayes and the people remoued not, tyll she was brought in agarne. And afterwarde, they remoued from Hazeroth, and pitched in the wilderneste of Pharan.

¶ Certayne are sende to searche the lande of Canaan: which bringe with them a cluster of grapes for a signe of frutefulnesse.

CAPI. XIII.

1 AND the Lorde spake there vnto Moses sayinge: ✠ Sende men oute to searche the lande of Canaan, whiche I gyue vnto the chyldren of Israel: of euery tryde of theyr fathers a man: and let them all be such as are rulers among them. And Moses at the commaundement of the Lorde sent forthe of the wildernesse of Pharan, suche men as were al heedes among the children of Israel, whose names are these.

4 In the tryde of Ruben: Hammua the sonne of Zacur: In the tryde of Symeon, Saphat the sonne of Hori: In the tryde of Juda, Caleph the sonne of Jephune. In the tryde of Isachar, Igeal the sonne of Joseph. In the tryde of Ephraim, Hosea the sonne of Nun. In the tryde of Benjamin, Palthy the sonne of Raphu. In the tryde of Zabulon, Gadiel the sonne of Sodi. In the tryde of Joseph: that was of Manasse, Gaddi the sonne of Susi. In the tryde of Dan, Ammiel the sonne of Gemali. In the tryde of Aser, Sethur the sonne of Micheel. In the tryde of Nephthali, Nahebi the sonne of Maphti. In the tryde of Gad, Guel the sonne of Machi: These are the names of the men whiche Moses sent to espye out the lande. And Moses called the name of ✠ Hosea the sonne of Nun, Josua.

16 And Moses sent them forthe to espye oute the lande of Canaan, and sayde vnto them: get you southwarde, and go vp in to the hygh countrey, and se the lande what maner thinge it is, and the people that dwell therin: whether they be stronge or weyke, fewe or many: and what the land is that they dwel in, whether it be good or bad, & what maner of cities they dwell in, whether in tentes or walled townes, and what maner of lande it is: whether fatte or leane, and whether there be trees therin or not. And be of good courage, and bringe of the frutes of the lande. And it was aboute the tyme that grapes are rype.

21 And they went vp and serched out the lande from the wylderneste of Zin vnto Rehob, as men go to Hemath, and thei ascended vnto the south and came vnto Hebron, where Ahiman was and Sesai, and Thalmai the sonnes of Enacke. Hebron was buylt seuen yere before Zoan in Egypte. And they came vnto the riuer of Escol, and they cut downe there a braunche with one cluster of grapes, and bare it vpon a staffe betwene twayne, and also of the pomegranates, and of the fygges of the place. The tyme was called Nahel, Escol, because of the cluster of grapes whiche the chyldren of Israel cut downe there.

25 And they turned backe agayne from searchynge the lande at fourtye dayes ende. And they wente and came to Moses and Aaron and vnto all the companye of the chyldren of Israel, vnto the wildernesse of Pharan, euen

✠ Hoses or Osee signifieth sauynge or sauioure. Josua or Jehosua signifieth the saluacion of the Lorde.

vnto Cades, and broughte them wozde and
also vnto all the congregacyon, and shewed
them the frute of the lande. And they tolde
him, sayinge: we came vnto the lande why-
ther thou sendest vs, and surely it is a lande
that flowyth with mylke and honye, and here
is of the frute of it. Neuertheles the people
be stronge that dwell in the lande, and the ci-
tyes are walled and exceadynge greate, and
moreouer we sawe the chyldren of Enacke
there.

The Amalleckes dwell in the south coun-
trey, and the Hethytes, Jebusytes and the A-
morytes dwell in the mountayns, and the Ca-
nanytes dwell by the see, and alonge by the
coste of Jordane.

And Caleb stylled the murmure of the peo-
ple agaynst Moses, sayinge: let vs go vp and
conquere it, for we be able to ouercome it. But
the men that went vp with hym, said: We be
not able to go vp agaynst the people, for they
are stronger then we: And they broughte vp
an euyll reaporte of the lande which they had
serched vnto the chyldren of Israel, sayinge:
The lande whiche we haue gone thorowe to
serche it out, is a lande that eateth vp the in-
habytauntes therof, and the people that we
sawe in it are men of stature. And there we
sawe also gyauntes, the chyldren of Enacke
whiche are of the gyauntes. And we semed in
our syghte as it were grashoppers, and so we
dyd in theyr syght.

¶ The people despearyng of commyng to the lande
promysed, do murmure agaynste God, and wolde
haue stoned Caleb and Josue, The serchers of the
land dye. Amaleth hyllyth the Israelites.

CAPI. XIIII.

AND all the companye cryed out, and the
people wept thorowe out that nyght,
and all the people of Israel murmured
agaynst Moses and Aaron: sayinge. Wolde
God we had dyed in the lande of Egypte, ei-
ther we wolde we hadde dyed in this wylder-
nesse. Wherfore hath the Lorde brought vs
vnto this lande to fall vpon the swerde, that
both our wyues, and also our chyldren shulde
be a pray? is it not better that we returne to
Egypte agayne? And they sayd one to an o-
ther: let vs make a Capitayne, and returne to
Egypte agayne.

And Moses and Aaron hearyng this fel on
there facys before all the multitude of the chyl
dren of Israel. And Josua the sonne of Nun, e
Caleb the sonne of Jephone whiche were of
them that serched the lande, rent their clothes
and spake vnto all the company of the childre
of Israel, sayinge. The lande which we walked
thorowe to serche it, is a very good lande. Yf
the Lorde haue lust to vs, he wyll bryng vs in
to this lande, and gyue it vs, which is a lande
that flowyth with mylke and honye. But in
any wyse rebell not agaynst the Lorde. More
ouer feare ye not the people of the lande, for
euen as bread, so may we deuour. Their syelde
is departed from them, and the Lorde is with
vs: feare them not therfore.

That is to saye, replenis-shed with all plentye and commodities

Eccleſi. xlvi. b
1. Mac. ii. f

And all the people bade stone them with ste-
nes. But the glorye of the Lorde appeared in
the tabernacle of witnesse vnto al the childre
of Israel. And the Lorde sayde vnto Moses
Howe longe shall this people raple vpon
me, and howe longe wyll it be er they beleue
me? for all my tygnes whiche I haue shewed
amonges them? I wyll smyte them with
the Pestylence and destroye them, and wyll
make of the a greater nacion, and a myghtier
then they.

And Moses sayd vnto the Lorde: then the
Egyptians shall heare it, for thou broughtest
this people with thy myghte from them. And
it wyl be tolde to the inhabiters of this lande
also, for they haue herde lykewyse that thou
the Lorde arte amonge this people, and that
thou arte sene face to face, and that thy cloude
standeth ouer them, and that thou goest be-
fore them by daye tyme in a pyller of a cloude,
and in a pyller of fire by nyght.

Yf thou shalte kyll all this people, as they
were but one man, then the nacions whiche
haue herde the fame of the wyll speake, say-
inge: bycause the Lorde was not able to
bryng in this people in to the lande which he
sware vnto them, therfore he slew them in the
wylderneſſe.

So now let the power of my Lord be great
accordynge as thou hast spoken, sayinge: the
Lorde is longe er he be angrye, and ful of mer-
cye, and sufferyth synne and trespace, and lea-
veth no man innocent, and visityth the vn-
ryghteousnesse of the fathers vpon the chyl-
dren, euen vpon the thyrde and fourth genera-
cion, be mercyfull I beseche the therfore vnto
the synne of this people, accordynge vnto thy
greate mercye, and accordynge as thou hast
forgyuen this people from Egypte, euen vn-
to this place.

And the Lorde sayde: I haue forgyuen it,
accordynge to thy request. But as truelye as
I lyue, all the earthe shall be fylled with my
glorye. For of all those men whiche haue sene
my glorye, and my myracles whiche I dyd in
Egypte, and in the wylderneſſe, and yet haue
tempted me now this tenne tymes, & haue not
hearkened vnto my voyce, there shall not one
se the lande whiche I sware vnto theyr fa-
thers: neyther shall any of them that rayled
vpon me, se it. But my seruaunt Caleb: by-
cause there is an other maner spirite with
hym, and because he hathe folowed me: vnto
him I wyll bryng in to the lande whiche he hath
walked in, and his seed shall conquere it, and
also the Amalleckytes and Cananytes whiche
dwel in the lowe countreys. To morowe turne
you and get you in to the wilderneſſe: euen the
waye towarde the red see.

And the Lorde spake vnto Moses and Aa-
ron, sayinge: how longe shall this euyll mul-
tytude murmure agaynst me: I haue herd the
murmuryngs of the chyldren of Israel, which
they murmure agaynste me. Tell them that
the Lorde sayth: as truly as I lyue, I wyll
doo vnto you euen as ye haue spoken in myne
eares. Youre carkaſſes shall lye in the wyl-
derneſſe: neyther shall anye of these nombres
whiche

which were nombred from twenty yere and
aboue of you which haue murmured agaynste
me come into the lande ouer which I lyfted
myne hande to make you dwell therin, saue
Caleb the sonne of Jephune, and Josua the
sonne of Nun.

And youre chyldren which ye sayde shulde be
a pray, them I will bringe in, and they shall
knowe the lande which ye haue refused, and
youre carkaſes shall lye in this wyldernesse.
And youre chyldren shall wandre in this wyl-
dernesse. xl. yeres and suffre for youre whore-
me vntyll youre carkaſſes be wasted in the
wyldernesse, after the nombre of the dayes in
which ye serched out the lande. xl. dayes, and
euery day a yere: so that they shal beare youre
vnryghteousnes. xl. yere, and ye shall fele my
vengeaunce. I the Lorde haue sayde that I
will do it vnto all this cuyll congregacio that
are gathered togyther against me: euē in this
wyldernesse ye shalbe consumed, and there ye
shall dye.

And the men which Moses sent to serche the
lande, and whiche (when they came agayne)
made all the people to murmure agaynst it in
that they broughte vp a sclaunder vpon the
lande: dyed for theyr vngodlye vp that cuyll
sclaunder vpon it, and were plaged before the
Lorde. But Josua the sonne of Nun and Ca-
leb the sonne of Jephune whiche were of the
men that went to enserche the Lande, lyued
styll. And Moses tolde these sayenges to all
the children of Israel, & the people toke great
sorowe.

And they rose vp early in the mornyng and
gat theym into the toppe of the mountayne,
sayenge: lo we be here, and will go vp vnto
the place of whiche the Lorde sayde, for we
haue synned. And Moses sayd: wherfore wil
ye go on this manor beyonde the worde of the
Lorde? it wyll not come well to passe, go not
vp (for the Lorde is not amonge you) least ye
be slayne before youre ennemyes. For the Ama
lechytes and the Cananytes are there before
you, and ye wyl fal vpon the swerde, because
ye are tourned away from the Lorde, & there-
fore the Lorde will not be with you.

But they were blynded to goo vp in to the
hyll toppe: Neuertheleſſe, the arcke of the te-
stamēt of the Lorde and Moses departed not
out of the hoste. Then the Amalechytes and
the Cananytes which dwelt in that hil, came
downe and smote them and hewed themselues
vnto Horma.

¶ The drynkoffrynges of them that enter in to the
lande the punyshment of hym that synneth of ar-
roganey or pryde. The man is stoned that gathered
stykes on the Sabboth. Gardes must be made vpon
the quarters of theyr garmetes.

CAPI. XV.

AND the Lorde spake vnto Moses, say-
enge: speake vnto the children of Isra-
el, and saye vnto theym: When ye be
come into the lande of your habitation which
I gyue vnto you, and will offre an offrynge
vpon the fyre vnto the Lorde, whether it be
a burntoffrynge or a specyall vowe or frewil
offringe, or yf it be in youre principall feastes
to make a swete sauoure vnto the Lorde, of
oxen or of the flocke.

Then, let him that offreth his offrynge vn-
to the Lorde, bryng also a meatoffrynge of a
tenth deale of floure, myngled with the fourth
parte of an hin of oyle, and the fourth part of
an hin of wyne for a drynkeoffrynge, and of-
fer with the burntoffrynge or any other of-
frynge when it is a lambe. And vnto a Ram
thou shalt offer a meatoffrynge of .ii. tenth
deales of floure, myngled with the thyrde
parte of an hin of oyle, and to a drynkoffryng
thou shalt offer the thirde parte of an hin of
wyne, to be a swete sauoure vnto the Lorde.

When thou offrest an oxe to a burntoff-
rynge or in any special vowe or peaceoffring
vnto the Lorde, then thou shalt bryng vnto
an oxe, a meatoffringe of thre tenth deales
of floure myngled with halfe an hin of oyle.
And thou shalt bryng for a drynkeoffrynge
halfe an hin of wyne, that is an offrynge of
a swete sauoure vnto the Lorde. This is the
maner that shalbe wone vnto one oxe, one Ra
a lambe or a kydde. And accordynge to the no
dre of suche offrynges, thou shalte encrease
the meatoffrynges and the drynkoffringes.

All that are of youre selues shall wo these
thinges after this manor, when he offreth an
offringe of swete sauoure vnto the Lorde.
And yf there be a straunger with you or be a-
monge you in youre generacions, and will of-
fer an offrynge of a swete sauoure vnto the
Lorde: euen as ye do, so he shall do. One or-
dynaunce shall serue both for you of the con-
gregacion, and also for the straunger. And it
shalbe an ordynaunce for euer amonge youre
children after you, that the straunger and ye
shalbe lyke before the Lorde. One lawe and
one manor shall serue, bothe for you and for
the straunger that dwelleth with you.

And the Lorde spake vnto Moses, sayeng:
speake vnto the children of Israel and saye
vnto them: When ye be come into the lande
whether I will bryng you, then when ye wil
eate of the bread of the lande, ye shal gyue an
heueoffrynge vnto the Lorde. Ye shall gyue
a bake of the fyrst of your dowe vnto an heue-
offrynge: as ye do to the heueoffringe of barne
euen so ye shall heue it. Of the fyrste of youre
dowe ye must gyue vnto the Lorde an heueof
feynge, thorowout your generacions.

Yfye ouersee your selues and obserue not al
these commaundementes whiche the Lorde
hath spoken vnto Moses, and all that the
Lorde hathe commaunded you by the hande
of Moses, frome the fyrst daye forwarde that
the Lorde commaunded amonge youre gene-
racion: when ought is committed ignorauntly
before the eyes of the congregacion, then al
the multitude shall offer a calfe for a burnt-
offringe to be a swete sauoure vnto the Lorde,
and the meatoffringe and the drynkoffringe
thereto, accordynge to the manor: and an he
gote for a synneoffringe. And the preast shall
make an attonement for all the multitude of
the children of Israel, and it shalbe forgyuen
them

them for it was ignorauncē. And they shall bringe their gyftes vnto the offeringe of the Lorde, and their synneofferynge before the Lorde for their ignorauncē. And it shalbe forgyuen vnto all the multitude of the children of Israel, and vnto the straunger that dwelleth amonges you: for the ignorauncē pertayneth vnto all the people.

D Yf any one soule synne thorow ignorauncē, he shall bringe a she gote of a yere old for a synneofferinge. And the preaste shall make an attonement for the soule that synned vnwetyngly with the synneofferynge before the Lorde and make him at one, and it shalbe forgyuen him. And both thou that art borne one of the children of Israel & the straunger that dwelleth amonge you, shall haue bothe one lawe, yf ye synne vnwetingly.

God punisheth them that dispyse his worde.

And the soule that wyll oughte presumptuously, whether he be an Israelite or a straunger, the same hath despyted the Lorde. And that soule shall be destroyed out of his people, because he hath despyted the worde of the Lorde and hath broken his commaundementes, that soule therefore shall perysh and his synne shal be vpon him.

E And whyle the children of Israel were in the wyldernesse, they founde a man gatheringe stickes vpon the Sabboth daye. And they that founde him gatheringe stickes, brought him vnto Moses and Aaron and vnto all the congregation: and they put him in warde, for it was not declared what shoulde be done vnto him. And the Lorde sayde vnto Moses: the man shall dye: let all the multitude stone him with stones forth of the host. And all the multitude brought him without the hoste & stoned him with stones, and he dyed as the Lorde commaunded Moses.

Tardes. Deute. xxii.b And the Lorde spake vnto Moses, sayenge: speake to the children of Israell, and byd them, they make them gardes on the quarters of their garmentes thorow out their generatiōs and let them make the gardes of rybandes of Iacynct. And the garde shall be vnto you, to loke vpon it, that ye remembre all the commaundementes of the Lorde and do them: that ye seke not a waye after youre owne hertes, and after your owne eyes, to go a whoring after them: but that ye remembre and do all my commaundementes, and be holye vnto youre God, for I am the Lorde youre God, whyche brought you oute of the lande of Egypte to be your God. I am the Lorde God.

¶ The rebellion and resistaunce of Corah Dathan and Abiram. The erth openeth and swalowed them vp.

CAPI. XVI.

A Nd * Corah the sonne of Jezehar, the sonne of Caath, the sonne of Leui, & Dathan, and * Abiram the sonne of Eliab, and On the sonne of Peleth, the sonne of Ruben: stode vp before Moses, with other of the children of Israel. v. hundred and eyghtye heades of the congregation, and counsaillours and men of fame, and they gathered them selues togither against Moses and Aaron, and

A * Some wryte Corah the sonne of Isehar. * Som wryte Abirom.

sayde vnto them: ye haue wone ynoughe. For all the multitude are holy euery one of them and the Lorde is amonge them. Why therfore auaunce ye your selfes above the congregation of the Lordes.

When Moses herde it, he fell vpō his face and spake vnto Corah and vnto all his companye, sayenge: to morowe the Lorde will shewe who is his, and who is holy, and will take them vnto him, & whome so euer he hath chosen, he will cause to come to him. This wil take eyther pannes, thou Corah and all thy cōpanye, and se eyre therin and put cens therto before the Lorde to morowe. And then whō so euer the Lorde wyll chose, the same is holye. Ye make ynoughe to wo ye chyldren of Leui.

B And Moses sayde vnto Corah: heare ye chyldren of Leui, Semeth it but a smal thinge vnto you, that the God of Israell hath seuered you from the multitude of Israel to bring you to him, to do the seruyce of the tabernacle of the Lorde, and to stande before the people to minister vnto them? he hath taken the to him and all thy brethren the sonnes of Leui with the, and ye seke thoffice of the preast also. For which cause both thou and all thy cōpany are gathered togither against the Lord: for what is Aaron, that ye shoulde murmure against hym.

And Moses sent to call Dathan and Abiram the sonnes of Eliab, and they answered, we will not come. Semeth it a small thinge vnto the that thou hast brought vs oute of a lande that floweth with mylke and hony, to kyll vs in the wyldernesse? but that thou shuldest raygne ouer vs also? Wore ouer thou hast brought vs vnto no lande that floweth with mylke and hony, neyther hast geuen vs possessions of feldes or of vynes. Eyther wilte thou pull out the eyes of these men? we wyll not come.

C And Moses waxed verye angrye and sayde vnto the Lorde: Turne not vnto their offeringes. I haue not taken so moche as an asse frō them, neyther haue hered any of them. Then Moses sayde vnto Corah: Be thou and all thy companye before the Lorde: bothe thou they and Aaron to morowe. And take euerye man his censer and put cens in them, and come before the Lorde euery man with his censer: two hundred and eyghtye censers, and Aaron with his censer. And they toke euery man his censer and put fyre in them and layde cens theron, and stode in the wre of the tabernacle of wytnesse, and Moses and Aaron also. And Corah gathered all the congregation against them vnto the wore of the tabernacle of wytnesse.

And the glory of the Lorde appeared vnto all the congregation. And the Lorde spake vnto Moses and Aaron, sayenge: seuer your selues frome this congregation, that I maye consume them at once. And they fell vpō their faces, and sayde. * O moost myghtye God of the spirites of all flesh, one man hath synned and wilte thou be wrothe with all the multitude? And the Lorde spake vnto Moses, sayenge:

enge: speake vnto the congregacion and say: Get you away frō the tētes of Corah, Dathā & Abiram. And Moses arose vp and went vnto Dathan and Abiram, and the elders of Israel folowed him. And he spake vnto the congregation, sayenge: departe frome the tentes of these vngodly men, and touche not thinge of theirs: least ye perysshe in all their synnes. And they gat them frome the tentes of Corah, Dathan and Abiram on euery syde. And Dathan and Abiram came oute and stode in the wore of their tentes with their wyues, their sonnes and their children.

D And Moses sayde: Hereby ye shall knowe that the Lorde hathe sent me to wo all these workes, and that I haue not wone them of myne owne hed: yf these men dye the cōmen death of all men, or yf they be vysited after the visitation of all men, then the Lorde hath not sent me. But yf the Lorde make a E newe thinge, and the earth open hir mouthe and swalowe them, and all that pertayne vn to them, so that they go downe quycke into hell: then ye shall vnderstande, that these men haue rayled vpon the Lorde.

And as sone as he had made an ende of speakynge all these wordes, the grounde cloue a sonder that was vnder them, and the earthe opened her mouthe and swalowed them and their houses and all the men that were with Corah and all their goodes. and they and al that pertayned vnto them, went downe alyue vnto hell, and the earthe closed vpon them, and they perysshed awaye frome the congregacion. And al Israel that were about them fled at the crye of them. For they sayde: The earth might happely swalowe vs also. And there came out a fyre frome the Lorde and cōsumed the two hundred and fyfty men that offred incens.

And the Lorde spake vnto Moses, sayeng: Speake to Eleazar the sonne of Aaron the preast and let him take vp the censers out of the burnynge and scatter the fyre here & there, for the censers of these synners are halowed in their deathes: and let them be beaten into thynne plates and fastened vpon the altare. For they offred them before the Lorde, & therfore they are holye and they shalbe a signe vn to the children of Israel.

And Eleazar the preast toke the brasen censers, which they that were burnt had offered, F and beat them and fastened them vppon the altare, to be a remembraunce vnto the children of Israel, that no straunger which is not of the seed of Aaron, come nere to offer incense before the Lorde, that he be not made lyke vn to Corah and his cōpany: as the Lorde sayd vnto him by the hande of Moses.

And on the morowe all the multitude of the children of Israel murmured against Moses and Aaron, sayenge: ye haue killed the people of the Lorde. And when the multitude was gathered against Moses and Aaron, they loked towarde the tabernacle of wytnesse. And beholde, the cloude had couered it and the glory of the Lorde appeared. And Moses and Aaron went before the tabernacle of wytnes.

And the Lorde spake vnto Moses, sayenge: Get you frome this congregacion, that I may consume them quyckely. And they fell vpon their faces.

And Moses sayde vnto Aaron: take a censer and put fyre therin oute of the altare, and powre on incens, and go quickely vnto the cōgregacion and make an attonemēt for them. For there is wrathe gone out from the Lorde and there is a plage begonne. And Aarō toke as Moses commaunded him, and ran vnto the congregacion: and beholde, the plage was begonne among the people, and he put on incens, and made an attonement for the people. And he stode betwene the dead, and them that were alyue, and the plage ceased. And the nombre of them that dyed in the plage, were. xiiij. thousande and seuen hundred: besyde them that dyed about the busynes of Corah. And Aaron went agayn vnto Moses vn to the wre of the tabernacle of witnesse, and the plage ceased.

Sapi. xviii.b

Scripture of Christe.

¶ Aarons rodde budded and beareth blossomes.

CAPI. XVII.

A Nd the Lorde spake vnto Moses, sayenge: speake to the children of Israell and take of them, for euery principall house a rod, of their princes ouer the houses of their fathers: euen. xij. roddes, and wryte euery mans name vpon his rod. And wryte Aarons name vpon the staffe of Leui: for euery heedmā ouer the houses of their fathers shall haue a rod. And put them in the tabernacle of wytnesse where I will mete you. And his rod whome I chose, shall blossome: So I will make cease frome me the grudgynges of the children of Israel which they grudge against you.

And Moses spake vnto the children of Israel, & all the princes gaue him for euery prince ouer their fathers houses, a rod: euen. xij. roddes, and the rodde of Aaron was amonge the roddes. And Moses put the roddes before the Lorde in the tabernacle of wytnesse. And on the morowe, Moses went into the tabernacle: and beholde * the rod of Aaron of the house of Leui was budded and bare blossomes and almondes. So Moses brought out all the roddes whiche were before the Lorde, vnto all the children of Israel, and they loked vpon them, and toke euerye man his rodde.

* Ebre. iy. d.

And the Lorde sayde vnto Moses: bringe Aarons rod agayne before the wytnesse to be kept for a token vnto the children of rebellio, that their murmurynges may cease from me, that they dye not. And Moses dyd as the Lord commaunded him. And the children of Israel spake vnto Moses, sayenge: beholde, we are destroyed and all come to noughte: for whosoeuer commeth nyghe the dwellynge of the Lorde, dyeth. Shall we vtterly consume awaye?

¶ The

¶ The office of the Leuites. The tythes and fyrſte frutes muſt be gyuen them. Barons herytage.

CAPI. XVIII.

AND the Lorde ſayd vnto Aaron. Thou and thy ſonnes and thy fathers houſe with the, ſhall beare the faute of that whiche is done amyſſe in the holy place. And thou and thy ſonnes with the, ſhal beare the faute of that whiche is done amyſſe in youre prieſthode. And thy brethren alſo the tribe of Leui, the trybe of thy father take with the, & let them be ioyned vnto the and miniſter vnto the. And thou & thy ſonnes with the, ſhall miniſtre before the tabernacle of wytneſſe. And let them warte vpon the and vpon all the tabernacle: onely let them not come nyghe the holy veſſels and the altare, that bothe they & ye alſo dye not. And let theym be by the, and wayte on the tabernacle of wytneſſe, and on all the ſeruice of the tabernacle, and let no ſtraunger come nyghe vnto you.

Wayte therfore vpon the holy place & vpō the altare, that there fall no more wrath vpō the childzen of Iſrael: beholde, I haue taken youre brethren the Leuites forth of the childre of Iſrael, to be youres, as gyftes gyuen vnto the Lorde to do the ſeruice of the tabernacle of wytneſſe. And ſe that both thou and thy ſonnes with the take hede vnto youre prieſtes office in all thinges that pertayne vnto the altare and within the vayle. And ſe ye ſerue, for I haue gyuen youre prieſtes office vnto you for a gyfte to do ſeruice: and the ſtraunger that commeth nyghe, ſhall dye.

And the Lorde ſpake vnto Aaron: beholde I haue gyuen the the keepynge of myne heueoffringes in all the halowed thinges of the childzen of Iſrael. And vnto the I haue gyue the vnto annoyntynge and to thy ſonnes: to be a dutye for euer. This ſhall be thyne of moſte holy ſacrifices. All their gyftes, thorow out all their meatoffrynges, ſynneoffrynges, and treſpaceoffringes which they bringe vnto me. They ſhalbe moſt holy vnto the and vnto thy ſonnes. And ye ſhall eate it in the moſte holy place: all that are males ſhall eate of it, for it ſhalbe holy vnto the.

And this ſhalbe thyne: the heueoffrynges of their gyftes, thorow out all the waueoffrynges of the childzen of Iſrael, for I haue gyuen theym vnto the, and thy ſonnes, and thy doughters with the to be a dutye for euer: & all that are cleane in thy houſe, ſhall eate of it, all the fat of the oyle, of the wyne and of the corne: their firſt frutes which they gyue vnto the Lorde, haue I gyuen vnto the. The firſt frutes of all that is in their landes, whyche they bringe vnto the Lorde, ſhall be thyne: and all that are cleane in thyne houſe, ſhall eate of it.

All dedicate thinges in Iſrael, ſhalbe thyne. All that breaketh the matrice of all fleſhe that men bringe vnto the Lorde, both of man and beaſt, ſhall be thyne. Neuertheleſſe the firſte borne of man ſhall be redemed, and the firſte borne of vncleane beaſtes ſhall be redemed. And their redemptions ſhall be at a moneth olde, valued at fyue ſycles of ſiluer, of the holy ſycle. A ſycle maketh twentye Geras. But the firſt borne of oxen, ſheepe and goates ſhall not be redemed. For they are holy, and thou ſhalt ſprynkle theyr bloude vpon the altare, & ſhalt burne their fat to be a ſacrifice of a ſweete ſauoure vnto the Lorde.

And the fleſhe of them ſhalbe thyne, as the wauebreaſt and all the ryght thulder is thyne all the holy heueoffringes which the childzen of Iſrael heue vnto the Lorde, I gyue the & thy ſonnes and thy doughters with the to be a dutye for euer. And it ſhall be a ſalted couenaunt for euer, before the Lorde: vnto the & to thy ſeed with the.

And the Lorde ſpake vnto Aarō: thou ſhalt haue none enheritaūce in their land nor parte amonge them. For I am thy parte and thy enheritaunce amonge the childzen of Iſrael. And beholde I haue gyuen the childzen of Leui, the tenth in Iſrael to enheryte, for the ſeruice which they ſerue in the tabernacle of wytnes, that the childzen of Iſrael henceforth come not nyghe the tabernacle of wytneſſe, & beare ſynne and dye. And the Leuites ſhall do the ſeruice in the tabernacle of wytneſſe and beare their ſynne, and it ſhalbe a lawe for euer vnto your childzen after you: But amonge the childzen of Iſrael they ſhall enheret none enheritaunce. For the tythes of the childzen of Iſrael whiche they heue vnto the Lorde, I haue gyuen the Leuites to enheret. Wherfore I haue ſayde vnto the: Amonge the childzen of Iſrael, ye ſhall enheret none enheritaunce.

And the Lorde ſpake to Moſes, ſayenge: ſpeake vnto the Leuites, and ſaye vnto them: when ye take of the childzen of Iſrael the tythes which I haue gyuen you of them to youe enheritaunce, ye ſhall take an heueoffringe of that ſame for the Lorde: euen the tenthe of the tythe. And it ſhalbe reckened vnto you for youe heueoffringe, euen as thoughe ye gaue corne out of the barne or a fulloffringe frō the wyne preſſe.

And in this maner ye ſhall heue an heueoffringe vnto the Lorde, of al youre tythes whiche ye receyue of the childzen of Iſrael, and ye ſhall gyue therof the Lordes heueoffringe vnto Aaron the prieſte. Of all youre gyftes, ye ſhall take out the Lordes heueoffringe: euen the fat of all their halowed thinges.

And thou ſhalte ſaye vnto them: when ye haue take awaye the fat of it frome it, it ſhal be counted vnto the Leuites, as the encreaſe of corne and wyne. And ye ſhall eate it in all places both ye and your houſholdes, for it is youre rewarde for youre ſeruice in the tabernacle of wytneſſe. And ye ſhal beare no ſynne by the reaſon of it, when ye haue taken frome it the fat of it: neyther ſhall ye vnhalowe the halowed thinges of the childzen of Iſrael, and ſo ſhall ye not dye.

¶ Of the redde kowe. The lawe of him that dyeth in the tabernacle: and of him alſo that toucheth any vncleane thynge.

CAPI. XIX.

And

AND the Lorde ſpake vnto Moſes and Aaron ſayenge: this is the ordinaunce of the lawe which the Lorde commaūdeth, ſayenge: ſpeake vnto the childzen of Iſrael and let theym take the a red kowe without ſpot whiche neuer bare yocke vpon her. And ye ſhall gyue her vnto Eleazar the prieſt and he ſhall bringe her without the hoſt and cauſe her to be ſlayne before him.

And Eleazar the prieſte ſhall take of her bloude vpon his fynger, & ſprynkle it ſtreyght towarde the tabernacle of wytnes. vij. tymes. And he ſhal cauſe the kowe to be burnt in his ſight: both ſkynne, fleſche and bloude, with the dounge alſo. And let the prieſt take Cedar woode, and Iſope and purple clothe, and caſt it vpon the kowe as the burneth. And let the prieſt waſche his clothes and bathe his fleſhe in water, and then come into the hoſte, & the prieſt ſhalbe vncleane vnto the euen.

And he that burneth her, ſhall waſche his clothes in water and bathe his fleſhe alſo in water, and be vncleane vntyll euen. And one that is cleane, ſhall go and take vp the aſſhes of the kowe, and put them without the hoſte in a cleane place, where they ſhall be kept to make ſprynklynge water for the multitude of the childzen of Iſrael: for it is a ſynneoffering. And let him that gathereth the aſſhes of the kowe, waſche his clothes, and remayne vncleane vntyll euen. And this ſhall be vnto the childzen of Iſrael and vnto the ſtraūger that dwelleth amonge them, a lawe for euer.

He that toucheth any dede perſone, ſhalbe vncleane ſeuen dayes. And he ſhal purify him ſelfe with the aſſhes the thyrde daye, and ſo he ſhalbe cleane the ſeuenth daye. And yf he purifye not him ſelfe the thyrde daye, then the ſeuenth daye, he ſhall not be cleane. Wholoeuer toucheth anye perſone that dyeth and ſprinkleth not him ſelfe, defyleth the dwellynge of the Lorde: and therfore that ſoule ſhall peryſhe out of Iſrael, becauſe he hathe not ſprinkled the ſprynklynge water vpō him, he ſhalbe vncleane, and his vncleanneſſe ſhall remayne vppon him.

This is the lawe of the man that dyeth in a tent: all that come into the tēt and al that is in the tent, ſhalbe vncleane ſeuen dayes. And all the veſſels that be open whiche haue no lyd nor couerynge vpon them, are vncleane. And who ſo euer toucheth one that is ſlayne with a ſworde in the feldes, or a dead perſone, or a bone of a dead man, or a graue: ſhall be vncleane ſeuen dayes.

And they ſhall take for an vncleane perſon of the burnt aſſhes of the ſynneoffringe, and put runnynge water thereto into a veſſell. And a cleane perſone ſhal take Iſope and dyppe it in the water, and ſprynkle it vpon the tent & vpon all the veſſels and on the ſoules that were there, and vpō him that touched a bone or a ſlayne perſone or a dead body or a graue. And the cleane perſon ſhall ſprynkle vpon the vncleane the. iij. daye and the. vij. daye. And the. vij. daye he ſhall purify him ſelfe waſche his clothes and bathe him ſelfe in water, and ſhalbe cleane at euen.

Yf any be vncleane and ſprynkle not hym ſelfe the ſame ſoule ſhalbe deſtroyed forth of the congregacion: for he hath defyled the holy place of the Lorde and is not ſprynkled wt ſprynklynge water, therfore is he vncleane. And this ſhalbe a perpetual lawe vnto them. And he that ſprinkleth the ſprynklynge water, ſhall waſche his clothes.

And he that toucheth the ſprynklynge water, ſhall be vncleane vntyll euen. And what ſo euer the vncleane perſonne toucheth, ſhall be vncleane. And the ſoule that toucheth it, ſhalbe vncleane vntyll the euen.

¶ Wyr Iam dyeth. The people murmure. They haue water euen out of the rocke. Edom denyeth the Iſraelites paſſage thorow his realme. The dethe of Aaron in whoſe roume Eleazar ſucceedeth.

CAPI. XX.

AND the hole multitude of the childzen of Iſrael, came into the deſerte of Sin in the firſt moneth, & the people dwelt at Cades. And there dyed Mayre, and was buryed there. Moreouer there was no water for the multitude, wherfore they gathered them ſelues together againſte Moſes and Aaron. And the people chode with Moſes and ſpake, ſayenge: wolde God we had periſhed, when our brethre periſhed before the Lorde. Why haue ye brought the congregacō of the Lord vnto this wyldernes, that both we and our catell ſhulde dye here? Wherfore brought ye vs out of Egypte to bringe vs into this vngracious place, which is no place of ſeed nor of figges nor vines nor of pomgranates, neither is there any water to drynke?

And Moſes and Aaron went frome the congregacion vnto the doore of the tabernacle of wytneſſe, and fell on their faces. And the glory of the Lorde appeared vnto them. And the Lorde ſpake vnto Moſes, ſayenge: Take the ſtaffe, and gather thou and thy brother Aaron the congregation togyther, and ſaye vnto the rocke before their eyes, that he gyue forth his water. And thou ſhalt bringe them water out of the rocke and ſhalt gyue the cōpany drynke and their beaſtes alſo.

And Moſes toke the ſtaffe frome before the Lorde, as he commaunded him. And Moſes & Aaron gathered the congregation togyther before the rocke, and he ſayde vnto the, heare ye rebellyons, muſte we fet you water oute of this rocke? And Moſes lyfte vp his hande wt his ſtaffe and ſmote the rocke. ij. tymes, and the water came out abundantly, and the multitude dranke and their beaſtes alſo.

And the Lorde ſpake vnto Moſes and Aarō becauſe ye beleued me not, to ſanctifie me in the eyes of the childzen of Iſrael, therfore ye ſhal not bringe this congregacion into the lande which I haue gyuen them. This is the water of ſtryfe, becauſe the childzen of Iſrael ſtroue with the Lorde, and he was ſanctifyed vpon them.

And Moſes ſent meſſengers frome Cades vnto the kynge of Edom. Thus ſayth thy brother Iſrael: Thou knoweſte all the trauelyng

hath

hathe happened vs, howe oure fathers went downe into Egypte, and how we haue dwelt in Egypte a longe tyme, and how the Egyptians vexed bothe vs and oure fathers. Then we cryed vnto the Lorde, and he herde oure voyces, and sent an aungell and hathe fet vs out of Egypte. And beholde, we are in Cades a cyty harde by the borders of thy coûtrey, let vs go we pray the thorow thy coûtrey we will
*Num.xxi.c not go thorow the feldes nor thorow ꝑ vyneyardes, neither will we drinke of the water of ꝑ fountaynes, but we will go by the hye way & neyther turne vnto the righthand nor to the left, vntyll we be past thy countreye. And Edom answered him: Se thou come not by me, lest I come out agaynst the with the swerde. And the chyldren of Israel sayde vnto him: we wyll goo by the beaten waye: and yf eyther we or oure catell drynke of thy water, we wyll paye for it, we will do no more but passe thorowe by fote onely. And he sayde: ye shall not go thorow. And Edom came out
D agaynste him with moche people and with a myghtye power. And thus Edom denyed to gyue Israel passage thorowe his countreye. And Israel turned awaye frome him.

And the children of Israel remoued frome Cades and wente vnto mount Hor with all the companye. And the Lorde spake vnto Moses and Aaron in mounte Hor, whiche is vpon the borders of the lande of Edom, sayenge: let Aaron be put vnto his people, for he shall not come into the lande whiche I haue gyuen vnto the children of Israel: because ye disobeyed my mouth at the water of stryfe.
Deut.xxxii.g Take Aarõ and Eleazar his sonne, and bringe them vp into mount Hor, and stryppe Aaron out of his vestimentes and put them vpon Eleazar his sonne, and let Aaron be put vnto his people and dye there.

The death of Aaron. Deute.xxvi.b. And Moses dyd as the Lorde commaunded: and they went vp into mount Hor in ꝑ sight of all the multitude. And Moses toke of Aarons clothes and put them vpon Eleazar his sonne, and Aaron dyed there in the toppe of the mount. And Moses & Eleazar came down out of the mount. And all the house of Israel mourned for Aaron. xxx. dayes.

¶ Israel vanquysheth kyng Arad. The fyrye serpentes stynge them: but when they loke at the brasen serpent whiche the Lorde commaunded Moses to lyft vp, they are healed. The kynges, Sehon and Og are ouercome in battell.

CAPI. XXI.

A Nd when kynge Arad the Chananite, whiche dwelt in the south partyes, herde tell that Israel came by the way that the espyes had founde out, he came and foughte with Israel and toke some of them pryssonners. Then Israel vowed a vowe vnto the Lorde, and sayde: Yf thou wilt gyue this people into our handes, we will destroye their cyties. And the Lorde herde the voyce of Israel, and delyuered vnto them the Chananytes. And they destroyed both them and their cyties, and called the place Horma.

Then they departed frome mount Hor towarde the red see: to compasse the lande of Edom. And the soules of the people fainted by the waye. And the people spake against God and against Moses: Wherfore hast thou brought vs out of Egypte, for to dye in the wyldernesse, for here is neyther bread nor water, and oure soules lothe this * lyghte bred.
Then the Lorde sent fyrye serpentes amõg the people, which stonge them: so that moch people dyed in Israel. And the people came to Moses, and sayde: we haue synned, for we haue spoken against the Lord and against the, make intercession to the Lorde, that he take awaye the serpentes frome vs. And Moses made intercession for the people. And the Lorde sayde vnto Moses: make the a serpent and hange it vp for a sygne, and let as manye as are bytten loke vpon it, and they shall lyue. And Moses made a serpent of brasse, and set it vp for a sygne. And when the serpentes had bytten any man, he went and beholde the serpent of brasse and recouered.

And the children of Israel remoued & pytched in Oboth. And they departed frome Oboth and laye at Ege-barim in the wyldernes whiche is before Moab on the eastsyde. And they remoued thence, and pytched vpon the ryuer of Zared. And they departed thence & pytched on the other syde of Arnon, whiche ryuer is in the wyldernesse, and commeth out of the coostes of the Ammonytes: for Arnon is the border of Moab, betwene Moab and the Ammonytes. Wherfore it is spoken in the * booke of the warre of the Lorde: goo with a violence, both on the ryuer of Arnon and on the ryuers heed, whiche shooteth downe to dwell at Ar, and leaneth vpon the coostes of Moab.
And frome thence they came to Beer, whiche is the well, whereof the Lorde spake vnto Moses: gather the people together, that I may gyue them water. Then Israel sange this songe: Aryse vp well, synge therto: The well which the rulers dygged and the cappytaynes of the people with the helpe of the lawgyuer and with their staues.

And frome this wyldernesse they went to Matana, and frome Matana to Nabaliel, & frome Nabaliel to Bamoth, and frome Bamoth to the valay that is in the felde of Moab in the toppe of * Phasgah which boweth towarde * Jesimon. And Israel sent messengers vnto Sehon, kynge of the Ammonites, sayenge: let vs go thorow thy lande: we wil not turne into thy feldes nor into thy vynyardes, ne drynke of the water of the welles: but goo alonge by the common waye, vntyll we be past thy countreye. And Sehon wolde gyue Israell no lycence to passe thorowe his countreye, but gathered all his people together and made out against Israel into the wildernesse. And he came to Jahesa and foughte with Israel.
And Israel smote him with the edge of the swerde and conquered his lande, frome Arnõ vnto Jabock: euen vnto the children of Ammon. For the borders of the children of Ammon,

mon, are stronge. And Israel toke all these cyties, and dwelt in all the cyties of the Ammonites / in Hesbon / and in all the townes therevnto belongynge. For Hesbon was the cyte of Sehon the kynge of the Ammonites, who had fought before with the kynge of the Moabytes, and had taken all his lande forth of his hande, euen vnto Arnon. Wherfore it is a prouerbe, go to Hesbon and let the cyte of Sehon be buylt and made redy, for there is a fyre gone forth of Hesbon and a flame from the cyte of Sehon, and hath consumed Ar of the Moabites, and the men of the hyllis of Arnon. Wo to the Moab: o people of Chamos ye are vndone. His sonnes are put to flyghte, and his doughters brought captyue
6 vnto Sehon kynge of the Ammonites. Their lyght is out frome Hesbon vnto Dibon, and we made a wyldernesse euē vnto Nopha whiche reacheth vnto Medida. And thus Israel dwelt in the lande of the Amorites. And Moses sent to serche out Jazer, and they toke ꝑ townes belongynge thereto, and conquered ꝑ Amorites that were there.
And then they turned and went vp toward Basan. And Og the kyng of Basan came out against them, bothe he and all his people, to warre at Edrei. And the Lorde sayd vnto Moses: feare him not, for I haue deliuered him into thy handes with all his people and his land. And thou shalt do with him as thou dyddest with Sehon the kynge of the Amorites, which dwelt at Hesbon. And they smote him and his sonnes and all his people, vntyll there was nothinge left him. And they conquered his lande, and the children of Israel remoued & pytched in the feldes of Moab, on the other syde of Jordan, by Jericho.

¶ Kynge Balac sendeth for Balam, to curse Israel: but Balam can do nothynge against the will of the Lorde, Balams asse speaketh to him in the waye.

CAPI. XXII.

A Nd Balac the sonne of Ziphor sawe al that Israel had vsed to the Amorites, and the Moabites were sore afrayed of the people, because they were many, and abhorred the children of Israel: And Moab sayd vnto the elders of Madian, nowe shall this company lycke vp al that are rounde about vs as an ox lycketh vp the grasse of the felde. And Balac the sonne of Ziphor was kynge of the Moabites at that tyme.
And he sent messangers vnto * Balam the sonne of Beor, the ꝑ interpreter which dwelt vpon the ryuer of the lande of the children of his folke, to call him, sayenge: Beholde, there is a people come out of Egypte which couereth the face of the earth and lyeth euen hard by me. Come nowe I praye the, and curse me this people. For they are to myghtye for me: so peraduenture I myghte be able to smyte them, and to dryue them out of the lande. For I wote that whom thou blessest, shall be blessed, and whome thou cursest shall be cursed.

And the elders of Moab went with the elders of Madian, hauinge the rewarde of the sothesayenge in their handes. So they came vnto Balam and tolde him the wordes of Balac. And he sayde vnto the, tary here al nighte and I will bringe you worde, euen as ꝑ Lorde shall saye vnto me. And the lordes of Moab abode with Balam.
And God came vnto Balam & sayd: What men are these which are with the? And Balã sayde vnto God: Balac the sonne of Ziphor kynge of Moab hath sent vnto me, sayenge: Beholde, there is a people come forth of Egypte and couereth the face of the earth: come nowe therfore and curse me them, that so peraduenture I may be able to ouercome them in battell, and to dryue them out. God sayde vnto Balam: thou shalte not go with them, neyther curse the people for they are blessed.
So Balam rose vp in the mornynge & sayd vnto the lordes of Balac: Get you vnto your lande, for the Lorde will not suffre me to go with you. And the lordes of Moab rose vp & went vnto Balac and sayd. Balam wold not come with vs. And Balac sent agayne a greater company of Lordes, and more honorable then they. And they came to Balam and told him: Thus sayth Balac the sonne of Ziphor Oh, let nothinge let the, to come vnto me, for I will highly auaūce the vnto great honour, and will do what so euer thou sayest vnto me, come therfore I praye the, curse me this people.
And Balam answered and sayde vnto the seruauntes of Balac. * Yf Balac wold gyue me his house full of syluer and golde, I can go no further, then the worde of the Lorde my God, to do lesse or more. Neuertheles tarye ye here all nyght: that I maye wete, what ꝑ Lorde wil saye vnto me ones more. And God came vnto Balam by nyghte and sayde vnto him: Yf the men come to fet the, aryse vp and go with them: but what I say vnto the, that onely thou shalt do.
And Balam arose vp early, and sadled his asse, and went with the Lordes of Moab. But God was angrye because he went. And the aungell of the Lorde stode in the waye against him. And he ryd vpon his asse and two seruauntes with him. And when the asse sawe the aungell of the Lorde stande in the waye & his swerde drawen in his hande, she turned a syde out of the waye, and went out into the felde. And Balam smote the asse, to turne her into the waye.
And the aungell of the Lorde went & stode in a path betwene ꝑ vyneyardes, where was a wall on the one syde and an other on the other. When the asse sawe the aungell of the Lorde, she wrenched vnto the wal and thrust Balams fote vnto the wall, and he smote her agayne. But the aungell of the Lorde went further, & stode in a narow place, where was no waye to turne, eyther to the righthand or to the lyfte. And when the asse saw the angell of the Lorde, she fell downe vnder Balam: & Balam was wroth and smote the asse with a staffe. And the Lorde opened the mouth of

the Asse, and the sayde vnto Balam: What
Balams asse speaketh. haue I wone vnto the, that thou smytest me
thus thre tymes? And Balam sayde vnto the
Asse: because thou hast mocked me? I wolde
that I hadde a swerde in myne hande, that I
myght now kyll the. And the Asse sayde vnto
Balam: am not I thyne Asse which thou hast
F ryden vpon sythes thou wast borne vnto this
daye? Was I eure wont to do so vnto the?
And he sayde, naye.

And the Lorde opened the eyes of Balam,
that he sawe the angell of the Lorde standing
in the waye, with his swerde drawen in his
hande. And he bowed him self and fell flat on
his face. And the aungell of the Lorde sayde
vnto him: Wherfore smytest thou thyne asse
thus thre tymes? Beholde I came oute to re-
sist the, for thy waye is frowarde and contra-
ry vnto me, and the Asse saw me and auoyded
me thre tymes: or else (hadde she not turned
frome me) I had surely slayne the and saued
her alyue. And Balam sayde vnto the aungell
of the Lorde: I haue synned: for I wist not
that thou stodest in the way againste me. Now
therfore yf it displease thyne eyes, I will turne
againe. And the aungell sayde vnto Balam,
go with the men: but in anye wyse, what I
saye vnto the, that saye. And Balam went wt
the lordes of Balac.

And when Balac herde that Balam was
G come, he went out againste him vnto a cytie of
Moab that stode in the border of Arnon, whi-
che was the vttermost parte of his countrey.
And Balac sayde vnto Balam: dyd I not sende
for the, to call the? wherfore camest thou not
vnto me? thinkeste thou I am not able to
promote the vnto honoure? And Balam sayd
vnto Balac: Lo I am come vnto the. But I
can saye nothinge at all, saue what God put-
teth in my mouthe, that muste I speake. And
Balam went with Balac, and they came vn-
to the large cytie. And Balac offred oxen and
shepe, and sent for Balam and for the lordes
that were with him.

¶ Balam blesseth the people, where he was requyr-
ed to curse them and prophesieth that they shall be
a greate people.

CAPI. XXIII.

1 ANd on the morowe, Balac toke Ba-
lam, and brought him vp into ye hyghe
place of Baal, and thence he sawe vn-
to the vttermost parte of the people. And Ba-
lam sayde vnto Balac: buylde me here seuen
altares and prouyde here seuen bullockes and
seuen Rammes. And Balac dyd as Balã sayd
So Balac and Balam offred on euery altare a
bullocke and a Ram. And Balam sayde vnto
Balac: Stande by the sacrifice, whyle I go to
wette whether the Lorde will come and mete
me, and what so euer he sheweth me, I will
tell the, and he wente forthwith. And God
came vnto Balam, and Balam sayd vnto him
I haue prepared seuen altares, and haue of-
fred vpon euery altare, a bullocke and a ram.
And ye Lorde put a sayeng in Balams mouth
and sayde: goo agayne to Balac and saye on
this wyse. And he went agayne vnto him and
lo, he stode by his sacrifice, both he and al the
lordes of Moab. And he began his parables
sayde: Balac the kynge of Moab hath fet me
frome Mesopotamia out of the mountaynes
of the East, sayenge: Come and curse me Ja- B
cob, come and defye me Israel. How shall I
curse whome God curseth not, and how shal
I defye whome the Lorde defyeth not? from
the toppe of the rockes I se him and from the
hylles I beholde him: loo, the people shall
dwell by him selfe and shall not be reckened C
amonge other nations. Who can tell the dust
of Jacob, and the nombre of the fourth parte
of Israel. I praye God my soule may dye the
death of the ryghteous, and that my last ende
maye be lyke his. And Balac sayde vnto Ba-
lam, What hast thou wone vnto me? I dyd fet
the to curse myne enemyes: and beholde thou
blessest them. And he answered and sayde:
must I not kepe that and speake it, whyche
Lorde hathe put in my mouthe? And Balac
sayde vnto him: Come I praye the with me
vnto an other place whence thou shalte se the
and shalt se but the vttermoste parte of them
and shalt not se them all, and curse me them D
there. And he brought him into a playne feld,
where men myght se farre, euen to the toppe
of Phasgah, and buylt seuen altares and of-
fred a bullocke and a Ram on euery altare.
And he sayde vnto Balac: Stande here by thy
sacrifice, whyle I go yonder. And the Lorde
met Balam, & put wordes in his mouth, and
sayde: go agayne vnto Balac, and thus saye.
And when he came to him: beholde, he stode
by his sacrifice and the lordes of Moab with
him. And Balac sayde vnto him: What sayth
the Lorde?

And he toke vp his parable and sayde: ryse
vp Balac and heare, and herken vnto me thou
sonne of Zephor. The Lorde is not a man, yt E
he can lye, neyther the sonne of man, that he
can repent: shulde he saye and not do, or shuld
he speake and not make it good? Beholde, I
haue begon to bleste and haue blessed, and can
not go backe therfro. He beholde no wicked-
nesse in Jacob nor sawe I waywerde in Israel:
The Lorde his God is with him, and the tri-
umphe of a kynge amonge them. God that
brought the out of Egypte, is as the strength
of an vnycorne vnto them, for there is no sor-
cerer, in Jacob, nor sothsayer in Israel. Whe
the tyme commeth, it will be sayde of Jacob
and of Israel, what God hath wrought. Be-
holde, the people shall ryse vp as a lyonesse &
heue vp him selfe as a lyon, and shall not lye
downe agayne, vntyll he haue eaten of the
praye and dronke of the blonde of them that
are slayne.

And Balac sayde vnto Balã: neyther curse
them nor bleste them. And Balam answered
and sayde vnto Balac: tolde not I the sayen-
ge / all that the Lorde bydeth me, that I
must do? And Balac sayde vnto Balam, come
I praye the, I will bringe the yet vnto an o-
ther place, so peraduenture it shal please God
that thou mayst curse them there. And Balac
brought Balam vnto the toppe of Peor,
that

that boweth towarde the wyldernesse. And
Balam sayde vnto Balac / make me here. vij.
altares, and prepare me here. vij. bullockes &
vij. Rammes. And Balac dyd as Balam had
sayde, and offered a bullocke and a Ram on
euery altare.

¶ Balam prophesyeth of the kyngdome of Israel
and of the commynge of Christe. Balac is angrye
with Balam. The destruccion of the Amelickites
and of the kenytes.

CAPI. XXIIII.

1 WHen Balam sawe that it pleased the
Lorde that he shulde bleste Israel, he
went not as he dyd twyse before to fet
sothsayenge, but set his face towarde the wil-
dernesse, and lyft vp his eyes and loked vpon
Israel as he laye with his tribes, & the spyrite
of God came vpon him. And he toke vp his
parable and sayde: Balam the sonne of Beor
hathe sayde, and the man whose eye is open
hath sayde: he hath sayde which heareth the
wordes of God, and seeth the visions of the
almyghty, which falleth downe and his eyes
are opened.

How goodly are the tentes of Jacob and
thyne habitation Israel, euen as the brode
valeyes and as gardens by the ryuers syde, as
B the tentes which the Lorde hath pitched, and
as Cypres trees vpon the water. The water
shal flowe out of his bouket and his seed shal
be many waters, and his kynge shalbe higher
then Agag, And his kyngdome shalbe exalted.
God that brought him oute of Egypte, his
strength is as the strength of an vnycorne, and
he shall eate the nations that are his enemies
and breake their bones & perce them thorowe
with his arowes. He couched him selfe & laye
downe as a lyon and as a lyonesse, who shall
stere him vp? blessed is he that blesseth the, &
cursed is he that curseth the.

And Balac was wrothe with Balam, and
smote his handes togither, and sayde vnto
him: I sent for the to curse myne ennemyes: &
beholde, thou hast blessed them this thre ty-
mes, and now get the quickly vnto thy place.
I thought to haue auaunced the vnto honour,
C but the Lorde hath kept the backe frome wor-
shyp. And Balam sayde vnto Balac: tolde I
not thy messengers whiche thou sentest vnto
me sayenge. * If Balac wolde gyue me his
house full of syluer and golde, I can not passe
the mouth of the Lorde, to do eyther good or
bad of myne owne mynde. What the Lorde
speaketh, that must I speake. And now beholde,
I go vnto my people: come let me shewe the,
what this people shall do to thy folke in the
latter dayes. And he began his parable & sayd:
Balam the sonne of Beor hath sayde, and the
man that hath his eye open hath sayde, & he
hath sayde that heareth the wordes of God,
and hath the knowlege of the moste hyghe, &
beholdeth the vysion of the almyghtye, and
when he falleth hath his eyes opened
D I se him but not nowe, I beholde him but not
nyghe. There shall come a sterre of Jacob &
ryse a scepter of Israel, which shall smyte the

coastes of Moab, and vndermyne all the chil-
dren of Seth. And Edom shall be his possessiõ
and the possession of Seir shall be there ennemyes,
and Israel shall do mankully. And out
of Jacob shall come he that shall destroye the
residue of the cyties.

And he loked on Amaleck and began his pa-
rable and sayde: Amaleck is the first of the na-
tions, but his latter ende shal perysshe vtterly.
And he loked on the Kenites and toke his
parable and sayde: stronge is thy dwellynge
place and put thy nest vpon a rocke, Neuer the
lesse thou shalt be a burnynge to Kain, vntyl
Assur take the pyssonner: And he toke his pa-
rable and sayde: Alas, who shall lyue when
God weth this? The hyppes shall come out
of the coste * of Chittim, and subdue Assur,
and subdue Eber, and he vpon selfe shall pe-
rysshe at the last. And Balam rose vp & went
and dwelt in his place: and Balac also went
his waye.

* Chalde and the communa translacion Italy.

¶ The people committeth fornycacyon with the daughters of Moab. Phinehes killeth Zamri and Cozbi. God commaundeth to kyll the Madianites.

CAPI. XXV.

1 AND Israell dwelte in Sittim, and the
people bega to commit horedome with
the doughters of Moab, whyche called
the people vnto the sacrifice of their goddes.
And the people ate and worshipped their god-
des, and Israel coupled him selfe vnto Baal
Peor. Then the Lorde was angrye with Is-
rael, and sayde vnto Moses: take all the he-
des of the people, and hange them vp vnto
the Lorde against the sonne, that the wrathe
of the Lorde maye turne awaye frome Isra-
el. And Moses sayde vnto the iudges of Is-
rael: go and slay those men that ioyned them
selues vnto Baal Peor.

Iosue. xxii. d. Deute. xxxi. a

And beholde, one of the children of Israel B
came and brought vnto his brethren, a Madi-
anitish wyfe in the sight of Moses and in the
sight of all the company of the children of Is-
rael, as they were weppynge in the dor of the
tabernacle of wytnesse. And when Phinehes
the sonne of Eleazar the sonne of Aaron the
preast sawe it, he rose vp out of the companye
and toke a weapon in his hande, and went af-
ter the man of Israel into the horehouse, and
thrust them thorow: both the man of Israel
and also the woman euen thorow the bely of
her. And the plage ceased frome the children
of Israell. And there dyed in the plage. xxiiij.
thousande.

1. Macha. ii. f. Eccle. xlv. d.

And the Lorde spake vnto Moses, sayeng: C
Phinehes ye sonne of Eleazar the sonne of Aa-
ron the preast, hath turned myne angre away
frome the children of Israell, because he was
gelous for my sake amonge them, that I had
not consumed the children of Israel in my ge-
lousye. Wherfore saye: Beholde, I gyue vn-
to him my couenaunte of peace, and he shall
haue it, and his seed after him, euen the coue-
naunt of the preastes office for euer. because
he was gelous for his Gods sake and made

attonement for the children of Israel.

The name of the Israelyte which was slayen with the Madianitish wyfe, was Zamri the sonne of Salu, a lorde of an auncient house among the Simeonites. And the name of the Madianitish wyfe, was Cozbi the daughter of Zur a heed ouer the people of an auncient house in Madian.

And the Lorde spake vnto Moses, sayenge: Vere the Madianites smyte them, for they haue troubled you with their wyles wherwith they haue beguyled you, throw Peor & throw their sister Cozbi the daughter of a lorde in Madian, which was slayne in the daye of the plage for Peors sake.

¶ The children of Israel are nombred ageyne when they shulde entre in to the lande of Canaan.

CAPI. XXVI.

AND after the plage, the Lorde spake vnto Moses and vnto Eleazar the sonne of Aaron the preest, sayenge: take the nomber of the hole companye of the children of Israel from twentye yere and aboue throwout their fathers houses, all that are able to go to warre in Israel. And Moses and Eleazar the preest talde them in the feldes of Moab, by Jordane fast by Jericho, from.xx. yere and aboue, as the Lorde commaunded Moses. And the children of Israel that came out of Egypte, were:

Ruben the eldest sonne of Israel. The children of Ruben were Hanoch of whome commeth the kynred of the Hanochites: and of Palu, commeth the kynred of the Paluites: And of Hesron, commeth the kynred of the Hesronites: and of Carmi, commeth the kynred of the Carmites. These are the kynredes of the Rubenites, which were in nombre.xliij thousande.vij.hundred and. xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel, Dathan and Abiram.

This is that Dathan and Abiram counselours in the congregation, which * stroue against Moses and Aaron in the companye of Corah, when they stroue against the Lorde. And the earth opened her mouth and swalowed them and Corah also, when the multitude dyed, what tyme the fyre consumed two hundred and fyftye men, and they became a signe: Notwithstandinge, the children of Corah dyed not.

And the children of Simeon in their kynredes were Nemuel, of whome commeth the kynred of the Nemuelites: Jamin, of whom commeth the kynred of the Jaminytes: Jachin, of whome commeth the kynred of the Jachinites: Zareb, of whom commeth the kynred of the Zarehites: Saul, of whome commeth the kynred of the Saulites. These are the kynredes of the Simeonites: in nombre. xxij. thousande and. ij. hundred.

And the children of Gad in their kynredes were: Zephon, of whome commeth the kynred of the Zephonites: and of Haggi, commeth the kynred of the Haggites: and of Suni, commeth the kynred of the Sunites: and of Asni, commeth the kynred of the Asnites: and of Eri commeth the kynred of the Erites: and of Arod commeth the kynred of the Arodites: and of Areli commeth the kynred of the Arelites. These are the kynredes of the children of Gad, in nombre. xl. thousand and. v. hundred.

The children of Juda: Er and Onan. which dyed in the lande of Canaan. But the children of Juda in their kynred were: Hela of whome commeth the kynred of the Helamites: and of Phares commeth the kynred of the Pharesites: and of Zareh commeth the kynred of the Zarehites. And the children of Phares were Hesron, of whome commeth the kynred of the Hesronites: and of Hamul cometh the kynred of the Hamulites. These are the kynredes of Juda, in nombre. lxxvj. thousand and. v. hundred.

And the children of Issachar in their kynredes were Thola, of whom commeth the kynred of the Tholaites: and Phua, of whome commeth the kynred of the Phuaites: and of Jasub commeth the kynred of the Jasubites: & of Symron commeth the kynred of the Symronites. These are the kynredes of Issachar in nombre. lxiij. thousand. iij. hundred.

The children of Zabulon in their kynredes were Sered, of whome commeth the kynred of the Heredites: and Elon, of whome commeth the kynred of the Elonites: and of Jahelel cometh the kynred of the Jahelelites. These are the kynredes of Zabulon in nombre. lx. thousand and. v. hundred.

The children of Joseph in their kynredes were Manasse and Ephraim. The children of Manasse: Machir, of whome commeth the kynred of the Machirites. And Machir begat Galaad, of whome commeth the kynred of Galaadites. And these are the children of Galaad: Jeser, of whom commeth the kynred of the Jeserites: and of Helech commeth the kynred of the Helechites, and of Asriel the kynred of the Asrielites, and of Sichem commeth the kynred of the Sichemites: and of Semida commeth the kynred of the Semidites: and of Hepher cometh the kynred of the Hepherites. And Zelaphead the sonne of Hepher had no sonnes but wughters. And the names of the wughters of Zelaphead were: Mahela, Noa, Hagla, Melcha, and Thirza. These are the kynredes of Manasse, in nombre. lij. thousand and. vij. hundred.

These are the children of Ephraim in their kynredes: Suthelah, of whom commeth the kynred of the Suthelahites: and Becher, of whome commeth the kynred of the Bechrites: and of Thehen commeth the kynred of the Thehenites. And these are the children of Suthelah: Eran, of whom commeth the kynred of the Eranites. These are the kynredes of the children of Ephraim in nombre two and thyrtye thousande, and fyue hundred. And these are the children of Joseph in their kynredes.

These are the childre of Ben Jamin in their kynredes: Bela, of whome commeth the kynred of the Belaites, and of Asbel commeth the kynred of the Asbelites: and of Ahiram, the kynred of the Ahiramites: and of Suphan the kynred of the Suphamites: and of Huphan the kynred of the Huphamites. And the children of Bela were Ard and Naamã frome whence come the kynredes of the Ardites and of the Naamites. These are the children of Ben Jamin in their kynredes, and in nombre xlv. thousande and. vj. hundred.

These are the children of Dan in their kynredes: Suham, of whome commeth the kynred of the Suhamites. These are the kynredes of Dan in their generations. And all the kynredes of the Suhamites were in nombre. lxiij thousande and. iiij. hundred.

The children of Aser in their kynredes were Jemna, of whome commeth the kynred of the Jemnites: and Jesui, of whome commeth the kynred of the Jesuites: and of Bria commeth the kynred of the Brites. And the children of Bria were Heber, of whome commeth the kynred of the Hebrites: and of Malchiel came the kynred of the Malchielites. And the wughter of Aser was called Sarah. These are the kynredes of Aser in nombre. liij. thousande and. iiij. hundred.

The children of Nephthali in their kynredes were Jahaziel, of whom came the kynred of the Jahazielites: and Guni, of who came the kynred of the Gunites: & of Jezer, came the kynred of the Jezerites: and of Helem the kynred of the Helemytes. These are the kynredes of Nephthali in their generations in nõbre. xlv. thousande and. iiij. hundred. These are the nombres of the children of Israel: fyue hundred thousande, and a thousande. vij. hundred and. xxx.

And the Lorde spake vnto Moses, sayenge: vnto these the lande shalde wuyded to enherete accordinge to the nombre of names: to many thou shalt gyue the more enheritaunce, and to fewe the lesse: to euery tryde shall the enheritaunce be gruen accordinge to the nombre therof. Notwithstandinge, the lande shall be wuyded by lot, and accordinge to the names of the trybes of their fathers, they shal enherete: and accordynge to their lot thou shalt wuyde their lande, both to the many, and to the fewe.

These are the summes of the Leuytes in their kynredes: of Gerson, came the kynred of the Gersonites: and of Cahath came the kynred of the Cahathites: and of Merari came the kynred of the Merarites. These are the kynredes of Leui: the kynred of the Libnites, the kynred of the Hebronites, the kynred of the Musites, the kynred of the Karahites. Kahath begate Amram, and Amrams wyfe was called Jochebed a wughter of Leui, whiche was borne him in Egypte. And she bare vnto Amrã, Aaron Moses and Marye their sister. And vnto Aaron were borne, Nadab, Abihu, Eleazar & Ithamar. But Nadab and Abihu dyed, as they offred straunge fire before the Lorde. And the nombre of them was. xxiij. thousande, of all the males frome a moneth olde and aboue. For they were not nombred amonge the children of Israel, because there was no enheritaunce gruen them amonge the children of Israel. These are the nombres of the children of Israel which Moses and Eleazar the preest nombred in the feldes of Moab, fast by Jordane nyghe to Jericho. And amõge these there was not a man of the nombre of the children of Israel which Moses and Aaron tolde in the wyldernesse of Sinai. For the Lorde sayd vnto them, that they shulde dye in the wyldernesse and that there shulde not be lefte a man of them: saue Caleb the sonne of Jephune & Josua the sonne of Nun.

¶ The law of the heritage of the daughters of Zelaphead. The land of promyssis shewed vnto Moses: in whose stede is appointed Josue.

CAPI. XXVII.

AND the wughters of * Zelaphead the sonne of Hepher the sonne of Galead, the sonne of Machir the sonne of Manasse of the kynredes of Manasse the sonne of Joseph (whose names were Mahela, Noha, Hagla, Melcha and Thirza) came and stode before Moses and Eleazar, the preest and before the lordes and all the multitude in the dore of the tabernacle of wytnesse, sayenge / our father dyed in the wyldernesse, and * was not amonge the companye of them that gathered them selues togither against the Lord in the congregation of Corah: But dyed in his own synne, and had no sonnes. Wherfore shuld the name of our father be taken away forth of his kynred, because he had no sonne? * Gyue vs a possession amonge the brethren of our father. And Moses brought their cause before the Lorde. And the Lorde spake vnto Moses, sayeng: The wughters of Zelaphead speake right: thou shalt grue them a possessiõ to enherete amonge their fathers brethren, and shalt turne the enheritaunce of their father vnto them. And speake vnto the children of Israel sayeng: If a man dye and haue no sonne ye shal turne his enheritaũce vnto his wughter. If he haue no wughter, ye shall gyue his enheritaunce vnto his brethrẽ. If he haue no brethrẽ, ye shall gyue his enheritaũce vnto his fathers brethrẽ. If he haue no fathers brethrẽ ye shall gyue his enheritaunce vnto him that is nere to him of his kynred, and let him possesse it. And this shalde vnto the children of Israel an ordinaunce, and a lawe, as the Lorde hath commaunded Moses.

And the Lorde sayde vnto Moses: get the vp into this mount Abarim, and beholde the lande which I haue gruen vnto the children of Israel. And when thou hast sene it, then shalt be gathered vnto thy people also, as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouthe in the desert of Sin in the stryfe of the congregation, that ye sanctified me not in the water before their eyes. That is the water of stryfe in Cades in the wyldernesse of Sin. And Moses spake vnto the Lorde sayenge: let the Lord God of the spirites of all fleshe, set a man ouer the congregacyon, whyche maye goo in

and out before them, and to leade them in & out that the congregacio of the Lorde be not as a flocke of shepe without a shepeharde. And
D the Lorde sayde vnto Moses: take Josua the sonne of Nun in whome there is a spirite, & put thyne handes vpon him, and set him before Eleazar the preast and before all the con-
Deute.m.d gregacio and gyue him a charge in their sight. And put thy prayse vpon him, that all the co-pany of the children of Israel may heare. And he shall stande before Eleazar the preast whiche shall aske counsell for him after the iudgement of Urim before the Lorde: And at the mouth of Eleazar shall both he and all the children of Israel with him and all the congregation, go in and out.

And Moses dyd as the Lorde commaunded him, and he toke Josua and set him before Eleazar the preast and before all the congregation, and put his handes vpon him and gaue him a charge, as the Lorde commaunded thorow the hande of Moses.

¶ what must be offered on euery feast daye.

CAPI. XXVIII.

A Nd the Lorde spake vnto Moses, sayenge: Gyue the children of Israell a charge and saye vnto them, that they take hede to offer vnto the offerynge of my breed in the sacrifice of swete sauoure, in his due season. And saye vnto them. This is the offerynge which ye shall offer vnto the Lorde two lambes of a yere olde with out spot day by daye to be a burntofringe perpetually.
One lambe thou shalt offre in the morninge, and the other at euen, And therto the tenthe parte of an Epha of floure for a meatofringe myngled with beaten oyle, the fourth parte of an hin: which is a daily offring ordeyned in the mount Sinai for a swete sauoure in the sacrifice of the Lorde. And the drynkofringe of the same: the fourth parte of an hin vnto one lambe, and poure the drynkofringe in the holy place, to be good drinke vnto the Lorde.
16 And the other lambe thou shalt offer at euen, with the meatofringe and the drynkofringe after the maner of the morning: a sacrifice of a swete sauoure vnto the Lorde. And on the Sabboth daye two lambes of a yere olde a pece and without spot, and two tenthdeales of floure for a meatofringe myngled w oyle, & the drinkofringe therto. This is the burnt-offringe of euery Sabboth, besydes the daily burntofringe and his drinkofringe.

And in the first daye of your monethes, ye shall offer a burntofringe vnto the Lorde: ij. younge bullockes, and a ram, and seuen lambes of a yere olde without spot, and.xl. tenth deales of floure for a meatofringe myngled with oyle vnto one bullocke, and two tenthdeales of floure for a meatofringe myngled with oyle vnto one Ram. And euermore, a tenthdeale of floure myngled with oyle, for a meatofringe vnto one lambe. That is a burntofringe of a swete sauoure in the sacri-
E fice of the Lorde. And their drinkofringes shalbe half an hin of wyne vnto one bullock and the thirde part of an hin of wyne vnto a Ram, and the fourth parte of an hin vnto a lambe. This is the burntofringe of euery moneth thorow out all the monethes of the yere, and one he gote for a synnofringe vnto the Lorde, which shalbe offred with the dayly burntofringe and his drynkofringe. ✳ And
✳ Exo. the. xiij. daye of the first moneth shalbe Passe ouer vnto the Lorde. And the. xv. daye of the same moneth shall be a feast, in whiche seuen dayes men must eate vnleuended bread. The first daye shalbe an holy feast, so that ye shall
B no maner laborious worke therin. And ye shall offer a burntofringe vnto the Lorde. ij. younge bullockes, one Ram, and seuen lambes of a yere olde without spot, & their meatofringe of floure myngled with oyle. iij. tenthdeales vnto a bullocke, and two tenthdeales vnto a Ram, and euermore one tenthdeale vnto a lambe, thorow out the. vij. lambes: & an he gote for a synnofringe to make attonement for you.

And ye shall offer these, besyde the burnt-offeringe in the morninge that is alwaye offred. And after this maner ye shall offer thorowout the seuen dayes, the lode of the sacrifice of a swete sauoure vnto the Lorde. And it shalbe wone besyde the dayly burntofringe D and his drynkofringe. And the seuenth day shal be an holy feast vnto you, so that ye shal
B no laborious worke therin. And the day of your first frutes when ye bringe a new meatofringe vnto the Lorde in your weekes, shall be an holy feast vnto you: so that ye shall wo
no laborious worke therin. And ye shall offre a burntofringe of a swete sauoure vnto the Lorde two younge bullockes, and a Ram, & seuen lambes of a yere olde a pece, with their meatofringes of floure myngled with oyle. iij. tenthdeales vnto a bullocke. ij. tenthdeales to a Ram, and euermore one tenthdeale vnto a lambe thorow out the seuen lambes, & an he gote to make attonement for you. And this ye shall w besydes the dayly burntofring and his meatofringe: and they shalbe with out spot, with their drinkofringes.

¶ what muste be offered the eyght fyrste dayes of the seuenth moneth

CAPI. XXIX.

A Nd the first day of the seuenth moneth shalbe an holy feast vnto you ✳ and ye A
shall w no laborious worke therein. +1.
It shall be a daye of trompet blowinge vnto you. And ye shall offer a burntofringe of a swete sauoure vnto the Lorde: one younge bullocke, and one Ram and seuen lambes of a yere olde a pece ✳ are pure. And their meat-offeringes of floure myngled with oyle thrie tenth deales vnto the bullocke, and two vnto the ram, and one tenth deale vnto one lãbe thorow the seuen lambes. And an he gote for a synnofring to make an attonemẽt for you besyde the burntofringe of the moneth and his meatofringe and besyde the dayly burnt-offe-

offeryng, and his meatofferyng, and the dryncofferynges of the same: accordyng to the maner of them, for a sauoure of swetenesse in the sacrifice of the Lorde.

✳ And the tenth daye of that same seuenth moneth shall be an holye feest vnto you, and ye shall humble youre soules, and shall doo
13 no maner worke therin. And ye shall offre a burntofferynge vnto the Lorde of a swete sauoure: one bullocke, a ramme, and seuen lambes of a yere olde a pece without faute, and their meatofferynges of floure myngled with oyle thre tenthdeales to a bullocke, and two to a ram, and alwaye a tenthdeale vnto a lambe thorow out the seuen lambes. And one he gote for a synnofferynge, besyde the synnofferynge of attonement, and the dayly burntofferynge, and the meate and drynkofferynges that belonge to the same.

✳ And the fiftye daye of the seuenth moneth shal be holy day, and ye shall do no laborious worke therin, and ye shall kepe a feast vnto the Lorde of seuen dayes longe. And ye shall offre a burntofferynge of a swete sauour vnto the Lorde, thirtene bullockes, two rammes, and fourtene lambes, whiche are perelynges and pure, with oyle thre tenthdeales vnto eue-ry one of the thirtene bullockes, two tenthe deales to eyther of the rammes, and one tenth deale vnto eche of the fourtene lambes. And one he gote vnto a synneofferynge, besyde the daylye burntofferynge, with his meate and drynkofferynges.

And the seconde daye twelue yonge bul-
E lockes, two rammes, and fourtene perilynge lambes without spotte: and their meatofferynges and drinkofferynges vnto the bullockes, rammes, and lambes, accordynge to the nombre of them, and after the maner. And an he goote for a synneofferynge, besyde the dayly burntofferyng, and his meat and drinke offerynges.

And the thyrde daye eleuen bullockes, two rammes, and fourtene perelynge lambes, withoute spotte: and their meate and drynkeofferynges vnto the bullockes, rammes, and lambes, after the nombre of them, and accordynge to the maner. And an he goote for a synneofferynge, besyde the dayly burntofferynge, and his meate and drynkeofferynges.

And the fourthe daye ten bullockes, two rammes, and. xiiij. lambes perelynges pure, and their meate and drynke offerynges vnto the bullockes, rammes, and lambes, accordyng to the nombre of them, and after the maner. And an he gote for a synofferynge, besyde the dayly burntofferynge and his meate and drynkeofferynges.

And the fifte daye, nyne bullockes, two rammes, and fourtenene lambes of one yere olde a pece, without spotte. And their meate and drynke offerynges vnto the bullockes, rammes, and lambes, accordynge to the nombre of them, and after the maner. And an he goote for a synne offerynge, besyde the dayly burnt offeryng and his meat and drink offrynges.

And the sixte daye, eyghte bullockes, two D
rammes, & fourtene perelynge lambes without spotte. And their meate and drynke offerynges vnto the bullockes, rammes, and lambes, accordynge to the maner. And an he goote for a synneofferynge, besyde the dayly burntofferynge, and his meate and drynke offerynges.

And the seuenth daye, seuen bullockes, two rammes, and thirtene lambes that are perelynges and pure. And their meate and drynke offerynges vnto the bullockes, rammes, and lambes, accordynge to their nombre, and to the maner. And an he goote for a synne offerynge, besyde the dayly burnte offerynge, and his meate and drynke offerynges.

And the eyghte daye shall be the conclusion of the feast vnto you, and ye shall do no maner laborous worke therin. And ye shall offer a burnt offerynge of a swete sauoure vnto the Lorde: one bullocke, one ramme, and seuen perelynge lambes without spotte. And the meate and drynke offerynges vnto the bullocke, ramme, and lambes, accordynge to their nombres, and accordynge to the maner. And an he gote for a synofferynge, besyde the dayly burnt offerynge, and his meate and drynke offerynges.

These thynges ye shall doo vnto the Lorde in your feastes: besyde your vowes and free-wyll offerynges, in youre burnt offerynges, meate offerynges, drinke offerynges, and peax offerynges. And Moses tolde the children of Israel, accordynge to all that the Lorde commaunded him.

¶ Of vowes when they shall be kepte, and when not.

CAPI. XXX.

A Nd Moses spake vnto the heades of A
the trybes of the children of Israel, sayinge: this is the thynge whiche the Lorde commaundeth. Yf a man bowe a bowe vnto the Lorde, or swere an othe, and bynde his soule, he shal not go backe with his worde but shall fulfyll all that proceedeth oute of his mouthe.

Yf a damosell bowe a bowe vnto the Lorde, and bynde her selfe beynge in her fathers house and vnmaried: yf her father heare the bowe and bonde, whiche she hathe made vpon her soule, and holde his peace therto: then all her bowes and bondes whiche she hath made vpon her soule, shall stande good. But yf her father forbydde her the same daye
B that he heareth it, none of her bowes ne bondes whiche she hath made vpon he soule, shal be of value, and the Lorde shall forgyue her, bicause her father forbad her.

Yf she hadde an husbande when she bowed or pronounced oughte oute of her lyppes, wherwith she bounde her soule, and her husbande, and herde it, and helde his peace there at the same daye he herde it: Then her bowes and her bondes wherwith she bounde

her

her soule, shall stande. But yf her husbande forbadde her the same daye he herde it, then hathe he made her bowe which she had vpon her, of none effecte, and that also whiche she pronounced with her lippes, wherwith she bounde her soule, and the Lorde shall forgyue her.

c The bowe of a wedowe, and of her that is deuorced, and all that they haue bounde theyr soules with, shall stande.

Yf she vowed in her husbandes house, or bounde her soule with an othe, and her husbande herde it, and helde his peace and forbadde her not: then all her vowes and bondes wherwith she bounde her soule, shall stande. But yf her husbande disanulled them the same daye he herde them, then nothynge that proceded oute of her lippes in vowes and bondes wherwith she bounde her soule shall stande: for her husbande hathe loosed them and the Lorde shall forgyue her.

All vowes and othes that bynde to humble the soule, maye her husbande stablysshe or breake. But yf her husbande holde his peace frome one daye vnto an other, then he stablysshyeth all her vowes and bondes which she had vpon her, bicause he helde his peace the same daye he herde them. And yf he afterwarde breake them, he shall beare her synne hym selfe.

d These are the ordynaunces whiche the Lorde commaunded Moses, betwene the man and his wyfe, and betwene the father and his doughter, beynge a damsell in her fathers house.

¶ The Madianytes and Balam are slayne. The praye was brought to Moses and equally diuyded A present gyuen of Israel because none of theyr men were slayne.

CAPI. XXXI.

a *Nu.xxv.d And the Lorde spake to Moses, sayinge: * Auenge the chyldren of Israel of the madianytes, and afterwarde be gathered vnto thy people. And Moses spake vnto the folke, sayinge: Harnesse some of you vnto warre, and lette them goo vpon the Madianytes, and aueng the Lorde of the Madianytes.

Ye shall sende vnto the warre a thousande of euery tribe thorowe oute all the tribes of Israel. And there were taken oute of the thousendes of Israel, twelue thousande prepared vnto warre, of euery tribe a thousande. And Moses sente them a thousande of euery tribe, with Phinees the sonne of Eleazar the Preeste to warre, and the holye vessellis and the trompettes to blowe in his hande.

*Iosue.xiii.c *And they warred agaynste the Madianytes, as the Lorde commaunded Moses / and slewe all the males. And they slewe the kynges of Madian, amonges other that were slayne: Eui, Rekem, Sur, Hur, and Reba: fiue kynges of Madian. And they slewe Balaam the sonne of Beor with the sworde. And the chyldren of Israel toke all the women of Madian prysoners, and theyr chyldren, and spoyled all theyr catell, theyr substaunce and theyr goodes. And they burnt all theyr cityes wherin they dwelte, and all theyr castels with fire. And they toke all the spoyle, and all they coulde catche, bothe of men and beestes, and dyonght the captyues, and that whiche they hadde taken, and all the spoyle vnto Moses and Eleazar the Preest, and vnto the companye of the chyldren of Israel, euen vnto the hoste, in the feldes of Moab by Iordan nere to Jericho.

And Moses and Eleazar the Preeste, and all the lordes of the companye wente out of the hoste agaynste them. And Moses was angrye with the officers of the hoste, with the capitaynes ouer thousandes and ouer hundredes, whiche came frome warre and battayle, and sayde vnto them: Haue ye saued the women alyue? beholde, * these caused the children of Israel thorowe * Balam, to commyt trespace agaynst the Lorde, by reason of Peor, and there folowed a plage amonge the congregacion of the Lorde.

Nowe therfore * slee all the men chyldren and the women that haue lyen with men fleshelye: But all the women chyldren that haue not lyen with men, kepe alyue for youre selues. And lodge without the hoste seuen dayes, all that haue kylled anye persone, * and all that haue touched anye deade bodye, and purifye bothe youre selues and youre prysoners, the thyrde daye and the seuenth. And syfynckle all youre rayments, and all that is made of skynnes, and all worke of gootes here, and all thynges made of wodde.

And Eleazar the Preest sayde vnto the men of warre whiche wente oute to battayle: this is the ordynaunce of the lawe whiche the Lorde commaunded Moses: Golde, syluer, brasse, yron, tynne, and leedde, and all that maye abyde the fyre, ye shall make it go thorowe the fyre, and then it is cleane. Neuertheles, it shall be syfynckled with syfynckynge water. And all that suffereth not the fire, ye shall make go thorowe the water. And washe youre clothes the seuenth daye, and then ye are cleane. And afterwarde come in to the hoste.

And the Lorde spake to Moses, sayinge: take the summe of the praye that was taken, bothe of women and of catell, thou and Eleazar the Preeste, and the heades of the people. And diuyde it in to two partes, betwene them that toke the warre vpon them, and wente oute to battayle, and all the congregacion. And take a porcion vnto the Lorde of the men of warre whiche wente oute to battayle: one of fyue hundred, of the women and of the oxen and of the asses, and of the shepe: and ye shall take it of theyr halfe and gyue it vnto Eleazar the Preeste, an heue offeryng vnto the Lorde. And of the halfe of the chyldren of Israel, take one of fyfty, of the women, of the oxen, of the asses, and of the shepe, and of all maner of beastes, and gyue them vnto the

the Leuytes whiche attende vpon the habitacion of the Lorde.

e And Moses and Eleazar the Preeste dyd as the Lorde commaunded Moses. And the botye and praye whiche the men of warre had caught was fyue hundred thousande, and thre score and fyftene thousand shepe: and thre score and twelue thousande oxen, thre score and one thousande asses: and. xxxij. thousande women that had lyen by no man.

And the halfe whiche was the parte of them that wente out to warre was thre hundred thousande, and. xxxvij. thousande, and fiue hundred shepe: And the Lordes parte of the shepe was fyue hundred and thre score and fyftene. And the oxen were. xxxvi. thousand. of whiche the Lordes parte was thre score and twelue. And the asses were thyrtye thousande, and fiue hundred, of whiche the Lordes parte was thre score and one. And the women were fyftene thousande, of whiche the Lordes parte was. xxxij. soules.

f And Moses gaue that somme whiche was the Lordes heue offeryng vnto Eleazar the preest, as the Lorde commaunded Moses. And the other halfe of the chyldren of Israel whiche Moses seuered frome the men of warre, (that is to wete, the halfe that pertayned vnto the congregacion) was thre hundred thousande, and. xxxvij. thousande, and fiue hundred shepe: and. xxxvi. thousande oxen: and thirtye thousande asses and fiue hundred: and fyftene thousande women.

And Moses toke of this halfe that pertayned vnto the chyldren of Israel: one of euery fyfty both of the women and of the catel, and gaue them vnto the Leuytes whiche gaue theyr attendaunce vpon the habitacion of the Lorde, as the Lorde commaunded Moses. And the officers of thousandes of the hoste, the capytaynes ouer the thousandes, and the capitaynes ouer the hundredes came forth and sayde vnto Moses: Thy seruauntes haue taken the summe of the men of warre, which were vnder oure hande, and there lacked not one man of them. We haue therfore brought a present vnto the Lord what euery man found of Jewels of golde, cheynes, bracelets, rynges, earynges and iuangels to make an attonement for oure soules before the Lorde.

And Moses and Eleazar toke the golde of them: Jewels of all maner facyons. And all the golde of the heue offeryng of the Lorde, of the Capytaynes ouer thousandes, and hundredes: was fyftene thousande, seuen hundred, and fyfty sycles: for the men of warre hadde spoyled euery man for him selfe. And Moses and Eleazar the Preest, toke the golde of the Capytaynes ouer the thousandes and ouer the hundredes, and brought it in to the tabernacle of wytnesse: to be a memoryall vnto the chyldren of Israel, before the Lorde.

¶ To Ruben and Gad and to halfe the tribe of Manasses, is promysed the possession beyonde Iordan eastward: yf they bringe theyr brethren in to the lande of promyse.

CAPI. XXXII.

THe chyldren of Ruben, and the chyldren of Gad hadde a verye greate multitude of catell. And when they sawe the lande of Jazer, and the lande of Galaad that it was a good soyle for catell, they came and spake vnto Moses and Eleazer the preest, and vnto the Lordes of the congregacyon, sayinge. The lande of Ataroth, and Dibo, and Jazer, and Nemrah, and Hesbon, and Eleale, and Sabam, and Nebo, and Beon whiche countrey the Lorde smote before the people of Israel: is a lande good for catell, and we thy seruauntes haue catell: Wherefore (sayde they) yf we haue founde grace in thy syghte, lette this lande be gyuen vnto thy seruauntes to possesse, and bringe vs not ouer Jordan.

And Moses sayde to the chyldren of Gad and of Ruben: shall youre brethren goo to warre, and ye tarye here? Wherfore discourage ye the hertes of the chyldren of Israel, for to go ouer in to the lande which the Lorde hath gyuen them. * This dyd youre fathers, when I sent them from Cades barne to se the lande. And they wente vp euen vnto the ryuer of Escol, and sawe the lande, and discouraged the hertes of the chyldren of Israel, that they shulde not go in to the lande whiche the Lorde hadde gyuen them. * Num.xiii.a

And the Lorde was wrothe the same tyme and sware, sayinge. * None of the men that came oute of Egypte frome twentye yere olde and aboue, shall se the lande whiche I sware vnto Abraham, Isaac, and Jacob, bycause they haue not continually folowed me: saue Caleb the sonne of Jephune the Kenesyte, and Josua the sonne of Nun, for they haue folowed me continually. And the Lorde was angrye with Israel, and made them wandre in the wyldernesse fortye yere, vntyll all the generacyon that hadde doone euyll in the syghte of the Lorde, were consumed. * Nu.xiiii.b

And beholde, ye are rysen vp in youre fathers stede, to the increase of synfull men, and to augemente the feerce wrathe of the Lorde towardes Israel. For yf ye do tourne awaye from him, he wyll yet agayne leaue the people in the wyldernesse, so shall ye destroye all this folke.

And they wente nere hym and sayde: we wyll buylde shepefoldes here for oure shepe and for oure catell, and cyties for oure chyldren: But we oure selues wyll goo redye armed before the chyldren of Israel, vntyll we haue brought them vnto theyr place. And oure chyldren shall dwell in the fenced cyties, bicause of the inhabyters of the lande. And we wyll not returne vnto oure houses, vntyll the chyldren of Israel haue enherited: euerye man his enheritaunce. For we wyll not enherite with them on yonder syde Jordane forwarde, bycause oure enheritaunce is fallen to vs on this syde Jordane

Eeall

eastwarde.

And Moses sayd vnto them: *Yf ye wyll do this thyng, that ye wyl go al harnessed before the Lorde to warre, and wyll goo all of you in harnesse ouer Iordane before the Lorde, vntyll he haue caste oute his enemyes before hym, and vntyll the lande be subdued before the Lorde, then ye shall returne and be without synne agaynst the Lorde and agaynst Israel, and this Lande shall be youre possession before the Lorde.

But yf ye wyll not doo so: beholde, ye synne agaynste the Lorde: and be sure youre synne wyll synde you out. Buylde youre cyties for youre chyldren, and foldes for youre shepe, and se ye doo that ye haue spoken. And the children of Gad and of Ruben spake vnto Moses, sayinge: thy seruauntes wyll doo as my Lorde commaundeth. Our chyldren, oure wyues, our substaunce, and all our catell shall remayne there in the cyties of Galaad. But *we thy seruauntes wyll go all harnessed for the warre vnto batayle before the Lorde, as my Lorde hath sayd.

And Moses commaunded Eleazar the preest, and Iosua the sonne of Nun, and the auncient heedes of the trybes of the chyldren of Israel, and said vnto them: Yf the children of Gad and of Ruben wyll go with you ouer Iordan al prepared to fyght before the Lorde, then when the lande is subdued vnto you, gyue them the land of Galaad to possesse, but yf they wyll not go ouer with you in harnesse then they shal haue theyr possessions amonge you in the lande of Canaan. And the chyldren of Gad and Ruben answered, sayinge: that whiche the Lorde hathe sayde vnto thy seruauntes we wyll doo. * We wyll go harnessed before the Lorde in to the lande Canaã and the possession of our inheritaunce shall be on this syde Iordan.

And Moses gaue vnto the chyldren of Gad and of Ruben, and vnto halfe the trybe of Manasse the sonne of Ioseph, the kyngdome of Sehon kynge of the Amorytes, and the kyngdome of Og kyng of Basan, the land that belonged vnto the cityes therof in the costes of the countrey rounde about. And the chyldren of Gad buylt Dibon, Ataroth, Aroer, Atroth, Sophan, Jazer, Jegabea, Bethnimra, and Betharan tenenge cities, and they buylt folds for the shepe. And the children of Ruben buylte Hesbon, Eleale, Kiriathaim, Nebo, Baal, Meon, and turned three names, & Sibama also: and gaue names vnto the cities whiche they buylt.

And the * chyldren of Machir, the sonne of Manasse wente to Galaad and toke it, and put oute the Amorytes that were there. And Moses gaue Galaad vnto Machir, the sonne of Manasse, and he dwelte therin.

And * Iaire the sonne of Manasse, wente and toke the small townes therof, and called them the townes of Iaire. And Nobah went and take Kenath with the townes belongynge therto, and called it Nobah after his owne name.

¶ The iourneyes and departynge frome place to place of Israell are nombred. They are commaunded to kyll the Canaanites.

CAPI. XXXIII.

THese are the iourneys of the chyldren of Israel, whiche went out of the lande of Egypte with theyr armyes vnder Moses and Aaron. And Moses wrote theyr goyng out by theyr iourneys at the commaundement of the Lorde: euen these are the iourneys of theyr goynge out. The chyldren of Israel * departed frome Rahemses the fyftene daye of the fyrste moneth, on the morowe after * Passeouer, and went out with an hyghe hande in the syghte of all Egypte, whyle the Egyptians buryed all theyr fyrste borne whiche the Lorde hadde smytten amonge theym. And vppon theyr Goddes also the Lorde dyd execution. And the chyldren of Israel remoued frome Rahemses, and pytched in Socoth.

And they departed from * Socoth and pytched theyr tentes in Ethan, whiche is in the edge of the wyldernesse. And they remoued frome Ethan, and tourned in to the entrynge of * Hiroth whiche is before Baall Zephon, and pytched before Migdol. And they departed frome before Hiroth, and * wente thorowe the myddes of the see in to the wyldernesse, and wente thre dayes tourneye in the wyldernesse of Ethan, and pytched in Marah. And they remoued from Marah, & wente vnto * Elim, where were twelue fountayns and thre score and ten paulme trees, and they pytched there.

And they remoued frome Elim, and laye fast by the redde see. Frome whence they remoued, and laye in the * wyldernesse of Sin. And they toke theyr tourney oute of the wyldernesse of Sin, and sette vp theyr tentes in Daphka, from whence they departed, and laye in Alus, and they remoued frome Alus, and laye at * Raphedim where was no water for the people to drynke. And they departed from Raphedim, and pitched in the wyldernesse of Sinai.

And from thence they remoued, and lodged at the * graues of luste. And they departed from the sepulchres of lust, and laye at * Hazeroth. And frome Hazeroth, and pitched in Rithma. And departed frome Rithma, and pytched at Rimon Parez. And they departed from Rimon Parez, and pytched in Libna. And they remoued frome Libna, and pytched at Rissa. And they tourneyed from Rissa, and pytched in Kehelatha. And so pytched in mount Sapher. And they remoued frō mount Sapher and laye in Harada. And they remoued frome Harada, and pytched in Makeheloth.

And remouynge frome Makeheloth, and laye at Tahath, and they departed frome Tahath, and pitched at Tharath. And they remoued frome Tharath, and pitched in Mithca. And they wente frome Mithca, and lodged in Hasmona. And they departed from Hasmona and laye at Moseroth. And they departed from Moseroth, and pytched in Bane Jakan, and laye at Hor gadgad. And they went from Hor gadgad, and pytched in Jathbatha. And they remoued from Jathbatha, and lay at Abrona. And they departed frome Abrona, and laye at Ezeon Gaber. And they remoued fro Ezeon Gaber, & pytched in the * wyldernesse of Sin, whiche is Cades. And they remoued from Cades, and pytched in mount Hor in the edge of the lande of Edom.

* And Aaron the Preeste wente vp in to mounte Hor at thappoyntment of the Lorde, And dyed there, euen in the fortyeth yere after the chyldren of Israel were come oute of the lande of Egypte, and in the fyrste daye of the fyfte moneth. And Aaron was an hundred & thirtye and thre yere olde, when he dyed in mounte Hor. And kynge Arad the Canaanyte, whiche dwelte in the south of the lande of Canaan, herde that the chyldren of Israel were come.

And they departed frome * mount Hor, & pytched in Zalmona. And they departed from Zalmona, and pytched in Phimon. And they departed frome Phimon, and pytched in Oboth. And they departed frome Oboth, and pytched in Jeabarim in the borders of Moab. And they departed frome * Jeabarim, and pytched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almon Diblathama. And they remoued frome Almon Diblathama, and pytched in the mountaynes of Abarim before Nabo. And they departed frome the mountaynes of Abarim, and pytched in the feldes of Moab fast by Jordane, nygh to Jericho. And they pitched vpon Jordane, frome Beth Hasimoth vnto the playne of Abel Satim in the feldes of Moab.

And the Lorde spake vnto Moses in the feldes of Moab by Jordane nyghe vnto Jericho, sayinge: Speake vnto the chyldren of Israel, and saye vnto them: When ye are come ouer Jordan in the Lande of Canaan, seye dryue oute all thinhabytauntes of the lande before you, and destroye theyr * chapelles, and all theyr Images of metall, and plucke downe all theyr auters buylte on hylles: And possesse the lande and dwell therin, for I haue gyuen you the lande to enioye it. And ye shall diuyde the enheritaunce of the lande by lotte amonges youre kynredes, and gyue to the moo the more enheritaunce, and to the fewer, the lesse enheritaunce. And your enheritaunce shall be in the trybes of youre fathers, in the place where euerye mans lotte falleth.

That yf ye wyll not dryue oute the inhabyters of the lande before you, then those whiche ye lette remayne of them, shall be thornes in youre eyes, and dartes in youre sydes, and shall vexe you in the lande wherin ye dwell. Moreouer it wyll come to passe, that I shall doo vnto you, as I thoughte to doo vnto them.

¶ The costes and borders of the lande of promysse. Certayne are assygned to deuide the lande.

CAPI. XXXIIII.

AND the Lorde spake vnto Moses, sayinge: Commaunde the chyldren of Israel, and saye vnto them: When ye come in to the lande of Canaan, this is the lande that shall fall vnto youre enheritaunce the lande of Canaan with all her costes.

And * youre southe quarter shall be frome the wyldernesse of Sin alonge by the coste of Edom, so that youre southe quarter shall be frome the syde of the salte see eastwarde, and shall fet a compasse frome the south vp to Acrabim, and reache to Zinna. And it shall goo oute on the south syde of Cades Barne / and go oute also at Hazar Addar, and go alonge to Azmon. And shall fette a compasse frome Azmon vnto the ryuer of Egypte, and shall goo out at the see.

And your west quarter shal be the great see, whiche coste shall be your west coste.

And this shall be youre northe quarter: ye shall compasse frome the greate see vnto mount Hor. And frome mounte Hor, ye shall compasse and go vnto Hemath / and the ende of the coste shall be at Zedada, and the coste shall reache oute to Ziphron and goo oute at Hazar Enan. And this shall be youre northe quarter.

And ye shall compasse youre East quarter, from Hazar enan to Sepham. And the coste shall goo downe frome Sepham to Ribla on the East syde of Ain. And then descende and goo oute at the syde of the see of Cenereth eastwarde. And then goo downe alonge by Jordan, and leaue at the salte see. And this shall be youre lande with all the costes therof rounde about.

And Moses commaunded the chyldren of Israel, sayinge: this is the lande whiche ye shall enherite by lotte, and whiche the Lorde commaunded to gyue vnto nyne trybes and an halfe: * for the trybe of the chyldren of Ruben haue receyued in the housholdes of theyr fathers, and the trybe of the chyldren of Gad, in theyr fathers housholdes / and halfe the trybe of Manasse, haue receyued theyr enheritaunce / that is to wete, two trybes and an halfe haue receyued theyr enheritaunce on the other syde of Jordan by Jericho eastwarde, towarde the sonne rysynge.

And the Lorde spake vnto Moses, sayinge: These are the names of the men, whiche shall diuyde you the lande to enherite, Eleazar the Preeste / and * Josua the sonne of Nun. And ye shall take also a lorde of euerye trybe to de vyde the lande, whose names are these: In the trybe of Juda, Caleb the sonne of Jephune. And in the trybe of the chyldren of Symeon, Semuel the sonne of Amiud. And in the trybe of Ben Jamin, Elidad the sonne of Cilon. And in the trybe of the chyldren of Dan / the lorde Bucki the sonne of Jagli.

And amonge the chyldren of Joseph: in the tribe of the chyldren of Manasse, the lorde Haniel the sonne of Ephod. And in the tribe of the chyldren of Ephraim, the lorde Camuel the sonne of Siphtan. And in the tribe of the sonnes of Zabulon, the lorde Elizaphan the sonne of Phuenach. And in the tribe of the chyldren of Isachar, the lorde Paltiel the sonne of Asan. And in the tribe of the sonnes of Aser, the lorde Ahihud the sonne of Salomi. And in the tribe of the chyldren of Nephthali, the lorde Peda El the sonne of Ammihud. These are they whiche the lorde commaunded to diuyde the enheritaunce vnto the chyldren of Israel, in the lande of Canaan.

¶ Vnto the Leuites must be gyuen Cities and suburbes. The Cytes of refuge or sanctuaryes. The lawe of manquellynge. For one mannes witnesse shall no man be condemned.

CAPI. XXXV.

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AND the Lorde spake to Moses in the feldes of Moab by Jordane ouer against Jericho, sayinge: commaunde the chyldren of Israel, that they gyue vnto the Leuytes of the enheritaunce of their possession: * cytyes to dwell in. And ye shall gyue also vnto the cityes of the Leuytes, suburbes rounde aboute them. The cityes shall be for theym to dwell in, and the suburbes for their catell, possession, and all maner beastes of theyrs.

* Iosu. xxi.a

And the suburbes of the cityes whiche ye shall gyue vnto the Leuytes, shal reache from the wall of the cyte outwarde, a thousande cubytes rounde aboute. And ye shall measure without the cyte, and make the vttermoost border of the east syde, two thousande cubytes And the vttermoost bozder of the south syde, two thousande cubytes. And the vttermoost bozder of the west syde, two thousande cubytes: and the vttermoost bozder of the northe syde, two thousande cubytes also, and the city shall be in the myddes. And these shall be the suburbes of their cityes.

And amonge the cityes which ye shal gyue vnto the Leuytes, * there shall be sixe cityes of fraunchyes, whiche ye shall gyue to that intent, that he whiche kylleth maye flee thyther. And to them ye shall adde fourtye and two cityes moo: so that all the cityes whiche ye shall gyue the Leuytes, shall be fourty and eyght with their suburbes.

* Iosue xxi.a Deuter.xix.b Sanctuaryes.

B And of the cityes whiche ye shall gyue out of the possessyons of the chyldren of Israel, ye shall gyue manye oute of their possessyons that haue moche, and fewe oute of them possessions that haue lytle: so that euerye tribe shall gyue of his cityes vnto the Leuetes, accordynge to the enheritaunce whiche he enheritith.

And the Lorde spake to Moses, sayinge: speake vnto the chyldren of Israel, and saye vnto them: * when ye be come ouer Jordan in to the lande of Canaan, ye shall deuyde cytyes, whiche shall be priuileged townes for you: that he whiche sleeth a man vnwares, maye flee thyther. And the cityes shall be to flee from the reuenger of bloude, that he whiche killeth dye not, vntyll he stande before the congregation in iudgement.

* Deut. xix.a Iosue.xx.a

And of these sixe free cityes whiche ye shall gyue, three ye shall gyue on this syde Jordan, and three in the lande of Canaan. And these sixe free cityes shall be for the chyldren of Israel, and for the straunger, and for hym that dwelleth amonge you, that all they whiche kyll anye person vnwares, maye flee thyther.

If any man smyte an other with a weapon of yron that he dye, then he is a murtherer: and shall dye for it.

If he smyte hym with a throwynge stone that he dye therwith, then he shall dye, for he is a murtherer, and shall be slayne therfore.

If he smyte hym with a hande weapon of wodde that he dye therwith, then he shall dye: for he is a murtherer, and shall be slayne therfore.

The iustyce of bloude shall slee the murtherer, as soone as he fyndeth him: If he thrust at him * of hate, or hurle at him with lynge awayte that he dye, or smyte hym with his hande of malice that he dye, he that smote him shall dye, for he is a murtherer. The iustyce of bloude shall slee him as soone as he fyndeth hym.

But if he pusshed hym by chaunce, and not of hate, or caste at hym with anye maner of thynge, and not lynge of wayte: or caste anye maner of stone at hym that he dye therwith, and sawe him not: And he caste it vpon hym and he dye, but was not his ennemye, neither soughte hym anye harme: then the congregacion shall iudge betwene the sleer. and the reuenger of bloude in suche cases. And the congregacion shall delyuer the sleer oute of the hande of the reuenger of bloude, and shall restore hym agayne vnto the fraunchesed cytye whither he was fledde. And he shall remayne there * vnto the deathe of the hyghe Preest whiche was anoynted with holy oyle.

But yf he came without the symptes of his priuileged cyte whyther he was fledde, yf the auenger of bloude fynde hym without the precincte, of his free towne, he shall slee the murtherer, and be giltlesse / because he sholde haue kepte hym selfe in his free towne vntyll the dethe of the hyghe preest, and after the dethe of the hyghe preest, he shall returne agayne vnto the lande of his possession. And this shall be an ordynaunce and a lawe vnto you, amonge youre chyldren after you, in all youre habitacions.

Who so euer sleeth, shall be slayne by the mouthe of wytnesses. For one wytnesse shall not prouowne agaynste one person to put him to dethe. Moreouer ye shall take none amendes for the lyfe of the murtherer whiche is worthy to dye: but he shall be put to deathe. Also ye shall take none attonement for him that is fledde to a free cyte, that he sholde come ageyne and dwell in the lande before the death

of the hyghe Preeste. And se ye defyle not the lande whiche ye are in / for bloude defyleth the lande. And the lande can none otherwyse be clensed of the bloude that is shedde therin, but by the bloude of hym that shedde it. Defyle not therfore the lande whiche ye inhabyte, and in the myddes of whiche, I also dwell amonge the chyldren of Israel.

¶ An order for the mariage of the daughters of Zelaphead. One of the tribes maye not marye with an other: but euerye one muste take him a wyfe of his owne tribe.

CAPI. XXXVI.

A

AND the heedes of the chyldren of Galaad the sonne of Machir the sonne of Manasse of the kynred of the chyldren of Joseph, came forthe and spake before Moses and the princes which were auncient vcedes amonge the chyldren of Israel, and sayd: * The Lorde commaunded my lorde to gyue the lande to inheryte by lotte to the chyldren of Israel. And then my lorde commaunded in the name of the Lorde, to gyue the enheritaunce of * Zelaphead our brother vnto his doughters.

* Num.xxvi.b

* Num.xxvii.a

B Nowe when any of the sonnes of the tribes of Israel take them to wyues, then shall their inheritaunce be taken fromе the enheritaunce of our fathers, and shall be put vnto the enheritaunce of the tribe in whiche they are, and shall be taken fromе the lotte of oure enheritaunce. And when the yere of Jubelye commeth vnto the chyldren of Israel, then shall their enheritaunce be put vnto the enheritaunce of the tribe wherin they are and so shall their enheritaunce be taken awaye from the enheritaunce of the tribe of oure fathers.

And Moses commaunded the chyldren of Israel at the mouth of the Lorde, saying: the tribe of the chyldren of Joseph haue sayd wel. This therfore dothe the Lorde commaunde the doughters of Zelaphead, sayinge: * Let them be wiues to whom they them selfe thinke belle, but in the kynred of the tribe of their father shall they mary, that the enheritaunce of the chyldren of Israel roule not from tribe to tribe. But that the chyldren of Israel may abyde euerye man in the enheritaunce of the tribe of his fathers.

* Tobi.vii.b

And euery doughter that possesseth any enheritaunce, amonge the tribes of the chyldren of Israel, shall be wyfe vnto one of the kynred of the tribe of her father, that the chyldren of Israel maye enioye euerye man the enheritaunce of his father, and that the enheritaunce goo not fromе one tribe to an other: but that the tribes of the chyldren of Israel may abyde euery man in his owne enheritaunce.

C And as the Lorde commaunded Moses, euen so dyd the doughters of Zelaphead: Mahela, Thirza, Hagla, Milcha, and Noa, and were maried vnto their fathers brothers sonnes, of the kynred of the chyldren of Manasses the sonne of Joseph, and so they badde their enheritaunce in the tribe of the kynred of their father. These are the commaundementes and lawes whiche the Lorde commaunded thorowe Moses vnto the chyldren of Israel in the feldes of Moab vpon Jordanneee vnto Jericho.

¶ The ende of the fourth boke of Moses.

THE FYFTE BOOKE OF MOSES CALLED DEVTERONOMIVM.

¶ Briefe rehersall of thynges done before, frome the pyrchynge at mount Horeb vntyll they came to Cades barne.

CAPI. I

THese be the wordes
which Moses spake vn
to al Israel on the other
syde Jordan in the wyl-
dernes: in the feldes by
the red see, betwen Pha
ran & Thophel, Laban,
Hazeroth, and Disahab
xi. dayes iourney frome
Horeb vnto Cades barne, by the way that le-
deth vnto mount Seir. And it happened vpon
the first daye of the. xi. moneth, in the. xl. yere that Mo
ses spake vnto the children of Israel according
vnto all that the Lord had gyuen him in com-
maundement vnto them after he had smytten
Numeri.xxi.e Hehon the kyng of the Amorites which dwelt
in Hesbon and Og kynge of Basan, whiche
dwelt at Astaroth in Edrai.

On the other syde Jordan in the lande of
Moab, Moses began to declare this law, say-
inge: the Lorde oure God spake vnto vs in
a Horeb and Sinai are both one. a Horeb, saying: Ye haue dwelt long ynough
in this mount: departe therfore and take your
iourney and go vnto the hylls of the Amorp-
tes, and vnto all places nye there vnto: both
feldes, hylles and dales: and vnto the southe
and vnto the sees syde of the lande of Canaan,
and vnto Libanon: euen vnto the great ryuer
Euphrates. Beholde, I haue set the lande be-
b fore you: go in therfore and possesse the lande
which the Lorde sware vnto your fathers, Abra-
ham, Isaac and Jacob, to gyue vnto them,
and their seed after them.

And I sayd vnto you the same season: I am
not able to beare you my selfe alone. For the
Lorde your God hath multiplied you: so that
ye are this daye as the sterres of heuen in nom
bre (the Lorde God of your fathers make you
a thousande tymes so many mo as ye are, and
bielle you as he hath promysed you) how (sayd
I) can I my self alone beare the accombraunce
* Exo.xviii.c charge and strife that is amonges you: bring
therfore men of wysdome and of vnderstan-
dynge and of experience, knowne among your
tribes, that I maye make them rulers ouer
you. And ye answered me and sayd, that which
thou hast spoken is good to be done. And then
I toke the heades of your tribes men of wis-
dome and experience, and made them rulers
ouer you: capitaynes ouer thousandes, and
ouer hundredes, ouer fyftye, and ouer ten, and
officers amonge your tribes.

c And I charged your Iudges the same tyme,
Judges. saynge: heare your brethren, and iudge right-
eously betwene euerye man and his brother,
and the straunger that is with hym. Se ye
* Leui.xix.c Prou.xxviii.c Eccl.xxxv.a know no mans personage in iudgement, * but
heare the small as well as the greate, and be
afrayde of no man, for the iudgement is Gods.
And the cause that is to harde for you, bringe
vnto me, and I will heare it. And I com-
maunded you the same season al thinges whi-
che ye sholde do. And then we departed frome
Horeb, and walked thorow all that great and
terrible wyldernesse as ye haue sene alonge
by the waye that leadeth vnto the hylles of
the Amorytes, as the Lorde oure God com-
maunded vs, and came to Cades Barne. And
there I sayd vnto you: Ye are come vnto the
hylles of the Amorytes whiche the Lorde our
God dothe gyue vs.

Beholde, the Lorde thy God hathe set
the lande before, goo vp and conquere it, as
the Lorde God of thy fathers sayethe vnto
thee: feare not, neyther be discouraged. And
then ye came vnto me euerye one, and sayde.
Lette vs sende men before vs, to inserche out
the lande, and to bringe vs worde agayne,
bothe what waye we shall goo vs by, and
vnto what cytyes we shall come. And the
sayinge pleased me well, and I take twelue
men of you, of euerye tribe one. And they de-
parted and wente vp in to the byghe coun-
trey, and came vnto the ryuer Escoll, and
serched it oute, and toke of the frute of the
lande in their handes, and broughte it downe
vnto vs, and broughte vs worde agayne and
sayd: It is a good lande which the Lorde our
God dothe gyue vs.

Notwithstandynge ye wolde not consent
to goo vp, but were disobediente vnto the
mouth of the Lord your God, and murmured
in youre tentes, and sayde: bycause the Lorde
hateth vs, therfore he hath broughte vs oute
of the lande of Egypte, to delyuer vs into
the handes of the Amorites, and to destroye vs.
Howe shall we goo vp? Oure brethren have
discouraged oure hertes, sayinge: The people
is greater and taller then we, and the cityes
are greate and walled, euen vp to heuen: and
more ouer we haue sene the sonnes of the E-
nakims there.

And I sayde vnto you: dred not, neyther be
afrayde of them. The Lorde your God which
goeth before you, he shall fyght for you accor-
ding to all that he dyd vnto you in Egypte, be-
fore your eyes, and in the wyldernesse, as thou
hast sene how the Lorde thy God bare the as
a man sholde beare his sonne thorowe out all
the waye whiche ye haue gone, tyll ye came
vnto this place. And yet for all this, ye dyd
not beleue the Lorde youre God, whiche go-
eth the waye before you, to serche you oute a
place to pytche youre tentes in, * in fire by
nyght, that ye myght se what waye to go and
in a cloude by daye.

And the Lorde herde the voyce of youre
wordes, and was wrothe and sware, saynge:
there shall not one of these men of this fro-
warde generacion se that good lande whiche
I sware to gyue vnto youre fathers, saue
Caleb the sonne of Jephune, he shall se it:
and to hym will I gyue the lande whiche he
hathe walked in, and to his children bycause
he hathe continually folowed the Lorde.

Likewise

Lykewyse the Lorde was angrye with me for
Deut.i.d your sakes, saynge: thou also shalte not goo
in thyther. But Josua the sonne of Nun why-
che standeth before the, he shall go in thyther.
Holden him therfore for he shall diuyde the
herytage vnto Israel.

Deut.i.c * Moreouer youre children which ye
sayd sholde be a praye, and youre sonnes whi-
che knowe neyther good nor bad this daye,
they shall goo in thyther, and vnto them I
will gyue it, and they shall enioye it. But
as for you, turne backe and take youre iour-
neye in to the wyldernesse: euen the waye to
the redde see. Then ye answered and sayde
vnto me: We haue sinned against the Lorde
we will goo vp and fyghte, according to all
6 that the Lorde oure God commaunded vs.
And when ye hadde gyrde on euerye man his
weapons of warre, and were redye to goo vp
in to the hylles, the Lorde sayd vnto me: saye
vnto them, se ye go not vp and that ye fyghte
not, for I am not amonges you: lest ye be scour
ged before your ennemyes. * And when I told
you ye wolde not heare: but disobeyed the
mouthe of the Lorde, and wente presumptu-
ously vp in to the hylles.

Then the Amorytes whiche dwelt in those
hylles, came out against you and chased you
as bees do, and hewed you in Seir, euen vnto
Horma. And ye came againe and wept before
the Lorde: but the Lord wold not heare your
voyce, nor gyue you audience. And so ye abode
in Cades alonge season.

¶ Brefe rehersall of that which was done frome the
tyme that they departed frome Cades barne, vnto
the battell againste the kynges Sehon and Og.

CAPI. II.

1 THen we turned and toke oure iourneye
in to the wyldernesse, euen the waye to
the redde see as the Lorde commaunded
me. And we compassed the mountaynes of Seir
a longe tyme. Then the Lorde spake vnto me,
sayinge: Ye haue compassed this mountaynes
longe ynoughe, turne you northwarde. And
warne the people, saying: Ye shall go thorow
the costes of your brethren the children of E-
sau, whiche dwell in Seir, and they shall be
afrayde of you: But take good hede vnto
youre selues, that ye prouoke them not, for
I will not gyue you of their lande, no not
so moche as a fote breade: bycause I haue
gruen mounte Seir vnto Esau to possesse. Ye
shall bye meate of them for money to eate,
and ye shall bye water of them for money to
drynke. For the Lorde thy God hathe blessed
b thee in al the workes of thyne hand, and knew
the as thou wentest thorow his great wylder
nesse. Moreouer the Lorde thy God hath ben
with the this fourtye yeres, so that thou hast
lacked nothynge.

And when we were departed from our bre-
thren the children of Esau whiche dwelte in
Seir by the felde waye from Elath and Ezi-
on Gaber, we turned and wente the waye to
the wyldernesse of Moab. Then the Lorde
sayd vnto me, se that thou vexe not the Moa-
bites, neyther prouoke them to battayle, for I
will not gyue the of their lande to possesse:
bycause I haue gruen Ar vnto the children of
Loth to possesse. The Emims dwelt therin in
tymes past, a people great, many and tall, as
the Enakims: whiche also were taken for gy-
auntes as the Enakims: And the Moabites
called them Emims.

In like maner the Horims dwelte in Seir
before tyme whiche the children of Esau cast
out, and destroyed them before them & dwelte
there in their stede: as Israel dyd in the lande
of his possession whiche the Lorde gaue them.
Now ryse vp (sayd I) and get you ouer the ry-
uer Zared/ and we wente ouer the ryuer Za-
red. The space in which we came from Cades
Barne, vntyll we were come ouer the ryuer
Zared was. xxxviij. yeres, vntyll all the gene-
racion of the men of warre were wasted oute
of the hoste as the Lorde sware vnto them. For
in dede the hand of the Lorde was against them
to destroye them oute of the hoste, tyll they
were consumed.

And as soone as all the men of warre were d
consumed and dred for the of the people, then
the Lorde spake vnto me, sayinge. Thou
shalte go thorowe Ar the coste of Moab this
daye, and shalt come nere vnto the children of
Ammon: se thou vexe them not, nor pro-
uoke them. For I will not gyue the of the
lande of the children of Ammon to possesse,
bycause I haue gruen it vnto the children of
Loth to possesse. That also was taken for a
land of gyauntes, and gyauntes dwelt therin
in olde tyme, and the Ammonites called them
Zamzummims. A people that was greate, many
and talle, as the Enakims. But the Lorde de-
stroyed them before the Ammonytes, and they
calle them out, and they dwelte there in their
stede: as he dyd for the children of Esau, whi-
che dwell in Seir: euen as he destroyed the
Horims before them, and they calle them oute
and dwell in their stede vnto this daye. And
the Auims which dwelte in Hazerim euen
vnto Aza, the Caphthorims whiche came out
of Caphthor, destroyed them and dwelte in
their rowmes.

Rise vp, take youre iourneye and goo e
ouer the ryuer Arnon. Beholde, * I haue
gruen in to thy hande Sehon the Amorite, * Num.xxi.c
kynge of Hesbon and his lande. Go and con-
quere, and prouoke him to battayle. This
daye I will begyn to sende the feare and dred
of the vpon all nations that are vnder al pa-
rtes of the heauen: so that when they heare
speake of the, they shal tremble and quake for
feare of the.

Then I sente messengers oute of the wyl-
dernesse of the caste vnto Sehon kynge of
Hesbon with wordes of peace, saynge: * Let * Num.xxi.c
me goo thorowe thy lande. I will goo al- f
wayes alonge by the hye waye, and will nei-
ther turne vnto the right hand nor to the left.
Sell me meat for money to eate, and gyue me
drinke for money to drinke. I wyl go thorow
by fote onely (as the children of Esau dyd vn
to me which dwell in Seir, and the Moabi-
tes which dwel in Ar) vntyll I be come ouer

L.ij. Jordan,

Emim a kind of Gyauntes so called because they were terrible & and cruel for Emim signifieth terribleness.

Jordan in to the lande whiche the Lorde our God geueth vs.

But Sehon the kyng of Hesbon wolde not let vs passe by him, for the Lorde thy God had hardened his spirite, and made his herte tough because he wolde deliuer him in to thy handes, as it is come to passe this daye.

And the Lorde sayde vnto me: beholde I haue begon to set Sehon and his lande ℣ before the: go to and conquere, that thou mayst possesse his lande. Then bothe Sehon and all his people came out agaynst vs vnto batayle at ℣ Jahaza. And the Lorde set him before vs, and we smote hym and his sonnes and all his people.

℣ Or at thy commaundement.

℣ Otherwise Jesa.

And we toke all his cityes the same season and destroyed all his cityes, with men, women and chyldren, and let nothynge remayne saue the catell onely we caught vnto our selues, and the spoyle of the cityes whiche we toke, frome Aroer vpon the brynke of the ryuer of Arnon, and the citye in the ryuer, vnto Galaad: there was not one citye to stronge for vs. The Lorde our God delyuered all vnto vs: onely vnto the lande of the chyldren of Ammon ye came not, nor vnto all the coste of the ryuer Jaboche, nor vnto the cityes in the mountaynes, nor vnto what so euer the Lorde our God forbad vs.

¶ The rehersall of thynges that chaunsed frome the begynnynge of the two kynges Sehon and Og, vnto the Institucion of Josue in Moses stede.

CAPI. III.

A THen we turned and wente vp the ware to Basan: ✳ And Og the kyng of Basan came out agaynst vs: bothe he and all his people to battell at Edzai. And the Lorde sayd vnto me: feare hym not, for I haue delyuered him and all his people and his lande in to thy hande, and thou shalte deale with hym as thou dealedst with Sehon kynge of the Amorytes whiche dwelte at Hesbon. And so the Lorde our God delyuered in to our handes, Og also the kynge of Basan, and all his folke. And we smote him, tyll noughte was lefte hym.

✳ Num. xxi. g. Deute. xxix. b

Nume. xxi. g.

And we toke all his cityes the same season (for there was not a citye which we toke not from them, euen thre score cityes, all the region of Argob, the kyngdom of Og in Basan. All these cityes were made stronge with hye walles, gates, and barres/ besyde vnwalled townes a greate meyny. And we vtterly destroyed them as we played with Sehon kyng of Hesbon, bringynge to noughte all the cyties with men, women, and chyldren. But all the catell and the spoyle of the cityes, we preserued for our selues.

B And thus we toke the same season, the lande out of the hande of two kynges of the Amorytes on the other syde Jordan, frome the ryuer of Arnon vnto mounte Hermon, (whiche Hermon the Sidons call Sirion, but the Amorytes call it Senyr) all the cityes in the playne, and all Galaad, & all Basan vnto Salecha and Edzai, cityes of the kyngdom of Og in Basan. For onely Og kynge of Basan remayned of the rest of the gyauntes/ beholde his yron bed is yet at Rabah among the chyldren of Ammon, nyne cubytes longe, and four cubytes brode, of the cubytes of a man.

And when we had conquered this land the same tyme, I gaue from Aroer, which is vpon the riuer of Arnon, and halfe mount Galaad, and the cityes therof vnto the Rubenites, and Gadites. And the rest of Galaad and all Basan, the kyngdome of Og / I gaue vnto the halfe tribe of Manasse, all the region of Argob with all. Basan was called the lande of gyauntes. Jair the sonne of Manasse toke all the regyon of Argob vnto the costes of Gesuri and Maachati, and called them after his owne name: Basan ℣ Hauoth Jair vnto this daye. And I gaue halfe Galaad vnto Machir. And vnto Ruben and Gad I gaue ℟ Galaad vnto the ryuer of Arnon, and halfe the valley and the coste, euen vnto the ryuer Jaboche, whiche is the border of the chyldren of Ammon, and the feldes and Jordan with the coste from Cenereth vnto the see in the felde, whiche is the salt see vnder the springes of Phasgah eastwarde.

And I commaunded you the same tyme (ye Ruben and Gad) sayinge: the Lorde your God hathe geuen you this lande to enioye it: se you goo harnessed before your brethren the chyldren of Israel all that are men of warre amonges you. Your wyues onely, your chyldren and your catell (for I wote that ye haue moche catell) shall abyde in your cityes which I haue geuen you, vntyll the Lorde haue geuen rest vnto your brethren as well as vnto you, and vntyll they also haue conquered the lande which the Lorde your God hath geuen them beyonde Jordan: and then returne agayne euery man vnto his possession which I haue geuen you.

And I warned Josua the same tyme, sayinge: your eyes haue sene all that the Lorde your God hath done vnto these two kynges, euen so the Lorde wyll doo vnto all kyngdomes whyther thou goest. Feare them not, for the Lorde your God it is, that fyghteth for you.

And I besought the Lorde the same tyme, sayinge: O Lorde God, thou hast begon to shewe thy seruaunt thy greatnesse & thy mighty hande, for there is no God in heuen nor in erth that can doo after thy workes, and after thy power: let me goo ouer and se the good land that is beyonde Jordan, that goodly hyr countrey, and Libanon. But the Lorde was angry with me for your sakes, and wolde not heare me, but sayde vnto me: be content, and speake hence forthe no more vnto me of this matter. ✳ Get the vp in to the top of Phasgah and lyfte vp thyne eyes west, north, south and east, and beholde it with thyne eyes / for thou shalte not goo ouer this Jordan. Moreouer charge Josua and incourage him, and bolden him, For he shall go ouer before his people, & he shall diuyde the lande, whiche thou shalte se, vnto them. And so we abode in the valley besyde Bethphgor.

¶ An

¶ An exhortacion to gyue dylygent heede vnto the lawe, and that they shulde not take awaye or adde any thynge therto. Images maye not be worshypped yet made. The thre Cytes of refuge.

CAPI. IIII.

A NOw herken Israel vnto the ordynaunces and lawes which I teache you for to doo them, that ye maye lyue and go and conquere the lande whiche the Lorde God of your fathers geueth you. Ye shall put nothyng vnto the word whiche I commaunde you, neyther do ought therfrom, that ye maye kepe the commaundementes of the Lord your God, whiche I commaunde you. ✳ Your eyes haue sene what the Lorde dyd to Baal Peor: for all the men that folowed Baal Peor, the Lorde youre God hathe destroyed amonge you. But ye that claue vnto the Lorde your God are alyue euerye one of you this daye. Beholde, I haue taught you ordinaunces and lawes suche as the Lorde my God commaunded me that ye shulde do in the lande whyther ye go to possesse it.

Kepe them therfore and do them, ✳ for that is your wysdome and vnderstandynge in the sight of the nacions: whiche when they haue herde all these ordynaunces, shall saye: O what a wyse and vnderstandynge people is this greate nacion. For what nacion is so greate that hathe Goddes so nye vnto him: as the Lorde our God is nye vnto vs in all thynges, when we call vnto him? Yea, and what nacions so great, that hathe ordinaunces and lawes so rychteous, as all this lawe whiche I set before you this daye.

Take hede to thy selfe therfore onely, and kepe thy soule diligently, that thou forget not the thynges whiche thyne eyes haue sene, and that they departe not out of thyne herte, all the dayes of thy lyfe: but teache them thy sonnes, and thy sonnes sonnes. The daye that I stode before the Lorde your God in Horeb when he sayd vnto me, gather me ℣ people together, that I may make them heare my wordes to thintent they may learne to feare me as long as they lyue vpon the erth, and that they may teache there chyldren: ye came and stode also vnder the hyll, and the hyll burnt with fire: euen vnto the myddes of heuen, & there was derknes cloudes and mist. And the Lorde spake vnto you out of the fire, and ye herd the voyce of the wordes: but saw no ymage, saue herde a voyce onely.

And he declared vnto you his couenaunt, whiche he commaunded you to doo, euen ten sayinges, and wrote them in to tables of stone And the Lord commaunded me that same season to teache you ordinaunces and lawes, for to doo them in the lande whyther ye goo to possesse it.

Take hede vnto youre selues diligently, concernynge youre soules, for ye sawe no maner of ymage the day whē the Lorde spake vnto you in Horeb out of the fire, lest you marre your selues, and make you grauen ymages after what so euer lykenesse it be: whether after the lykenes of man or woman, or anye maner beest that is on the erth, or of any maner fethered foule that fleeth in the ayre, or of any maner worme that crepeth on the erth, or of any maner fysche that is in the watere benethe the erth: yea and lest thou lyfte vp thyne eyes vn to heuen, and when thou seest the sonne and ℣ mone and the sterres, and what so euer is contayned in heuen, shouldest be disceyued, and shouldest bowe thy selfe vnto them, and serue ℣ thynges whiche the Lorde thy God hath diuyded vnto all nacions, that are vnder all quarters of heuen.

For the Lorde toke you and broughte you out of the yron fornace of Egypte, to be vnto him a people of enheritaunce, as it is come to passe this daye. Furthermore, the Lorde was angrye with me for your sakes and sware, that I shulde not goo ouer Jordane, and that I shulde not go vnto that good lande, which the Lorde thy God geueth the to enheritance. For I muste dye in this lande, and shall not goo ouer Jordan. But ye shall goo ouer and conquere that good lande. Deute. i. c

Take hede vnto youre selues therfore that ye forget not the appoyntment of the Lorde your God whiche he made with you, and that ye make you no grauen ymage of what so euer it be that the Lorde thy God hath forbyden the. For the Lorde thy God is a consuming fire and a gelous God. D

Ye after thou haste gotten chyldren, and chyldrens chyldren, and haue dwelte longe in the lande, ye shall marre youre selues and make grauen ymages after the lykenesse of what so euer it be, and shalte worke wickednesse in the syghte of the Lorde thy God, to prouoke him, I call heuen and earthe to recorde vnto you this daye, that ye shall shortly perysshe forthe of the lande whyther ye go ouer Jordan to possesse it: ye shall not prolonge youre dayes therin, but shall vtterly be destroyed. And the Lorde shall scatter you amonges nacions, and ye shall be lefte fewe in nombre among the people whyther the Lorde shall dryuge you: and there ye shal serue goddes whiche are the workes of mannes hande, wodde and stone whiche neyther se, nor heare, nor eate, nor smell. Neuerthe lesse, ye shall seke the Lorde your God euen there, and shall fynde hym, yf thou seke hym with all thyne herte, and with all thy soule. In thy tribulacyon, and when all these thynges are come vpon the euen in the latter dayes; thou shalte tourne vnto the Lorde thy God, and shalte herken vnto his voyce. For the Lorde thy God is a pitefull God: he wyll not forsake the, neyther destroye the, nor forget the appoyntment made with thy fathers whiche he sware vnto them. E

For aske I praye the, of the dayes that are passe whiche were before the, frome the daye that God created man vpon the earthe, and frome the one syde of heuen vnto the other, whether any thynge hath ben lyke vnto this great thyng, or whether any suche thinge hathe ben herde as it is, that a nacyon hathe herde the voyce of God speakynge out of fyre

as thou halle herde and yet lyued? Eyther whether God allayed to goo and take hym a people amonge nacions, thorow temptacions and signes and wondres, and thorowe warre
Psal.cxxxv.b and with a myghtye hande and a *stretched out arme, and with mightye terrible sightes, accordynge vnto all that the Lorde your God dyd vnto you in Egypt before your eyes.

Vnto the it was shewed, that thou myghtest knowe, that the Lorde is God, and that
*Exod.xx.c. there is none but he. *Out of heuen he made the heare his voyce to nourture the, and vpon erthe he shewed the his greate fyre, and thou herdest his wordes oute of the fyre. And bycause he loued thy fathers, therfore he chose their seed after them, & brought the out with his presence, and with his myghtye power of
*Exod.xiii.c *Egypte: to thrust out nacions greater and myghtyer then thou before the to bringe the in, and to gyue the their land to enheritaunce as it is come to passe this daye.

Vnderstande therfore this daye and turne it to thyne herte, that the Lorde he is God in heauen aboue, and on the earth beneth, there is no mo: kepe therfore his ordynaunces, and his commaundementes whiche I commaunde the this daye, that it maye goo well with the and with thy children after the, and that thou mayste prolonge thy dayes vpon the earthe which the Lorde thy God giueth the thy lyfe
G longe.
*Num.xxxv.a *Then Moses severed thre cityes on the
Exod.xxi.b other syde Jordan towarde the sonne rysynge
Deute.xix.a that he sholde flee thyther whiche had killed his neyghboure vnwares, and hated hym not in tyme past, and therfore sholde flee vnto one
Iosue.xx.c of the same cityes and lyue: Bezer in the wildernesse, in the playne countrey amonge the Rubenytes: and Ramoth in Galaad among the Gaddites, and Golan in Basan amonges the Manassites.

This is the lawe whiche Moses sette before the children of Israel, and these are the wytnesses, ordynaunces and statutes whiche Moses tolde the children of Israel after they came oute of Egypte, on the other syde Jordan in the valley beside Beth Phegor in the lande of Hehon kynge of the Amorytes whi-
*Num.xxi.c che dwelte at Hesbon, whom Moses and the children of Israel *smote after they were come forth of Egypt, and conquered his lande and the lande of Og kyng of Basan two kinges of the Amorytes on the other syde Jordan towarde the sonne rysynge: frome Aroer vpon the bancke of the ryuer Arnon, vnto mounte Syon whiche is called Hermon, and all the felde on thother syde Jordan eastwarde: vnto the see in the felde vnder the spryngs of Phasgath.

¶ The ten commaundementes of the lawe. No Ymage maye be made.

CAPI. V.

AND Moses called all Israel, and sayde vnto them: Heare (Israel) the ordynaunces and lawes whiche I speake in

the eares this daye, and learne them, and se ye do them. The Lorde our God made an appointment with vs in Horeb. The Lord made not this bonde with oure fathers, but with vs: we are they whiche are all here alyue this daye. The Lorde talked with you face to face in the mount out of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayinge of the Lorde. For ye were afrayde of the fire, and therfore went not vp in to the mounte, and he sayd. *I am the Lorde thy God, which brought the oute of the lande of Egypte the house of bondage. Thou shalt haue therfore none other goddes in my presence.

Thou shalte make the no grauen ymage of anye maner lykenesse that is in heuen aboue, or in erth benethe, or in the water beneth the erth. *Thou shalt neyther bowe thy selfe vnto them nor serue them: for I the Lorde thy God am a gelouse God, visityng the wickednesse of the fathers vpon the chyldren, euen in the thyrde and fourthe generacyon, amonge them that hate me: and shewe mercye vpon thousandes amonges them that loue me, and kepe my commaundementes.

* Thou shalte not take the name of the Lorde thy God in vayne: For the Lorde will not holde him giltelesse that taketh his name in vayne.

*Kepe the Saboth daye, that thou sanctifye it, as the Lorde thy God hath commaunded the. Sixe dayes thou shalte labour, and do all that thou hast to do, but the seuenth daye is the Sabath of the Lorde thy God: thou shalte doo no maner worke, neyther thou nor thy sonne, nor thy daughter, nor thy seruaunt, nor thy mayde, nor thyne oxe, nor thyne asse, nor any of thy catell, nor the straunger that is within thy cyte, that thy seruaunte and thy mayde may rest as well as thou. And remembre thou wast a seruaunt in the lande of Egypte, and how that the Lorde God brought the oute thence with *a myghtye hande, and a stretched oute arme. For which cause the Lorde thy God commaunded the to kepe the Sabath daye.

*Honoure thy father and thy mother, as the Lorde thy God hathe commaunded the: that thou mayst prolonge thy dayes, and that it maye go well with the on the lande which the Lorde thy God giueth the.

*Thou shalte not slee.

Thou shalt not commyt aduoutrye.

Thou shalt not steale.

Thou shalt not beare false witnesse against thy neyghboure.

Thou shalt not lust after thy neyghbours wyfe: thou shalte not couet thy neyghbours house, felde, seruaunt, mayde, oxe, asse, nor ought that is thy neyghbours.

These wordes the Lorde spake vnto all youre multitude in the mounte, oute of the fyre, cloude, and darkenesse, with a loude voyce, and added no more therto, and wrote them in two tables of stone, and delyuered them vnto me.

But as soone as ye herde the voyce, oute of the darkenesse, and sawe the hyll burne with fyre, ye came vnto me all the heades of youre tribes and youre elders: and ye sayd, Behold, the Lorde our God hath shewed vs his glory and his greatnesse, and *we haue herde his voyce out of the fyre, & we haue sene this daye that God may talke with a man and he yet lyue. And now wherfore shulde we dye & this great fyre shuld consume vs: If we shulde heare the voyce of the Lorde oure God anye more, we shulde dye. For what is any flesshe that he shulde heare the voyce of the lyuynge God speakynge oute of the fyre as we haue done and shulde yet lyue: Go thou and heare all that the Lorde our God sayeth, & tell thou vnto vs all that the Lorde oure God sayeth vnto the, and we will heare it and do it.

And the Lorde herde the voyce of your wordes when ye spake vnto me, and he sayde vnto me: I haue herde the voyce of the wordes of this people whiche they haue spoken vnto the, they haue well sayde al & they haue sayd. *Oh that they had suche an herte with them to feare me and kepe all my commaundementes alwaye, that it myght go well with them and with their children for euer. Go and say vnto them: Get you into your tentes agayne but stande thou here before me and I will tell the all the commaundementes, ordinaunces, and lawes which thou shalt teach them, that they may do them in the lande whiche I gyue them to possesse.

Take hede therfore ye do, as the Lord your God hath commaũded you, and *turne not aside: eyther to the righthande or to the left: but walke in all the wayes which the Lorde your God hath commanded you, that ye may lyue, and that it maye go well with you, and that ye maye prolonge your dayes in the land which ye shall possesse.

¶ The lawe must be earnestly printed in theyr hartes and to kepe it in memorye they must wryte it on the dores and postes of theyr houses: And teache it vnto theyr children.

CAPI. VI.

THese are the commaundementes, ordinaunces & lawes which the Lord your God commaunded to teache you, that ye myght do them in the lande whether ye go to possesse it: that thou myghtest feare the Lorde thy God, to kepe all his ordinaunces and his commaundementes whiche I commaũde the, both thou and thy sonne and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolonged. Heare therfore Israel and take hede that thou do thereafter, that it maye go well with the, and that ye maye encrease mightely euen as the Lorde God of thy fathers hathe promysed the, a lande that floweth with mylke and hony.

Heare Israel, the Lorde thy God is Lord only and thou shalt loue the Lorde thy God with all thyne harte, with all thy soule and with all thy myght. And these wordes which I commaunde the this daye, shalbe in thyne herte and thou shalt whet them on thy chil-
dren, and shalt talke of them when thou arte at home in thyne house, and as thou walkest by the waye, and when thou liest downe and when thou ryssest vp: and thou shalte bynde them for a signe vpon thyne hande. And they shalbe papers of remembraunce betwene thyne eyes, and shalt wrote them vpon the postes of thy house and vpon thy gates.

And whe the Lorde thy God hath brought the into the lande whiche he sware vnto thy fathers Abraham, Isaac, and Jacob, to gyue the: with great and goodly cytes which thou buyldest not, and houses full of all goodes which thou fillest not, and welles dygged which thou diggedest not, and vynes & oliue trees whiche thou plantedest not, and when thou haste eaten and arte full: Then beware lest thou forget the Lorde which brought the out of the lande of Egypte the house of bondage. But feare the Lorde thy God & serue Math.iiii.b
him, and sweare by his name, and se ye walke Luke.iiii.b
not after straunge goddes of the nations which C
are about you. For the Lorde thy God is a gelouse God amonge you, least the wrathe of the Lorde thy God ware hote vpon the and destroye the frome the earth.

Ye shall not tempte the Lorde your God, Math.iiii.b.
as ye dyd at *Masa. But se ye kepe the com- *Or Massah
maundementes of the Lorde your God, his Numer.xxi.b
wytnesses and his ordinaunces which he hath Luke.iiii.b
commaunded the, and se thou do that is right and good in the sight of the Lorde: that thou mayst prosper, and that thou mayst goo and conquere that good lande whiche the Lorde sware vnto thy fathers, and that the Lorde maye cast out all thyne enemyes before the, as he hath sayde.

When thy sonne asketh the in tyme to D
come, sayinge: What meaneth the remembraunces, ordinaunces and lawes whiche the Lorde our god hath commaunded you? Thou shalt saye vnto thy sonne: We were bonden vnto Pharao in Egypt, but the Lord brought vs out of Egypte with a myghty hande. And the Lorde shewed signes and wondres bothe great and cuyll vpon Egypte, Pharao & vpon all his house, before our eyes & brought vs from thence: to bringe vs in, and to giue vs the land which he sware vnto our fathers. And therfore commaunded vs to do all these ordinaunces and to feare the Lorde our God, for our welthe alwayes, and that he myght saue vs, as it is come to passe this daye. Moreouer it shall be righteousnes vnto vs before the Lorde our God yf we take hede to kepe all these commaundementes as he hath commaunded vs.

¶ The Israelites may make no leage or couenaunt with the Gentiles. They must destroy theyr Aulters. Them that kepe the commaundementes doth God loue and bicsse, and the contrarye hateth and punysheth. Idolaters must be slayne.

CAPI. VII.

WHen the Lorde thy God hath brought G
the into the lande whither thou goest to Deute.xxx.a.
possesse, and hath cast out many nacions Deute.xxxi.a
before

before the: the Hethytes, the Gergesites, the Amorites, the Cananites, the Pherezites, the Heuites, and the Iebusites. vij. nations mo in nombre and myghtyer than thou: and whē the Lorde thy God hath set them before the, that thou shuldest smyte theym: se thou vtterly destroye them, and make no couenaūt with them, neither haue compassion on them Also thou shalt make no mariages with the, Exodi.xxxiiij.d ne gyue thy doughter vnto his sonne nor take his doughter vnto thy sonne. For they will make youre sonnes departe frome me and serue straunge goddes, and then will the wrath of the Lorde waxe hote vpon you, and destroye you shorely.

But thus ye shall deale with theym: ouerthrowe their altares, breake downe their pylers, cut downe their grouis, and burne their ymages with fyre. For thou arte an holy nation vnto the Lorde thy God, the Lorde thy God hathe chosen the, to be a seuerall people vnto him selfe, of all nations that are vpon the earthe. It was not because of the multitude of you above all nations, that ✠ Lorde had lust vnto you and chose you. For ye were fewest of all nations. But because the Lorde loued you, and because he wold kepe the othe which he had sworne vnto youre fathers, therfore he brought you oute of Egypte with a myghty hande, and redeuered you forth of the house of bondage: euen frome the hande of Pharao, kynge of Egypte. Deute.xliij.a and xxvi.d

Understande therfore, that the Lorde thy God is God, and that a true God, whiche kepeth appoyntement and mercy vnto them that loue him and kepe his commaundmētes, euen thorow out a thousande generations, & rewardeth them that hate him before his face so that he bringeth them to noughte, & will not differre ✠ tyme vnto him that hateth him: but will rewarde him before his face. Kepe therfore the commaundementes, ordinaunces and lawes which I commaunde you this day, that ye do them.

If ye shall herken vnto these lawes & shall fulfill and do them, then shall the Lorde thy God kepe appoyntement with the & the mercy which he sware vnto thy fathers, and will loue the, blesse the, and multiplye the: he will blesse the frute of thy wombe, & the frute of thy felde, thy corne, thy wyne, and thyne oyle the frute of thyne oxen, and the flockes of thy shepe in the lande which he sware vnto thy fathers to gyue ✠. Thou shalt be blessed above all nations, there shalbe neyther mā nor woman vnfrutefull amonge you, nor any thinge vnfrutefull amonges youre cattell. Moreouer the Lorde will ✠ take frome the all maner infirmities & will put none of the euyll diseases ✠ of Egypte (which thou knowest) vpon the, but will sende theym vpon theym that hate the. ✠Exo.xxiij.d ✠ Exod.ix.a.

Thou shalte bringe to noughte all nations, whiche the Lorde thy God deliuereth the, thyne eye shall haue no pite vpon them, neither shalte thou serue their goddes, for that shalbe thy decaye. If thou shalt saye in thyne herte, these nations are mo than I, how can I cast them out? Feare them not, but remember, what the Lorde thy God dyd vnto Pharao, and vnto all Egypte, and the greate tētations which thyne eyes sawe, and the tokens and wondres and myghtye hande & stretched arme / wherewith the Lorde thy God, brought the out: euen so shall the Lorde thy God do vnto all the nations of whiche thou arte afeayde.

Therto, the Lorde thy God will sende hornetes amonge them vntyll they that are left and hyde them selues frome the, be destroyed. Be not feare theym not, for the Lorde thy God is amonge you a myghty God and a terrible. The Lorde thy God will put out these nations before the by lytle and lytle, thou mayst not consume them at ones least the beastes of the felde encrease vpon the. And the Lorde thy God shall delyuer them vnto the and smyte by a myghty tempest amonge them vntyl they be brought to nought. And he shal delyuer their kynges into thyne hande, & thou shalt destroye their names alwaye vnder heauen. There shall no man stande before the, vntyll thou haue destroyed them. The ymages of their goddes thou shalt burne with fyre, & se thou couet not the ✠ syluer or golde that is on them nor take it vnto the, least thou be snared therwith. For it is an abhominacion vnto the Lorde thy God. Bringe not therfore the abhominacion to thyne house, lest thou be accursed as it is: but vtterlye detest it, and abhorre it / for it is a thinge that must be destroyed.

¶ Moses putteth the Israelites in remembraunce of the afflictions and displeyres that they hadde this foretyme were whiche they were in the wildernesse.

CAPI. VIII.

ALl the commaundementes whiche I commaunde the this daye, ye shal kepe to do them, that ye maye lyue and multyply and go and possesse the lande which the Lorde sware vnto youre fathers. And thinke on all the waye which the Lorde thy God led the this. xl. yere in the wyldernesse, for to humble the and to proue the, to wete what was in thyne herte, whether thou woldest kepe his commaundementes or no, He humbled the & made the honger, and fed the with Manna, which neyther thou nor thy father knewe of, to make the knowe that a man must not lyue by bread only: but by all that proceedeth oute of the mouthe of the Lorde must a man lyue. Thy rayment waxed not olde vpon the, neyther dyd thy fete swell this. xl. yere.

Understand therfore in thyne herte: that as a man nourtereth his sonne, euen so the Lorde thy God nourtereth the. Kepe therfore the commaundmētes of the Lorde thy God that thou walke in his wayes, and that thou feare him. For the Lorde thy God bringeth the into a good lande, a lande of ryuers of water, of fountaynes & of springes that springe out bothe in valeyes and hylles: a land of wheate and of barly, of vynes, fyggetrees and Pomgranates, a lande of olyue trees of oyle and of hony: a lande wherin thou shalte not eate breed in skarcenesse, and where thou shalt lacke nothinge, a lande whose stones are yron, and out of whose hylles thou shalt dygge brasse. When thou hast eate therfore and fylled thy selfe, then blesse the Lorde for the good lande which he hath gyuen the.

But beware thou forget not the Lorde thy God, that thou woll not kepe his commaundementes, lawes and ordinaunces whiche I commaunde the this day: yee and when thou hast eaten and fylled thy selfe and hast buylt goodly houses and dwelte therein, and when thy beastes and thy shepe are waxed manye & thy syluer and golde is multiplied and all that thou hast encreased, then beware least thyne herte ryse and thou forget the Lord thy God which brought the out of the lande of Egypte the house of bondage, and which led the in ✠ wylderneesse both greate and terrible with fyrye serpentes and Scorpions, & drouth where was no water which brought the water oute of the rocke of flynt: which fed the in the wildernesse with Manna, whereof thy fathers knewe not, for to humble the, and to proue the, that he myghte do the good at thy latter ende.

And beware thou saye not in thyne herte, my power and the myght of myne owne hād hath done me all these actes: But remembre the Lorde thy God, that it is he which gaue the power to be manfullye, for to make good the promyse which he sware vnto thy fathers as it is come to passe this daye.

For yf thou shalt forget the Lorde thy God and shalt walk after straunge goddes & serue them and worshyp them, I testifye vnto you this daye, that ye shall surely perysshe. As the nations whiche the Lorde destroyeth before the, so ye shall perysshe, because ye wolde not herken vnto the voyce of the Lorde youre God.

¶ They are forbidden to trust in theyr own strength by rehersall of certayne thynges that were done after the lawe was gyuen, vnto the murmuryng at the Graues of Lust.

CAPI. IX.

HEare Israel, thou goest ouer Iordā this daye, to go and conquere nations greater and myghtyer then thy selfe, and cyties great and walled vp to heauen, & people great and tall, euen the children of the Enakims, which thou knowest & of whome thou hast herde saye, who is able to stande before the children of Enach? But understande this daye that the Lorde thy God which goeth before the, a consumynge fyre, he shall destroye them, and shall subdue them before the. And thou shalt cast them out, & bringe them forth and destroye quyckely as the Lorde hath sayd vnto the.

Speake not in thyne herte, after that the Lorde thy God hath cast them out before ✠, Deut.viij.d saying: for my righteousnes the Lorde hath brought me in, to possesse this lande. Naye, for the wyckednesse of these nations ✠ Lorde

wthe caste theym out before the. It is not for thy righteousnes and vpright herte that thou gost to possesse their lande: But partely for the wycke dnesse of these nations, the Lorde thy God wth cast them out before the, & partly to performe that the Lorde thy God sware vnto thy fathers / Abraham / Isaac and Jacob.

Understande therfore that it is not for thy ryghteousnes, that the Lorde thy God wthe gyue the this good lande to possesse, for thou arte a styffenecked people. Remembre and forget not, how thou prouokedst the Lorde thy God in the wyldernesse: for sythens the daye that thou camest out of the lande of Egypte vntyll ye came vnto this place, ye haue rebelled against the Lorde. ✠ Also in Horeb ye angred the Lorde, so that the Lorde was wroth with you, euen to haue destroyed you, after ✠ I was gone vp into the mount, to fet the tables of stone, the tables of appoyntement which the Lord made with you. And I abode in the hyll. xl. dayes, and. xl. nyghtes & neyther ate bread nor dranke water. ✠ And the Lorde delyuered me two tables of stone wrytten with the fynger of God, and in them was contayned accordinge to all the wordes whiche the Lorde sayde vnto you in the mounte, out of the fyre in the daye, when the people were gathered togither. ✠Exo.xxxi.d

And when. xl. dayes, and. xl. nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the testament, and sayde vnto me. ✠ Aryse, and get the downe quyckely from hence, for thy people which thou hast brought oute of Egypte, haue marred theym selues. They are tourned attonce out of the waye, which I commaunded them, and haue made them a God of metall. Furthermore ✠ Lorde spake vnto me, sayenge: I se this people, howe it is a styffenecked people, let me alone that I maye destroye them and put out the name of them vnder heauen, and I will make of the, a nation bothe greatter and mo than they. ✠Exo.xxxii.b

And I turned away and came downe from the hyll (and the hyll burnt with fyre) & had the two tables of the appoyntement in my handes. And when I loked and sawe that ye had synned against the Lorde your God, and had made you a calfe of metall, and had turned all togithers out of the waye whiche the Lorde had commaunded you. ✠ Then I toke the two tables, and cast them out of my two handes, and brake them before your eyes. ✠ And I fell before the Lorde: euen as at the first tyme. xl. dayes and. xl. nyghtes, and neyther ate bread nor dranke water, ouer all your synnes whiche ye had synned in wynge wyckedly in the sight of the Lorde and in prouokynge hym. For I was afrayed of the wrath and feruentnesse wherewith the Lorde was angry with you, euen for to haue destroyed you. But the Lorde herde my petition at ✠ tyme also. ✠Exo.xxxii.d ✠Exo.xxxiiij.d and.xxxviij.d

The Lorde was very angry with Aarō also, euen for to haue destroyed him: But I made intercession for Aarō also the same tyme.

And I

And I toke youre synne, the calf which ye had
made and burnt him with fyre, and stamped
him and grounde him a good, euen vnto smal
dust. And I caste the dust therof in the broke
descended out of the mount. Also at * Thabe-
rah, and at Massah, and at the sepulchres of
lust ye displeased the Lorde, ye and when
the Lorde sent you frome Cades Barne, say-
inge: go vp and conquere the lande which I
haue gyuen you, ye disobeyed the mouthe of
the Lorde youre God, & neyther beleued him,
nor herkened vnto his voyce. Thus ye haue
bene disobedient vnto the Lorde, sythens the
daye that I knewe you.

Learne to
prayer.

And I fell before the Lorde. xl. dayes and.
xl. nyghtes which I laye there, for the Lord
was mynded to haue destroyed you. But I
made intercession vnto the Lorde and sayde.
* O Lorde God, destroye not thy people and
thyne enheritaunce whiche thou hast delyue-
red thorowe thy greatnesse, and whiche thou
hast brought out of Egypte with a myghtye
hande. Remembre thy seruauntes Abraham,
Isaac and Jacob, and loke not vnto the stub-
bornesse of this people, nor vnto their wyc-
kednesse and synne: leaste the lande whence
thou broughtest them saye: Because the Lorde
was not able to bringe them into the lande
whiche he promysed them, and because he ha-
ted them, therfore he caryed them out to de-
stroye them in the wyldernesse. Moreouer
they are thy people, and thyne enheritaunce,
which thou broughtest forth with thy myghty
power and with thy stretched arme.

¶ Reprehension of some of the Iouenyes of the Israelites. The enuynge of the tables. An exhortacion to geue heede to the Lawe.

CAPI. X.

* Exo. xxxiiii. a

IN the same season the Lorde sayd vnto me
* hewe the two tables of stone lyke vnto
the first, and come vp vnto me into the moũt
and make the an arcke of wood, and I will
wryte in the tables, the wordes that were in
the first tables whiche thou brakest, and thou
shalt put them in the arcke. And I made an
arcke of Sethim woode, and hewed two ta-
bles of stone lyke vnto the first, and went vp
into the mountayne, and the two tables in
myne hande.

And he wrote in the tables, according to
the first writynge (the ten wordes whiche the
Lord spake vnto you in the mount of the fire)
in the daye when the people gathered togy-
ther and gaue them vnto me. And I departed
and came downe frome the hyll, and put the
tables in the arcke which I hadde made: and
there they remayned, as the Lorde commaun
ded me.

Numer. ii. a
Numer. xx. d.

And the children of Israel toke their iour-
ney from Beroth of the children of Jakan to
Mosera, where Aaron dyed & where he was
buryed, and Eleazar his sonne became preest
in his steade. And frome thence they departed
vnto Gadgad: and frome Gadgad to
Jathbath a lande of ryuers of watter. And

for Gadgad. ah Or Jatebath.

same season the Lorde semered the tribe of
Leui to beare the arcke of the appoyntement
of the Lorde, and to stande before the Lorde,
and to minister vnto him, and to bleste in his
name vnto this daye. Wherfore the Leuites
haue no part nor enheritaunce with their bre-
thren. The Lorde he is their enheritaunce, as
the Lorde thy God hath promysed them.

And I taryed in the mount, euen as at the
first tyme. xl. dayes and. xl. nyghtes, and the
Lorde hearkened vnto me at that tyme also, so
that the Lorde wolde not destroye the. And
Lorde sayde vnto me: Aryse and goo forth in
the iourney before the people, and let them go
in, and conquere the lande which I swarc vn
to their fathers to gyue them.

And now, Israel, what is it that the Lorde
thy God requireth of the, but to feare the
Lorde thy God, & to walke in all his wayes,
and to * loue him, and to serue the Lorde thy
God with all thyne herte, and with all thy
soule, that thou kepe the commaundementes
of the Lorde and his ordinaunces whiche I
commaunde the this daye, for thy wealth.
Beholde, heauen and the heauen of heauens,
is the Lordes thy God, and the earthe with
all that therin is: onely the Lorde had a lust
vnto thy fathers to loue them, and therfore
chose you their seed after them of all nations,
as it is come to passe this daye.

Circumcyse therfore the foreskynne of your
hertes, and be no longer styffenecked. For the
Lorde youre God, he is God of Goddes, and
Lorde of Lordes, a great God, a myghty and
a terrible, whiche regardeth no mans person,
nor taketh gyftes: but wyth ryghte vnto the
fatherlesse and wydowe, and loueth the stran
ger, to gyue him fode and raymēt. Loue there
fore the straunger, for ye were straungers your
selues in the lande of Egypte. Thou shalte
feare the Lorde thy God, and serue him, and
cleaue vnto him, and swere by his name, for
he is thy prayse, and he is thy God that hath
wrought these greate and terrible thinges for the,
which thyne eyes haue sene. Thy fathers wet
downe into Egypte with. lxx. soules, & now
the Lorde thy God hath made the as the sta-
res of heauen in multitude.

¶ An exhortacion to regarde the Lawe, and howe they ought to haue it in their hertes alwayes and before their eyes, and to talke of it when they rise, when they sit downe and when they walke by the waye.

CAPI. XI.

LOue the Lorde thy God, and kepe his
obseruaunces, his ordinaūces, his lawes
and his commaundmentes alwaye. And
call to mynde this daye that which your chil-
dren haue neyther knowen nor sene: euen the
nourture of the Lorde youre God, his greate
nesse, his myghty hand, and his stretched out
arme: his myracles, and his actes whiche he
dyd amonges the Egyptians, euen vnto Pha
rao the kynge of Egypte, & vnto all his lan:
and what he dyd vnto the host of the Egyp
tians, vnto their hyrses and charettes, howe

he brought the water of the reed see vpon
the as they chased you, and howe the Lorde
hath brought them to nought vnto this daye:
and what he did vnto you in the wildernesse,
vntyll ye came vnto this place: and what he
dyd vnto * Dathan and Abiram the sonnes
of Eliab the sonne of Ruben, howe the erthe
opened her mouth and swalowed them with
their housholdes and their tentes, and all
their substaunce that was in their possession,
in the myddes of Israel.

For youre eyes haue sene all the greate
deades of the Lorde which he dyd. Kepe there-
fore all the commaundementes which I com-
maunde the this daye that ye maye be stronge
and go and conquere the lande whether ye go
to possesse it, and that ye may prolonge youre
dayes in the lande which the Lorde swarc vn-
to your fathers to gyue vnto them, & to their
seed, a lande that floweth with mylke & hony.
For the lande whether thou goest to possesse
it, is not as the lande of Egypt whence thou
camest out, where thou sowedest thy seed and
waterest it with thy fete as a garden of her-
bes: but the lande whither ye go ouer to pos-
sesse, is a lande of hilles and baleyes and drin-
keth water of the rayne of heauen, and a land
which the Lord thy God careth for. The eyes
of the Lorde thy God are alwayes vpon it,
frome the begynninge of the yere vnto the la-
ter ende of the yere.

If you shall herken therfore vnto my com-
maundmentes which I commaunde you this
daye, that ye loue the Lorde youre God and
serue him with all youre hertes, and with all
youre soules: then he will gyue rayne vnto
your lande in due season, both the first & rayne
and the later, and thou shalte gather in thy
corne thy wyne and thyne oyle. And he will
sende grasse in thy feldes for thy catell: & thou
shalt eate and fyll thy selfe. But take hede to
youre selues, that ye be not wrapped that ye
turne aside and serue straunge Goddes & wor-
shyp them, & so the wrath of the Lorde ware
hote vpon you, and shut vp the heauen that
there be no rayne and that youre lande yelde
not her encrease and that ye perysshe shortely
frome the good lande which the Lorde gyueth
you.

But vp therfore these my wordes in youre
hertes and in your soules, and bynde them for
a signe vnto your handes, and let them be as
papers of remembraunce betweene your eyes,
and * teache them your children: so that thou
talke of them when thou sittest in thyne house
and when thou walkest by the ware, & when
thou liest downe, and when thou risest vp:
yea and wryte them vpon the wrepostes of
thyne house and vpon thy gates, that youre
dayes mare be multeplyed, and the dayes of
your children vpon the erth which the Lorde
swarc vnto your fathers to gyue them, as lōg
as the dayes of heauē endure vpon the earth.
For yf ye shall kepe all these commaūdmētes
which I commaunde you, so that ye do them,
and loue the Lorde your God, and walke in
all his wayes and cleaue vnto him: Then will
the Lorde cast out all these nacions, & ye shall
conquere them whiche are both greattee and
myghtyer then your selues. * All the places
where on the soles of youre fete shall treade,
shalbe yours, euen frome the wyldernesse and
frome mount Libanon, and frome the ryuer
Euphrates, yea vnto the vttermoste see shall
your costes be. There shall no man be able
to stande before you: the Lorde your God shal
cast the feare and dreade of you vpon all lan-
des whether ye shall come, as he hathe sayde
vnto you.

* Beholde I set before you this day, a bles-
singe and a curse: a blessynge: yf ye herken
vnto the cōmaundementes of the Lorde your
God, which I commaunde you this daye.
And a curse: yf ye will not herken vnto the
commaundementes of the Lorde your God:
but turne out of the waye (which I cōmaund
you this daye) to walke after other goddes
whome you know not.

When the Lorde thy God hathe brought
the into the lande whether thou goest to pos-
sesse it, then put the blessinge vpon mounte
Garizim, and the curse vpon mounte Ebal,
which are beyonde Jordan on the backe syde
of the waye towarde the goynge downe of
sonne in the lande of the Cananytes whiche
dwell in the feldes ouer against Galgall be-
syde the oke groue of Moreh. For ye shall go
ouer to take season of lande which the Lord
your God giueth you, and shall conquere it,
and dwell therein. Take hede, therfore, that
ye w all the lawes, both ecclesiasticall & tem-
porall which I set before you this daye.

¶ Idolatrye muste the Israelites destroye and flee
fro. They must eate no bloude. They muste onely w
that thynge which God commaundeth.

CAPI. XII.

THese are the ordinaunces and lawes
which ye shall obserue and do hereafter
in the lande whiche the Lorde God of
thy fathers gyueth the to possesse, as longe as
ye lyue vpon the earthe. * Ye ye destroye all
places where the nacions which ye shall con-
quere serue their goddes, whether it be vpon
hyghe mountaynes or on hyghe hylles or vn-
der any grene tree, Ouerthrowe their altares
and breake their pylers and burne their gro-
ues with fire and hewe downe the ymages of
their goddes, and bringe the names of them
to nought out of that place. Se ye worship not so
vnto Lorde your God, but ye shall enquire
the place whiche the Lorde youre God shall
haue chosen out of all your tribes, to put his
name there and there to dwell. And * thither
thou shalte come, and thither ye shall bringe
your burntsacrifices and your offringes, your
tythes and heueoffringes of your hāndes, your
vowes and freewill offringes & the firste borne
of your oxen and of your shepe. And there ye
shall eate before the Lorde youre God, and re
ioyse in al that ye your lay handes on, both ye
and your housholdes, because the Lorde thy
God hath blessed the.

* Ye shall worke after nothing that we w here
this daye, euery man as lyketh him best. For
ye are

* Numer. xvi. a and. xvii. a

Deut. xxxi. c Deu. xxviii. d

Deut. xvii. b

* Deu. xii. b and. xvi. b

* Deu. xii. c

ye are not yet come to rest, nor vnto the enheritaunce whiche the Lorde your God giueth you. But ye shall go ouer Iordan and dwell in the lande which ꝑ Lorde your God giueth you to enherete, and he shall geue you rest frō all your ennemies rounde about: and ye shall dwell safe.

Therfore when the Lorde your God hath chosen a place to make his name dwell there, thyther ye shall bringe al that I commaund you, your burntesacrifices and your offringes, your tythes, and the heueofferinges of youre handes and all your godly vowes whiche ye vowe vnto the Lorde. And ye shall reioyse before the Lorde your God, both ye, your sonnes, and youre wyghters, your seruauntes & your maydes, and the Leuite that is within your gates * for he hath neyther part nor enheritaunce with you.

* Deuter.x.b and.xbul.a

Take hede that thou offre not thy burntofringe in what so euer place thou seyst: but in the place whiche the Lorde shall haue chosen amonge one of thy trybes, there thou shalte offre thy burntofringes and there thou shalt do all that I commaunde the. Notwithstandinge thou mayste kyll and eate flesshe in all thy cytes, what so euer thy soule lusteth after, accordinge to the blessinge of the Lorde thy God whiche he hathe gyuen the both the * vncleane and the cleane mayste thou eate, euen as the roo and the hert: onely eate not the bloude, but poure it vpon the earthe as water. Thou mayste not eate within thy gates the tythe of thy corne, of thy wyne / and of thy oyle, eyther the firstborne of thyne oxe, or of thy shepe, neyther any of thy vowes which thou vowest, nor thy freewilloffringes or heueofferinges of thyne handes: but thou must eate them before the Lorde thy God in the place which the Lorde thy God hath chosen: both thou, thy sonne, and thy wyghter, thy seruaunt and thy mayde, and the Leuite that is within thy gates: and thou shalt reioyse before the Lorde thy God, in all that thou puttest thyne hande to. And * beware thou forsake not the Leuite as longe as thou lyuest vpon the earth.

* Deuter.xb. c

Deute.xiii.e

Leuit.xbiii.d

Yf (when the Lorde thy God hath enlarged thy borders of thy lande as he hath promysed the) thou saye I will eate flesshe, because thy soule longeth to eate flesshe: then thou shalt eate flesshe, what so euer thy soule lusteth. Yf the place whiche the Lorde thy God hathe chosen for his name to be honoured in, be to ferre frome the, then thou mayst kyll of thy oxen and of thy shepe whiche the Lorde hath gyuen the as I haue commaunded the, and thou mayst eate in thyne owne cytie what so euer thy soule lusteth. Neuertheles as the roo and the hinde is eaten, eate so thou shalt eate it: the * vncleane and the cleane indifferently thou shalt eate. Onely beware thou eate not the bloude. For the bloude is ꝑ lyfe, and thou mayst not eate the lyfe with ꝑ flesh: thou mayst not eat it; but must powre it vpon the earthe as water. Se thou eate it not therefore that it maye go well with the, & with thy children after the, when thou shalt

Gene.xxviii.e

* Deuter.xb. d

Leuit.xvii.c

haue wrought that is righte in the sighte of the Lorde.

But what so euer of thyne thou helowest vnto the Lorde, thou shalt take and go vnto the place which the Lorde hath chosen, and thou shalt offre thy burntofringes, bothe flesh and bloude vpon the altare of the Lorde thy God, and the bloude of thyne offringes thou shalte poure out vpon the altare of the Lorde thy God, and shalt eat the flesh. Take hede and heare all these wordes which I commaunde the that it maye be well and thy children after the for euer, when thou workest that which is good and righte in the sighte of the Lorde thy God.

When the Lorde thy God hath caste out the heythen before the, whether thou goest to conquere them, and when thou hast conquered them, and dwelt in their landes: Beware thou be not taken in a snare after them, after that they be destroyed before the, and ꝑ thou aske not after their goddes, saying: how dyd these nations serue their goddes, that I may do lykewyse: * Naye, thou shalt not so do to the Lorde thy God: for all abhominations which the Lorde hateth, dyd they vnto their goddes. For they burne both their sonnes & their wyghters with fyre vnto their goddes. But what so euer I commaunde you that take hede ye do: and * put nought therto nor take ought therfrome.

¶ The false prophete must be put to death. God prouyeth our fayth by false myracles.

CAPI. XIII.

Yf there aryse amonges you a prophete or a dreamer of dreames and gyue the a signe or a wondre, & that signe or wonder which he hath sayde come to passe and the saye: let vs go after straunge goddes whiche thou hast not knowen, and let vs serue them hearken not vnto the wordes of that prophet or dreamer of dreames. * For the Lorde thy God temteth you to wete whether ye loue ꝑ Lorde your God with all your hertes & with all your soules. Foloe ye must walke after the Lorde your God, and feare him and kepe his commaundementes and herke vnto his voyce and serue him and cleaue vnto him. And that prophete or dreamer of dreames shall dye because he hathe spoken to turne you awaye frome the Lorde your God whiche brought you out of the land of Egypte and deliuered you out of the house of bondage, to thrust the out of the waye which the Lorde thy God commaunded the to walke in: and so thou shalte put euyll awaye frome the.

Yf thy brother the sonne of thy mother / or thyne owne sonne or thy wyghter, or the wife that lyeth in thy bosome or thy frende which is as thyne owne soule vnto the, entyce the secretly, saynge: let vs go and serue straunge goddes, which thou hast not knowen, nor yet thy fathers, euen the goddes, of the people which are rounde about the, whether they be nyghe vnto the or farre frome the, frome the

one ende of the lande vnto the other: * se thou consent not vnto him nor herken vnto him: no, let not thyne eye pitie him ne haue compassiō on him, nor kepe him secret, but cause him to be slayne. Thyne hande shalbe first vpon him to kyll him: and then the handes of all ꝑ people. And he shalbe stoned to death, because he hath gone about to thrust the awaye frome ꝑ Lorde thy God whiche brought the forthe of Egypte the house of bondage. and all Israel shall heare and feare, and shal do no more any suche wyckednesse as this is, amonges them.

Yf thou heare it reported of any of thy cyties which the Lorde thy God hath geuen the to dwell in, that certayne children of Belial are gone out amonge you, and haue moued ꝑ inhabitantes of their cytie, saying: let vs go and serue straunge goddes whiche ye haue not knowen: then seke and make inquirie diligētly. Yf it be true and the thing of a suerty that such abhominacion is wrought amonges you then without delay thou shalt smyte the dwellers of that cytie with the edge of the swerde, and destroye it mercylesse, and all that is therin, yea euen the very catell thereof with the edge of the swerde. And gather all the spoyle of it vnto the myddes of the streates therof, & burne with fire both the cytie and all ꝑ spoyle therof euery whit vnto the Lorde thy God. And it shalbe an heape for euer, and shall not be buyld agayne. And se there cleaue nought of the damned thinge in thyne hande that the Lorde maye turne frome his fearce wrath / & shewe the mercy and haue compassion on the, and multiply the, as he hath swoorne vnto thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God, to kepe all his commaundementes which I commaunde the this daye so that thou do that is right in the eyes of the Lorde thy God.

¶ The maners of the gentiles may not be followed. what beastes are cleane to be eaten and what not.

CAPI. XIIII.

Ye are the children of the Lorde youre God, cut not youre selues, nor make you any baldnes betwene the eyes for any mans death. For thou art an holy people vnto the Lorde thy God, and the Lorde hathe chosen the to be a seuerall people vnto him selfe, of al the nations that are vpon the erth.

Ye shall eate no maner of abhominacion. These are the beastes whiche ye shall eate of: oxen, shepe and gootes, herte, roo and bugle, wyldegoote, vnicorne, origen and Camelion. And all beastes that cleaue the hoffe and syet it in to two clawes and chewe the cud, them ye shall eate. Neuertheles, these ye shall not eate, of them that chewe cud / and haue not their hoffe syt in two clawes as he the camel the hare and the conye. For they chewe cud, but deuyde not the hoffe: and therfore are vncleane vnto you: & also the swyne, for though he deuyde the hoffe, yet he cheweth not cud, & therfore is vncleane vnto you: ye shall not eate of the flesshe of them, nor touche the deed carkettes of them.

* These ye shall eate, of all that are in the waters: All that haue fynnes and scales. And whatsoeuer hath not fynnes & scales, of that ye may not eate, for ꝑ is vncleane vnto you.

* Leuitt.xi.b Fysshe.

Of all cleane byrdes ye shall eate, but these are they, of which ye may not eate: the Egle the Gothauke, the Cormerant, the Irion, the Cluttur, the Kyte and her kynde, and al kynde of Rauens, the Estrich, the Nyghterowe, the Kuckow, the Sparowhauke and all her kynde the lytle Oule, the great Oule, the Backe, & Bytture, the Pye, the Storke, the Heron, the Jay in his kynde, the Lapwynge, the Swalow. And all creepynge soules are vncleane vnto you and may not be eaten: but of all cleane foules ye may well eate. Ye shall eate of nothinge ꝑ dyeth alone: But thou mayst gyue it vnto the straunger that is in thy cytie ꝑ he eate it, or mayst sell it vnto an Alian. For thou art an holy people vnto the Lorde thy God. ꝑ Thou shalt not seeth a kydde whyle it yet sucketh his mother.

Byrdes. B

C

That is to forbeare the suckynges & to haue compassion of the poore. Exodi.xxiii.a

Thou shalt laye forth the tythes of al maner of frutes that come oute of the felde yere by yere. And thou shalt eate before the Lorde thy God (in the place which he hathe chosen for his name to dwell) the tythe of thy corne of thy wyne, & of thyne oyle, & the firstborne of thyne oxen & of thy flocke that thou mayst learne to feare the Lorde thy God alwaye.

Tythes. Exodi.xxiii. Deut.xii.c

* Yf the waye be to longe for the, because the place is to farre frome the, which ꝑ Lorde thy God hath chosen to set his name there (so that thou canst not carry with the / the frutes wherwith God hath endowed the) then make it in money & take the money in thyne hande, and goo vnto the place whiche the Lorde thy God hath chosen, and bestow that money on what so euer thy soule lusteth after: of oxen shepe, wyne and good drinke, & of whatsoeuer thy soule desyreth, & eate there before ꝑ Lord thy God and be merye: both thou and thyne housholde and the Leuite that is in thy cite. Se thou forsake not the Leuite, * for he hath neyther part nor enheritaunce with the.

D

* Deuter.x.b and.xbul.a

* Deut.xbi.c

* At the ende of the yere, thou shalt bringe forth all the tythes of thyne encrease ꝑ same yere and laye it vp within thyne owne cytie / & ꝑ Leuite shal come, because he hath neither parte nor enheritaunce with the, & the straunger & the fatherles & the wyddowe which are in thy cytie & shal eate & fyll them selues: that the Lorde thy God maye blesse the in all the workes of thyne hand which thou work.

Dyspoynge of Tythes.

¶ The forgyuenes of dettes in the seuenth yere. Yf the Israelites obey God they are promised they shal not suffre powerty. Howe we ought to lende.

CAPI. XV.

At the ende of seuen yeres thou shalte make a free yeere. And this is the maner of the free yeere, who so euer lendeth ought with his hande vnto his neyghboure, maye not aske agayne that whiche he hathe lent, of his neyghboure or of his brother: because it is called the Lordes free yeere, yet of a straunger thou mayst call it home

The free yere Leuit.xxv.a. Exodi.xxi. Deut.xv.b

D again

Leuit.xix.a

agayne: but of thy brother thou shalt clayme no ꝛt: and se in any wyse there be no begger amonges you. For the Lorde shall bleſſe the lande whiche he gyueth the, an enheritaunce to poſſeſſe: so that thou herke vnto the voyce of the Lorde thy God, to marke and do all theſe commaundementes which I commaund you this daye: yea & then the Lorde thy God shall bleſſe the as he hath promyſed the, and

*Deu.xv.viii.b

* thou shalt lende vnto many nations, and shalt borowe of no man, and shalt raygne ouer many nations, but none shall raygne ouer the.

B

1.Johan.iii.c

When one of thy brethren amonge you is waxed poore in any of the cytes within thy lande whiche the Lorde thy God gyueth the, se thou harden not thyn herte nor shut to thine hande from thy poore brother: But ope thyne hande vnto him and lende him ſufficient for his nede which he hath. And beware there be not a poynt of Belial in thyne herte, that thou wolteſt saye: The ſeuenth yere, the yere of fredome is at hande, and therefore it greue the to loke on thy poore brother, and so gyueſt him nought and he then crye vnto the Lorde against the, and it waxde layde vnto thy charge

Math.v.g Luke.vi.c

Roma.xii.

But gyue him, and let it not greue thyn herte to gyue: Because for that thinge, the Lorde thy God shall bleſſe the, in all thy workes, and in all thou puttest thyn hande to. For the lande shall neuer be without poore. Wherfore I commaunde the, sayenge: open thyne hande vnto thy brother that is needy and poore in thy lande.

Prompte to good almes. Math.v.vi.a.

C

The hebrues ſeruaunte. Exod.xxi.a Leuitic.xv.b Iere.xxxiiii.b

Yf thy brother an Hebrew sell him ſelfe to the, or an Hebrewesſe, he shall ſerue the ſixe yere, and the ſeuenth yere thou shalt let him go free from the. And when thou ſendeſt him out free from the, thou shalt not let him goo away empty: but shalt gyue him of thy ſheepe and of thy corne, and of thy wyne, and gyue him of that, wherewith the Lorde thy God hath bleſſed the. And remembre that thou wast a ſeruaunt in the lande of Egypt, & the Lord thy God delyuered the thence: wherfore I commaunde the this thinge to daye.

Exod.xxi.a

That yf he saye vnto the, I will not go awaye from the, because he loueth the & thyne houſe and is well at eaſe with the: then take a naule and nayle his eare to ſ wre therwith and let him be thy ſeruaunt for euer, and vnto thy mayde ſeruaunt thou shalt do lykewyſe.

D

And let it not greue thyne eyes to let him goo out from the, for he hath done worthy a double hyred ſeruaunte to the in his ſeruice. vi. yeres. And the Lorde thy God shall bleſſe the in all that thou weſt.

All the firſt borne that come of thyne oxen, and of thy ſheepe that are males, thou shalte halowe vnto the Lord thy God. Thou shalt not plough with the firſt borne ox, nor shalt clyp thy firſt borne ſheepe: but shalte eate them before the Lorde thy God, yere by yere in the place which the Lord hath choſen, both thou and thyne houſholde.

Fyrſte fruytes & ſe Exod.xxii.a Leuitic.xxvii.d Numeri.xviii.b

E.v.c.xxvii.a D.v.c.xvii.a

Yf there be any deformite therin, whether it be lame or blynd or what ſo euer euyll fauorednes it hath, thou shalt not offer it vnto the Lorde thy God: thy

shalt eate it in thyne owne cytie the vncleane and the cleane indifferently, as the roo and ſ hert. Onely eate not the bloude therof, but poure it vpon the grounde as water.

¶ Of Eaſter, whyteſonty de, and the feaſt of tabernacles. what offyceres ought to be ordeyned.

CAPI. XVI.

OBſerue the moneth of ſ Abyb, and offer paſſeouer vnto the Lorde thy God. For in the moneth of Abib, the Lorde thy God brought the out of Egypte by nyght.

Thou shalt therefore offer paſſeouer vnto the Lorde thy God, and shepe & oxen in the place which the Lorde shal choſe to make his name dwell there. Thou shalt eate no leuended bred therwith: but shalt eate therwith the bred of tribulation. vii. dayes longe. For thou cameſt out of the lande of Egypte in haſt, that thou mayſt remembre the daye when thou camest oute of the lande of Egypte all dayes of thy lyfe. And se there be no leuended bred ſene in all thy coſtes. vii. dayes longe, and that there remayne nothinge of the fleſshe whiche thou halſt offred, the firſte daye at euen, vntyll the morowe.

Thou mayſte not offer paſſeouer in anye of thy cytes whiche the Lorde thy God gyueth the: but * in the place whiche the Lorde thy God shall choſe to make his name dwell in, there thou shalt offre paſſeouer at euen about the goynge downe of the ſonne, euen in the ſeaſon that thou camest out of Egypte. And thou shalt ſethe and eate it in the place which the Lorde thy God hath choſen, and departe on the morow and get the vnto thy tent. Six dayes thou shalt eate ſwete bred, and the. vii. daye is for the people to come together to the Lorde thy God, that thou maſt do no worke.

Then reken the. vii. weekes, and begyn to nomber the. vii. weekes whē the ſickel begynneth in the corne, and kepe the feaſt of weekes vnto the Lorde thy God, that thou gyue a free wil offringe of thyne hande vnto the Lorde thy God, accordinge as the Lorde thy God hath bleſſed the. and reioyſe before the Lorde thy God both thou, thy ſonne, thy doughter, thy ſeruaunt and thy mayde, and the Leuite that is within thy gates, and the ſtraunger, the fatherleſſe and the widowe that are among you, in the place which the Lorde thy God hathe choſen to make his name dwell there. And remembre thou wast a ſeruaunt in Egypt, that thou obſerue and do theſe ordinaunces.

Thou shalt obſerue the feaſt of tabernacles vii. dayes longe, after thou hast gathered in thy corne and thy wyne. And thou shalte reioyſe in that thy feaſte, both thou thy ſonne thy doughter, thy ſeruaunt, thy mayde, ſ Leuite, the ſtraunger, the fatherleſſe and the widowe that are in thy cytes. * Seuen dayes thou shalt kepe holy daye vnto the Lorde thy God, in the place which the Lorde shall choſe for the Lorde thy God shall bleſſe the in all thy rutes and in all the workes of thyne handes, and therfore shalte thou be gladde.

The tymes in the yere shall all youre males appeare before the Lorde thy God in the place whiche he shall choſe: In the feaſt of ſwete bred, in the feaſt of weekes, and in the feaſt of tabernacles. And they shall not appeare before the Lorde empty: but euery man with ſ gyfte of his hande, accordinge to the bleſſing of the Lorde thy God, which he hathe gyuen the.

Judges and officers thou shalt make the in all thy gates whiche the Lorde thy God gyueth the, throwe out thy trybes: & let them iudge the people righteouſly. Wreſt not the lawe nor knowe any perſon neyther take any rewarde: for gyftes blynde the wyſe and peruerte the wordes of the ryghteous. But in all thinge folowe righteouſnesſe, that thou mayſte lyue and enioye the lande whiche the Lorde thy God gyueth the.

Thou shalt plant no groue of whatſoeuer ſorte it be, nyghe vnto the altare of the Lord thy God which thou shalte make the. Thou shalte ſet the vp no pyller, whiche the Lorde thy God hateth.

¶ The payne and punyſhment for Idolatrye. The doubtfull ſentence muſt be referred vnto the greate Judges. The punyſhmente of a rebell or preſumptuouſe wyght ander of the law. The Inſtitution of a kynge.

CAPI. XVII.

THou shalt offer vnto the Lord thy god no ore nor ſhepe wherein is any deformite, what ſo euer euyll fauordneſſe it be: for that is abhominacion vnto the Lorde thy God.

Yf there be founde amonge you in any of ſ cytes whiche the Lorde thy God gyueth the man or woman that hath wrought wyckednesſe in the ſighte of the Lorde thy God, that they haue gone beyonde his appointement, ſo that they haue gone and ſerued ſtraunge goddes and worſhipped them, whether it be the ſonne or mone or any thinge conteyned in heauen which I forbade, and it was told the and thou haſt herde of it: then thou shalt enquere diligently. And yf it be true and the thinge of a ſuertie that ſuche abhominacō is wrought in Iſrael then thou shalte bringe forth that man or that woman whiche haue committed that wycked thinge, vnto the gates, and shalt ſtone them with ſtones, and they shall dye. At the mouth of two or three wytneſſes shall he that is worthy of deathe, dye: but at the mouthe of one wytneſſe he shall not dye. And the handes of the wytneſſes ſhalbe firſte vpon him to kyll him, and afterwarde ſ handes of all the people: ſo shalt thou put wyckednesſe awaye from the.

Yf a matter be to harde for the in iudgemēt betwene bloude and bloud, plee & plee, plage & plage in matees of ſtryfe within thy cities. Then aryſe & get the vp vnto the place which the Lorde thy God hath choſen, and go vnto the preeſtes the Leuites, and vnto the iudge that shalbe in thoſe dayes, and aſke, and they shall ſhewe the how to iudge. And se thou do accordynge to that whiche they of that place (which the Lorde had choſen) ſhewe the, & se thou obſerue to do accordinge to all that they enſoyne the. Accordinge to the lawe whiche they teache the, and maner of iugement whiche they tell the, se thou do and that thou * bowe not from that whiche they ſhewe the, neyther to the right hande nor to the left.

Deutero.v.b Joſue.i.b

And that man that will do obſtinately, ſo ſ he will not herken vnto the prieſt that ſtandeth there to miniſtre vnto the Lord thy God or vnto the iudge, shall dye: and ſo thou shalte put awaye euyll from Iſrael. And all the people shall heare and shall feare, and shal do no more preſumptuouſly.

C

When thou art come vnto the lande which the Lorde thy God gyueth the and enioyeſt it and dwelleſt therin: yf thou shalte saye, I will ſet a kynge ouer me: lyke vnto all the nacions that are about me: Then thou shalt make him kynge ouer the, whome the Lorde thy God shal choſe. One of thy brethren muſt thou make kynge ouer the, and mayſt not ſet a ſtraunger ouer the which is not of thy brethren. But in any wyſe let him not holde to many horſes, that he bringe not the people agayne to Egypte throwe the multitude of horſes, for as moche as the Lorde hath ſayde vnto you: ye shall henceforth goo no more agayne that waye. Also he shall not haue to many wyues leaſt his herte turne awaye, neyther shall he gather him ſyluer and golde to moche.

(.Regū.viii.a kynges.

D

iii.Regū.x.a. ii.Paral.ix.c

iii.Regū.xi.a ii.Regū.x.b Eſaye.xi.b

And when he is ſet vpon the ſeate of his kyngdome, he shal wryte him forth this ſecōd lawe in a boke takynge a copye of the preeſtes the Leuites. And it shall be with him, and he shall rede therin all dayes of his lyfe that he may lerne to feare the Lord his God to kepe all the wordes of this lawe, and theſe ordynaunces, to do them: that his herte aryſe not aboue his brethren and that he turne not frō the commaundement: eyther to the right hād or to the lefte, that bothe he and his children maye prolonge their dayes in his kyngdome in Iſrael.

Joſue.i.b

¶ The Leuites myght haue no poſſeſſions. Idolatrye muſt be fled. The prophete a kynde is promyſed. A falſe prophet muſt be ſlayne, and how he may be knowen.

CAPI. XVIII.

THe preeſtes the Leuytes, all the tryde of Leui * shall haue no parte nor enheritaunce with Iſrael. The offringes of the Lorde and his enheritaunce they shal eate but shall haue enheritaunce amonge their brethren: the Lorde is their enheritaunce, as he hathe ſayde vnto them. And this is the duetye of the preeſtes of the people and of them that offer, whether it be ore or ſhepe: They muſt gyue vnto the preeſte, the shoulder and the two chekes and the mawe, the firſte fruites of the corne, wyne and oyle, and a portion of wull of the ſheepe whenge muſte thou gyue him. For the Lorde thy God hathe choſen him out of all the trybes to ſtande, and to

* Numer.xviii.a Deut.x.b and xii.b.e.xiii.b i. Corin.ix.b Ezech.xliii.b

Numeri.iii.b and.xviii.a.

B ministre in the name of the Lorde: bothe him and his sonnes for euer. ¶ A Leuite come forth of anye of thy cyties of any place of Israel, where he is a tolourner, and come with all the luste of his herte vnto the place which the Lorde hath chosen: he shall serue ministre in the name of the Lorde his God, as all his brethren the Leuites do which stande there before the Lorde. And they shal haue lyke portions to eate, ouer & besyde that commeth to him of the patrimony of his auncestours.

Leuit.xviii.a xxvi.b Deuter.xii.d. and.xviii. Num.xxi.a Ieremi.vii.a and.xix.a

When thou arte come into the lande which the Lorde thy God giueth the, se thou learne not to do after the abhominations of those nations. Let there not be founde amõg you that maketh his sonne or doughter to go thorowe the fire, or that vseth wytchecrafte, or a coniter out of dayes or that regardeth the flyenge of fowles, or a lozerar, or a charmar, or that counseleth with spirites, or a prophetar, or that asketh the councell of the dead.

For all that do suche thinges are abhominacion vnto the Lorde: and because of these abhominations the Lorde thy God dryue them out before the, be pure therfore with the Lorde thy God. For these nations which thou shalt conquere, herken vnto chosters out of dayes and prophetyars. But the Lorde thy God, permitteth not that to the.

Christ is here promised & bequeth of Moses amonges the Israelites and also of the Apostles and all other godly. Exod.xx.b

The Lorde thy God will stere vp a Prophete amonges you: euen of thy brethre lyke vnto me: and vnto him ye shal herken, accordynge to al that thou desyredest of the Lorde thy God in Horeb in the daye when the people were gathered, sayenge: Let me heare no more of my Lorde God no more, nor se this great fire any more, that I dye not. And the Lorde sayde vnto me: they haue well spoke, I will rayse them vp a Prophete from the myddes of their brethren lyke vnto the & wyl put my wordes into his mouthe, and he shall speake vnto them all that I shall commaund him. And who so euer will not herken vnto the wordes which he shall speake in my name, I will require it of him.

Iohn.xii.e

But the Prophete which shall presume to speake ought in my name which I commaund him not to speake, and he that speaketh in the name of straunge Goddes, shall dye. And yf thou saye in thyne herte how shall I know the worde which the Lorde hath not spoken? When a prophete speaketh in the name of the Lorde, yf the thinge folowe not nor come to passe, that is the thinge which the Lorde hath not spoken, but the Prophete hath spoken it presumptuously: be not afrayde therfore of him.

Deuter.xviii.c Ieremie.xxviii. Ezechiel.xiii.

¶ The fraunchesed townes. The punyshment of him that beareth false wytnesse.

CAPI. XIX.

a Deuter.vii.c Iosue.xxi.b Iudic.i.b

When the Lord thy God hath destroyed the nations, whose land the Lorde thy God giueth the, and thou hast conquered them and dwellest in their cyties and in their houses: thou shalt appointe .iij. cyties in the myddes of the lande whiche the Lorde thy God giueth the to possesse: thou shalt prepare the waye and deuide the costes of thy lãde whiche the Lorde thy God giueth the to enherite, into .iij. partes, that who so euer committeth murther may flee thyther. And this is the cause of the slayer that shall flee thyther and be saued: yf he smyte his neyghboure vnwyttyngly and hated him not in tyme passed: As when a man goeth vnto the wodde with his neyghboure to hewe wod, & as his hande fetcheth a stroke with the axe, the head slypeth from the helue and smyteth his neyghboure that he dye: the same shall flee vnto one of the same cyties and be saued. Least the reuenger of blood folow after the slayer whyle his herte is hote & ouertake him, because the waye is longe, and slee him, and yet there is no cause worthy death in him, for almoch as he hated not his neyghboure in tyme passed. Wherfore I commaunde the, se thou appoint out thre cyties.

And yf the Lorde thy God enlarge thy costes as he hath swore vnto thy fathers and gyue the all the lande which he sayd he wold gyue vnto thy fathers (so that thou kepe all these commaundementes and do them, which I commaunde the this daye, that thou loue the Lorde thy God and walke in his wayes euer) then shalt thou put three cyties mo vnto these thre that innocente bloude be not shed in thy lande which the Lorde thy God giueth the to enherit, and so bloude come vpon the. But yf there be any man that hateth his neyghboure and lyeth awaye for him and ryseth against him, and smyteth him that he dye and fleeth vnto any of these cyties: Then let the elders of his cyte sende & fetche him thence and delyuer him into the handes of the auter of bloude, & he shall dye. Let thyne eye haue no pite on him, and so thou shalt put awaye innocent bloude from Israel, and happy art thou. Thou shalt not remoue thy neighbours marke, which they of olde tyme haue set in thyne enheritaũce that thou enherytest in the lande which the Lorde thy God giueth the to enioye it.

One wytnesse shal not aryse against a man in any maner trespace or synne, what so euer synne a man cõmitteth: * but at the mouth of two or of thre wytnesses, shall all matters be tryed.

If an vnrighteous wytnes ryse vp against a man to accuse him of trespace: then let both the men which stryue together, stande before the Lorde, before the preastes and the iudges which shalbe in those dayes, and let the iuges enquere narowly. And yf the wytnes be found false and that he hathe gyuen false wytnesse against his brother then shall ye do vnto him, as he had thought to do vnto his brother, and so thou shalt put euyll awaye from the. And other shall heare and feare & shall henceforth commit no more any suche wyckednesse amõges you. And let thyne eye haue no compassion, but * lyfe for lyfe, eye for eye, toth for toth, hande for hande, and fote for fote.

¶ Why who ought to go or abstayne. The Lawe of Armes amonge the Israelites. The Canaanytes muste they kyll

CAPI. XX.

When thou goest out to battell against thyne ennemyes, and seyst horses & charettes and people mo then thou, be not afrayd of them, for the Lorde thy God is with the which brought the forth of the land of Egypte. And when ye are come nyghe vnto battell, let the preast come forth and speake vnto the people and saye vnto them: Heare Israel ye are come this daye vnto battell against your ennemyes, let not youre hertes faynte, neyther feare, nor be amased, nor a dread of them. For the Lorde thy God goeth with you to fight for you against your ennemyes and to saue you.

And let the captaynes speake vnto the people, sayenge: Yf any man haue buylt a newe house and haue not dedicate it, let him go and returne to his house least he dye in the battell and an other dedicate. And yf any man haue planted a vyneyarde and haue not made it comen wherof euery man may eate, let him goo and returne agayne vnto his house, least he dye in the battell and an other make it comen. And yf any man be betrouthed vnto a wyfe & haue not taken her, let him go and returne agayne vnto his house, least he dye in the battell and an other take her.

And let the captaynes speake further vnto the people and saye. Yf any man feare and be faynte hearted, let him goo and returne vnto his house lest his brothers hert be made faynt as wel as his. And when the captaynes haue made an ende of speakynge vnto the people, euery standarde shal arraye him selfe to fight.

When thou comest nyghe vnto a cyte to fight against it, offre them pese. And yf they answere the agayne peasibly, and open vnto the, then let al the people that is founde therin be tributaries vnto the, and serue the. But yf they will make no pese with the, but make warre against the cyte and besiege it. And when the Lorde thy God hath delyuered it in to thyne handes, smyte all males therof with the edge of the swerde, saue the wemen & the children, and the catell and all that is in the cyte, and all the spoyle therof take vnto thy selfe, and eate the spoyle of thyne ennemyes which the Lorde thy God giueth the. Thus shalte do vnto all the cyties which are farre from the and not of the cyties of these nations.

But in the cyties of these nations which the Lorde thy God giueth the to enherit, thou shalt saue alyue nothinge that breatheth. But shalt destroye them with out redemption, both the Hethites, the Amorites, the Canaanites, the Pherezites, the Heuites, & the Iebusites, as the Lorde thy God hath cõmaunded the, that they teache you not to do after all their abhominacions which they do vnto their goddes, & so shulde synne against the Lorde your God.

Whe thou hast besieged a cyte longe tyme in makinge warre against it to take it, destroy not the trees therof, that thou wouldest hewe an axe vnto them. For thou mayst eate of the and therefore destroye them not. For the trees of the felde are no men, that they myghte come against the to besiege the. Neuertheles those trees which thou knowest that men eat not of, them thou mayst destroye and cut them downe and make bulwerkes against the cyte that maketh warre with the, tyll it be ouerthrowen.

¶ The purgacion of hym that is founde dede and is not knowen how he was slayne. How we ought to take to wife her that is taken in warre. The right of the firste begotten. The punyshment of the sonne that is disobedient to his father and mother.

CAPI. XXI.

If one be found slayne in the lande which the Lorde thy God giueth the to possesse, and lyeth in the felde: & not knowen who hath slayne him: Then let thyne elders and thy iudges come forth and mesure the distaunce of the cyties that are rounde about the slayne person. And let the elders of that cyte which is next vnto the slayne man, take an heyffer which hathe not bene laboured, nor hath drawen in the yoke, and let them bring her vnto a valeye where is neyther eatynge nor sowynge, and slyghe of her heed there in the valey.

Then let the preastes the sonnes of Leui come forth * for the Lorde thy God hath chosen them to serue and to prayse his name, and therfore at their mouth shal all stryke & plage be tryed. And al the elders of the cyte that is next to the slayne man, shall come forth the to & washe their handes ouer the heyffer that is beheaded in the playne, and shall answere and saye: our hãdes haue not shed this bloude, neyther haue our eyes sene it. Be mercyfull Lorde vnto thy people Israel whiche thou hast delyuered & put not innocent bloud vnto thy people Israel: & the bloude shall be forgyuen them. And so shalt thou put innocent bloude from the, when thou shalt haue done that is right in the sight of the Lorde.

Deute.xvii.b Ecclesi.xlv.d. B Iosue.i.a

When thou goest to warre against thyne ennemies, and the Lorde thy God hath delyuered them into thyne handes, and thou hast take them pryseners, and seyst amonges the captynes a beawtiful woman and hast a loue vnto her & thou woldest haue her to thy wyfe Bringe her home to thyne house and let her shaue her head, and pare her nayles and put her rayment that she was taken in from her, and let her remayne in thyne house & bewepe her father and her mother a moneth longe, & after that goo in vnto her and marye her & let her be thy wyfe. And yf thou haue no faueure vnto her, then let her go whether she lusteth; for thou mayst not sel her for mony nor make chepesaunce of her, because thou hast humbled her. Yf a man haue two wyues, one loued and an other hated, and they haue borne him children, both the loued & also the hated: Yf the firstborne be the son of the hated: then whe he disposeth his goodes amõges his chil-

Genesis.xxix.a

dren, he maye not make the sonne of the beloued firſt borne, before the sonne of the hated which is in deed the firſte borne: But he shall know the sonne of the hated for his firſt borne, that he giue him double of all that he hath. For he is the firſt of his strength, and to him belongeth the ryght of the firſte borne ryght.

Gen.xl.13.14.a

☞ Stubburne chylde.

If any man haue a sonne that is stubburne and disobedient, so that he will not herken to the voyce of his father and voyce of his mother, and they haue chaught him nurture, but he wolde not herken vnto them: Then let his father and his mother take him, and bringe him out vnto the elders of that cytie, & vnto the gate of that same place, and saye vnto the elders of the cytie. This our sonne is obstinat and disobedient, and will not herken vnto our voyce, he is a ryotter and a dronkarde. Then let all the men of that cytie stone hym vnto death. And thou shalt put euyll awaye from the, and all Israel shall heare & feare.

*Iosu.viii.f

* If a man haue committed a trespace worthy of death and is put to death wyth, and hanged on tree: let not his body remayne all nyght vpon the tree, but burye him the same daye.

*Galat.iii.c

For * the curse of God is on him that is hanged. Defile not thy lande therfore, which the Lorde thy God giueth the to enherete.

¶ What thou oughtest to do when thou fyndest thy neyghbours beast goinge a strape. A man shall not were womens clothynge of a woman mannes clothynge. To were a cote of woolle and of flaxe is also forbidden. The punyshment of hym that accuseth a man vnryghteously: of an aduowtrer also and of hym that rauysheth a mayde.

CAPI. XXII.

Yf thou se thy brothers oxe or shepe goe a strape, thou shalt not withdrawe thy selfe frome them: But shalt bringe the home agayn vnto thy brother. If thy brother be not nyghe vnto the, or yf thou knowe him not, bringe them vnto thyne owne house and let them be with the, tyll thy brother aske after them, and then delyuer him them agayne.

Deut.xxii.a

In lyke maner shalte thou do with his asse, with his rayment and with all lost thinges of thy brother whiche he hath lost, and thou hast founde, and thou mayst not withdrawe thy selfe.

If thou se that thy brothers asse or oxe is fallē downe by the waye, thou shalt not withdrawe thy selfe frome them: but shalt helpe him to heue them vp agayne.

The woman shall not weare that pertayneth vnto the man, neyther shall a man put on womans rayment. For all that so do, are abhominacion vnto the Lorde thy God.

If thou chaunce vpon a birdes nest by the waye, in what so euer tree it be or on the ground whether they be younge or egges, & the dame sittinge vpon the younge or vpon the egges: Thou shalt not take the mother with the frute But shalt in any wyse let the damme go, and take the younge, that thou mayst prosper & prolonge thy dayes.

When thou buyldest a newe house, thou shalte make a batylment vnto the roufe, that thou lade not blood vpon thyne house, yf any man fall therof.

Thou shalte not sowe thy vyneyarde with diuers seed: lest be both hallowed the seed which thou hast sowen, with the frute of thy vyneyarde.

Thou shalt not plowe with an oxe and an asse togyther. Thou shalte not weare a garment made of lynsye wulsye.

Thou shalte put gardes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

If a man take a wyfe, and when he hathe lyen with her, hate her, and laye shamefull thinges vnto her charge, and bring vp an euil name vpon her, and saye: I toke this wyfe, and when I came to her, I founde her not a mayde. Then let the father of the damsell and the mother bringe forthe the tokens of the damsels virginite vnto the elders of the cyty, euen vnto the gate. And let the damels father saye vnto the elders. I gaue my doughter vnto this man to wyfe, and he hateth her, and lo he layeth shamfull thinges vnto her charge saynge: I founde not thy doughter a mayde. And yet these are the tokens of my doughters virginite. And let them spreade the vesture before the elders of the cyte. Then lette the elders of that cyty take that man, and chastise him, and amerce him in an hundred sicles of syluer and giue them vnto the father of the damsell, because he hathe brought vp an euil reapport vpon a mayde in Israel, and she shall be his wyfe, and he may not put her away all his dayes. But yf the thinge be of a trouthe that the damsell be not founde a virgyn, let them bringe her vnto the doore of her fathers house, and let the men of that cyte stone her with stones to dethe, because she hath wrought folye in Israel, to playe the hoore in her fathers house, and so thou shalt put euyl away from the.

If a man be founde lyinge with a woman that hath a wedded husbande, then let them dye both of them, as well the man that laye with the wyfe, as also the wife: so thou shalt put awaye euyl from Israel.

If a mayde be betrouthed vnto an husband and after a man fynde her in the towne & lye with her, then ye shall bring them both forth vnto the gates of that cyty and shall stone the to death. The damsel because she cryed not beinge in the cyte: and the man because he hath defiled his neyghbours wyfe, and thou shalte put awaye euyll from the.

But yf a man fynde a betrouthed damsell in the felde, and force her and lye with her: Then the man that laye with her shall dye alone, and vnto the damsell thou shalt do no harme, because there is in the damsel no cause of deathe. For lyke as when a man ryseth agaynst his neyghbour and sleeth him, euen so is this matter. For he founde her in the feldes, and the betrouthed damsell cryed, but there was no man to resowe her. If a man fynde a mayde that is not betrouthed and take her, and lye with her and be founde. Then the man that laye with her, shall giue vnto the damsels father fyfty sycles of syluer. And she shall be his wyfe because he hathe defloured her maydenhead, and he maye not put her away all his dayes.

No man shall take his fathers wyfe, nor vncouer his fathers secretes.

¶ What maner of men maye not be admyt in to the churche. Pollutions that happe in the nyght. Vsury.

CAPI. XXIII.

None that is gelded, or hathe his preuye membres cut of, shall come in to the congregacion of the Lorde. And he that is borne of a concubyne, shall not come in to the congregacion of the Lorde, no in the tenth generacion he shall not entre in to the congregacion of the Lorde. The Ammonytes and the Moabytes shall not come in to the congregacyon of the Lorde, no not in the tenth generacion, no they shall neuer come in to the congregacion of the Lorde because they met you not with bred, and water in the waye, when ye came out of Egypte, and because they hyred agaynst the Balaam the sonne of Beor the interpretour out of Mesopotamia, to curse the.

Neuertheles the Lorde thy God wold not herken vnto Balaam, but turned the curse to blessynge vnto the, because the Lorde thy God loued the. Thou shalte neuer therfore seke that whiche is prosperous or good for them all thy dayes for euer. Thou shalte not abhorre an Edomite, for he is thy brother, neyther shalt thou abhorre an Egyptian, because thou wast a straunger in his lande. The chyldren that are begotten of them shall come in to the congregacion of the Lorde in the thirde generacion.

When thou goest oute with the hoste agaynst thyne ennemyes, kepe the from all wickednesse. If there be any man that is vncleane by reason of vncleannesse that chaunceth hym by nyghte, let him goo oute of the hoste, and not come in agayne, but tyll he haue washed hym selfe with water before the euen: & then when the sonne is downe, let hym come in to the hoste agayne.

Thou shalte haue a place without the hoste whyther thou shalte resorte to for necessitie, and thou shalte haue a shouell vnder thy gyrdell: and when thou wylt ease thy selfe, digge therwith and turne and couer that whiche is departed from the. For the Lord thy God walketh in thyne hoste, to ryd the and set thyne ennemyes before. Let thyne hoste be pure, that he se no vncleane thynge amonge you and turne from you.

Thou shalte not delyuer vnto his master the seruaunte whiche is escaped from his master vnto the. Lette him dwell with the, euen amonge you in what place he hym selfe liketh best, in one of the cityes where it is good for hym, and vexe him not.

There shall be no hoore of the doughters of Israel, nor horemonger of the sonnes of Israel. Thou shalte neyther bringe the hyre of an hoore, nor the price of dogge in to the house of the Lorde thy God in no maner of vow, for both of them, are abhommacion vnto the Lorde thy God.

Deut.xxiii.b Damned.

Flume.xxv.b Deuter.xxv.c Mich.i.b

Thou shalte be no vsurer vnto thy brother neyther in money nor in fode, nor in any maner thynge that is lent vpon vsurye. Vnto a straūger thou mayst lende vpon vsurye, but not vnto thy brother, for thou shalt lende him in his nede, that the Lorde thy God may blesse the in all thou settest thyne hande to in the lande whyther thou goest to conquere it.

☞ Vsurye. Exod.xxii.c. Leuitic.xxv.c. Ezech.xviii.c

* When thou hast bowed a bowe vnto the Lorde thy God, se thou be not slacke to performe it. For he will surely requyre it of the, and it shall be layde vnto the. If thou shalte leaue downynge, it shall be no synne vnto the: but that whiche is ones gone oute of thy lyppes, thou muste kepe and doo, accordynge as thou hast bowed vnto the Lorde thy God of a free wyll whiche thou haste spoken with thy mouthe.

Vowes. *Nume.xxx. Eccle.v.a Baruch.vi.b,

When thou commest into thy neyghbours vyne yarde, thou mayste eate grapes thy belyfull at thy pleasure: but thou shalte put none in thy bagge.

When thou goest in to thy neyghbours corne, * thou mayst plucke the eares with thyne hande, but thou mayste not moue a sycle vnto thy neyghbours corne.

*Math.xii.a

¶ Diuorcement is permitted. He that is newlye maryed shall not be compelled to go to warre. The remnauntes of corne must be lefte in hervest for the poore.

CAPI. XXIIII.

When a man hathe taken a wyfe and maryed her, yf she fynde no fauoure in his eyes, because he hath espyed some vncleanesse in her. Then let him wryte her a byll of diuorcement & put it in her hand and sende her forthe of his house.

A Deuorcement. *Math.v.c. and xix.a Malachi.ii.c

*Jerem.iii.a

If when she is departed out of his house, she go and be an other mans wyfe and the seconde husband hate her and wryte her a letter of diuorcement and put it in her hande, and sende her oute of his house: or yf the seconde man dye whiche toke her to wyfe, her first man whiche sent her awaye may not take her agayne to be his wyfe, in as moche as she is defiled. For that is abhommacion in the sight of the Lorde: that thou defyle not the lande with synne which the Lorde thy God giueth the to enherete.

*Deute.xxiv.b

* When a man taketh a newe wyfe, he shal not goo a warefare, neyther shall be charged with any busynesse: but shall be free at home one yere, and reioyce with his wyfe whiche he hath taken. * Noman shall take the nether or the vpper mylstone to pledge, for then he taketh a mannes lyfe to pledge. If anye man be founde stealynge any of his brethren the children of Israel, and maketh chapfaunce of him or selleth him, the shall dye, and thou shalte put euyll awaye frome the. Take hede

B *Exo.xxii.d.

Pledges. Mūcallers

to

to thy selfe concernynge the plage of leprye, that thou obserue diligently to do accordynge to al that the prestes the Leuites shal teache the, euen as I commaunded them, so ye shall obserue to do. Remembre what the Lorde thy God dyd vnto Mary by the waye after that ye were come out of Egypt. Numeri.xii.

If thou lende thy brother anye maner suetenes, thou shalte not go in to his house to fetche a pledge: but shalt stande without and the man to whome thou lendest shall bringe the the pledge out at the doore. Furthermore yf it be a poore body, go not to slepe with his plede, but delyuer hym the pledge agayne before the sonsette, and let him slepe in his rayment and blesse the.

And it shall be ryghtousnes vnto the before the Lorde thy God. * Thou shalte not defraude an hyred seruaunte that is nedye and poore, whether he be of thy brethren, or a straunger that is in thy lande within thy cytyes. Geue hym his hyre the same daye, and lette not the sonne goo downe theron. For he is nedye, and therwith sustayneth his lyfe, lest he crye agaynste the vnto the Lorde, and it be synne vnto the. The fathers shall not dye for the children, nor the children for the fathers, but euery man shall dye for his owne synne. * Leuit.xix.c Tobie.viii.c Ecclus.xxxiv.c Seruauntes wages. Ezech.xviii.c Jerem.xxxi.a Num.xvi.viii.a n.Para.xxv.a.

* Wyndre not the right of the straunger, nor of the fatherles, nor take wydowes rayment to pledge, but remembre thou wast a seruaunte in Egypt, and how the Lorde thy God deliuered the thence. Wherefore I commaunde the to do this thynge. * Deu.xxiv.a

When thou cuttest downe thyne haruest in the felde & hast forgot a sheef in the felde, thou shalt not go agayne and fet it. But it shal be for the straunger, the fatherlesse and ℣ widow that the Lorde thy God maye blesse the in all the workes of thyne hand. When thou beatest downe thyne olyue trees, thou shalt not make clene rybbaunce after the, but it shal be for the straunger, the fatherlesse, and the wydow. And whe thou gatherest thy vynegarde, thou shalt not gather cleane after the, but it shall be for the straunger, the fatherlesse, and the wydow. And remembre thou wast a seruaunte in the lande of Egypt: wherfore I commaunde the to do this thynge. D

¶ The punyshment of offenders. The lawe of restytucion to the brother that is dead. Weights and weyghtes.

CAPI. XXV.

If there be stryfe betwene men, lette them resort to the lawe, and let the iudges iustifye the ryghteous and condemne the trespacer. And yf ℣ trespacer be worthy of stryppes, then let the iudge cause to take hym downe and to beate hym before his face, accordynge to his trespace vnto a certayne nombre of stryppes he shal geue hym and not passe, lest yf we shulde exceade and beat hym aboue that with many stryppes, thy brother shuld appere vngoodly before thyne eyes. Therfore hadst Sayntt Paule no iuste cause at anye tyme to Lorde. E

* Thou shalte not mosell the oxe that treadeth out the corne.

When brethren dwell togyther and one of them dye and haue no chylde, the wyfe of the dead shall not be gyuen out vnto a straunger: but his ℣ brother shall go in vnto her and take her to wife and mary her. And the eldest sonne whiche she beareth, shall stande vp in the name of his brother which is dead, that his name be not put out in Israel.

But yf he wyll not take his brothers wyfe, who is due to him by the lawe, then let her go to the gate vnto the elders and saye: My husbandes brother refuseth to stere vp his brothers name in Israel, he wyll not marye me. Then let the elders of his citye call vnto him and examyn him.

Yf he stande and saye, I wyll not take her, then let the woman goo vnto him in the presence of the elders, and loose his shoo of his foote and spytte in his face, and answere and saye. So shall it be doone vnto that man that wyll not buylde his brothers house. And his name shall be called in Israel, the vnshoo house.

Yf when men stryue togyther one with another, the wife of the one to runne to for to rid her husband out of the handes of him that smyteth him and put forth her hand and take him by the secretes: cut of her hande, and let not thyne eye pitye her.

Thou shalt not haue in thy bagge two manner of weyghtes, a great and a small: neither shalt thou haue in thyne house diuers measures, a great and a smal. But thou shalt haue a true and a iust measure, that thy dayes may be lengthed in the land which the Lorde thy God gyueth the. For all that do suche thynges and all that do vnryghte, are abhominacion vnto the Lorde thy God.

Remembre what Amalech dyd vnto the by the waye after thou camest out of Egypte, how he met the by the waye, and smote the hyndmost of you, all that were ouerlabored and dragged behynde / when thou waste farnted and weery, and he feared not God. Therfore when the Lorde thy God hath gyuen the rest from all thyne enemyes rounde about, in the lande whiche the Lorde thy God giueth the to enherite and possesse: se thou put oute the name of Amelech, from vnder heuen, and forget not.

¶ The fyrst frutes and tythes to the Leuites, fatherlesse, widowes, and straungers.

CAPI. XXVI.

When thou art come in to the lande whiche the Lorde thy God giueth the to enherite, and hast enioyed it, and dwelt therin: take of the fyrste of all the frute of the erthe, whiche thou hast brought oute of the lande that the Lorde thy God giueth the, and put it in a maunde, and go vnto the place which the Lorde thy God shal chose to make his name dwell there. And thou shalte come vnto the preste that shall be in those dayes, and saye vnto hym. I knowlege this daye vnto the Lorde thy God, that I am come vnto the countrey which the Lorde sware vnto our fathers for to gyue vs. E

And the preest shall take the maunde oute of thyne hande, and set it downe before the aulter of the Lorde thy God. And thou shalte answere and saye before the Lorde thy God: My father remoued out of Syrie, and he wet downe in to Egypt, and sotourned there with a fewe folke, and grewe there vnto a nacion great, myghty, and full of people. And the Egyptians vexed vs and troubled vs, and layed vs with cruell bondage. And we cryed vnto the Lorde God of our fathers, and the Lorde herde our voyce, and loked on our aduersitie, labour, and oppression. And the Lorde brought vs out of Egypt with a myghty hande and a stretched oute arme, and with greate terribilnesse, and with signes and wonders. And he hathe brought vs in to this place, and hathe gyuen vs this lande that floweth with mylke and honye.

And nowe lo, I haue brought the fyrst frutes of the lande whiche the Lorde hath gyuen me. And set it before the Lorde thy God, and worshyp before the Lorde thy God, and reioyce euer all the good thynges which ℣ Lorde thy God hath giuen vnto the, and vnto thyne house, bothe thou the Leuite, and the straunger that is amonge you.

When thou hast made an ende of tithynge all the tithes of thyne encrease the thirde yere, the yere of tythynge: thou shalte gyue it vnto the Leuyte, the straunger, the fatherlesse & the wydowe, that they maye eate in thy gates, and fyll them selues. Then saye before the Lorde thy God. I haue brought all that is halowed out of thyne house, and haue gyuen them vnto the Leuyte, the straunger, the fatherlesse and the wydowe accordynge to all the comaundementes whiche thou commaundest me: I haue not ouerskypped thy commaundementes, nor forgotten them. I haue not eaten therof in my mournynge nor taken away therof vnto any vncleannesse, nor spente therof about any dead corse, but haue herkened vnto the voyce of the Lorde our God, & haue doone after all that he commaunded me, loke downe from thy holy habitacion of heauen, and blesse thy people Israel, and the lande which thou hast gyuen vs, as thou sworest vnto our fathers) a lande ℣ flowerth with mylke and honye.

This daye the Lorde thy God hathe commaunded the to doo these ordynaunces and lawes. Kepe them therfore and do them with all thyne herte, and all thy soule. * Thou hast chosen the Lorde this day to be thy God, and to walke in his wayes, and to kepe his ordynaunces, his commaundementes, & his lawes, and to herken vnto his voyce.

And the Lorde hath chosen the this daye to be a seuerall people vnto hym (as he hathe promysed the) and that thou kepe his commaundementes. and to make the hygher then all nacions whiche he hathe made: in prayse, in name and honoure: that thou mayst be an holy people vnto the Lorde thy God, as he hath sayd.

¶ An aulter muste be buylded. The blessynges in the hyll Garizim. The Curses in the hyll Goall.

CAPI. XXVII.

And Moses with the elders of Israel commaunded the people, saying: Kepe all the commaundementes whiche I commaunde you this daye. * And when ye be come ouer Iordan vnto the lande whiche the Lorde thy God giueth the, set vp greate stones, and playster them with playster, & wryte vpon them all the wordes of this lawe, when thou arte come ouer: that thou mayst come in to the lande whiche the Lorde thy God giueth the: a lande that floweth with mylke & honye: as the Lorde God of thy fathers hath promysed the. A * Iosue.viii

When ye be come ouer Iordan, set ye vp these stones whiche I commaunde you this daye vpon mounte Ebal, and playster them with playster. And there buyld vnto the Lorde thy God * an aulter of stones, and se thou lift vp no yron vpon them. But thou shalte make the aulter of the Lorde thy God of rough stones, and offre burnt offrynges theron vnto ℣ Lorde thy God. And thou shalte offre peaseofferynges, and shalte eate there, and reioyce before the Lorde thy God. And thou shalt write vpon the stones all the wordes of this lawe, well and playnly. Iosue.viii.c * Exod.xx.d B

And Moses with the prestes the Leuytes spake vnto all Israel, saying: take hede and herke Israel / this daye thou arte become the people of the Lorde thy God. Herken therfore vnto the voyce of the Lord thy God, and do his commaundementes and his ordinaunces whiche I commaunde you this daye.

And Moses charged the people the same daye, saying. These shall stande vpon mount Garizim, to blesse the people when ye are come ouer Iordan: Symeon, Leui, Juda, Issachar, Joseph and Benjamin. And these shall stande vpon mount Ebal to curse: Ruben, Gad, Aser, Zabulon, Dan, and Nephthali. And the Leuytes shall begynne and saye vnto all the men of Israel with a loude voyce. Deutero.xi.d Jo.viii.viii.g C

* Cursed be he that maketh anye carued ymage, or ymage of mettall (an abhominacion vnto the Lorde, the worke of the handes of the craftesman) and puttyth it in a secrete place. And all the people shall answere and saye Amen. * the Curses. * Exod.xx.a Deut.xxvii.a

* Cursed be he that dispyseth his father or his mother. And all the people shall saye. Amen. * Exod.xxi.b Deuter.xxvii.d Leuit.xix.b.

Cursed be he that remoueth his neyghbours merestone. And all the people shal saye. Amen.

Cursed be he that maketh the blynde goo oute of his waye. And all the people shall saye. Amen.

* Cursed be he that hyndreth the ryght of the straunger, fatherlesse and wydow, and all the people shall saye. Amen. * Deut.xxvii.c

Cursed

Curſed be he that lyeth with his fathers wyfe, becauſe he hathe vncouered his fathers bed, and all the people ſhall ſaye. Amen.

Curſed be he that lyeth with ſuche maner beeſt. And all the people ſhall ſaye. Amen.

Curſed be he that lyeth with his ſyſter, whether ſhe be the doughter of his father or of his mother, and all the people ſhall ſaye. Amen.

Curſed be he that lyeth with his wyues mother. And all the people ſhall ſaye. Amen.

Curſed be he that ſmyteth his neyghboure preuily, and all the people ſhall ſaye. amen.

* Curſed be he that taketh a rewarde to ſlee innocent bloude. And all the people ſhall ſaye. Amen.

Curſed be he that ſtedfaſtly abydeth not in the wordes of this lawe to doo them, and all the people ſhall ſaye. Amen.

¶ The promyſes of the bleſſynges vnto them that regarde the commaundementes: and the curſes to the contrary.

CAPI. XXVIII.

* Leui.xxvi.a The bleſſynges.

YF * thou ſhalte herken diligently vnto the voyce of the Lorde thy God, to obſerue and do all his commaundementes which I commaunde the this daye, the Lord wyll ſet the aboue all nacions of the earthe. And all theſe bleſſynges ſhall come on the and ouertake the, yf thou walte herken vnto the voyce of the Lorde thy God. Bleſſed ſhalte thou be in the towne, and bleſſed in the feldes, bleſſed ſhall be the frute of thy body, the frute of thy grounde, and the frute of thy catell, the frute of thyne oxen, and thy flockes of ſheepe, bleſſed ſhal thy barnes be and thy ouze. Bleſſed ſhalte thou be, both when thou goeſt oute, and bleſſed when thou commeſt in.

*Deute.ii.a * The Lorde ſhal ſmyte thyne ennemyes that ryſe agaynſte the before thy face. They ſhall come out agaynſte the one waye, and flyenke before the ſeuen wayes. The Lorde ſhall commaunde the bleſſyng to be with the in thy ſtore houſes, and in al that thou ſetteſt thyne hand to, and wyll bleſſe the in the lande whyche the Lorde thy God gyueth the.

The Lorde ſhall make the an holy people vnto hym ſelfe, as he hath ſworne vnto the: yf thou ſhalte kepe the commaundementes of the Lorde thy God, and walke in his wayes.

And all nacions of the earthe ſhall ſe that the name of the Lorde is called vpon among you, and they ſhall be afeerde of the. And the Lorde ſhall make the plentious in goodes, in the frute of thy body, in the frute of thy catell, and in the frute of thy grounde, in the land which the Lorde ſware vnto thy fathers to gyue the.

*. Deute.xi.b * The Lorde ſhall open vnto the his good treaſure, euen the heuen, to gyue rayne vnto thy lande in due ſeaſon, and to bleſſe all the labours of thyne hande. And thou ſhalte lende

Deuter.xv.c. vnto many nacions, but ſhalt not nede to borowe thy ſelfe. And the Lorde ſhall ſet the, before and not behynde, and thou ſhalte be aboue onely, and not benethe: yf thou herken vnto the commaundementes of the Lorde thy God whyche I commaunde the this daye to kepe and to doo. And ſe thou bowe not from any of theſe wordes which I commaunde the this daye, eyther to the ryght hande or to the lefte, that thou wolden goo after ſtraunge goddes to ſerue them.

But yf thou wylte not herken vnto the voyce of the Lorde thy God to kepe and to doo all his commaundementes and ordinaunces wyche I commaunde the this daye: then * all theſe curſes ſhal come vpon the and ouertake the: Curſed ſhalte thou be in the towne, and curſed in the felde / curſed ſhall thy barne be and thy ſtore. Curſed ſhall the frute of thy body and the frute of thy land be, and the frute of thyne oxen and the flockes of thy ſheepe. And curſed ſhalte thou be when thou goeſt in, and when thou goeſt out. And the Lorde ſhal ſend vpon the curſynge, deſtruction, and complaynynge in all that thou ſetteſt thyne hande to, what ſo euer thou woldeſt, vntyl thou be deſtroyed and brought to nought quickely, becauſe of the wickednes of thyne owne deuiſes in that thou haſt forſaken the Lorde. And the Lorde ſhall make the peſtilence cleaue vnto the, vntyll he hath conſumed the from the lande whyther thou goeſt to entre it. * And the Lorde ſhall ſmyte the with conſumynge, with feuers, brede, burnynge, witherynge, with ſmytynge, and blaſtynge. And they ſhall folowe the tyll thou peryſhe.

* And the heuen that is ouer thy head ſhal be braſſe, and the erthe that is vnder the yron. And the Lorde ſhall tourne the rayne of the lande vnto poulder and duſte: euen from heuen ſhall it come downe vpon the, vntyll thou be deſtroyed. And the Lorde ſhall plage the before thyne ennemyes. Thou ſhalte come oute one waye agaynſte them, and flee ſeuen wayes before them, and ſhalt be ſcattered amonge all the kyngdomes of the erth. And thy carkaſſe ſhall be meate vnto all maner foules of the ayre, and vnto the beaſtes of the erthe, and no man ſhall fraye them away.

* And the Lorde ſhall ſmyte the with the botches of Egypte, and the emerodes, ſcalle and maungynelle, that thou ſhalte not be healed therof. And the Lorde ſhal ſmyte the with madnelle, blyndnelle, and dafyng of hert. And thou ſhalt grope at none dayes as the blynde gropeth in darchenelle, and ſhalte not come to the ryghte waye. And thou ſhalte ſuffre wronge onely and be oppreſſed euermore, and no mā ſhall ſucker the, thou ſhalt mary a wife and an other ſhal lye with her. * Thou ſhalte buyld an houſe and an other ſhal dwel therin. Thou ſhalt plant a vineyard, and ſhalt not gather the frute therof. Thyne oxe ſhal be ſlayne before thyne eyes, & thou ſhalte not eate therof. Thyne aſſe ſhal be violently taken away euen before thy face, and ſhalt not be reſtored the agayne. Thy ſheepe ſhal be gyuen vnto thyne ennemyes, and no man ſhall helpe the.

Thy

Thy ſonnes and thy doughters ſhal be gyuen vnto an other nacion, and thyne eyes ſhall ſe and dase vpon them all daye longe, but ſhalte haue no myght in thyne hande. The frute of thy lande and all thy labours ſhall a nacion which thou knoweſt not, eate / and thou ſhalt ſtyll ſuffre violence, and be oppreſſed alwaye: that thou ſhalte be cleane beſyde thy ſelfe for the ſyght of ſuche thynges as thou ſhalt ſe.

The Lorde ſhall ſmyte the with a myſchevous botche in the knees and legges, ſo that thou canſt not be healed: euen from the ſole of the fote vnto the top of the heed.

* The Lorde ſhall bryngе bothe the, and thy kynge whyche thou haſt ſet ouer the vnto a nacion whyche neyther thou nor thy fathers haue knowen / and there thou ſhalte ſerue ſtraunge Goddes: euen wodde and ſtone. And thou ſhalte goo to waſte, and be made a prouerbe, and a teſtynge ſtocke vnto all nacions whyther the Lorde ſhal carye the. Thou ſhalt cary moche ſeed out in to the feld, and ſhalt gather but lytle in, for the grethoppers ſhal deſtroye it. Thou ſhalte plante a vyneyarde and trelle it, but ſhalte neyther drynke of the wine ne gather of the grapes, for the wormes ſhal eate it. Thou ſhalte haue olyue trees in all thy coaſtes, but ſhalte not be anoynted with the oyle, for thyne olyue trees ſhall be rooted oute. Thou ſhalte getre ſonnes and doughters, but ſhalte not haue theym: for they ſhall be caryed awaye priſoners. All thy trees and frute of thy lande ſhall be marred with blaſtynge.

The ſtraungers that are amonge you ſhall clymme aboue the, and thou ſhalte come downe alowe. He ſhall lende the, and thou ſhalte not lende hym, he ſhall be before, and thou behynde.

Moreouer all theſe curſes ſhall come vpon the, and ſhall folowe the and imbrace the, tyll thou be deſtroyed: becauſe thou herkeneddeſt not vnto the voyce of the Lorde thy God, to kepe his commaundementes and ordinaunces wyche he commaunded the, and they ſhal be vpon the as meruayles and wonders, and vpon thy ſeed for euer. And becauſe thou ſeruedeſt not the Lorde thy God with ioyfulneſſe, and with a good herte for the abundance of all thinges therfore thou ſhalte ſerue thyne ennemy whyche the Lorde ſhall ſende vpon the: in hunger and thurſte, in nakednelle, and in nede of all thynge. And he ſhall put a yoke of yron vpon thy necke, tyll he haue broughte the to nought.

And the Lorde ſhall bryngе a nacion vpon the from farre, euen from the ende of the worlde as ſwyfte as an Egle fleeth: a nacyon whoſe tonge thou ſhalte not vnderſtande: a harde herted nacion which ſhall not regarde the perſon of the olde, nor haue compaſſion on the yonge. And he ſhall eate the frute of thy lande, and the frute of thy cattell vntyll he haue deſtroyed the: ſo that he ſhall leaue the neyther corne, wyne, nor oyle, neyther the encreaſe of thyne oxen, nor the flockes of thy ſheepe, vntyll he haue broughte the to nought. And he ſhall kepe the in, in all thy cityes, vntyll thy

and ſtronge walles be come downe wherin thou truſteſt, throwe all the lande. And he ſhall beſiege the in all thy gates throwe out all thy lande whyche the Lorde thy God hath gyuen the.

* iiii.Re.vi.f Thren. iii.b Baruch. ii.a * And thou ſhalt eate of the frute of thyne owne bodye: the fleſhe of thy ſonnes and of thy doughteres whyche the Lorde thy God hathe gyuen the, in that ſtraytnelle and ſiege wherwith thyne ennemye ſhall beſiege the, ſo that it ſhall greue the man that is tender and verye delycate amonge you, to loke on his brother, and vpon his wyfe that lyeth in his boſome, and on the reſte of his children whyche he hath yet left, for feare of gyuynge vnto anye of them of the fleſhe of his children, whyche he eateth becauſe he hathe nought lefte hym in the ſtraytnelle and ſiege wherwith thyne ennemye ſhall beſiege the in all thy cityes.

Yea and the woman that is ſo tender and delycate amonges you that ſhe dare not aduenture to ſet the ſole of her foote vpon the grounde for ſoftenes and tendernelle, ſhall be greued to loke on the husbande that lyeth in her boſome, euen for the fleſhe of her ſonne and of her doughter ſhe eate vnder the that is come becauſe of her children whyche ſhe hath borne, ſhe wolde eate them that ſame hour for nede of all thynges ſecretly, in the ſtraytnelle and ſiege wherwith thyne ennemye ſhall beſiege the in thy cityes.

Yf thou wylte not be diligent to do all the wordes of this lawe that are wrytten in this boke, to feare this glorious & fearefull name of the Lorde thy God: the Lorde wyl ſmyte bothe the and thy ſeed with wonderfull plages and with great plages and of longe continuaunce, and with cruell ſyckneſſes & of longe duraunce. Moreouer he wyll bryng vpon the all the diſeaſes of Egypte whyche thou waſte afrayde of, and they ſhall cleaue vnto the. Thereto all maner ſyckneſſes and all maner plages, whyche are not wrytten in the boke of this lawe, wyl the Lorde bryng vpon the, tyll thou be broughte to nought. And ye ſhall be left fewe in nombre, where before ye were as the * ſterres of heuen in multitude: becauſe thou woldeſt not herken vnto the voyce of the Lorde thy God. *Deute.x.d.

* And as the Lorde reioyſed ouer you to do you good, and to multiplye you: euen ſo he wyll reioyce ouer you, to deſtroye you, and to bryngе you to nought. And ye ſhall be walted oute of the lande whyther thou goeſt to entre it. And the Lorde ſhall ſkatter the amonge all nacions, from the one ende of the worlde vnto the other, and there thou ſhalte ſerue ſtraunge Goddes, whyche neyther thou nor thy fathers haue knowen: euen wodde and ſtone. *Jere.xxxi.g

And among theſe nacions thou ſhalt haue no quyetnes, nor ther ſhal there be any reſte to the ſole of thy fote. For the Lorde ſhal giue the there a trembling herte, and dafyng eyes, and ſorowe of mynde. And thy life ſhall hange before the, and thou ſhalte feare bothe daye and nyghte, and ſhalte haue no truſte in

thy

thy lyfe. In the morning thou shalt say, wolde God it were nyght. And at nyght thou shalte saye, wolde God it were morning, for feare of thyne hert which thou shalt fear, and for the syght of thyne eyes whiche thou shalt se,

And the Lorde shall bringe the into Egypt agayne with shyppes, by the waye whiche I bad the thou sholdest se it no more. And there ye shall be solde vnto youre ennemyes, for bondmen and bondwomen, and yet no man shall bye you.

Exodi.xiiii.d

¶ The people are exhorted to obserue the commaundements, for the contynuation of benefites receyued: which yf they breake they are threatned to be plaged.

CAPI. XXIX.

A These are the wordes of the appoyntmet whiche the Lorde commaunded Moses to make with the chyldren of Israel in the lande of Moab, beside the appoyntment which he made with them in Horeb. And Moses called vnto all Israel and sayd vnto them: Ye haue sene all that the Lorde dyd before your eyes in the land of Egypt, vnto Pharao and vnto all his seruauntes, and vnto all his lande, and the great temtations which thyne eyes haue sene, and those great myracles and wonders: and yet the Lorde hath not gyuen you an hert to perceyue, nor eyes to se, nor eares to heare vnto this daye.

Exod.xiii.a Numeri.xxi.c

Deuter.xxv.b Jerem.xxxi.b

* And he hath conducted you.xl. yere in the wylderneße, and youre clothes are not waxed olde vpon you, nor are youre shoes waxed olde vpon your fete. Ye haue eate no bred nor dronke wyne or stronge drynke, that ye might knowe he is the Lorde your God.

*Deu.viii.a

B

* And at laste ye came vnto this place, and Sehon the kynge of Hesbon, and Og kyng of Basan came forth agaynst you vnto bateyle, & we smote them and toke their land, and gaue it an enheritaunce vnto the Rubenytes, and Gadites, & to the halfe tribe of Manasse. Kepe therefore the wordes of this appoyntment, & w them, that ye may vnderstand al that ye ought to do. * Ye stande here this daye euery one of you before the Lorde youre God: bothe the heedes of your tribes, your elders, your officers, and all the men of Israel: your chyldren, your wyues, and the straūger that soiourneth in thyne hoste, from the hewer of thy wod, vn to the drawer of thy water. that thou sholdest come vnder the appoyntment of the Lord thy God, and vnder his othe which the Lorde thy God maketh with the this daye, to make the a people vnto hym selfe, and that he may be thy God, as he hath sayde vnto the, and as he hath swore vnto thy fathers, Abraham, Isaac, and Jacob.

*Num.xxi.f. and.5.Deute. xxx.a Deutero.xi.f.

Deuter.iiii.a

Deuter.iiii.a

Josue.ix.d

Genes.xvii.a

C Neyther I make this bonde, and this othe with you only: but both with hym that standeth here with vs this daye before the Lorde oure God, and also with him that is not here with vs this daye. For ye know how we haue dwelt in the land of Egypt, and how we came thorow the myddes of the nations whiche we passed by. And ye haue sene their abhominacions and their rodolles: wodde, stone, syluer and golde whiche they worshipped.

C

Lest there be amonge you man or woman kyneed or tribe that turneth away in his hert this daye from the Lorde our God, to go and serue the Goddes of these nations: and lest there be amonge you some roote that beareth gall and wormewod, so that when he heareth the wordes of this curse, he blesse him selfe in his hert, saying. I shal haue peace. I wyl thy forse worke after the lust of myne owne hert, that the dronken may perysshe with the thyrste. And so the Lorde wyl not be merciful vn to hym, but then the wrathe of the Lorde and his gelousye smoke agaynst that man, and all the curses that are wrytten in this boke, lyght vpon hym, and the Lorde do out his name vn der heuen, and separate hym vnto euyll out of all the tribes of Israel, accordyng vnto all the curses of the appoyntment that is wrytten in the boke of this lawe.

So that the generacion to come of youre chyldren that shall ryse vp after you, and the straunger that shall come from ferre saye wht they se the plages of that lande, and the dis ses wherwith the Lorde hath smytten yt lon all the lande is burnt vp with brymstone and salte, and that it is neyther sowne nor beareth nor anye gralle groweth therin, accordynge to the ouerthrowynge of * Sodome, Gomor, Adama, and Zeboim: whiche the Lorde ouerthrewe in his wrath and angre.

And then shal all nations also saye: * wherfore hathe the Lorde doone in this wyse vnto this lande? O how fearce is this great wrath And men shal saye: bycause they left the testament of the Lorde, God of their fathers wh he made with them when he brought them oute of the lande of Egypte. And they went and serued straunge goddes and worshipped them: goddes which they knewe not, & which hadde gyuen them noughte. And therfore the wrathe of the Lorde waxed hoote vpon that land to bringe vpon it all the curses that are written in this boke. And the Lorde cast them out of their lande in angre, wrath, and great furyousnesse, and caste them in to a straunge lande, as it is come to passe this daye. The secretes of the Lorde our God are opened vnto vs and our chyldren for euer, that we do al the wordes of this lawe.

¶ The worde of God is not farre fro me them that seke for it, but in their mouthes and herte.

CAPI. XXX.

When al these wordes are come vpon the, whether it be the blessynge or the curse whiche I haue set before the, yet if thou turne vnto thyne hert among all the nacions whyther the Lorde thy God hathe thrust the, and come agayne vnto the Lord thy God and harken vnto his voyce, accordynge to all that I commaunde the this daye: both thou, and thy chyldren with all thyne herte, and all thy soule: Then the Lorde thy God wyll tourne thy captiuitie, and haue compassion vpon the, and go and fet the agayne fro me all the nacions amonges whych the Lorde thy God shal haue

haue scatered the. Though thou wast cast vnto the extreme partes of heuen: euen fro me thence wyl the Lord thy God gather the, and from thence fet the & bringe the in to the land which thy fathers possessed, and thou shalt enioye it. And he wyl shew the kyndnesse & multiply the about thy fathers. * And the Lorde thy God will circumcise thyne hert, and ✠ hert of thy seed for to loue the Lord thy God with all thyne hert, & all thy soule, that thou maist lyue. * And the Lorde thy God will put all these curses vpon thyne ennemyes and on them that hate and pursue the.

But thou shalt turne and harken vnto the voyce of the Lorde and to all his commaundementes which I cōmaunde the this daye. And the Lord thy God wyl make the plentious in all the workes of thyne hand, and in the frute of thy body, in the frute of thy catel, and frute of thy lande, and in ryches. * For the Lord wil turne agayn and reioyce ouer the, to do ✠ good as he reioyced ouer thy fathers. Yf thou herke vnto the voyce of the Lorde thy God, to kepe his commaundementes and ordinaunces, wht are wrytten in the boke of this law, if thou turne vnto the Lorde thy God with al thyne herte, and all thy soule.

* For the commaundement whiche I commaunde the this daye, is not dyd from the, ne farre of. It is not in heuen that thou needest to saye: who shall go vp for vs to heuen, and fet it vs, that we maye heare it and do it. Neither is it beyonde the see: that thou sholdest saye: who shal go ouer see for vs & fet it vs that we maye heare it and do it. But the worde is verye nye vnto the, euen in thy mouth & in thyne hert that thou do it.

Beholde, I haue set before you this daye lyfe and good, deth and euyll: in that I commaunde the this daye to loue the Lorde thy God, and to walke in his wayes, and to kepe his commaundementes, his ordynaunces and his lawes: that thou maiste lyue and multiplye, and that the Lorde thy God maye blesse the in the lande whyther thou goest to possesse it.

But if thyne hert turne awaye, so that thou wylt not heare: but shalt go aweape and worshyp straunge goddes, and serue them, I certifie you this daye, that ye shall surely perysshe, and that ye shal not prolong your dayes vpon the land whyther thou passest ouer Jordan to go and possesse it.

* I call to recorde this daye vnto you heuen and erth, that I haue set before you lyfe and deth, blessynge and cursynge: but chose lyfe, that thou and thy seed may lyue, in that thou louest thy Lorde thy God, harkenest vnto his voyce, and cleauest vnto hym. For he is thy lyfe and the lengthe of thy dayes, that thou mayste dwell vpon the earth which the Lorde swore vnto thy fathers: Abraham, Isaac, and Jacob to gyue them.

¶ Moses being ready to dye, ordereth Josue to rule the people in his stede. This boke Deuteronomye is written and layde in the tabernacle beyde the arcke. The Leuytes are charged to reade it to the people.

CAPI. XXXI.

A And Moses went and spake these wordes vnto al Israel and sayd vnto them. I am an hundred and twentye yere olde this daye, and can no more go out and in. Also the Lorde hath sayd vnto me, thou shalte not goo ouer this Jordan. The Lorde youre God he wyll go ouer before the, and he wyl destroy these nations before the, and thou shalte conquere them. And Josua shall goo ouer before the, as the Lorde hath sayde. And the Lorde shall goo vnto them, as he dyd to Sehon and Og kynge of the Amorytes, and vnto their landes, which kynges he destroyed. And when the Lorde hath delyuered them to you, se ye do vnto them accordyng vnto all the commaundementes whiche I haue commaunded you. Plucke vp your hertes and be stronge, drede not, nor be afrayde of them, for the Lorde thy God him selfe will go with the, and will neither let the go, nor forsake the.

A Josue is made capitayne.

Josue.i.a Numeri.xx.b Deuter.iii.a and.xx.a B Josue.i.a

And Moses called Josua and sayd vnto him in the syght of all Israel, * Be stronge & bolde for thou muste goo with this people vnto the land which the Lorde hath swore vnto their fathers to gyue them, and thou shalte gyue it them to inherite. And the Lorde shall goo before the, and he shall be with the, and wyl not let the goo, nor forsake the, feare not therfore, nor be discomforted.

*Josue.i.b iii.Regū.ii.a

And Moses wrote this lawe and deliuered it vnto the preestes the sonnes of Leui, which * bare the arcke of the testament of the Lorde, and vnto all the elders of Israel, and commaunded them saying, * At the ende of the.vij. yere, in the tyme of the fre yere, in the feast of the tabernacles, when al Israel is come to appere before the Lorde thy God, in the place whiche he shal chose: se thou rede this lawe before all Israel in their eares. Gather the people togyther, men, women, and chyldren and the straūgers that are ī thy cities, that they may heare lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that their children which knowe nothing may heare, and lerne to feare the Lorde your God, as longe as ye lyue in the lande whyther ye go ouer Jordan to possesse it.

*Num.iii.d. and.iiii. C *ii.Esd.viii.

And the Lorde sayd vnto Moses. Beholde, thy dayes are come, that thou muste dye. Call Josua and stande in the tabernacle of wytnesse, that I may gyue hym a charge. And Moses and Josua went and stode in the tabernacle of witnesse. And the Lorde appered in the tabernacle, euen in the piller of the cloud. And the pyller of the cloude stode ouer the doore of the tabernacle. And the Lord sayd vnto Moses: beholde thou must slepe with thy fathers, and this people wyl rise vp and go a hooryng after straunge goddes of the land whyther they go, and wil forsake me and breke the appoyntment which I haue made with them. And then my wrath wil waxe hote agaynst them, and I wyl forsake them, and wyll hyde my face from them in that daye, and they shal be consumed. And when moche aduersitie and tribulation is come vpon them, then they wyll saye: by

D

Exod.xxxiii.d

Deut.xl.d

C

cause our God is not among vs, these trybula-
cions are come vpon vs. But I wyll hyde my
face that same tyme for all the cuyls whiche
they haue wrought in that they are turned vn-
to straunge Goddes.

Deute.xxxi.a. Nowe therfore wryte thou this songe, and
teache the chyldre of Israel, and put it in their
mouthes, that this song maye be my witnesse
vnto the chyldren of Israel. For when I wyll
brynge them in to the lande whiche I sware
vnto their fathers that floweth with mylke, &
honye, and they haue well eaten & filled them
selues, and waxen fat, then shal they turne vn-
to straunge Goddes and serue them, and raple
on me, & breake my testament. And then when
moche mischefe and tribulacions is come vpō
them, this song shal answere before them and
be a witnesse. It shall not be forgotten out of
the mouth of their seed/ for I know their ima-
gination whiche they go about euen now be-
fore I haue brought them in to the land whi-
che I haue promised them. And Moses wrote
this songe that same daye, and taughte it the
chyldren of Israel. And the Lorde gaue Josua
the sonne of Nun a charge, and said: *be bold
*Iosue.i.b
xi.Regū.ii.a. and stronge, for thou shalt brynge the children
of Israel in to the lande which I promised the,
and I wyl be with the.

The worke is put the arck When Moses hadde written the wordes of
this lawe in a boke, vnto the end of them, he
commaunded the Leuites which bare the arke
of the testament of the Lorde, saying: take the
boke of this law, and put it by the syde of the
arcke of the testament of the Lorde your God
and let it be there for a witnesse agaynste the.
For I know thy stubbornes, & thy stiffe necke/
beholde whyle I am yet alyue and in compa-
nye with you this daye, ye haue ben stately a-
gaynst the Lorde, how moche more after our
deth?

Gather vnto me all ye elders of your tribes
G and your officers, that I may speke these wor-
des in their eares, and call heuen and erth to
recorde agaynst them. For I am sure that after
my deth, ye will be wickedly, & euerne from the
waye which I commaunded you, and tribula-
cion shall come vpon you in the latter dayes
when ye haue wrought wickednesse in ye sight
of the Lord to prouoke him with the workes
of your handes. And Moses spake in the eares
of all the congregacion of Israel the wordes
of this songe vnto the ende of them.

¶ The songe of Moses. He goeth vnto the toppe of
Abarim to se the land of promyse.

CAPI. XXXII.

A HEare, o heuen, what I speake, and heare
(o earth) the wordes of my mouthe. My
Elaye.i.a doctrine dropp as doth the rayne, and my
Michæ.i.a speche sloweth as dothe the dewe, as the my-
Elaye.xl.a. selynge vpon the herbes, and as the droppes
vpon the grasse. For I wyll call on the name
of the Lorde: Magnifye the myghte of oure
God.

Genesis.i.d Perfect are Gods dedes, and all his wayes
Eccles.xlii. are righteousnes/ God is faithful and without
wickednes, both righteous an iust is he.

The frowarde and ouerthwarte generacion hathe trespased agaynste him, and are not
his sonnes by reason they are disfigured. Deest
thou so rewarde the Lorde? O folysshe nacion
and vnwyse. Is not he thy father, and thyne
owner? hath he not made the and ordened the?
Remembre the dayes that are passe: consider
the yeres from tyme to tyme. Aske thy father
and he wyll shewe the thy auncestours, & they
shal tell the, when the most highest sequestred
the nacions, and diuided the sonnes of Adam,
he put the borders of the nacions fast by the
company of the chyldren of Israel.

For the Lordes part is his folke, and Jacob
is the portion of his inheritaunce.

He founde him in a desert land, in a voyde
ground and in a wylde wildernes. He led him
about and gaue him vnderstanding, and kepte
him as the apple of his eye.

As an Egle that stereth vp her nest to fle,
and flotereth ouer her yonge, he stretched out
his wynges, and toke him vp and bare hym
on his shoulders. The Lorde alone was his
gyde, and there was no straunge God with
him.

He set him vp vpon an hye land, and he ate
the encrease of the feldes. And he gaue him ho-
nye to sucke out of the rocke, and oyle out of
the harde stone. With butter of kyne, & mylke
of the shepe, with fat of the lambes, and fatte
rammes of Basan, with gotes & wheate flour.
And of the bloud of grapes thou dronkest wyne
wyne.

And Israel waxed fat, and kycked. Thou
wast fat, corpulent and smothe. And he let God
go that made him, and turned his backe from
God that saued him. They stirred vp his dis-
pleasure thorow their straunge goddes, & with
abhominacions prouoked him.

They offered vnto deuyls, and not to God
and to Goddes whiche they knewe not, euen
to newe Goddes that came newly vp, whiche
their fathers neuer worshypped.

Of the God that begat the thou arte vn-
myndfull, and hast forgot God that made the.
And when the Lorde sawe it he was angry/
because of the prouokynge of his sonnes and
doughters.

And he said, I will hyde my face from them
and wyl se what their ende shall be. For they
are a frowarde generacion & children in whom
is no fayth. They haue angred me with him
that was no God, & prouoked me with their
vanities. * And I agayne wyll angre them
with them which are no people, and wyl pro-
uoke them with a folysshe nacion. * For fyre
is kyndled in my wrath, and shall burne vnto
the botome of hell. And shal consume the erth
with her encrease, and set a fyre the botomes
of the mountaynes. I wyll heape my scheuts
vpon them, and wyll spende all myne arowes
amonges them.

They shall pyne awaye by kamyn, byrdes
shall deuour them with a bytter gnawynge.
* I wyl also sende the tety of beestes vpon
them, and poyson serpentes of ye erth. Without
doores the swerde shal destroye them, and with
in in the chamber, feare: both yonge men and
yonge

yonge women, and the suckelynges, with the
men of grey heedes. I haue determined to
scatter them thorowe out the worlde, and to
abolysshe their name from amonge men, but
for their enemyes cause I haue forborne the,
lest their aduersaries wolde take vpon them
and saye: our hye hande hathe done all these
workes, and not the Lorde.

For it is a nacion that hath no forecast, and
hath no vnderstandyng in them: I wolde they
were wyse, and vnderstode this, and wolde con-
syder their latter ende.

Howe it commeth, that one shall chase a
thousande, and two put ten thousand of them
to flyghte: but that their God hathe solde
them, and because the Lord hath geuen them
vpp.

For our rock is not as their rock, no though
our enemyes be iudges. Our they vynes are of
the vynes of Sodom, and of the feldes of Go-
morra. Their grapes are grapes of gal, & their
clusters be bytter.

Their wyne is the poyson of dragons, and
the cruell gal of addees. Are not suche thynges
layd in store with me, and sealed vp amonges
my treasures? * Vengeaunce is myne, and I
wyll acquyte: Their feete shall slyde when
the tyme commeth. For the tyme of their de-
struction is at hande, and the tyme that shall
come vpon them maketh haste.

For the Lorde wyll be myxed vnto his peo-
ple, and haue cōpassion on his seruaunces. For
it shall be sene that their power shall fayle, &
them prisoners be lost, and the reskoue wanted.

And * that he sayd: where are their goddes
whom they trusted?

The fat of whose sacrifices they ate, & drāke
the wyne of their wessaynes, let them ryse vp
and helpe you, and be your shylde.

Se nowe howe I am alone, and that there
is no God but I. I can kyll and make alyue,
and wout I haue smytten, that can I heale:
neyther is there that can rescue any man oute
of my hande.

For I wyll lyfte vp myne hande to heuen,
and wyll saye, I lyue euer.

If I whet the edge of my swerde as it were
a thonderbolt, & myne hand goth about to do
iustice, I wyl shewe vengeaunce on myne ene-
myes, and wyl reasquite them that hate me.

I wyll make myne arowes dronken with
bloude, and my swerde shall eate flesshe of the
bloud of the slayne, and of the captyue, and of
myne ennemyes bare heed.

Prayse (ye hethen) his people, for he wyl a-
uenge the bloude of his seruaunces, and wyll
reuenge him of his aduersaries, & wil be mer-
cyfull vnto the lande of his people.

Moses wente and spake all the wordes of
this songe in the eares of the people, both he
and Josua the sonne of Nun. When Moses
had spoken all these wordes vnto the ende to
all Israel, he sayd vnto them. Set your hertes
vnto all the wordes which I testifie vnto you
this day: that ye commaunde them vnto your
children to obserue and doo all the wordes of
this lawe. For it is not a bayne worde vnto
you: but it is your lyfe, & thorowe this worde
ye shall prolonge your dayes in the lande whi-
ther ye go ouer Jordan to conquere it.

And the Lorde spake vnto Moses, the same
daye, saying: get the vp in to this mountayne
Abarim, vnto mount Nebo, whiche is in the
lande of Moab ouer against Jericho. And be-
holde the lande of Canaan whiche I geue the
to the chyldren of Israel to possesse. And dye in
the mounte whiche thou goest vpon, and be
thou put vnto thy people: As Aaron thy bro-
ther dyed in mount Hor, and was put vnto
his people. For ye trespased against me among
the chyldren of Israel at the waters of stryfe,
at Kades in the wildernesse of Zin: because ye
halowed me not amonge the children of Isra-
el. Thou shalt se the land before the, but thou
shalte not goo vnto the lande whiche I geue
the chyldren of Israel.

Moses goeth vp vnto mount Nebo.

¶ Moses dyinge blesseth all the trybes of Israel.

CAPI. XXXIII.

I This is the blessynge wherewith Moses
Gods man blessed the chyldren of Is-
rael before his deathe, sayinge:
Moses blessynge.

The Lorde came from Sinai, and shewed his
beames from Seir vnto them, and appeared
gloryously frome mounte Pharan. And he
came with thousandes of sayntes, and in his
ryght hande a lawe of fyre for them. How lo-
ued he the people?

*All his sayntes are in his hande. They that *Sapi.iii.a.
ioyne them selues vnto this sorte, shall receyue
his wordes. Moses gaue vs a lawe whiche is
the enheritaūce of the congregation of Jacob.
And he was in Israel kynge, and gathered the
heades of the people and the tribes of Israel
togyther.

Ruben shall lyue and shal not dye: but his
people shall be fewe in nombre. This is the
blessynge of Juda: Heare Lorde the voyce of
Juda, and brynge him vnto his people, fyght
his handes fight for him, but be thou his help
agaynst his enemyes.

That is, this tribes seruice be acceptable afore the lord both in prayer & preching as was Moses.

And vnto Leui he sayd: * thy perfectnes and
thy lyght be after thy mercyfull man whome
thou temptedst at Massah with whom thou stri-
uedst at the waters of stryfe. He that sayth vn-
to his father and mother, I saw him not, and
vnto his brethren, I knewe not/ and to his
sonne, I wote not/ for they haue obserued thy
wordes, and kepte thy testament. They shall
teache Jacob thy iudgementes, and Israel thy
lawes. They shal put incense before thy nose,
and hole sacrifices vpon thyne aulter. Blesse
Lorde their power, and accepte the workes of
their handes/ smyte the backes of them that
rise agaynst them, and of them that hate the:
that they rise not agayne.

Vnto Benjamin he sayde. The Lordes
beloynge shall dwell safelye with him/ and
kepe him safe all the chambre by hym con-
tynually, and shall dwell betwene his shoul-
ders.

And vnto Joseph he sayde: blessed of the
Lorde is his lande, with the goodly fruites
of heuen, with dewe and with springes that

lye benethe: and with frutes of the encrease of the sonne, and with ypye frute of the monethes, and with the toppes of mountaynes that were frome the begynnynge, and with the daynteyes of hylles that laste euer, and with goodly frute of the earth, and of the fulnesse therof.

And the good wyll of him that dwelleth in the * bushe, shall come vpon the heed of Ioseph, and vpon the toppe of the heed of hym that was separated frome his brethren, his beautie is as a firstborne ore, and his hornes as the hornes of an vnycorne. And with them he shall pusshe the nations togither, euen vnto the endes of the worlde. Loke are the manye thousandes of Ephraim, and the thousandes of Manasses,

And vnto Zabulon he sayde: Reioyce Zabulon in thy goynge oute, and thou Issachar in thy tentes. They shall call the people vnto the hyll, and there they shall offre offeringes of righteousnes. For they shall sucke of the ryches of the see, and of treasure hydde in the sande.

And vn to Gad he sayde: Blessed is the prowme maker Gad. He dwelleth as a lyon and caughte the arme and also the toppe of the heed. He sawe his dominion that in his part there was a teacher hyd, and came with the heades of the people, and executed ỹ righteousnes of the Lorde, and his iudgementes with Israel.

And vnto Dan he sayde: Dan is a lyons whelp, he shall flow plentiously from Basan.

And vnto Nephthali he sayd: Nephthali he shall haue abundance of pleasure, and shal be filled with the blessyng of the Lorde, and shal haue his possessions in the southwest.

And of Aser he sayde: Aser shall be blessed with chyldren: he shal be acceptable vnto his brethren, and shal dyp his fote in oyle: Yron and brasse shall hange on thy shoes, and thine age shall be as thy youth.

There is none lyke vnto the God of Israel he that ryteth vpon heuen, shal be thyne helpe whose glory is in the cloudes, that is the dwellyng place of God from aboue, and vnder the armes of the worlde: he hath caste out thyne enmyes before the and sayd: destroy. And Israel shall dwell in safetye alone. And the eyes of Jacob shall loke vpon a lande of corne and wyne. Moreouer his heuen shall droppe with dewe. Happy arte thou Israel, who is lyke vnto the? A people that art saued by ỹ Lorde, thy shylde and helper, and a swerde of thy glorye. And thyne enmemyes shal hyde themselues frome the, and thou shalte walke vpon theyr hyghe hylles.

¶ Moses dyeth. Israel wepeth. Iosua succedeth in Moses rowme.

CAPI. XXXIIII.

AND Moses wente frome the feldes of Moab vp, in to mounte Nebo, whiche is the toppe of Phasgah, ouer agaynst Jericho. And the Lorde shewed him al the land of Galaad, euen vnto Dan, and al Nephthali and the lande of Ephraim and Manasse, and all the land of Juda: euen vnto the vttermost see, and the south, and the region of the playne of Jericho the citye of palme trees, euen vnto Zoar. And the Lord sayd vnto him. * This is the land which I sware vnto Abraham, Isaac and Jacob, sayinge: I wyll gyue it vnto thy seed. I haue shewed it the, before thyne eyes: but thou shalt not go ouer thyther.

So Moses the seruaunt of the Lorde dyed there in the lande of Moab, at the commaundement of the Lorde. And he buryed hym in a valey in ỹ lande of Moab beside Bethphegor: but no man wyste of his sepulchre vnto this daye. And Moses was an hundred and twentye yere olde when he dyed, and yet his eyen were not dymme, nor his chekes abated. And the chyldren of Israel wepte for Moses in the feldes of Moab thirtye dayes. And the dayes of weppynge and mournynge for Moses were ended.

And Josua the sonne of Nun was ful of the spirite of wysdome: * for Moses had put his hand vpon him. And all the chyldren of Israel herkened vnto him, and dyd as the Lorde commaunded Moses. But there arose not a Prophete lyke that tyme in Israel lyke vnto Moses: whom the Lorde knew face to face, in all the myracles and wonders whiche the Lorde sent him to do in the lande of Egypt vnto Pharao and all his seruauntes, and vnto all his lande: and in al the mygh tye dedes, and greate wonderfull thynges which Moses did in the syght of all Israel.

¶ The ende of the fyrst boke of Moses.

THE BOOKE OF IOSVA.

¶ The Lorde comforteth Josue to inuade the lande of promysse, and commaundeth him contynually to reade deuteronomye.

CAPI. I.

After the deth of Moses the seruaunt of the Lorde: the Lorde spake vnto Josua the sonne of Nun, Moses seruaunt, saying: Moses my seruaunt is deed. Nowe therfore aryse & go ouer Jordan, bothe thou and all this people vnto the lande whiche I gyue vn to the chyldren of Israel. * All the places that the soles of your fete shall tede on, haue I gyuen you, as I sayd vnto Moses: from the wyldernesse & Libanon, vnto the great ryuer Euphrates: and all the land of the Hethites euen vnto the greate see towarde the goynge downe of the sonne, shall be youre bounders. There shall not a man be able to withstande the, all the dayes of thy lyfe. * For as I was with Moses, so wyll I be with the * and wyl neyther leaue the, nor forsake the. * Be strong and bold: for vnto this people shalt thou dispose the land by lot, which I sware vnto their fathers to gyue them.

Be stronge, and harden thy selfe to obserue and to do, accordynge to all the lawes which Moses my seruaunte commaunded the. * Tourne from them neyther to the ryght hand nor left: that thou mayst haue vnderstanding in all thou takest in hande, * let not the boke of this lawe departe out of thy mouthe: But studye therin daye and nyght, that thou mayst performe and kepe al that is wrytten therin. For then shalte thou make thy waye prosperous, and then thou shalte haue vnderstandyng. Beholde, I haue sayd vnto the, be strong and bolde: neyther feare nor dreade. For the Lorde thy God is with the, whyther so euer thou goest.

Then Josua commaunded the officers of the people, sayinge. Go thorowe the myddes of the hoste, and commaunde the people, saying: prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan, to go and enioye the lande, which the Lorde your God gyueth you to possesse it.

And vnto the Rubenites, Gadites, and halfe the tribe of Manasses spake Josua, sayinge: Remembre that, whiche Moses the seruaunt of the Lorde commaunded you sayinge. The Lorde your God hath gruen you rest, and all this lande. Let your wyues, your chyldren and your catell remayne in the lande whiche Moses gaue you on this syde Jordan: But go ye before your brethren armed, all that be men of warre, and fyghte for them, tyll the Lorde haue gyuen your brethren rest, as he hathe you, and tyll they also haue obteyned the lande which the Lorde your God gyueth them. And then returne vnto the lande of youre possession and enioye it, whiche Moses the Lordes seruaunte gaue you on this syde Jordan, towarde thy sonne eysynge. And they answered Josua, sayinge: * All that thou bydden vs we wyll doo, and whyther so euer thou sendest vs, we wyll go. Accordyng as we obeyed Moses in all thynges, so we wyll obeye the. Onely the Lorde thy God be with the, as he was with Moses. And who so euer disobeye thy mouthe, and wyll not herken vnto thy wordes in all thou commaundest hym, lette him dye. Onely be stronge and of good courage. Obedyence twoyne to Iesus. * Deute. v. d Iereem. xlii. a.

¶ Josua sendeth searchers or spyes to Jericho, whi che were lyfte of Rahab and is ckaped the handes of the pursuars. Rahab beleeueth and confesseth the God of Israel.

CAPI. II.

THen Josua the sonne of Nun sent oute of Setim two spyes secretly, sayinge: Go and vewe the lande, and also Jericho. And they went and came in to a vitelyng house of a woman named Rahab, and lodged there. And it was tolde the kynge of Jericho, sayinge: Beholde there came men in hyther to nyght of the chyldren of Israel, to espye out the countrey. And the kynge of Jericho sente vnto Rahab, saying: bryng forth the me that are come to the, which are entred in to thyne house: they be spyes, for they be come to serche out all the lande.

And the woman toke the two men and hyd them. And sayd, in dede there came men vnto me, but I wote not frome whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke they went out, whyther I wote not: but folowe after them quickly and ye shal ouertake them. And she brought them vp vnto the rofe of the house, and * hyd them vnder flaxe (yet in the stalkes) which she had lynge abrode vpon the rofe. And the men pursued after them the waye to Jordan euen vnto the ỹ passage, and as sone as they which pursued after them were gone forthe, they shut the gates. * Josue. vi. c ỹ Or ferye.

And or euer they were a slepe, she came vp vnto them vpon the rofe, and sayde vnto the men. I knowe that the Lorde hath giuen you the lande, bothe bycause that the feare of you is fallen vpon vs, and bicause that the inhabitantes of the lande fayne at your bryther reporte, for we haue herd how the Lorde * dryed vp the water of the red see before you, when you came out of Egypt, and what you dyd vn to the two kynges of the Amorytes on the other syde Jordan * Sehon, and Og whiche ye vtterly destroyed. And as sone as we had herd these thynges, our hertes dyd fayne. And there remayned no more courage in anye man for feare of youre commynge. For the Lorde youre God is the God in heuen aboue, and on the erthe benethe. * Exod. xiiii. f * Nu. xxi. f. g.

Now therfore swere vnto me by the Lorde

that lykewyse as I haue shewed you mercye, ye shall also shewe mercye vnto my fathers house and geue me a true token. And that ye shall saue alyue bothe my father, and my mother, my brethren, and my systers, and all that pertayne vnto them. And that you shal rescue our soules from deth.

And the men answered her, oure lyues for you to dye, so thou do not betraye vs. And so when the Lorde hath geuen vs the lande, * we wyll deale mercyfully and truly with the. Iosue.vi.c And then she let theym downe with a coorde throwe a wyndowe. For her house was annexed to the townes walle. And she sayde vnto them: get you in to the mountaynes, lest the pursuers mete with you, and hyde youre selues there thre dayes, vntyll the pursuers be returned, and then maye ye go your wayes.

And the men sayde vnto her, we wyl be discharged of this othe, whiche thou hast made vs sweare, when we come in to the lande, excepte thou bynde this purple threden corde in the wyndowe, whiche thou lettest vs downe by. And thou shalte bynge thy father, thy mother, thy brethren, and all thy fathers housholde, euen in to the house to the. And then who so euer go out at the dores of thy house in to the streate, his bloude shall be vpon his owne heed, and we gyltelesse. And who so euer shall be with the in the house, his bloude D be on oure heedes yf anye mannes hande be vpon hym: But yf thou disclose vs or betray these oure wordes, we wyll be quyte of thy othe whiche thou hast made vs sweare. And she sayde, accordynge vnto youre wordes, so be it: and so sente them awaye, and they departed. And she bounde the purple corde in the wyndowe.

And they departed and got them in to the mountaynes, and there abode thre dayes, tyll the pursuers were returned. And the pursuers sought thorowe oute all the waye, and founde them not. And the two men returned and descended fromte the mountaynes, and passed ouer, and came to Iosua the sonne of Nun, and tolde hym all that hadde chaunsed them. And they sayde vnto Iosua, the Lorde hath delyuered in to oure handes all the lande, for al the inhabitauntes of the countrey thinke for feare of vs.

¶ The water of Iordan dryeth vp, and Iosua with the people passe ouer.

CAPI. III.

A And Iosua rose early: and they remoued from Sethim, and came to Iordan, both he and the chyldren of Israel, and lodged there thre dayes before they wet ouer. And after thre dayes the heroldes went thorowe out the hoste, and commaunded the people, sayinge: when ye se the arcke of the testament of the Lorde your God, and the preestes that are Leuytes bearynge it: then departe ye from your places and folowe after it. So yet that there be a space betwene you and it, aboute a two thousande cubytes by measure. And come not nye vnto it, that ye may knowe the waye by whiche ye muste goo: for ye haue not gone by it in tymes past. And Iosua sayde vnto the people, * purifye youre selues, for to morowe the Lorde shall shewe wonders amonges you.

Then Iosua spake vnto the preestes, sayinge, Take vp the arcke of the couenaunt, and goo before the people. And they toke vp the arcke, and went before the people.

And the Lorde sayd vnto Iosua: this daye wyll I begyn to auaunce the in the syghte of all Israel, that they maye knowe that as I was with Moses, so wyll I be with the. And commaunde thou the preestes that beare the arcke of the testament, sayinge: when ye are entered a litle in to the water of Iordan, stande styll in it.

Then spake Iosua to the chyldren of Israel, sayinge: come hyther, and heare the wordes of the Lord your God. And Iosua sayd: Hereby ye shall knowe that the lyuynge God is amonges you, and that he wyll vndoubtedly caste oute before you the Cananytes, the Hethites, the Heuites, the Pherezites, the Gergesites, the Amorites, and the Iebusytes. Beholde, the arcke of the couenaunt of the Lorde of all the worlde shal go before you in to Iordan. And nowe take you twelue men of the chyldren of Israel, of euery tribe a man. And as soone as the soles of the fete of the preestes that beare the arcke of the omnypotent Lorde of all the worlde, treade in the water of Iordan, the water of Iordan shall deuyde it selfe: and the waters that come fromte aboue, shall stande vpll vpon an heape.

And when the people were departed fromte theyr tentes to go ouer Iordan (* the preestes bearyng the arcke of the couenaunt before the people) as soone as they that bare the arcke came vnto Iordan, and the fete of the preestes that bare the arcke were dypped in the brym of the water, * Iordan beynge full ouer al his bankes, al the tyme of haruest: the water that came downe fromte aboue dyd stoppe, and stode vpon an heape, a greate waye from Adam, a cyte beside Zarthan. And the water that went downe, vanyshed in to the see of the wyldernesse, called the salte see, as soone as it was diuided: and the people * went right ouer agaynste Iericho. And the preestes that bare the arcke of the appoyntmēt of the Lorde stode styll vpon drye lande in the myddes of Iordan, tyll all the people were cleane ouer Iordan.

¶ Twelue stones are reared vp for a remembraunce that Iordane was dryed, and it returneth agayne to his course.

CAPI. IIII.

And as soone as the people were al gone ouer Iordan, the Lord spake vnto Iosua sayinge. Take twelue men oute of the people, of euery tribe a man, and commaunde them, sayinge: Take you hence oute of the myddes of Iordan, euen oute of the place where the preestes stode, twelue harde stones. And

And take ye theym awaye with you and put them in the place where you pytche your tentes this night. And Iosua called vnto the.xij. men which he had prepared of the chyldren of Israel, of euery tribe a man, and sayde vnto them: * get you before the arcke of the Lord Iosue.iii.a your God euen into the myddes of Iordan, & take vp euery man a stone vpon his shoulder, accordinge to the nombre of the tribes of the chyldren of Israel, that this maye be a signe amonges you. And when your children aske you in tyme to come, sayenge: What meane these stones: saye vnto them, that the water of Iordan wonke backe at the commynge of the arcke of the appoyntement of the Lorde: B euen whyle it went ouer Iordan. And these stones shalbe a token of remembraunce vnto the chyldren of Israel for euer.

And the chyldren of Israel dyd as Iosua cōmaunded, and toke vp twelue stones forth of the myddes of Iordan, as the Lorde sayd vn to Iosua, accordynge to the nombre of the tribes of the chyldren of Israel, and caryed the awaye with them, vnto the place where they lodged, & layde them downe there. And therto Iosua set vp twelue stones in the myddes of Iordan in the place where the fete of the preestes whiche bare the arcke of the testament, stoode.

And there they be vnto this daye. For the preastes which bare the arcke stoode in the myddes of Iordan, tyll all was accomplyshed the Lorde commaunded Iosua to saye vnto the people, accordyng to all that Moses charged Iosua. And the people hasted and went C ouer. When all the people were cleane ouer, then wente ouer the arcke of the Lorde, and also the preestes before the people. And the chyldren of Ruben, and the chyldren of Gad, and halfe the tribe of Manasses went before the chyldren of Israel armed, as Moses charged theym. Fourtye thousande trymmed for warre, wente before the Lorde vnto battayle vnto the playnes of Ierecho. That daye the Lord magnified Iosua in the sight of al Israel and they feared him as they feared Moses al dayes of his lyfe.

And the Lorde spake vnto Iosua, sayinge: commaunde the preestes that beare the arcke to come forth of Iordan. And Iosua commaunded the preestes, sayinge, Come forthe of Iordan. And when the preestes that bare the D arcke of the appoyntment of the Lorde were ascended out of Iordan: as soone as the soles of the preestes fete were brought to drye lande, the water of Iordan returned agayne vnto his place, and went ouer all his bankes as he dyd before. And the people came vp out E of Iordan the tenthe daye of the first moneth, and pitched in Galgal, euen in the easte borders of Ierecho.

And the twelue stones, whiche they toke out of Iordan, Iosua pitched in Galgal. And he spake vnto the chyldren of Israel, sayinge: when your chyldren aske you in tyme to come what meane these stones? shewe your children and saye: Israel came ouer this Iordan on drye lande. For the Lord your God dryed vp the water of Iordan before you, tyll ye were ouer, as the Lorde youre God dyd vnto the red see, whiche he dryed vp before vs, tyll we were ouer / that all the people of the worlde may know the hand of the Lorde how mighty it is, and that ye myghte feare the Lorde your God for euer.

The Cananytes be aferde. The seconde circumcision of Iosua.

CAPI. V.

And when all the kynges of the Amorytes whiche are on this syde Iordan to the seewarde, and all the kynges of the Cananytes, whiche lye on the see, herde how the Lorde hadde dryed vp the water of Iordan before the chyldren of Israel, Iosue.xv.a tyll they were ouer, they were kayneted in them. And there was no spirite in them any more for feare of the commynge of the children of Israel.

That same tyme the Lorde sayde vnto Iosua: Make the knyues † of stone, and go to Circumcision B agayne, and circumcise the chyldren of Israel the seconde tyme. And Iosua made hym knyues of stone, and circumcised the chyldren of Israel in the hyll of foreskynnes. And this is the cause why Iosua agayne circumcised. All the people that came out of Egypte that were males, all that were men of warre, dyed in the wyldernesse, by the waye after they came out of Egypt. Now all the people that came out were circumcised. But all the people that were borne in the wyldernesse by the waye after they came out of Egypt, they circumcised not. For the chyldren of Israel walked forty yeres in the wyldernesse, tyll all the people of men of warre that came out of Egypte were consumed, which harkened not vnto the voyce of God, to that the Lorde sware, that he wolde not shewe them the lande, whiche he sware vnto their fathers that he wolde geue vs, euē a lande * that floweth mylke and honny. And their chyldren he set vp in their stede: them Iosua circumcised: for they were † vncircumcised, bycause they circumcised them not by the waye.

* Nu.xiiii.d † That is, their foreskinnes were not cut away

And when all the people were circumcised, they abode tyll in their places in the hoste, tyll they were hole. And the Lorde sayd vnto Iosua, this day I haue taken awaye † shame of Egypte fromte you: and called the name of the same place Galgal vnto this day. And the chyldren of Israel pitched their tentes in Galgal, and helde the feast of Passeouer the fourtene daye of the moneth at euen in the playne of Ierecho. And they ate of the corne of the D lande on the seconde daye of Easter, swete cakes and frumenty the same daye. And Manna ceased on the morowe after they had eaten of the corne of the lande, neyther hadde the chyldren of Israel Manna any more, but dyd eate of the fruites of that yere in the lande of Cananaan. Here feareth Manna.

In sunges apperteyn to succoure the Israelites.

And when Iosua was come to Ierecho, he lyfte vp his eyes and loked: and behold there stode a man before him with his sweord drawe

in his hande. And Josua wente vnto him and sayd vnto hym. Art thou on our syde, or on our aduersaryes? He answered. Naye, but I am the capitayne of the hoste of the Lorde, and am nowe come. And Josua fell on his face to the erthe and dyd reuerence, and sayde vnto hym, what sayeth my Lorde vnto his seruaunt. And the capitayne of the Lordes hoste sayd vnto Josua, * put thy shoes of thy fete, for the place whereon thou standest is holye. And Josua dyd so.

* Exod.iii.b Actum.vii.b

¶ The walles of Jericho fall, and it is taken.

CAPI. VI.

AND Jericho was shut & kept for feare of the children of Israel, so that no man was so hardy to go out or in. And the Lorde sayd vnto Josua: beholde, I haue geuen in to thyne hande, Jericho and her kynge and the men of warre. And ye shall compasse the cite all that be men of warre, and go round about it once a daye, and so shall you doo sixe dayes. Vpon the seuenth day seuen preestes shal beare seuen trompettes of yeammes hornes, & shall go before the arcke. And the seuenth daye, ye shall compasse the cite seuen tymes, and the preestes shall blowe with theyr trompettes. And when there is a longe blaste blowen, assone as ye heare the sounde of the horne, let all the people shoute a myghtye shoute. And then shall the walles of the cite fall downe, and the people that stand, euery man streyght before hym.

& After the hebrue the cõmon translacion of the text of Arabely

And Josua the sonne of Nun, called the preestes and sayd vnto them: take vp the arcke of the appoyntment, & let seuen preestes beare seuen trompettes of rammes hornes before the arcke of the Lorde. And ye sayd vnto the people, go and compasse the cite, and let the men of armes go before the arcke of the Lorde. And when Josua had spoken vnto the people the seuen preestes that bare the seuen trompettes of rammes hornes before the arcke of the Lorde went forth and blewe the trumpes, and the arcke of the testament of the Lorde followed after them. And the men of armes went before the preestes that blewe with the hornes, and the common people came after the arcke: and as they went, they blewe the hornes. And Josua commaunded the people, sayinge, shoute not, nor let youre voyce be herde, or anye worde procede oute of youre mouthes, tyll the daye I byd you shoute: and then shoute.

And so the arcke of the Lorde compased the cite, and went about it ones: and then they returned in to the hoste and lodged there. And Josua arose early in the mornynge, and the preestes toke vp the arcke of the Lorde, and seuen preestes bare seuen trompettes of rammes hornes before the arcke of the Lorde, and as they went blewe the hornes. And the men of armes went before them and the common people came after the arcke of the Lorde, and as they went, they blewe the hornes. And the seconde daye they compassed the cite ones, and returned agayne in to the hoste, and so they dyd sixe dayes.

And the seuenth daye they rose early: euen with the dawnynge of the daye, and compased the cyte after the same maner seuen tymes.

And at the seuenth tyme the preestes blewe the hornes, and Josua sayde vnto the people, shoute, for the Lorde hath geuen you the cite. But the cite shall be cursed, bothe it and all that is therin vnto the Lorde: onely Rahab the harlot shall lyue, bothe she and all that is with her in the house, because she * hyd the messengers that we sent. And in any wyse beware that ye touche nothynge at all, that is forbyd you, lest ye be founde transgressours, and cause all the hoste of Israel to be vnder curse and myshappe. But the syluer, golde, vessels of brasse and yron, shall be holye vnto the Lorde, and shall go in to his treasury.

And the people cryed, and blewe with hornes: for when the people herde the sounde of the hornes, they shouted a great shoute: and the * walles fell downe, and the people went vp in to the cite, euery man forth right, and toke the cite. And they vtterly destroyed all that was in the cite, bothe man and woman, yonge and olde, oxe, shepe and asse, with † edge of the swerde.

Then Josua sayde vnto the two men that went to espye out the countrey: * go in to the harlottes house, and bringe out thence, bothe the woman, and all that pertayneth to her, * as ye sware to her. And the yonge men that were espyes, wente in and broughte oute Rahab, and her father, and mother, and all her brethren, & all that she had. And they brought out all her housholde, and put them without the hoste of Israel.

And they burnt the cite with fire, and all that was therin. Onely the syluer, the golde, and the vessels of brasse and yron, they put vnto the treasure of the house of the Lorde. * And Josua sayd Rahab the harlot, her fathers housholde, and all that pertayned vnto her, and she dwelt in Israel vnto this day, because she hyd the messengers whiche Josua sent to espye out Jericho.

And Josua cursed at that tyme, sayinge: Cursed be the man before the Lorde, that ryseth vp, and buyldeth this cite Jericho: so that he laye the foundacion with the dethe of his eldest sonne, and with the deth of his yongest, set vp the gates. And the Lord was with Josua, and his fame was herde, throwe out all landes.

¶ Achis spyed out. Achan is stoned because he toke of the excommunicate thynges.

CAPI. VII.

BVT yet the children of Israel trespased in the cursed thynges: For * Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zareh, of the tryde of Juda, toke of the cursed thynges. And the wrathe of the Lorde waxed hoote agaynste the children of Israel.

Then

Then Josua sent men frome Jericho to Ai, whyche is beside Bethauen, on the east syde of Bethel, and spake vnto them, sayinge / get you vp, and vewe the countrey. And the men went vp and espyed out Ai, and returned vnto Josua, and sayde vnto hym, let not the people goo vp, but let as it were two or three thousande men goo vp and destroye Ai, and make not all the people to laboure thyther, for they are but fewe.

And so there wente vp thyther aboute a thre thousande men, whyche fledde before the men of Ai. And the men of Ai smote of them vpon a thirty and sixe men, and chased them before the gates, euen vnto Sabarim, and smote them downe the waye. And the herres of the people, were discouraged and melted lyke water. And Josua rente his clothes and fell to the earthe vpon his face before the arcke of the Lorde tyll the euen tyde, bothe he and the elders of Israel, and put erth vpon theyr heades.

And Josua sayde: Ah, Lorde almyghtye wherfore hast thou broughte this people ouer Jordan, to delyuer vs in to the handes of the Amorytes to destroye vs: Wolde God that as we began, so we hadde aduentured and dwelte on the other syde Jordan. Oh Lorde what shall I saye, when Israel turneth their backes before theyr ennemyes. Moreouer the Canaanytes, and all the inhabitantes of the lande, shall heare it / and shall come about vs, and destroye the name of vs oute of the worlde. And then what wylte thou doo vnto thy myghtye name.

And the Lorde sayd vnto Josua, get the vp wherfore lyest thou thus vpon thy face? Israel hathe synned, and also transgressed myne appoyntment whyche I commaunded them, and haue taken of the cursed thinges, & haue stolen and hyd them amonges theyr owne stuffe. And therfore the chyldren of Israel can not stande before theyr ennemyes. They shall tourne theyr backes before theyr ennemyes, because they be cursed. Neyther wyll I be with you anye more, excepte ye destroye the cursed amonges you.

Aryse and † sanctifye the people, and bydde them sanctifye them selues agaynste the morowe: for so sayethe the Lorde God of Israel, the curse is amonges you Israel, and therfore ye can not stande before your ennemyes, tyll ye haue put to deathe hym that hathe taken of the damned thynges, amonges you. To morowe morynynge ye shall come by your tribes. And the tryde whyche the Lorde shall fynde giltye, shall come by kynredes. And the kynrede whyche the Lorde shall fynde giltye, shal come by housholdes. And the household which the Lorde shall fynde lautye, shall come man by man. And he that is found in the curse, shal be burnte with fire, bothe he and all his goodes, because he hath transgressed the couenaunt of the Lorde, and because he hathe wrought folye in Israel.

And so Josua rose vp early in the mornynge and broughte Israel by theyr tribes: and the tribe of Juda was attached. Then he broughte the kynredes of Juda, and founde the kynred of the Zarehites giltie. And he broughte the kynred of the Zarchites by housholders, and Zabdi was caught. And he broughte his household mã by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zareh, in the tryde of Juda was founde giltye.

And Josua sayd vnto Achan: my sonne, geue glory to the Lorde God of Israell, and gyue him prayse, and shew me what thou hast wone and hyde it not from me. And Achan answered Josua and sayde: of a treuthe I haue synned against the Lorde God of Israell / and so and so haue I wone. I sawe amonge the spoyle a goodly skarlet cloke, and two hundred sicles of syluer, and a rule of golde of fyfty sycles weyght: and I coueted them, & I toke them. And beholde they lye hydde in the earth in my tente, and the syluer vnder them.

And then Josua sent messengers which ran vnto the tent. And beholde, it was hyd in his tente, and the syluer vnder it. And they toke them out of the myddest of his tent, & brought them vnto Josua and vnto all the children of Israell, and powred them, oute before the Lorde.

And Josua toke Achan the sonne of Zareh, & the syluer, and the garment, and the rule of golde, and his sonnes and his doughters, his oxen, asses, shepe, his tente, and all that he hadde, and all Israell with hym, and brought them vnto the valeye of Achor.

And Josua sayde: forasmoche as thou hast troubled vs: the Lorde shall trouble the this daye. And all Israell stoned him with stones, and burnt all that he had with fyre. And they cast vpon hym a great heape of stones that remayneth vnto this day. And so the Lorde turned frome his fearce wrathe. Wherfore the name of the place is called the valeye of Achor vnto this daye.

Achis stoned

¶ The spye and wynnyng of Ai. The kynge therof is hanged. Josua setteth vp an aulter on which is written the boke of Deuteronomye. He blesseth the people.

CAPI. VIII.

AND the Lorde sayde vnto Josua: feare not, ne dreade? but take all the men of warre with the, and aryse and get the to Ai. Beholde I haue geuen into thy hande, the kynge of Ai, and his people, his cyte and his lande. And thou shalt do to Ai & her kyng as thou hyddest vnto * Jericho and her kyng. Neuertheles the spoyle and catell therof, ye shall take vnto your selues. But laye a watch vnto the towne on the backsyde therof.

* Josua.vi.b and.xii.c

Then Josua arose, & all the men of warre, to go vp vnto Ai. And Josua chose out thyrty thousand men of warre, & sent them by nyght. And commaunded them, sayenge: Se ye lye awayte vnto the towne on the backsyde therof. Go not very farre frome the cyte, and se ye be all redye. As for me and all the people that are with me, we wyll approche vnto the cyte on the other syde. And when they come forth

*Iosue.viii.a

for the agaynst vs, *as at the first tyme, then will we flé before them. And they will come out after vs, tyll we haue plucked the a good space from the cite, for they will saye they flée before vs, as at the fyrste tyme: therfore when we flée, and they pursue after, then shall ye ryse vp from your pryuye watche, and slaye out the inhabitauntes of the cite. For the Lorde your God wyll delyuer it to youre handes. As sone therfore as ye haue taken the cite, se ye set it on fyre. Accordyng to the commaundement of the Lorde, se ye do/beholde, I haue charged you.

And Iosua sent them forthe, and they went to the place of their pryuye watche, and laye betwene Bethel and Ai, on the weste syde of Ai. But Iosua lodged that nyght amonges the people, and he rose vp early in the morning and arayed his companye and went vp, both he and the auncientes of Israel in the forefróte of the folke, with a garnison of fyghtyng mẽ. And al the men of warre that were with him wente vp and drue nye, and came before the cite, and pitched on the northe syde of Ai, a valleye betwene them and Ai. And he toke vpon a fyue thousande men, and put thē to lye in awaite betwene Bethel and Ai, on the west syde of the cite. And he set in order all the folke on the northy syde of the cite, and the vtmost watche on the weste. And Iosua went the same nyght in to the myddes of the valleye.

And when the kynge of Ai sawe that he hasted and rose vp early, and with all the folke of the cite, wente forwarde agaynste Israel to battayle, euen before the playne/ and wyste not that there were anye that laye in awayte on the backe syde of the cite.

Iosua and Israel shonke backewarde, as they had ben afrayde, and fledde towarde the wyldernesse. And all the people of the towne cryed to folowe after them/ and they folowed after Iosua, tyll they were drawen away from the cyte: So that there was not a man left in Ai, or in Bethel, that went not out after Israel. And they lefte the cite open, and folowed after Israel.

Then the Lorde sayd vnto Iosua reache out the speare that is in thyn hande towarde Ai, for I haue gyue the it. And Iosua stretched out the speare that was in his hand, toward the cite. And the vtmost watche rose quickelye out of theyr places, and ranne / as soone as Iosua had shaken his speare, and they entred in to the cite, and toke it, and set it on fyre. And when the men of Ai loked back after the and sawe: Beholde, the smoke of the cite ascended vp to heuen. And they had no place to flée either this waye or that, for the people that fledde to the wyldernesse turned backe vpon the folowers and fiercly fought.

And when Iosua and all Israel sawe that they that lay awayte had taken the cite and that the smoke of it ascended: They tourned and layed on the men of Ai. And the other issued out of the cite agaynst theym. And so were they in the myddes of Israel, these beynge on the one syde of them, and the other on the other. And they layde vpon them, so that they let none escape ne saue or scape.

The kyng of Ai they toke a lyue & brought him to Iosua. And when Israell hadde made an ende of slayenge all the inhabitours of the who chased theym ouer the feldes and in wyldernes. So when they were all slayne in the same place, Israel returned vnto Ai: & smote it. And there was slayne that daye, of men & women, twelue thousande, all men of Ai.

For Iosua plucked not his hande backe agayne wherwith he helde vp his speare, tyll they had vtterly destroyed all the inhabiters of Ai. *Onely the catell & spoyle of the same cytie, Israel toke vnto them selues, accordyng to the worde of the Lorde, which he cõmaunded Iosua. And Iosua set Ai on fyre, & made it an heape and a wyldernesse for euer, euen vnto this daye. And the kynge of Ai he hanged on a tree, vntyll euen. And assone as it was sonneset, at the commaundement of Iosua they toke the carkas downe of the tree, & cast it in the enterynge of the gate of the cite, and *cast theron a great heape of stones, that remayneth vnto this daye.

Then Iosua buylded an aultare vnto the Lord God of Israel, in mount Ebal, as Moses the seruaunt of the Lorde commaunded the children of Israel, as it is written in the boke *of the law of Moses: an altare of rought stone, ouer which no toole of yron was lyfte. And they sacrificed thereon burnt sacrifice, and offred peaxofferynges. And he wrote there vpon the stones the *seconde lawe of Moses, whyche he wrote in the presence of the children of Israell.

And all Israell and the elders therof, and their officers and Iudges stode parte on this syde the arcke, and parte on that syde, before the preestes: that were Leuytes whiche bare the arcke of the Testament of the Lorde: as well the straunger, as they that were borne amonge them: halfe on the forefronte of the mount of Garizim, and halfe on the forefront of mount Ebal: as Moses the seruaunt of the Lorde commaunded, and Iosua first blessed the people Israell. And after that, he red all the wordes of the lawe, both the blessinge & cursinge, accordinge to all that is written in the boke of the lawe: so that there was not one worde of all that Moses commaunded, whyche Iosua red not, before all the congregation of Israell, with wemen and children, and the straungers that were amonge them.

¶ The Gabaonites obtayne peax of Iosua by subtelte, but are after accursed.

CAPI. IX.

AND when all the kynges that dwell on this syde Iordan, in the hylles and valeyes, and a longe by all the costes of the great see, euen vnto Libanon, the Hethites, the Amorites, the Canaanites, the Pherezites the Heuites, and the Iebusites, herde of this they gathered them selues together to fyght agaynst Iosua and Israell, with one accorde.

But when the inhabitoures of Gabaon herd what Iosua had wrought vnto Jericho, and Ai, they playedd wyplye, and went and sente ambassadours, and toke old sackes vpon their Asses, and wyne bottelles olde and rent and knyt together agayne, and olde clouted shoes vpon their fete, and olde rayment vpon them and all their prouysion of breed was dryed vp and hored. And they came vnto Iosua into the hoste, to Galgall and sayde vnto him & vnto the men of Israell: we be come frome a farre countreye, nowe therfore make a peax with vs. And the men of Israell sayde vnto the Heuites, peraduenture you dwell amonge vs, and then howe shulde we make peaxe with you.

And they sayde vnto Iosua, we are thy seruauntes. And Iosua sayde vnto them, what are ye: and whence come ye. And they answered him. Frome a very farre countreye thy seruauntes are come in the name of the Lorde thy God: for we haue herde the fame of him, and all that he dyd in Egypte, and al that he dyd to the two *kynges of the Amorites beyonde Iordan, Sehon kynge of Hesbon, and Og kynge of Basan, which dwelt at Astaroth. Wherfore our elders and all the inhabitours of our countrey spake to vs, sayenge: take vi tayles with you to seruе by the waye, and go against them, & saye vnto them, we are youre seruauntes. Now therfore make a couenaunt alpeax with vs. This our prouision of breed we toke with vs out of our houses, hote, the day we departed to come vnto you. And now beholde, it is dryed vp and hored. And these bottelles of wyne which we fylled were new: and se they be broken. And these our garmentes and shoes are waxen olde by reason of the very longe Journeye.

*And the men toke of their victayles, and counseled not with the mouth of the Lorde. And Iosua made peax with them, and *made a leage with them, to saue their lyues: & the elders of the congregation sware vnto them. But three dayes after they hadde made peax with them, they herde that they were neyghboures vnto theym, and that they dwelte amonges them. For the children of Israel toke their iourneye, and came vnto their cyties the thirde daye: and their cyties were Gabaon, Caphira, Beeroth, and Kariath Iarim. And the children of Israel slewe them not, because the Lordes of the companye had sworne vnto theym by the Lorde God of Israell. And therfore all the commons murmured against the Lordes. But the Lordes sayde vnto all the congregation: We haue sworne vnto theym by the Lorde God of Israell, and therfore we maye not hurte theym. But this we wyll we to them let them lyue: & so shall no wrath be vpon vs, because of the othe whiche we sware vnto them: but let them haue their lyues, that they maye be *hewers of woode and drawers of water vnto all the congregation.

Then Iosua sent for them, and talked with them, and sayde: wherfore haue ye begyled vs whereas in dede ye dwel amonges vs? now therfore cursed be you, & there shall not cease to be of you, bondmen and hewers of woode and drawers of water vnto the howse of my God.

And they answered Iosua, and sayde: it was told thy seruauntes, that the Lorde thy God had commaunded his seruaunt Moses to geue you all the lande, and to destroye all the inhabitoures therof out of youre syghte, and therfore we were sore afrayed of our lyues because of you, and now beholde, we are in thyne hande, as it semeth good, and right in thyne eyes to we vnto vs, so we.

And he dealte as it is sayde, with them, & eyded them out of the handes of the children of Israel, that they slewe them not. And Iosua made them that same daye hewers of woode and drawers of water vnto the company and vnto the aulter of God vnto this day, in the place which God shulde chose.

¶ The amorittes are ouercome of Iosua it rayneth stones. The sonne standeth styll and the daye is lengthened. The fyue kynges are hanged.

CAPI. X.

AND when Adonizedec kynge of Jerusalem had herde, howe Iosua had taken Ai, and had destroyed it, and howe as *he had wrought to Jericho and her kynge, euen so he had wrought to Ai and her kynge, and howe the inhabitours of Gabaon hadde madepeax with Israell and dyd remayne amonges thē: they feared exceadigly, for Gabaō was a great cytie, as any cytie of the kyngdome, and therto greater then Ai, & al her men were mighty. *Iosue.vi.a and.viii.a

Wherfore Adonizedec kynge of Jerusalem sent vnto Hoham kynge of Hebron, and vnto Pharam kynge of Jerimoth, and vnto Japhia kynge of Lachis, and vnto Dabir kynge of Eglon, sayenge. Come vp vnto me & helpe me, that we maye smyte Gabaon: for they haue made peax with Iosua and the children of Israel. Then the .v. kynges of the Amorites, the kynge of Jerusalem, the kynge of Hebron, the kynge of Jerimoth, the kynge of Lachis, the kynge of Eglon gathered theym selues togither, both they and all their hostes & went vp and beseged Gabaon, & made warre against it.

But the men of Gabaon when they were beseged sent vnto Iosua, vnto the host to Galgal, sayenge: withdrawe not thy handes frō thy seruauntes, but come vp to vs: and rescue vs: for all the kynges of the Amorites which dwell in the mountaynes are gathered togyther against vs.

The faythfulnes of Iosua,

And Iosua ascended frome Galgall, he and all the people of warre with him, and all the men of myght, and the Lorde sayde vnto Iosua, feare them not, for I haue deliuered them into thyne hande, there shal not a man of them stande before the. So Iosua came vpon them sodenly, for he had iourneyed frome Galgall all nyght. And the Lorde toke their spirite awaye before Israel, and slew of them a great slaughter at Gabaon, and chased them a long

the

the waye that goeth vp to Bethoz̄ and slew them, tyll they came to Sleka and Makeda. And as they fledde frome Israell, euen in the goynge downe to Bethoron, the Lorde caste downe great stones frome heauen vpon them tyll they came vnto Sleka, that they dyed. And there were mo that dyed with hayle stones, then the children of Israell slewe with the swerde.

Hailestones from heauen.

Then spake Josua vnto the Lorde, the day when the Lorde gaue ouer the Amorites before the children of Israell, and sayde in the sight of all Israell: Sonne, stande thou styll vpon Gabaon, and thou Mone, in the valey of Ayalon. And the sonne abode, and the mone stode styll, tyll the people had auenged them selues vpon their ennemyes. Is not this wryten in the booke of the ryghtwyse, howe the sonne abode in the myddes of heauen and hasted not to goo downe by the space of a hole daye. And there was no daye so longe as that before it, ne after it, that the Lorde obeyed the voyce of a man: and all because the Lorde fought for Israell.

Exod. xiiii. a The Sonne & mone stande styll.

And Josua returned & all Israel with him, vnto the hoste to Galgall: but the fyue kynges fled and hyd them selues in a caue at Makeda. And it was tolde Josua, sayenge: The fyue kynges are founde hyd in a caue at Makeda. And Josua sayde, rowle greate stones vnto the mouth of the caue, and appoynt hye by men thereto, to kepe theym. And stande ye not styll, but folowe after your ennemyes, & smyte the hyndermost of them. And suffre the not to entre into their cyties, for the Lorde your God hath delyuered them into your handes. And when Josua and the children of Israel had made an ende of slayeng them with a great slaughter, tyll they were wel nere wasted yet there remayned a certen of them, that had escaped Israels handes and entered into the walled cyties.

D The kynges be vpe

And all the people returned to the hoste, to Josua at Makeda in peace, hole and without losse of one man so that no man durste moue his tonge against the children of Israel. Then sayde Josua: open the mouth of the caue, and bringe oute vnto me fourth of the caue. And they dyd so, and brought those fyue kynges vnto him, out of the caue: The kynge of Jerusalem, the kynge of Hebron, the kynge of Jerimoth, the kynge of Lachis, and the kynge of Eglon.

And when they had brought out those kynges vnto Josua: Josua called for all the men of Israell, and sayd vnto the captaynes of the men of warre, whiche came with him, come nere and put your feet vpon the neckes of these kynges. And they came nere and put their feet vpon the neckes of them. And Josua sayde vnto them feare not, ne dreade: But be stronge plucke vp youre hertes, for so shall the Lorde serue al your enemyes against whych ye fight.

E

The fyue kinges be vsyne.

And then Josua smote them and slew them and hanged them on fyue trees tyl euen. And at the goyng downe of the sonne, Josua gaue commaundement, and they toke them downe of the trees, & caste them into the caue, where they hyd them selues, and layde great stones on the caues mouthe, whiche remayne vnto this daye.

And that same daye Josua toke Makeda & smote it with the edge of the swerde, and the kynge therof also, and vtterly destroyed them and al the soules that were therein, & not one escaped. And he dyd to the kynge of Makeda, as he dyd to the kynge of Jericho.

Then Josua went frome Makeda, and all Israell with him vnto Libna, and fought against Libna. And the Lorde delyuered it also in their handes, with the kynge also, and smote it with the edge of the swerde, and all the soules that were therin, and let nought remayne in it, and dyd vnto the kynge therof as he dyd vnto the kynge of Jericho.

After that Josua departed frome Libna, & all Israell with him, vnto Lachis, and besieged and assaulted it rounde about. And the Lorde delyuered into the handes of Israel Lachis, that they toke it the second day, & smote it with the edge of the swerde, & al the soules that were therin, according to all that he dyd to Libna.

Then Horam kynge of Geser came vp to helpe Lachis: But Josua smote him and his people, tyll he left him naught remaynynge.

And frome Lachis Josua departed, vnto Eglon, and all Israell with him, and there besieged, and assaulted it, and toke it the same daye, & smote it with the edge of the swerde and all the personnes that were therin: and vtterly destroyed them the same daye, according to all that he dyd to Lachis.

Then Josua departed vp from Eglon and all Israell with him, vnto Hebron. And they fought against it, and toke it, and smote it with the edge of the swerde, and the kynge therof, and all the townes that belonged to it, and all the soules that were therin, so that they left nought remaynynge: but in all thinges as they dyd to Eglon, so they destroyed it vtterly.

Then Josua returned and all Israell with him to Dabir, and they fought against it, and toke it, and the kynge therof and al the townes that appertayned therto. And smote them with the edge of the swerde, and vtterly destroyed all the soules that were therin, & let nought remayne. And as he dyd to Hebron, so he dyd to Dabir and the kynge therof, and as he dyd to Libna and her kynge.

And Josua smote all the hill countreyes and the southe countreyes, and the valeyes, & the springes of water, with all their kynges and let nought remayne, but vtterly destroyed all that * breathed, as the Lorde God of Israell commaunded, frome Cades barne, vnto Gasah, and all the countrey of Gosan, euen vnto Gabaon. And all those kynges and their lande, Josua toke at one tyme: because the Lorde God of Israell fought for Israell. And then Josua returned and all Israel with him vnto the host to Galgall.

¶ The battayle of Josua with diuers kynges, whiche God gyueth in to his handes.

CAPI. X.I.

AND when Jabin kynge of Hazor herde hereof: he sent to Jobab kynge of Madon, and to the kynge of Someron, and to the kynge of Achaph. And vnto the kynges that ley by northe in the mountaynes, and playnes, on the south syde of Cineroth, and in the lowe countreyes, and in the regions of Dor vpon the see, & vnto the Cananites both by Easte and weste: and vnto the Amorites, Hethites, Pherezites, and Jebusites in the mountaynes: and vnto the Heuites vnder Hermon in the lande of Mizphah: whiche came oute and all their hostes with theym a multitude of folke, euen as the sandes of the see in nombre, with hozses and charettes a wonderous sorte. And all these kynges mette to gether, and came and pitched to gether vpon the water of Merom, to fight with Israell.

And the Lorde sayde vnto Josua: be not afrayde of theym: for to morowe about this tyme, I will deliuer them all for wounded, before al Israel: and thou shalt houghe their hozses, and burne their charettes with fyre.

And Josua came and all his men of warre with him against them, vnto the water of Merom sodenly, and fell vpon them. And the Lorde delyuered them into the handes of Israel: & they smote them and chased them, vnto great Sidon, and vnto the * hote waters, and vnto the valeye of Mizphah eastwarde, & smote them tyll they had none lefte of theym. And Josua serued them as the Lorde bad him, houghed their hozses, and burnt their charettes with fyre.

Then Josua at that tyme turned backe and toke Hazor and smote her kyng with ye swerd for Hazor before tyme was the head of all those kyngdomes. And they smote all the soules that were therin and left not one alyue in it, vtterly destroyenge them, that no breathe was let remayne. And burnt Hazor with fire, and all the cyties round about, whose kynges Josua toke and smote them with the edge of the swerde, and vtterly destroyed them * as Moses the seruaunt of the Lorde commaunded.

But Israell burnt none of the cyties that stode vpon hilles, saue Hazor onely, that Josua burnt: but all the spoyle of the sayde cyties & the catell, the children of Israel caught vnto theym selues: But the men onely they smote with the edge of the swerde vntyll they had destroyed them, and had left no breth remaynynge. As the Lorde commaunded Josua and euen so dyd Josua * and mynysched no thinge of all that the Lorde commaunded Moses.

And so Josua toke al that lande, the hylles and all the south countreye, and all the lande of Gosan, and the lowe countrey, and ye west countrey, the playnes, and the mountayne of Israel, with the lowe countreye of the same, euen frō mount Halak that goeth vp to Seir vnto Baal Gad in the valeye of Libanon, vnder mount Hermon. And all the kynges of ye same he toke and smote them, and slewe the.

Josua made warre longe tyme with those kynges: for there was no cytie that had not yelded her to the children of Israel, saue those Hethites that enhabited Gabaon: All other they toke with battayle: for it was the Lordes will to harden their hartes, that they shulde come agaynste Israel in battayle: euen to destroye them vtterly, that they shulde haue no mercy, but to bringe them to nought As the Lorde commaunded Moses.

And that same season, Josua went and destroyed the * Enakites out of the mountaynes, and out of Hebron, Dabir, and Anab, & out of all the mountaynes of Juda, and oute of all the mountaynes of Israell, And Josua destroyed them vtterly with their cyties. So that there was not one Enakite left in ye land of the children of Israel: only in Gasah, Gath and Asod, there remayned of them.

* Judi. i. 3

And Josua toke the hole lande, according to all that the Lorde sayde vnto Moses, and gaue it a possession vnto Israell euery mā his parte in their tribes: and the lande ceased frō warre.

¶ What kynges Josua and the children of Israel slewe, whiche were in nombre xxxi.

CAPI. XII.

THese are the kynges of the lande which the children of Israell smote, and conquered their landes, on the other syde Jordan eastwarde, from the ryuer Arnon, vnto mounte Hermon, and all the playne eastwarde: Sehon kynge of the Amorites, that dwelt in Hesbon, and ruled frō Aroer, which lyeth on the brym of the ryuer of Arnon, and to the myddell of the ryuer, and halfe Galaad vnto the ryuer Jabock, the border of the children of Ammon: And in the playne vnto ye see of Cineroth eastwarde, & vnto the see in ye wyldernesse called the salt see eastwarde, the waye to Beth Jesymoth and by south vnder the sprynges of Phalgah.

A

And the coastes of Og kynge of Basan which was of the remnaunt of the Raphaites & dwelt at Asharoth, & Edrai: and raygned in mount Hermon, and in Selecah, and thorow out all Basan, vnto the borders of the Gessurites, and the Macathites and halfe Galaad vnto the borders of Sehon kynge of Hesbon. * Moses the seruaunt of the Lorde and the children of Israell smote them, and Moses ye seruaunt of the Lorde, gaue their landes & possession vnto the Rubenites, Gaddites, and halfe the tribe of Manasses.

B

* Num. xxi. and. g

These are the kynges of the countrey which Josua and the children of Israell smote on this syde Jordan, westwarde, frome Baal Gad in the valeye of Libanon, euen vnto mount Halak that goeth vp to Seir. And Josua gaue the lande vnto the tribes of Israell to possesse, euery man his parte: in the vpper lande, & nether lande, in playnes, & springes of wa-

C

of water, in the wyldernesse, and south countrey, the Hethites, the Amorites, the Cananites, the Pherezites, the Hevites, and the Jebusytes.

The kynge of Jericho: The kynge of Aidesyr Bethell: The kynge of Jerusalem: The kynge of Hebron: The kynge of Jermoth: The kynge of Lachis: The kynge of Eglon: The kynge of Gazer: The kynge of Dabir: The kynge of Gaar: The kynge of Hozma: The kynge of Ared: The kynge of Libna: The kynge of Odlam: The kynge of Makeda: The kynge of Bethel: The kynge of Thaphuah: The kynge of Hepher: The kynge of Aphek: The kynge of Lasaron: The kynge of Madan: The kynge of Hasor: The kynge Someron meron: The kynge of Acsaph: The kynge Thenach: The kynge of Magew / The kynge of Cades / The kynge of Jakanam in Carmell / The kynge of the Contreye of Dor / The kynge of the nations in Galgall / and kynge Thersah / All the kynges togither thirty and one.

¶ Josua is commaunded to diuyde the lande to the chyldren of Israel.

CAPI. XIII.

A When Josua was ware olde, and stryken in yeres, the Lorde sayd vnto hym, thou art olde and stryken in yeres, and there remaynyth yet exceadinge moche lande to be possessed / This is the lande that remaynyth/ all the coostes of the Philistines / and all the Gesurites / frome Nilus in Egrpte vnto the bozders of Akaron northwarde, which lande was counted to pertayne vnto the Canaanites, euen to ỹ fyue Lozdes of the Philistines, the Asathites, Asdadites, Ascalonites, Gethites, Akaronites, with the Euites, frome the southe All the lande of the Canaanites, and Maara that appertayneth to the Sidons, euē vnto Aphek, and to the bozders of the Amorites. And the lande of the Giblytes, and all Libanon towarde the sonne rysinge, frome Baal Gad vnder mount Hermon, tyll thou come to Hemath, all the enhabitoures of the hyll countrey, frome Libanon vnto the hote waters euen all the Sidons. I wyl cast them out frome the face of the chyldren of Israell, and se thou in any wyse diuyde it by lot vnto the chyldren of Israel to enherete, as I haue cōmaunded the. Now therfore dyuide this land to enherete, vnto the nyne trybes / and the halfe trybe of Manalles. For the other halfe with the Rubenites and the Gaddites, haue receyued their enheritaunce alredy, * whiche Moses gaue them beyonde Jordan eastward euen as Moses the seruaunte of the Lorde gaue theym / frome Aroer that lyeth on the bryym of the ryuer Arnon / with the cyte in ỹ myddes of the valleye.

* Nu xxxii. Deut. iii.

And all the playne of Medba vnto Dibon, and all the cytes of Sehon, kynge of the Amorites which raygned in Hesbon, euen vnto the bozders of the chyldren of Ammon / and Galaad, and the landes that bozder vpon the Gesurites and the Machathites, ỹ all mount Hermon and all Basan vnto Salcah, euen al the kyngdom of Og in Basan which raygned in Astaroth and Edrai whiche same remayned yet of the resi of the Raphaites. But Moses smote them and destroyed them.

Neuertheles the chyldren of Israel expelled not the Gesurites nor the Machathites: But the Gesurites ỹ Machathites dwelt amonge the Israelites euen vnto this daye. Onely vnto the trybe of Leui, he gaue none enheritaunce: * for the offrynge of the Lorde God of Israel is their enheritaunce as he sayde vnto them.

* Deut. x.

And Moses gaue ceasyn vnto the trybe of ỹ chyldren of Ruben by their kynredes. And their bounds were frome Aroer that lyeth on the banke of the ryuer Arnon, and the cyte that lyeth in the myd valley of the ryuer, and all the playne about Medba, Hesbon, and all her townes that lye in the playne: Dibon * Bamothbaal, and Bethbaalmeon: Jahazah, Kedemoth and Mephaath Kiriathaim, Sabamah and Zarath Zahar in mount Emak: and Bethphegr and the sprynges of Phasgah, and Bethiesimoth: and all the cytes in the playne. And all the kyngdome of Sehon kynge of the Ammonites which raygned in Hesbon, whome Moses smote * with the Lordes of Madian, Eui, Rekem, Zur, Hur and Reba, the Lordes of Sehon, and ỹ inhabitaunces of the countreye. And Balam also the sonne of Beor the sothesayer, the chyldren of Israel slewe with the swerde, amonges other that were slayne. And the bozders of the chyldren of Ruben was Jordan with ỹ contreye that lyeth thereon. This is the enheritaunce of the chyldren of Ruben in their kynredes, with the cytes and villages pertayninge thereto.

And Moses gaue vnto the trybe of Gad, euen vnto the chyldren of Gad an enheritaūce by kynredes, and theyr costes were Jazer, and all the cytyes of Galaad, and halfe the lande of the chyldren of Ammon vnto Aroer that lyeth before Rabah: and frome Hesbon vnto Ramoth Maspheh, and Betonim: and from Mahanaim vnto the bozders of Debir. And in the valleye they hadde Betharam, Bethnimra, Socoth and Zaphon / the resi of the kyngdom of Sehon kyng of Hesbon, and Jordan, and the costes that lye theron, euen vnto the edge of the see of Cenereth on the other syde Jordan Eastwarde.

This is the enheritaunce of the chyldren of Gad in their kynredes, the cytyes with their villages.

And Moses gaue vnto the halfe trybe of Manalles, and to his sonnes an enheritaunce by theyr kynredes. And their costes were frome Mahanaim, euen all Basan, the kyngdome of Og, kynge of Basan, and all the townes of Jahir whiche lye in Basan, euen thre score cytyes, and halfe Galaad and Astaroth, and Edrai, cytyes of the kyngdome of Og in Basan, * whiche pertayne vnto the

chyldren of Machir the sonne of Manalles, and that vnto halfe the chyldren of Machir by their kynredes.

These are they to whom Moses gaue enheritaūce in the feldes of Moab, on the other syde Jordan by Jericho eastwarde. But vnto the trybe of Leui, Moses gaue none inheritaunce, for the Lorde God of Israel is their inheritaunce, * as he sayde vnto them.

¶ Caleb requyreth the heritage that was promysed hym, and Hebron was geuen hym.

CAPI. XIIII.

A And these are the countreyes which the chyldren of Israel inhereted in ỹ lande of Canaan, vnto whiche Eleazar the preest, and Josua the sonne of Nun and the auncient heades of the trybes of the chyldren of Israel, gaue them their enheritaunce by lot as the Lorde commaūded by the hande of Moses, to gyue vnto the nyne trybes, and vnto the halfe trybe of Manalles. For Moses had geuen enheritaunce vnto two trybes and an halfe on the other syde Jordan: But vnto the Leuytes he gaue none enheritaunce amōges theym. For the chyldren of Joseph were two trybes, Manalles and Ephraim. And therfore they gaue no parte vnto the Leuites in the lande, saue cytyes to dwell in and the suburbes of the same, for their beastes and catell.

B As the Lorde commaunded Moses: euen so ỹ chyldren of Israell dyd when they deuyded ỹ lande.

B And the chyldren of Juda came vnto Josua in Galgall. And Caleb the sonne of Jephune the Kenesyte sayde vnto hym: thou wottest what the Lorde sayde vnto Moses the man of God, concerninge me and the in Cades Barne. * Fourtye yere olde was I when Moses the seruaunt of the Lorde sent me frō Cades Barne to espie out the lande. And I brought him worde agayn euen as I thought in myne hert. Neuertheles my brethren that went vp with me discouraged the hertes of the people. But I followed ỹ Lorde my God euen vnto the ende.

C And Moses sware the same season, sayeng * the lande whereon thy fete haue trode, shalbe thyne enheritaunce and thy chyldren for euer because thou hast followed the Lorde my God continually. And now behelde, ỹ Lord hath kept me lyue (as he sayde) * this fourty and fyue yeares, euen sythens the Lord spake vnto Moses, whyle the children of Israell wandered in the wylderneslle. And nowe se I am this daye foure skore and fyue yeres: and yet am as stronge at this tyme, as I was whē Moses sent me: loke how stronge I was thē, so stronge I am nowe, to warre and to fourneye.

D Nowe therfore gyue me this mountayne whiche the Lorde at that tyme promysed, for thou herdeste at that tyme, howe the * Enakims were there, and howe the cytyes were greate and walled. I trust the Lorde will be with me, and I shall dryue theym oute as the Lorde sayde. And Josua blessed Caleb the sonne of Jephune, and gaue vnto hym Hebron to enheret. And Hebron became the enheritaūce of Caleb the sonne of Jephune the Kenesite, vnto this daye: because he followed the Lord God of Israel perpetually. And the name of * Hebrō was called in olde tyme, Kariath Arbe which was a huge man among the Enakims And the lande ceased frome warre.

¶ The lot of the chyldren of Juda and the names of the cities and vyllages of the same.

CAPI. XV.

A And the lot of the trybe of the childre of Juda in their kynredes was the wildernesse of Zyn that stretcheth to the costes of Edom southwarde, and is the vttermost part of the south costes. And their south costes were from the drinke of the salt see and frome a certen poynte of the see that leaneth southwarde. And it wēt out on the south syde of the gopnge vp to Acrabim, and went along to Zimma, and ascended vp on the south side of Cades Barne, and went alonge to Hezron and wente vp to Adar, and fet a compasse to Karca, and went a longe to Azmon, & it went out to the ryuer of Egypt: so that the ende of that coste is the see. And these are their southe costes.

B And their easte costes are the salt see euē vnto the edge of Jordan. And their bozders in the nozth quarter were frome an other poynt of the see where Jordan endeth. And went vp to Bethhagla and went a longe by the nozthside of Betharabah and went vp to the stone of Boben the sonne of Ruben. And then went vp to Debir frome the valeye of Achor, and so northwarde, turnynge towarde Galgal that lyeth before the gopnge vp to Adonim, which is of the southside of the ryuer. And then wēt a longe to the water of Ensemes, and ended at the well of Rogell. And then went vp to the valeye of the sonne of Hennō, euen vnto the south syde of the Jebusytes the inhabitoures of Jerusalem. And then went vp to the toppe of the hyll that lyeth before the valeye of Hennō westwarde, and by the edge of the valeye of Raphaim northwarde: And then it drawyth frome the same hyll vnto the fountayne of water called Nephtoah, and goeth out at the cytes of mount Ephron: and drawyth to Balah, otherwyse called Kariathiarim: and then it compasseth from Balah westwarde, vnto Syr, and then goth alonge vnto the syde of mount Jarim, otherwyse called Chesalon, on the nozthe syde therof. And then C goeth downe to Bethsames and goth to Thanah, and goeth oute on the syde of Akaron northwarde: And then drawyth to Sicron & goeth a longe to mount Balah, and goth out at Jabniel / and the ende of the borders is the see. And the west bozders are the great see and the costes that lye thereon. And these are the costes of the chyldren of Juda rounde about in their kynredes.

* And vnto Caleb the son of Jephune was Iudic. 1.

there a part allotted amonge the chyldren of Juda, by the mouthe of the Lorde to Josua, euen the citie of Kiriatharbe father of Enach whyche Cytie is called Hebron. And Caleb dryue thence the thre sonnes of Enach, Sesai Ahiman, and Thalmai, the sonnes begotten of Enach. And he went vp thence, to the inhabiters of Dabir, whose name in the olde tyme was Kiriath sepher. And Caleb sayde, *he that smyteth Kiriath sepher and taketh it: to hym wyll I gyue Achsah my daughter to wyfe. And Othniel, the sonne of Kenes, the brother of Caleb toke it. And he gaue him Achsah his doughter to wyfe. And as she went she moued him, to aske of her father a felde. And she alyghted of her asse. And Caleb sayde vnto her, what ayleth the. And she sayde, gyue me a blessinge: for thou hast gyuē me a southwarde and drye lande: gyue me also springes of water. Then he gaue her springes of water, both aboue and beneth. This is the enheritaunce of the tribe of the chyldren of Juda in their kynredes.

And the cyties of the tribe of the chyldren of Juda in all quarters, towarde the coostes of Edom southwarde, were: Kabzeel, Eder, and Jagur: Kinah, Dimonah, and Adada: Kedes, Hazor, and Ithnan: Ziph, Telem, and Bealoth: Hazor, Hadattah, & Kerioth: Hesron, otherwyse called Hazor, Eman, Sema, and Moladah: Hazargadah, Hasmon, and Bethpheleth: Hazarsual, Berseabe, and Baziothiah: Baalah, Iim, and Ezem: Eltholad Chesil, and Horma: Ziklag, Medemenah, and Sansenah: Lebaoth, Selhim, Ain and Remon: all these cyties are .xxix. with their villages. And in the lowe countreye they had Esthaol, Zarah, and Asnah: Zanoah, Engannim, Thaphuah & Enam: Jermoth, Adullam, Socoh, and Azekah: Saarem, Adithaim Gederah, and Gederothaim: fourtene cyties with their villages.

Zenan, Hadasah, and Migdalgad: Dilean, & Mizpah, and Jokthel: Lachis, Bazcath, and Eglon: Cabon, Lahamam, and Kithlis: Gaderoth, Bethdagon, Naamah, and Makkedah: Sixtene cyties with their villages.

Libnah, Ether, and Asan: Iephthah, Asnah, and Nezib: Keilah, Achzib, and Mareshah: nyne cyties with their villages.

Ekron with her townes and villages. And frome Ekron out to the see, all that lye about Asdod with their villages. Asdod with her townes and villages. Gaza with her townes and villages, euen vnto the ryuer of Egypte: and the greate see, with the coostes that lye therein.

And in the mountaynes, they had Samir Jathir, and Socoh: Danah, and Kiriath sennah, whiche is Dabir: Anab, Eshemoh, and Anim: Gosen, Holon, and Giloh: eleuen cyties with their villages. Arab, Dumah, and Eshean: Janim, Bethtaphuah, and Aphekah: Humatah, and Kiriath Arbe: which is Hebron and Zior: nyne cyties with their villages. Maon, Carmel, Siph, and Jutah: Jesreel, Jokdeam, and Zanoah: Cain, Gibeah and Thamnah: ten cyties with their villages. Halhul, Bethzur, and Gedor: Maarath Bethanoth, and Eltekon: sixe cyties with their villages. Kiriath Baal which is Kiriath Jarim, and Harabba two cyties with their villages.

And in the wyldernesse they had Bethrabah, Middin and Secacah: Nibshan, the cytie of salt, and Engadi: sixe cyties with their villages. But the Jebusites that were then habiters of Jerusalem / the chyldren of Juda coulde not cast out. Wherfore the Jebusites dwel amōg the chyldren of Juda vnto this day.

¶ The Lotte or part of Ephraim.

CAPI. XVI.

And the lotte of the chyldren of Joseph fell frome Jordan by Jericho, vnto the water of Jericho eastwarde, and the wylderneſſe that goth vp frome Jericho thorowe mounte Bethell / and then gothe out frome Bethel to Lus, and runneth a longe vnto the borders of Ataroth: and gothe downe westwarde, to the coostes of Japhlethi, and vnto the coostes of Bethhoron the nether, and gothe vp by the see syde to Gaser, & the endes of their coostes came to the greate see. And so the chyldren of Joseph Manasses and Ephraim toke their enheritaunce.

And the chyldren of Ephraim toke their lotte by kynredes. And the coostes of their enheritaunce eastwarde were, Ataroth Adar, euen vnto Bethhoron the vpper, and their marches went out westwarde to Machmathah that lyeth on the Northside, and set a compas eastwarde vnto Thaanath Silo, and passeth fro the eastside vnto Janoah, and wente downe frome Janoah to Ataroth and Naarath, and met at Jericho, and went out at Jordan. And their borders went fro Thaphuah westwarde vnto the ryuer Kanah, and the endes were salt see. This is the enheritaunce of the tribe of the chyldren of Ephraim by their bondsides. The chyldren of Ephraim, had their cyties and villages shattered amonge the enheritaunce of the chyldren of Manasses: Notwithstandinge the chyldren of Ephraim slewe not the Cananites that dwelt in Gasor: but the Cananites dwelt among the Ephraites vnto this daye, and paye tribute.

¶ The portion of the half trybe of Manasses. The Cananites become tributaryes to the Israelites. Manasses and Ephraim requyre a greater portion of heritage.

CAPI. XVII.

And the tryde of Manasses which was the eldeſte sonne of Joseph receyued a lot. And Machir the eldeſt son of Manasses which was the father of Galaad (and a man of warre) had to his enheritaunce Galaad and Basan. And the rest of the chyldren of Manasses receyued by their kynredes / which were the chyldren of Abiezer / the chyldren of Helek / the chyldren of Asriel / the chyldren of Sichem, the chyldren of Hepher: the chyldren of Hemida. These are the male chyldren of Manasses the sonne of Joseph in their kynredes. * But Zelaphead the sonne of Hepher the sonne of Galaad, the sonne of Machir, the sonne Manasses had no sonnes but onely daughters. And these are the names of his daughters: Mahela, Noa, Hagla, Melcha, & Thirza: which came before Eleazar the preest, and before Josua the sonne of Nun, & before the lordes, sayinge: * the Lorde commaunded Moses to gyue vs an enheritaunce amonges oure brethren. And he gaue them at the mouth of the Lorde, an enheritaunce amonges the brethren of their fathers. And there fell ten portyons to Manasses beside the lande of Galaad and Basan which are on thother syde Jordan: because the doughters of Manasses dyd enherit amonge his sonnes. And Manasses other sonnes had the lande of Galaad.

And the borders of Manasses reached from Aser to Machmathah that lyeth before Sichem, and went a longe on the right hand, euen vnto the enhabyters of the fountayne Thaphuah, and the lande of Thaphuah belonged to Manasses, which Thaphuah laye in the borders betwene Manasses & the chyldren of Ephraim. And the coostes descended vnto the ryuer of Kede, on whose southside Ephraim hath cyties that lye amonge the cyties of Manasses. For the coostes of Manasses were on the northside of the ryuer and the endes of them was the see: so that the south pertayned to Ephraim, and the north to Manasses, and the see is both their borders. And they met together in Aser northwarde, and in Issacar eastwarde. And Manasses had his enheritaunce in Issacar and in Aser, Bethsean, & her townes: and Jeblaam with her townes: and the enhabitours of Dor, with the townes pertayninge to the same: and the enhabitours of Endor with the townes of the same: and the enhabitoures of Thaanath with her townes & the enhabitours of Mageu with the townes of the same, and the third part of the cytie Nopheth, yet the chyldren of Manasses coulde not ouer come thole cyties: But the Cananites began to dwell in the same lande. Neuertheleſſe assone as the chyldren of Israel were waxed stronge, they put the Cananites to tribute, but they slew them not.

And the chyldren of Joseph spake vnto Josua sayenge: Why hast thou gyuē vs but one lot and one portion to enherete, seynge we be moche people, and for asmoche as the Lorde hath blessed vs so: and Josua answered the: yf ye be moche people then get you vp to the wode countreye, and prepare for your selues there in the land of the Pherezites and of the * Raphaites, yf mount Ephraim be to narowe for you. Then the chyldren of Joseph sayde agayne, the hill will not be goten of vs: for all the Cananites that dwell in the lowe countreye haue charetes of yron, and so haue they that enhabite Bethsean, and the townes of the same, and they also that dwell in the valeye of Jezreel. And Josua answered the house of Joseph, Ephraim and Manasses sayenge: ye be moche people and haue great power and shall not therfore haue one lot. But the hyll shalbe yours, thou shalt hew downe the wode, and make a space to buylde vpon, for it shalbe yours euen vnto the endes of it, ye shalbe able to cast out the Cananites for all their yron charettes, and for all they be so stronge.

¶ Certayne are sente to diuyde the lande to the other seuen tryben. The Lott of the chyldren of Ben Jamin.

CAPI. XVIII.

And the hole congregacō of the chyldren of Israel came together at Silo, and set vp the tabernacle of wytnesse there, and the lande was in subiection before them. But there remayned amonge the chyldren of Israel seuen tryben which had not their enheritaunce deuyded out. And Josua sayde vnto the chyldren of Israell, howe longe are ye so slacke to go and possesse the lande whyche the Lorde God of your fathers hath gyuen you? chose ye of euery tryde three men that I maye sende them. And that they may ryse and walk thorow the land and dewyde it after the inhabitantes therof & come agayn to me. Deuide it into vij. partes. For Juda shal abyde by their coostes in the south, & the house of Joseph shal stande to their coostes in the northe. Describe ye the lande therfore into. vij. partes, & bryng the description to me hyther, that I maye cast lottes for you here before the Lorde our God. The Leuites haue no parte amonge you for the preasthyp of the Lorde is their enheritaunce. And Gad, Ruben, and halfe the tryde of Manasses haue receyued their enheritaūce beyōd Jordan eastwarde, which Moses the seruaūt of the Lorde gaue them.

Iosue.xviii.a
Iosue.xiiii.a

And the men arose and went their waye. And Josua charged them that went to describe the land sayeng: hence & go thorow the land & describe it, & come agayne to me hyther: and I will cast lottes for you before the Lorde in Silo. And the men departed, & walked thorow the lande and described it by cyties into seuen partes in a boke, and retourned to Josua into the host at Silo. And Josua cast lottes for them in Silo before the Lorde, and there he deuyded the lande vnto the chyldren of Israell, into seuen partes to eche their portion. And the first lot of the tryde of the chyldren of Ben Jamin came vp accordynge to their kynredes. And the coostes of their lotte came out betwene the chyldren of Juda, and the chyldren of Joseph. And their north coostes were frome Jordan and went vp to the syde of Jericho on the northside, and went vp thorow the mountaynes westwarde, and they ended at the wylderneſſe of Bethauen: & went frome thence to the southside of Lus, otherwyse called Bethel: and descended to Ataroth Adar vpon the hil that lyeth on the southside of the nether Bethoron. And the weste coaste draweth and compaseth southwarde, euen frome the hyll that lyeth before Bethoron, &

gothe out at Kariathbaal which is Kariath-Jarim, a cytie of the chyldren of Juda: & this is the West quarter: towarde the see and the south coste goeth frome the edge of Kariathiarim westwarde, and goeth out to the watere-well, of Nephthoah and commeth wwne to the edge of the hyll that lyeth before the valeye of the sonnes of Hennon, which is in the valeye of Raphaim Northwarde, and descendeth thorow the valeye of Hennon vnto the syde of Jebusi southwarde, and goeth wwne to the well of Rogell. And compaseth frome the north and goth forth to Enlames, that is the sonnes well: and to the heapes that lye before the gopnge vp vnto Adummim: and goth downe to the stone of Bohan the sonne of Ruben: and then goth alonge towarde the syde of * the playne, northwarde: and goth wwn vnto the playne: and goth a longe to the syde of Bethhaglah northwarde, & endeth at the poynte of the salt see north therfrome, and at the ende of Jordan south therfrome. This is the southcoste.

* Gree. Ara-bathal.

And Jordan is their east coste, this is the enheritaunce of the chyldren of Benjamin by their costes roundeaboute and by their kynredes. And these are the cyties of the trybes of the chyldren of Benjamin in their kynredes: Jericho, Bethhaglah, and the valeye of Kasis: Betharabah, Zamarim, and Bethel: Auim, Pharah, and Ophrah: Chepar Ammonai, Ophni, and Gaba, twelue cyties with their villages. Gabaõ, Ramah, and Beroth: Mizphah, Caphirah, and Mozah: Rekem, Jarephel and Thareiah, Zela, Eleph, & the cyetie of the Jebusites which is Jerusalē, Gabaath, and Kariath, fourten cyties with their villages. This is the enheritaunce of the chyldren of Benjamin in their kynredes.

¶ The lottes or partes of Zabulon, Issachar, Aser, Nephthali, Dan, and Josua.

CAPI. XIX.

A Nd the seconde lotte came oute vnto the trybe of the chyldren of Symeon by their kynredes. And their enheritaunce felle in the middes of the inheritaunce of the chyldren of Juda. And their inheritaūce was, Berlabe, Sabe, and Moladagh, Hazorsuia, Bilagh, and Azem, Eleholad, Bethul, and Hormagh, Ziklag, Bethmarcaboth and Hazersusagh, Bethlebaoth, & Saruhen thertene Cities with their villages. Aim, Remon Ether, and Asan, foure Cities with their villages: and therto all villages that lye round aboute these Cities, euen vnto Balalath, Beor, and Ramath, southwarde. This is the inheritaunce of the trybe of the children of Simeon in their kinredes out of the portion of the chyldren of Juda, came the inheritaunce of the children of Simeon. For the part of the children of Juda was to moch for them: and therfore the children of Symeon had their inheritaunce in the inheritaunce of them.

1 Parali. b. 6

And the thyrde lotte came vnto the chyldren of Zabulon accordynge vnto their kynredes. And the costes of their inheritaunce came to Sarid, and went vp to the see, and to Marralah, and touched at Dabaseth, and met at the ryuer that lyeth before Jokneam: and turned frome Sarid Eastwarde towarde the sonne rysynge, vnto the border of Chisloth in mounte Thabor: and then goeth out to Daberath and goeth vp to Japhia: and frome thence goeth alonge Eastwarde towarde the sunne rysynge, to Geth, Hepher, and Tacasin, and goeth to Remon, Methoar and Neah. And compaseth it on the Northe syde, and goeth to Nathan, and endeth in the valleye of Jephthahel. And Cateth, Nahalol, and Semeon, Jedalah, and Bethlem: twelue cities with their villages This is the enheritaunce of the children of Zabulon, in their kynredes. The sayde cityes with their villages.

And the fourthe lot came oute to the chyldren of Issachar by their kynredes. And their costes were Jesreelah, Casuloth, Sunem, Hapharaim, Sion, Anaharath, Rabboth, Rision, and Abez. Rameth, Engannim, Enhadah, and Bethphazez. And his costes met at Thabor, Sahazimah and at Bethsames, & endeth at Jordan, sixtene cityes with their villages. This is the inheritaunce of the trybe of the chyldren of Issachar by their kynredes the cytyes and their villages.

And the fifte lot came out vnto the tribe of the chyldren of Aser by their kynredes. And their coostes were Helkath, Hali, Beten, and Achsaph: Alamaleth, Amaad and Missal: and met at Carmel on the see, and at Sihor, and at Labanath, and turneth towarde the sunne rysing to Bethdagon, and met at Zabulon, and in the valleye of Jephthael, and towarde the north syde of Bethemek and Negel, and goeth out on the left side of Cabul: and Abian Robob, Hamon, and Kanah, euen vnto great Sidon. And then the cost turneth to Ramah and to the strong citye of Tire, and turneth to Hosah, and endeth at the see: by the possession of Achzibah: Amah, Aphek, and Rohob: Twentye and two cityes with their villages. This is the inheritaunce of the tribe of the children of Aser by their kynredes. These cityes with their villages.

And the sixte lotte came oute vnto the chyldren of Nephthali by their kynredes. And their coostes were frome Helepb, and frome Sion in Zaananim, and Adami, Nekeb and Jabneel, euen to Lakum, and goo oute at Jordan. And then the coostes turneth Westwarde to Asanoth in mounte Thabor, and then goeth oute frome thence to Hukokah, and meteth with Zabulon on the southe syde, and with Aser on the West, and at Juda vpon Jordan towarde the sunne rysynge. And their strong citeyes are Zidim, Ber, Hamath, Kacath, and Cenereth, Adamah, Hermah, and Hasor: Kedes, Edrai, and Enhasor: Iron, Magdiel: Horem, Bethanah, & Bethsamesnynetene cityes with their villages. This is the enheritaunce of the trybe of the chyldren of Nephthali by their kynredes: these cityes and their villages.

And

D And the seuenth lot fell to the trybe of the chyldren of Dan by their kynredes. And the costes of their inheritaunce was Zarah, Elhaol, & Jelames, Baclabin, Ataion, and Jethlah: Eglon, Themnathah, and Akaron: Elthekeh, Gibethon, and Baalath: Jehud, Banebarah, and Gatherman, and the waters of Jercon and Racon, with the countreye that lyeth before Joppe, and there it hath an ende. And the chyldren of Dan wente vp and fought against Leten and toke it, and smote it with the edge of the swerde, and conquered it, and dwelt therin, and called it Dan, after the name of Dan their father.

This is the inheritaunce of the trybe of the chyldren of Dan in their kynredes: these cityes with their villages. When they hadde made an ende of diuydynge the lande to euerye trybe by lotte, then the chyldren of Israel gaue an enheritaunce vnto Josua the sonne of Nun amonge them: at the mouthe of the Lorde they gaue him the citie whiche he asked, euen Thamnath Serah in mounte Ephraim. And he buylte the citye and dwelte therin.

These are the enheritaunces whiche Eleazar the Preeste and Josua the sonne of Nun, and the auncient fathers of the trybes of the children of Israel diuyded by lotte in Silo before the Lorde, in the doze of the tabernacle of wytnesse, and so made an ende of diuydynge the countreye.

¶ The Cytyes of refuge or Sanctuaryes.

CAPI. XX.

THen the Lorde spake vnto Josua, sayinge: commen with the chyldren of Israel and saye: * Appoynte oute free cytyes, of whiche I spake vnto you by Moses, that the slear that kylleth anye person vnwares, and vnwittyngly, maye flee thither. And those cityes shall be youre refuge frome the auenger of bloude. And the slear shall flee vnto one of those cityes, and shall stande in the entrynge of the gate of the citye, and shall shewe his cause in the eares of the elders of the sayd citye, that it was no wylful murder. & they shall take him in to the city vnto them, and shall gyue him a place that he may dwell amonge them.

And when the auenger of bloude followeth after him, they shall not delyuer the slear in to his hande, bycause he smote his frende ignorātly, and that can not be proued that he bare him malyce of two or thre dayes afore.

And he shall dwell in the sayd citye vntyll he stande before the congregation in iudgement, sayinge for his discharge, and vntyl the deth of the hyghe Preest that shall be in those dayes. And then shall the slear retourne and come vnto his owne citye, and vnto his owne house, and vnto the citye frome whence he fledde.

E And they appoynted Kedes in Galile, in mounte Nephthali, and Sichem in mounte Ephraim, and Kariatharbe, whiche is Hebron in the mountaynes of Juda. And on the other syde Jordan ouer against Jericho Eastwarde, they gaue Bosor in the wyldernesse, vpon the playne wyldernesse out of the trybe of Ruben and Ramoth in Galead out of the trybe of Gad, and Golam in Basan out of the trybe of Manasses. Deuter. iiii. g

These were the cityes appoynted for all the chyldren of Israel, and to the straungers that sojourned amonge them that who so euer killed anye person ignorantly, the same myght flee thyther and sholde not dye by the hande of the auenger of bloude, vntyl he stode before the congregacion. D

¶ The Cityes giuen to the Lenites, in nombre foure and eyght. The prophecyes of gyuynge the landes of Canaan are fulfylled. The Israelites are at rest.

CAPI. XXI.

A Nd then came the principall heedes of the Leuytes vnto Eleazar the preeste, and vnto Josua the sonne of Nun, and vnto the auncient heedes of the trybes of the children of Israel, and spake vnto them at Silo in the lande of Canaan, sayinge: * the Lorde commaunded by Moses, to gyue vs cityes to dwell in, and the feldes about them for our cattell. A * Numer. b. Deuter. xii. b Josu. xx. a

And the chyldren of Israel gaue vnto the Leuites out of their inheritaunces, at the bidding of the Lorde, these cities following with their suburbes.

And the lotte came oute vnto the kynredes of the Cahathytes: and the chyldren of Aaron the Preeste whiche were of the Leuytes hadde gyuen them by lotte, oute of the trybe of Juda, oute of the trybe of Symeon, and oute of the trybe of Benjamin thirtene cityes. And the reste of the chyldren of Cahath hadde by lotte oute of the kynredes of the trybe of Ephraim, oute of the trybe of Dan, and out of the halfe trybe of Manasses ten cityes.

And the chyldren of Gerson hadde by lotte oute of the kynredes of the trybe of Issachar oute of the trybe of Aser, oute of the trybe of Nephthali, and out of the other halfe tribe of Manasses in Basan, thirtene cityes. And the chyldren of Merari by their kynredes, hadde oute of the trybe of Ruben, out of the trybe of Gad, and oute of the trybe of Zabulon, twelue cityes. And the chyldren of Israel gaue by lot vnto the Leuites these cityes with their suburbes, as the Lorde commaunded by Moses. 13

And they gaue oute of the trybe of the chyldren of Juda, and out of the trybe of the children of Symeon, these cityes by name: whiche the chyldren of Aaron beinge of the kynredes of the Cahathites, & of the chyldren of Leui, obtayned: for theirs was the first lotte. And they gaue them Kariah Arbe of the father of † Enacke, whiche is Hebron in the hyll countreye of Juda, with the suburbes of the same rounde aboute it. But the countreye that pertayned to the citye and the villages therof

† Troba was the father of Enack. Josua. xiii. b. 1 Parali. vi. b

thyr

they gaue to Caleb the sonne of Iephunne, to be his possession.

And thus they gaue to the chyldren of Aaron the preste, the fraunchesed cityes of the lear, Hebron with her suburbes: and Libna with her suburbes, and Jathir with her suburbes, and Eshtemoa with her suburbes, and Holon with her suburbes, and Dabir with her suburbes, and Ain with her suburbes, and Juttah with her suburbes, and Bethshames with her suburbes: nyne cityes oute of those two tribes.

And oute of the tryde of Benjamin they gaue Gabaon with her suburbes: Geba with suburbes: Anatoth with her suburbes: Almon with her suburbes, foure cityes. All these cities of the chyldren of Aaron preestes were, thyrteene cityes with theyr suburbes.

And the kynredes of the chyldren of Kahath that were Leuytes / that is to saye the other chyldren of Kahath had the cities of their lot, oute of the tribe of Ephraim. And they gaue them the free citye of the lear: Sichem with her suburbes in mounte Ephraim/ and Gazer with her suburbes / and Kadzaim with her suburbes / Bethhoron with her suburbes/ foure cityes.

And oute of the tryde of Dan: Eltheke with her suburbes, Gibethon with her suburbes, Aialon with her suburbes, and Gathremon with her suburbes, foure cityes. And out of the halfe tribe of Manasses: Thanach with her suburbes, Gathremon with her suburbes, two cityes. So that all the cityes which were geuen vnto the kynredes of the other chyldren of Kahath, were ten with theyr suburbes.

And vnto the chyldren of Gerson, whiche were of the kinredes of the Leuites, they gaue out of the other halfe tribe of Manasses, the citye of refuge for the slear, Golan in Basan and Bolcam with her suburbes: Beesthera with her suburbes, two cityes. And oute of the tryde of Issachar, Kision with her suburbes, Dabereth with her suburbes, Jarmoth with her suburbes, Engannim with her suburbes, foure cityes. And out of the tribe of Aser Misheal with her suburbes, Abdon with her suburbes, Helkath with her suburbes, Rehob with her suburbes, foure cityes.

And out of the tryde of Nephthali, the city of refuge of the slear, Kedes in Galile, with her suburbes: Hamothdor, with her suburbes Karthan with her suburbes: three cityes. So that all the cityes of the Gersonytes in theyr kynredes were thirteene with their suburbes.

And vnto the kynredes of the chyldren of Merari the rest of the Leuites, they gaue out of the tribe of Zabulon: Jeremam with her suburbes, Carthah with her suburbes: Damna with her suburbes, and Nahalal with her suburbes, foure cityes. And oute of the tribe of Ruben, they gaue Bozor with her suburbes: Jahelah with her suburbes / Kedmoth with her suburbes/and Mephaath with her suburbes, foure cityes.

And out of the tribe of Gad, they gaue the fraunchesed citye of the slear, Ramoth in Galaad with her suburbes, Mahanaim with her suburbes, Hesbon with her suburbes, and Jaser with her suburbes, foure cityes in all, so that all the cityes of the chyldren of Merari in their kynredes, whyche were the rest of the kynredes of the Leuites, were by theyr lotte, twelue cityes. And all the cityes that the Leuites had in the possession of the chyldren of Israel were fortye and eyght with their suburbes. And these cityes haue echo their suburbes rounde about her thyrowe oute all the sayd cityes.

And the Lorde gaue vnto Israel, all the lande whiche he swore to gyue vnto theyr fathers. And they conquered it, and dwelte therin. And the Lorde gaue them rest rounde about, according to all that he swore vnto theyr fathers. So that there stode not a man of all theyr enemyes before theym. But the Lorde delyuered all theyr enemyes into theyr handes. There slaped nothynge of all the good thynges whiche the Lorde had sayde vnto the house of Israel. But all came to passe.

¶ Ruben, Gad, and the halfe tribe of Manasses returne agayne to theyr possessions. They buylde an alter for a memoryall.

CAPI. XXII.

THen Iosua called vnto the Rubenites, the Gadites, and to the halfe tryde Manasses, and sayde vnto them: Ye haue kepte all that Moses the seruaunte of the Lorde commaunded you, and haue obeyed my voyce in all that I commaunded you: Ye haue not lefte youre brethren of a longe season vnto this daye, but haue kepte the commaundement of the Lorde your God. And now the Lorde hathe geuen rest vnto youre brethren, as he promysed them. Wherfore returne and goo vnto youre tentes, and vnto the lande of youre possession, whiche Moses the seruaunte of the Lorde gaue you on the other syde Jordan.

But in anye wyse take exceadynge good hede that ye do the commaundement and lawe whiche Moses the seruaunt of the Lorde charged you / whiche is, that ye loue the Lorde your God, and walke in his wayes, and kepe his commaundementes, and cleaue vnto him, and serue him with all your hertes, and all your soules. And so Iosua blessed theym, and sente them awaye. And they wente vnto theyr tentes.

¶ Vnto the one halfe of the tryde of Manasses Moses gaue possession in Basan/and vnto the other halfe therof gaue Iosua with theyr brethren on this syde Jordan westwarde. And also when Iosua sent them awaye vnto theyr tentes and blessed them, he sayde vnto them, returne with moche ryches vnto youre tentes and with very moche catell, with syluer, golde, brasse, yron, and with rayment aboue measure and diuide the spoyle of youre ennemyes with youre brethren.

And the chyldren of Ruben the chyldren of Gad, and halfe the tryde of Manasses, returned and departed from the chyldren of Israel out of Silo, whiche is in the lande of Canaan, to go vnto the countreye of Galaad, and to the lande of theyr possession, wherin they were possessed at the mouthe of the Lorde by the hande of Moses. And when they came vnto the tyles of Jordan that lye in the lande of Canaan: there the chyldren of Ruben, the chyldren of Gad, and the halfe tribe of Manasses, buylte an aulter fast by Jordan, and that a great aulter to se to. And when the chyldren of Israel herde saye: beholde, the chyldren of Ruben, the childre of Gad, and the halfe tribe of Manasses haue buylt an aulter in the lore ffronte of the lande of Canaan in the bordres of Jordan on the syde of the chyldren of Israel: the hole congregacion of the chyldren of Israel gathered them togither to Silo to go vpon them with batayle.

And the chyldren of Israel sente vnto the chyldren of Ruben, to the chyldren of Gad, & to the halfe tribe of Manasses in to the lande of Galaad, Phinehes the sonne of Eleazar the Preste, and with him tenne lordes, of euerye chefe house a lorde, thorowe oute all the trydes of Israel, whyche heades of theyr fathers housholdes were ouer the thousandes of Israel. And they went vnto the children of Ruben, of Gad, and to the halfe tryde of Manasses, vnto the lande of Galaad, and spake with them sayinge.

Thus saye the hole congregacion of the Lorde: what trāsgression is this that ye haue transgressed agaynste the God of Israel, to turne awaye this daye from after the Lorde, and to buylde you an aulter for to rebell this daye agaynst the Lorde? Is the wycked dede of Bel Phegor to lytle for vs, wherof we are not clensed vnto this daye, and moche people were slayne, but that ye also wolde tourne awaye this daye frome folowynge the Lorde? Ye shall rebell to daye agaynste the Lorde, & to morowe he shall be wroth with all the congregacion. Notwithstandynge yf the lande of your possession be vncleane, then come ouer vn to the lande of the possession of the Lorde, where the Lordes tabernacle dwellerth, and be possessed amonges vs. But rebell not agaynste the Lorde, nor agaynste vs, to buylde you anye other aulter, saue the aulter of the Lorde oure God. Dyd not Achan the sonne of Zareh transgresse the commaundement of the Lorde, and wrath fell on all the congregacion of Israel, so that he alone perysshed not for his wyckednesse?

Then the chyldren of Ruben and of Gad, and halfe the tryde of Manasses, answered and sayde vnto the heades ouer the thousandes of Israel. The mygtye God, the almyghtye Lorde he knoweth, and Israel shall knowe yt: be it rebell or transgressyon agaynst the Lorde, saue vs not this daye.

Or elles yf we haue buylte vs an aulter to turne from folowynge oute Lorde, or to offer vpon hym brent offrynges or meate offrynges or to offer peaceoffrynges therin, let the Lorde require it: And haue not rather doone it for feare of this, lest in tyme to come youre chyldren shoulde saye vnto ours: What haue ye to doo with the Lorde God of Israel, seynge that the Lorde hathe made Jordan a border betwene vs and you ye chyldren of Ruben and of Gad: ye haue no parte therfore in the Lorde / and so shall youre children make oure chyldren cease frome fearynge the Lorde.

Therfore we thoughte it better, and sayde: Lette vs cause an aulter to be made, not for burnt offerynges, nor sacrifyces, but it shall be a token betwene vs and you, and oure generacyons after vs, that we shoulde serue the Lorde, with oure offerynges, sacrifyces, and peace offerynges: and that youre chyldren shoulde not saye to ours in tyme to come: ye haue no parte in the Lorde. Genes.xxxi.g Deuter.xxx.a Iosue.xxiiii.f

And we thought, yf they wolde so saye to vs, or to oure generations in tyme to come, that we wolde saye agayne: Beholde the facyon of the aulter whiche oure fathers made, nether for burnt offerynges, nor sacrifyces, but that it wolde be a wytnesse betwene vs and you. God forbyd that we shulde rebell agaynste the Lorde, and that we shulde turne this daye frome after him, and buylde an aulter for burnt offerynges or sacrifices, saue the aulter of the Lorde oure God that is before his tabernacle.

And when Phinehes the Preeste and the Lordes of the congregacyon, and heades ouer the thousandes of Israel whiche were with hym, herde the wordes that the chyldren of Ruben, the chyldren of Gad, and the chyldren of Manasses spake, they were well content.

And Phinehes the sonne of Eleazar the Preeste sayde vnto the chyldren of Ruben, of Gad and of Manasses, this daye we perceyue that the Lorde is amonge vs, because ye haue not doone this trespace agaynste the Lorde. And nowe ye haue rydde the chyldre of Israel oute of the handes of the Lorde.

And Phinehes the sonne of Eleazar the Preeste and the Lordes returned frome the chyldren of Ruben and of Gad out of the lande of Galaad vnto the lande of Canaan, to the chyldren of Israel, and broughte them worde agayne. And the answere pleased the chyldren of Israel well, and they praysed God, and dyd not intende to goo agaynste them in battayle, to destroye the lande whyche the chyldren of Ruben and Gad dwelte in. And the chyldren of Ruben and the chyldren of Gad called the aulter ✠ Ed, because it is a wytnesse betwene vs, that the Lorde is God.

✠ After the Hebrew. The cōmen translatiō our witnesse that the Lord is God.

¶ Iosua exhorteth the people that they sorne not them selues to the Scripture and that they truste in none but in God only, whyche had fulfylled his promyses to them.

CAPI. XXIII.

And

A

AND it came to passe a longe season after that the Lorde had gyuen rest vnto Israel frome all theyr ennemyes rounde aboute that Iosua waxed olde and was stryken in yeres. Wherfore he sent for all Israel, & for theyr elders, theyr heades, theyr Iudges and officers, and sayde vnto them: I am olde and stryken in yeres. And ye haue sene all that the Lorde your God hath done vnto all these nacyons before youre faces. For the Lorde youre God he foughte for you. Beholde, I haue appoynted these nacyons that remayne, to be the inheritaunce of youre trybes, euen frome Iordane / and all the nacyons that I haue destroyed, euen vnto the great see. And the Lorde youre God he shall expell and caste them oute before you, and ye shall conquere theyr landes, as the Lorde youre God hathe sayd vnto you.

B

*Deut.iii.a. Deute.xxxi.a Ios.xi.b iii.Regū.ix.a *Deut.vii.b. xiii.c xxiii.b. Psalm.xvi.a Deuter.x.b

* Be therfore exceadynge stronge, that ye take hede to do all that is written in the boke of the lawe of Moses, * that ye bowe not aside therfrom, to the ryghte hande or to the lefte, and that ye go not vnto these nacions that remayne with you, and that ye neyther make mencion of swere by the names of theyr Godes / and that ye neyther serue them nor bowe your selues vnto them.

C

But that ye sticke fast vnto the Lorde your God, as ye haue done vnto this daye. So shal the Lorde caste oute before you great nacions and myghtye, as ye se yowe no man hathe stande before you hytherto. * One shall chase a thousande: for the Lord your God he fyghtyth for you, as he hath sayd vnto you. Take good hede therfore vnto youre soules, that ye loue the Lorde your God.

*Leu.xxvi.a Deut.xxii.a. Iosaye.xxx.c

Deuter.vii.a. and.xii.c.

But and ye ye shall go backe, and cleaue vnto the rest of these nacions that remayne with you, and shall make mariages with them, and to be in a leage with them, be sure y the Lorde your God wyl not caste out all these nacyons from before you. * But they shall be snares & trappes vnto you, and scourges for your backs and thornes in youre eyes, vntyll ye perysshe from this good lande whiche the Lorde your God hath gyuen you.

*Num.xxxiii.a

iii.Regū.ii.a

Beholde I walke this daye by the waye of all the worlde: cal ye to mynde in all your hertes and in all your soules, that nothynge hath fayled of all the good thynges whiche the Lorde youre God promised you. All are come to passe, and nothyng hath fayled there of. And as all good thynges are come vpon you, whiche the Lorde your God hathe promysed you: so shall the Lorde bringe vpon you all, cuyll vntyll he haue destroyed you from this good lande, whiche the Lorde your God hathe gyuen you, when ye haue transgressed the appoyntment of the Lorde youre God, whiche he hathe made with you, and go and serue straunge goddes, and bowe your selues to them. Then shall the wrathe of the Lorde ware hoote vpon you, and ye shall perysshe quyckely frome the good lande whiche he hath gyuen you.

D

Deu.xxviii.b

Iosua exhorteth the people to the keppynge of the law. He dyeth. The bones of Joseph are buryed. Eleazar dyeth.

CAPI. XXIIII.

AND Iosua gathered all the trybes of Israel to Sichem, and called for the elders of Israel, and for theyr heades Iudges and officers, whiche presented them selues before God. And Iosua sayde vnto all the people: thus sayethe the Lorde God of Israel. * Youre fathers dwelte on the other syde of the floude in olde tyme, euen Thareh the father of Abrahām and Nachor, and serued straunge goddes. But I toke your father Abrahām frome the other syde of the floude and broughte him in to the lande of Canaan, and multiplyed his seed, and gaue him Isaac. And I gaue vnto Isaac, Iacob, and Esau. And I gaue vnto Esau mounte Seir to possesse it. But Iacob and his chyldren wente downe to Egypt.

* Then I sente Moses and Aaron. And I stroke Egypte in many signes and wonders, and after y I brought you your fathers out of Egypte. And ye came vnto the see, and the Egyptians folowed after your fathers with charettes and horsemen, vnto the redde see. And the chyldren of Israel cryed vnto the Lorde. And he put darkenesse betwene you and the Egyptians, and broughte the see vpon them & couered them.

And your eyes haue sene what I haue done in Egypte. And ye dwelte in the wyldernesse a longe season. And I broughte you in to the lande of the Amorites, whiche dwelte on the other syde Iordan. And they foughte agaynste you: and I gaue them in to your handes. And ye conquered theyr countrey, and ye destroyed them.

Then Balak the sonne of Zephor, kynge of Moab, arose and warred agaynste Israel, and sente and * called Balam the sonne of Beor for to curse you. But I wolde not agree to harken vnto Balam and therfore he blessed you: And so I deliuered you oute of his hande. And when ye wente ouer Iordan, and came vnto Iericho, the citezyns of Iericho foughte agaynste you: the Amorytes, Pherezites, Chanaanites, Hethites, Gergesites, Heuytes, Iebusites, whiche I deliuered into your handes.

And I sent * hornettes before you and dyd caste oute before you: euen the two kynges of the Amorytes, but not with youre owne swerde, or with your owne bowe. And I gaue you a lande in whiche ye dyd no labour, and cytyes whiche you buylte not, and ye dwelte in them. And vynes, and oliue trees whiche ye planted not.

And now feare the Lorde and serue hym in pureneſſe and truthe. And put away the goddes whiche youre fathers serued in Mesopotamia, and in Egypte, and serue the Lorde. But yf it seme cuyll vnto you to serue the Lorde then chose you this day whom you will serue whether the Goddes, whiche youre fathers serued that were on the other syde of ỹ floude, eyther the Goddes of the Amorites, in whose lande ye dwelt, and I and my house wyl serue the Lorde.

And the people answered and sayde, God forbyd that we sholde forsake the Lorde and serue straunge goddes. For the Lorde our God he it is that brought vs and our fathers oute of the lande of Egypte, the house of bondage, and whiche dyd those myracles in our syghte, and preserued vs in all the waye we went and amonge all the nacions whiche we came thorowe. And the Lorde dyd cast out before vs all the nacions with the Amorytes whiche dwelt in the lande, wherfore we wyl serue the Lorde for he is our God.

But Iosua sayd vnto the people: ye can not serue the Lorde, for he is an holye God, mighty and gelous, and can not beare your transgression and synne. But when ye haue forsake the Lorde, and haue serued straunge goddes, he wyl turne and do you cuyll and consume you, after that he hathe doone you good. And the people answered Iosua: not so / but we wyll serue the Lorde.

Then Iosua sayd vnto the folke, ye are witnesses vnto your selues that ye haue chose you the Lorde to serue hym: and they sayd we are witnesses. Then put away, sayd he, ỹ straunge goddes which are amonge you, and bowe your hertes vnto the Lord God of Israel. And the people answered Iosua: the Lorde oure God we wil serue, and his voyce we wil obeye. And so Iosua made a couenaunt with the people the same daye, and set ordinaunces and lawes before them in Sichem.

And Iosua wrote these wordes in the boke of the lawe of God, and toke a great ỹ stone and pytched it on ende in the sayd place / euen vnder an ooke that stode in the sanctuarye of the Lorde. And Iosua sayd vnto all ỹ people: Beholde, this stoone shall be a wytnesse vnto vs, for it hathe herde all the wordes of the Lorde whiche he spake with you. It shall be therfore a wytnesse vnto you, lest ỹ after this tyme ye wyll denye and lye vnto your God. And so Iosua let the people depart euery man vnto his enheritaunce.

And after these thynges the tyme came that Iosua the sonne of Nun and the seruaunte of the Lorde dyed, being an hundred and ten yeres olde. Whom they buryed in the border of his inheritaunce, euen in Thamnath Sareh, which is in mount Ephraim, on the north syde of the hyll of Gaas.

G

Iud.ii. Iosue.xix.b

And Israel serued the Lorde all the dayes of Iosua, and all the dayes of the elders that ouer lyued Iosua, and which had sene all the workes of the Lorde that he had done to Israel. And the bones of Ioseph whiche the chyldren of Israel broughte oute of Egypte, they buried in Sichem, in a parcel of grounde which Iacob bought of the sonnes of Hemor, the father of Sichem, for an hundred shepe hogges, which parcell became the inheritaunce of the chyldren of Ioseph. And Eleazar the sonne of Aaron died, whom they buryed in Gabaath that pertayned to Phynees his son, and was gyuen hym in mounte Ephraim.

ii.Paral.xxx. and.xiiii.c.

H

Gene.l.b Exod.xiiii.b Act.vii.b Gene.xxxiii.b

(:) (:) :)

The ende of the boke of Iosua.

THE BOOKE OF THE IVDGES.

¶ After Josua was dead, Juda was constitute Lorde ouer the army when Jerusalem was besieged. The people that were not destroyed became tributaryes.

CAPL. I.

Josue.xvii.a

2 After the deathe of Josua, the chyldren of Israel asked the Lorde sayinge: Who shall go vp first vnto the Canaanites to fyghte agaynst them? And ✠ Lord sayde: Juda shall goo vp: beholde, I haue deliuered the lande in to his handes. Then Juda sayde vnto ✠ Simeon his brother: come with me in to my lot, and let vs fight against the Canaanites. And I lykewyse will go with the in to thy lot. And so Simeon went with him.

✠ Simeon for the tribe of Simeon.

And Juda went vp, and the Lorde deliuered the Canaanytes and the Pherezites in to theyr handes. And they slewe of them in Bezek ten thousande men. And they founde Adonibezek in Bezek. And they fought against him and slewe ✠ Canaanites and Pherezites. But 6 Adonibezek fled, and they followed after him/ and caught him. And cut of his thombes and his greate toes. Then Adonibezek sayde: three score and ten kynges, hauynge their thombes and great toes cut of, gathered their meat vnder my table: wherfore as I haue done, so god hath reacquited me. And they brought him to Jerusalem. And there he dyed.

Leuith. xxiiii. and.xxvi

The chyldren of Juda fought agaynste Jerusalem and toke it, and smote it with ✠ edge of the swerde, and set the hole citye on fyre.

Josue.xv.a

And after that, the chyldren of Juda wente euen to fyghte agaynste the Canaanytes that dwelte in the mountayne, in the southe, and in the lowe countreye. And Juda wente vnto the Canaanites that dwelt in Hebron, which before tyme was called Kariath Arbe, & slewe Sesai, Ahiman, and Thalmai. And frō thence they went to the inhabiters of Dabir, whose name in old tyme was called Kariath Sepher that is the citye of lernynge.

Josue.xv.d & Parall.vii. & Iere.xxvii.c

And Caleb sayde: he that smyteth Kariath Sepher and taketh it, to him will I gyue Achsah my doughter to wyfe. And Othoniel the sonne of Kenez Calebs younger brother take it: to whome he gaue Achsah his doughter to wyfe, and as they wente her husbande counseyled her to aske of her father a felde.

And then she lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She sayde vnto him: gyue me a blessynge, for thou hast gyuen me a Southwarde and dry lande gyue me also springes of water. And Caleb gaue her springes both aboue and benethe. And the chyldren of the Kenite Moses wyues father wente vp out of the citye of palme trees, with the chyldren of Juda, in to the wylderneße of Judea lotte that lyeth in the Southe of Arad, and dwelte amonge the people.

And Juda went and Simeon with him, and they slewe the Canaanites that inhabited Zephath, and vtterly destroyed it, and called the name of the citye Horma, that is a curse. And Juda toke Asah with ✠ coostes therof, & Askalon with the coostes therof, and Akaron with the costes therof. And the Lorde was with Juda that he conquered ✠ mountaynes, but they couldne not dryue out the inhabiters of the valleys, because they hadde chaarettes of yron. And they gaue Hebron vnto Caled, as Moses sayd. And he expelled thence the three sonnes of Enack.

And the chyldren of Ben Jamin dyd not caste oute the Jebusites that enhabited Jerusalem, but the Jebusites dwell with ✠ chyldren of Ben Jamin in Jerusalem, vnto this daye.

And in lyke maner the house of Joseph went vp to Bethel, and the Lord with them, and when they besieged the citye which before tyme was called Lus, and sawe a man come out of the citye, they sayde vnto hym, Shewe vs the waye in to the citye, and we will shewe the mercye. And he shewed them the waye in to the citye, they smote it with the edge of the swerde, but they dyd let the man and all his household goo free. And the man went in to the lande of the Hethites, and buylte a citye and called the name therof Lus, which is the name therof vnto this daye.

Neyther dyd Manasses expelle Bethsan with her townes / neyther Thaanach with her townes, neither the inhabitours of Dor, with her townes/ neyther the inhabitoures of Jeblaem with her townes / neyther the inhabitours of Magedo, with her townes. and so the Canaanites went to and dwelt amonges them. But as sone as Israel was wexed mighty, they put the Canaanites to tribute, but expelled them not.

In lyke maner Ephraim expelled not the Canaanites that dwelt in Gazer, but the Canaanites dwelt styll in Gazer amonge them.

Neither did Zabulon expel the enhabitours of Ketron, neither the enhabitours of Nahalol. But the Canaanites dwelt amonge them and became tributaryes.

Neither dyd Aser caste out the enhabitours of Acho, neyther the inhabitours of Zidon, of Ahalab, Aczib, Dalbah, Aphek, nor of Rehob, but the Aserites dwelte amonge the Canaanites the inhabitoures of the lande, and dyde them not out.

Neyther dyd Nephthalim dryue oute the enhabitours of Bethsames, nor the enhabitoures of Bethanath, but dwel amonges the Canaanites the inhabitoures of the lande. Neuertheleße the enhabitours of Bethsames and of Bethanath became tributaryes vnto them.

And the Amorites kepte the chyldren of Dan in the mountayns, and suffered them not

to come wonne to the valeyes. And so the Amorytes wente to and dwelled in mounte Heres that is to saye a witnesse in Dalon and in Salabim. Neuertheleße the hande of Joseph waxed heuye vpon them, so that they became tributaryes. And the coostes of the Amorytes was from the goyng vp to Acrabim, and from the rocke vpwarde.

¶ The Aungell rebuketh the people because they had made peace & the Canaanites. Idolaters are punished, but yet leaue not their inuentions. God sendeth them Judges to delyuer them.

CAPL. II.

2 And the aungell of the Lorde came vp from Galgall to Bochim, and sayde/ I broughte you out of Egypte, and haue brought you vnto the lande which I sware vnto your fathers. And I sayd that I wold neuer breke myne appoyntement with you, so that ye shold make no couenaunt with ✠ inhabitoures of this lāde, but breke down their aulters: But ye haue not obeied my voice, why haue ye this done? wherfore I haue lykewyse determined that I will not cast them out before you / but they shall be your ennemyes, and their goddes shall be your destruction. And when the aungell of the Lorde hadde spoken these wordes vnto all the chyldren of Israel, the people 5 cryed oute and wepte. And called the name of the sayd place Bochim, and offered there vnto the Lorde.

And when Josua hadde sente the people awaye, the chyldren of Israel went euery man in to his inheritaunce to possesse the lande. And the people serued the Lord all the dayes of Josua, and all the dayes of the elders that out lyued Josua, and hadde sene all the great workes of the Lord that he did to Israel. And Josua the sonne of Nun, the seruaunt of the Lorde dyed when he was an hundred and ten yeres olde: whome they buryed in the costes of his inheritaunce: euen in Thamnath Hares in mount Ephraim, on the northe syde of the hyll Gaas. And euen so al that generation were put vnto their fathers/ and there arose an other generation after them, which neither knewe the Lorde, nor yet the workes which he dyd vnto Israel.

And then the chyldren of Israel dyd wickedly in the sight of the Lorde, & serued Baalim, and forsoke the Lorde God of their fathers, which brought them out of the lande of Egypt, and folowed straunge goddes, euen of the goddes of the nations that were rounde about them, and bowed them selues vnto them and angred the Lorde. And so they forsoke the Lorde and serued Baal and Astaroth. Wherfore the Lorde waxed angrye with Israel, and delyuered them in to the handes of raueners to spoyle them, and solde them in to the handes of their ennemyes rounde about them. So that they had no power any longer to stande before their ennemyes but vnto what so euer thynge they wente, the hande of the Lorde was vpon them with cursed lucke / euen as the Lorde promysed them. And as he sware vnto them. And they were sore vexed.

Neuertheleße, the Lorde raysed vp Judges which delyuered them out of the handes of their oppressers, and yet for all that they wold not herken vnto their Judges: But wente a hoorynge after straunge goddes, and bowed them selues vnto them, and turned quickly out of the waye which their fathers walked in obeyinge the commaundementes of the Lorde, and dyd not so.

Exod.xx.d

And when the Lorde raysed them vp Judges in their dayes, he had compassion of them, and herde the lamentacion of the oppressed, and delyuered them out of the handes of their ennemyes/ yet for all that, as sone as ✠ Judge was dead, they tourned and dyd worse then their fathers in folowynge straunge goddes, and in seruynge them, and ceased not frome their inuentions, nor frome their malicious wayes.

D Jud.vi.b

Wherfore the Lorde was angrye with Israel and sayd: because this people hath transgressed my couenaunte which I made with their fathers, and haue not obeyed my voice, therfore henceforthe I will not caste oute one man before them of the nations which Josua lefte when he dyed, and that to proue Israel thorough them whether they will kepe the waye of the Lorde to walke therin as their fathers dyd or not. And so the Lorde left those nacyons alone, and dyde them not oute immediatly, neyther delyuered them in to the handes of Josua.

Deuter.viii.a; and.xvi.a

¶ Certayne nations are left among the Israelites to the intent to vexe and assaye them. Othoniel deliuereth Israel. Ehud kylleth kyng Eglon. Samgar kylleth the Philistines.

CAPL. III.

A These are the nacions whiche the Lorde lette to scourge Israel: euen as manye of Israel as had not knowen warres of Canaan: Onely for the lernynge of the generacion of the chyldren of Israel: which before knewe nothyng of warre, be left the fiue lordes of the Philistines, and all the Canaanites, the Sidonites, the Heuites ✠ dwelt in mounte Libanon, euen frome mounte Baal Hermon vnto Hemath. Those God suffered to remayne to proue Israel by, to wete whether they wolde harken vnto the commaundementes of the Lorde, whiche he commaunded their fathers by the hande of Moses, or no.

Deuter.vii.a; and.xii.a

And as the chyldren of Israel dwelte amonge the Canaanytes, Hethytes, Amorites, Pherezites, Heuytes, and Jebusites, they toke the doughters of them to be their wyues, and gaue their owne doughters to their sonnes, and serued their goddes. And so the chyldren of Israel dyd wyckedly in the syghte of the Lorde, and forgat the Lord their God and serued Baalim and Astaroth. Therfore the B Lorde was angrye with Israel, and delyuered them in to the handes of Chusan Rasathaim kynge of ✠ Mesopotamia. So that the chyldren of Israel serued Chusan Rasathaim eyght yeres.

✠ Heb. Aram Naharaim.

✠ And

And then the chyldren of Iſrael cryed vnto the Lorde. And the Lorde ſtered them vp
Iud.i a ſauer, and ſaued them: one Othoniel the ſonne of Kenes, and Calebs yonger brother.
And the ſpirite of the Lorde came vpon hym/ and he iudged Iſraell, and wente oute to
ii.Para.xv.c warre. And the Lorde ꝓ ſolde Chuſan Raſa-
ꝓ That is de- thaim kynge of Hurye in to his hand. So that
liuered. his hande was myghtye ouer Chuſan Raſa-
thaim, and the lande hadde reſte fourtye yeres.
And Othoniel the ſonne of Kenes dyed. And
then the chyldren of Iſrael wente to agayne,
and commytted wyckednelle in the ſyghte of
the Lorde. And then the Lorde hardened Eg-
lon the kynge of the Moabites, agaynſte the
chyldren of Iſrael, bycauſe they hadde com-
mytted wickednelle before the Lorde. And this
Eglon gadvered vnto him the chyldren of Am-
mon and the Amalekites, and went and ſmote
the chyldren of Iſrael, and conquered the cy-
tye of palme trees. And the chyldren of Iſrael
Deuter.xxx.c ſerued Eglon the king of the Moabites. xviij.
yeres. And then they cryed vnto the Lorde/
and the Lorde ſtered them vp a ſauer, Ahud
the ſonne of Gera, the ſonne of Jemini, a
man that coulde doo nothynge handſomlye
with his ryght hande.

¶ By whome the chyldren of Iſrael ſent a
preſent vnto Eglon the kynge of the Moa-
bites, whiche Ahud made hym a dagger with
two edges, of a cubyte lengthe, and he dyd
gyrde it vnder his cote vpon his ryght thygye
and carped the preſent vnto Eglon the kynge
of the Moabites, whiche Eglon was a verye
fatte man. And when he hadde preſented the
preſente, he ſente the people that bare it a-
waye, but he hym ſelfe tourned agayne frome
the ydolles by Galgall, and ſayde: I haue
a ſecrete vnto the, o kynge: and the kynge
commaunded hym to holde his peace, vntyll
all that ſtode aboute hym, were gone oute
frome hym.

And Ahud came in vnto him in to a ſommer
ii.Regū.iii.c chamber, where he ſate alone, and ſayde: I
haue a meſſage vnto the frome God. And he
aroſe out of his ſeate/ and Ahud put forth his
lefte hande, and toke the dagger frome his
ygyte thygh, and thruſte it ſo harde in to his
belye, ſo that the hafte went in after the blade.
D And the hafte ſtopped in the fat, for he drewe
not the dagger out of his bely, but as he ſtroke
him, ſo lefte he the dagger in the wounde tyll
that by the priuye partes of nature the dyrte
came out. And Ahud gat hym out at a poſterne
wore, and ſhut the dores of the parloure vpon
him, and locked them. The kynges ſeruaunres
came and loked, and ſe the wores of the par-
loure were locked, they ſayde: A, he is a doyng
of his eaſement in his ſommer chamber. And
when they had tarried tyl they were aſhamed,
for no man dyd the wores of the parloure open,
then they toke a keye and opened them. And
beholde, their Lord was fallen downe dead vn
to the erth. But Ahud eſcaped whyle they ta-
reyed, and was gone beyonde the quarryes, and
Nume.x.a eſcaped into Seirath.
& xiij.f.g

And when he was come, he blewe a trom-
pet in mounte Ephraim. And the chyldren of
Iſrael went down with him, & he before them,
and ſayd vnto them: folow me/ for the Lorde
hathe delyuered your enemyes the Moabites
in to youre handes. And they deſcended after
hym, and ſtopped the feryes of Jordan frome
the Moabites, and ſuffered not a man to paſſe
ouer. And they ſlewe of the Moabites ſame
tyme vpon a ten thouſande men, all fat, and
men of myghte: that there eſcaped not a man,
and ſo the Moabites were ſubdued that daye
vnder the handes of Iſrael/ and the lande had
reſte foure ſcore yeres.

And after him came Samgar the ſonne of
Anath, whiche ſlewe of the Philiſtines ſix
hundred men with an ore gode, and delyue-
red Iſrael alſo.

¶ Iſrael is commyted in to the handes of Jabin, becauſe they were returned to Idolatrye. Debora and Barak delyuer them: Siſara is kylled of Jael.

CAPI. IIII.

AND the chyldren of Iſrael began agayn
to wo wickedly in the ſyght of the Lord
when Ahud was deed. And the Lorde
ꝓ ſolde them in to the handes of Jabin kynge
of Canaan, that raygned in Hazor/ whoſe
Capitayne of warre was Siſara, whiche
dwelte in Haroſeth of the Gentyles. And
the chyldren of Iſrael cryed vnto the Lorde/
for he had nyne hundred charettes of yron/ he
oppreſſed the chyldren of Iſrael with powre
twentye yeres.

And Debora a Prophetelle, the wyfe of
Lapidoth iudged Iſrael the ſame tyme, and
dwelte vnder the palme tree of Debora, be-
twene Ramath and Bethel, in mounte E-
phraim.

And the chyldren of Iſrael came to her for
iudgement. And ſhe ſent and called Barak the
ſonne of Abinoam, out of Kedes Nephthalim
and ſayd vnto him.

The Lorde God of Iſrael commaundeth
the that thou goo and leade an hooſte vnto
mounte Thabor, and take with the ten thou-
ſande men, of the chyldren of Nephthalim, and
of the chyldren of Zabulon. And I wyll bring
vnto the at the ryuer of Kiſon, Siſara the
Capitayne of warre vnto Jabin, with his cha-
rettes and his people, and wyll delyuer them
in to thyne handes. And Barak ſayd vnto her,
yf thou wylt go with me, I wyll go: but and
yf thou wylt not go with me, then I wyll not
go. And ſhe anſwered/ I wyll ſurely goo with
the, but then the prayſe ſhall not be thyne in
the waye which thou goeſt, for the Lorde ſhall de-
liuer Siſara in to the handes of a woman. And
ſhe aroſe and went with Barak to Kedes/ and
Barak called Zabulon and Nephthalim, out
of with ten thouſande men: & Debora went
with him.

But Haber the Kenyte went oute of kynde
from the other Kenites his brethren, the chyl-
dren of ꝓ Hobab who was father to Moſes
wyfe, and pitched his tente vntyl he was come
to the oke of Zaanaim, by Kedes.

And then it was ſhewed vnto Siſara how
that

that Barak the ſonne of Abinoam was gone
vp to mounte Thabor. And Siſara called for
all his charettes, euen ix. hundred charettes of
yron, and all for the people that he had frome
Haroſeth of the Gentyles, vnto the ryuer of
Kiſon. Then ſaid Debora vnto Barak: vp, for
this is the daye in whiche the Lorde hath del
uered Siſara in to thyne handes/ for the Lord
C is gone oute before the. And ſo Barak wente
downe frome mounte Thabor, and ten thou-
ſande men after hym.

But the Lorde trouſled Siſara and all his
charettes, and all his hoſte with the edge of
the ſwerde before Barak. And Siſara lyghted
downe of his charet, and fledde a fote. But Ba
rak followed after the charettes, and after the
hoſte, euen vnto Haroſeth of the Gentyles.
And all the hoſte of Siſara fell vpon the edge
of the ſwerde, that there was not a man lefte.
Howbe it Siſara fledde a fote to the tent of
Jael the wyfe of Haber the Kenite/ for there
was peax betwene Jabin the kynge of Hazor,
and the houſholde of Haber the Kenyte.

And Jael wente oute agaynſte Siſara and
ſayde vnto hym: tourne in my Lorde, tourne
in to me, and feare not. And he turned in to her
in to her tent: & ſhe couered him with a man-
tel. And he ſayd vnto her: gyue me a lytel wa
ter to drynke, for I am thirſty. And ſhe opened
a bottell of mylke, and gaue him drynke and
couered him. And he ſayd vnto her, ſtande in ſ
D wore of thy tent, and yf any mā come and aſke
the, or enquyre of the whether there be anye
man here, ſaye naye.

Then Jael Habers wyfe toke a naple of
the tent, and an hammer in her hande, & went
ſoftlye vnto him, and ſmote the naple with
the hammer thorowe the temples of his heed
in to the grounde, and as he ſlombered dyed
Deuter.xxv.b & dyed.

And beholde as Barak folowed after Si-
ſara, Jael came oute agaynſte him, and ſayde
vnto him: Come, and I wyll ſhewe the the
man whome thou ſeekeſt. And when he came
in to her tent: Beholde Siſara laye deed, and
the naple thorowe his temples. And ſo God
brought Jabin the kynge of Canaan in to
ſubiection that daye before the chyldren of Iſ-
rael. And the hande of the chyldren of Iſrael
proſpered, and was ſore vpon Jabin the kynge
of Canaan, vntyll they hadde brought him to
nought.

¶ The ſonge and thankes gyuynge of Debora and Barak, after the victorye.

CAPI. V.

THen Debora & Barak ꝥ ſonne of Abino-
am, ſang the ſame daye ſaying: Becauſe
he hathe auenged the vengeaunce wone
to Iſrael, the people offering them ſelues wyl-
lyngly: prayſe ye the Lorde. Heare kynges, &
darken Lordes, I am the, I am the that wyll
ſynge, and gyue prayſe vnto the Lorde God
of Iſrael.

Lorde, when thou departedſt out of Seir, &
cameſt thorow the countreys of Edom, ꝥ erth
E trembled, and the earthe tayned, and the clou-
des dropped water: the mountaynes melted
Deuter.xxxiij.b before the Lorde, euen mounte Sinai before
Psalm.xcviij.a the Lorde God of Iſrael.

In the dayes of Samgar the ſonne of A-
Iudi.iii.d nath, and in the dayes of Jael, the hye wayes
Iud.xiiij.c were vnoccupied, and they that walked by pa-
thes, wēt by wayes that fet compaſſes about.
The champions of Iſrael were diſcouraged &
taynt hearted, vntyll I Debora aroſe, vntyll I
aroſe a mother in Iſrael.

God choſe new factions of warre, for when
F they had warre at their gates/ there was not
ſene amonge fourtye thouſande, eyther ſhelde
or ſpere in Iſrael. Myne hert loueth the main-
teners of the lawe in Iſrael, ye that willingly
haue put youre ſelues in aduenture, bleſſe ye
the Lorde, ye that ryde on goodly aſſes, and
dwell deſyre Middin. And ye ꝥ walke by the
wayes, make dities. Where as the charettes
were broken a peces, where the hoſte of oure
aduerſaries was choked, there ſhall they tell
of the iuſtice of the Lorde, & how gracious was
the ſtronge God of Iſrael: then the people of
the Lorde went downe vnto the gates, & wan
the maſtrye.

Vp vp Debora, vp vp and ſynge a ſonge, vp
Barak and take thy praye, thou ſonne of Abi-
noam. Then they that had eſcaped, vnder Iſra
el paigned ouer the prouell of the people. The
Lorde fought amonges the ſtronge.

Ephraim was the fyrſt that deſtroyed Ama
lek. And after hym Benjamin, amonge the
people.

Of Machir came learned men in the lawe,
Iudi.iii.b and of Zabulon that well coulde conueye an
hoſte to warre.

The Lordes of Iſakar were with Debora.
G And as Barak, euen ſo was Iſakar ſente in to
the valeye a fote, and put his life in auenture.
But in the diuiſions of Ruben were great ima
ginacions of herte.

Wherfore abodeſt thou amonge the ſhepe
foldes, to heare the bleatynges of the flockes.
In the diuiſyons of Ruben greate were the
ymaginacions of herte. Galaad abode on the
other ſyde Jordā, and taryed Dan in ſhyppes.
And Aſer ſate in the hauens of the ſee, and a-
bode ſtyll in his owne cooſtes. But Zabulon
is a people that put their lyues in iopardye
of deathe, and Nephthalim in lyke maner, e-
uen vnto the toppe of the feldes, kynges came
and fought. Then fought the kynge of Ca-
naan at Thanach, vpon the water of Magedo.
But the ſpiuer that they couered, they taryed
not awaye.

From heuen came batayle: for the ſterres
beyng in their courſe, fought agaynſt Siſara.
The ryuer of Kiſon caught them awaye: that
auncient riuer, the riuer Kiſon.

My ſoule, treade thou the myghtye vn-
der fote. Then their hoofes ſtombled as they
fledde, that their mighty courſers lefte praun-
ſynge.

Curſe ye Meroz, ſaid ꝥ aungell of the Lorde
curſe, curſe ꝥ inhabitours therof, becauſe they
came not forthe to helpe the Lorde, to helpe
the Lorde amonge the myghty.

Bleſſed be Jael the wyfe of Haber the Ke-

nyte, aboue other women: aboue other wome bleſſed be ſhe in the tente.

Judi.iiii.c He aſked water, but ſhe gaue him mylke, and broughte butter in a goodly diſſhe. She caught a nayle in her lefte hande, and a wo-kynge hammer in her ryghte, and nayled Sisara and wounded his heed, and perſed and went thorowe his temples. Betweene her fete he bowed him ſelfe, fell downe and laye ſtyll: Betweene her fete he ſprauled and laye dead lyke a wretche.

Thorow a wyndow loked Siſaras mother and houled out of her chambre, why abideth his charet ſo longe that it commeth not, why tary the wheles of his waggans? The wyſeſt of his wiues anſwered her: yea, and ſhe anſwe red her owne wordes her ſelfe, happye they haue founde, and diuyde the ſpoyle. A mayde, ye two maydes for a pece / a ſpoyle of dyuers colours for Siſara, a ſpoyle of dyuers colours with broudered wo-kes, dyuers coloured, broudered wo-kes for the necke for a prape. So periſſhe all thyne ennemyes Lorde / but they that loue the, let them be as the ſonne ry ſynge in his myghte.

And the lande had reſt fourtye yeres.

¶ Iſrael is oppreſſed of the Madianites, becauſe he returned agayne into Idolatrye. Gedeon is ſent of God to be their deliuerer. The aulter of Baal is ouerthrowen.

CAPI. VI.

A Nd the chyldren of Iſrael committed wyckednes in the ſyghte of the Lorde. And the Lorde delyuered theym in to the handes of the Madianites ſeuen yeres. And when the hande of the Madianites was ſore vpon Iſrael, the chyldren of Iſrael made them dennes in the mountaynes, and caues, and ſtronge holdes. For when Iſrael had ſowen, the came the Madianites, the Amalekites, and they of the Eaſte countreye vpon them, and pitched their tentes agaynſte them, and deſtroyed the encreaſe of the erth euen vn to Azah, and left no ſuſtinaunce in Iſrael, neither ſheep, ore, or aſſe/for they came with their cattell and houſholdes, euen as grethoppers in multitude/ſo that both they and alſo their camels were without nombre, and waſted all that euer they layde handes on. And they entred the lande to deſtroy it. And ſo was Iſrael exceadyngly impouriſhed by the Madianites, and cryed vnto the Lorde. And when the chyldren of Iſrael cryed vnto the Lorde by cauſe of B the Madianites, the Lorde ſent a prophet vnto them, and ſayd vnto them. Thus ſayeth the Lorde God of Iſrael, I fet you from Egypte and brought you out of the houſe of bondage, and I ryd you out of ye hand of the Egyptias, and out of the handes of al that oppreſſed you, and caſt them out before you, & gaue you their landes. And I ſayd vnto you, I am the Lorde your God, and therfore feare not the Goddes (iii. Mo. xxiii. g. Deut. vii. g. Iere. v. g.) of the Amorites (in whoſe land you dwel. But you wolde not obeye my voyce. And the aungell of the Lorde came and ſate vnder an oke in Ephrah that pertayned vnto Joas the father of the Eſerites. And his ſonne Gedeon threſſed out wheate oute of the eares in a preſſe, for to flee from the Madianites. And the aungell of the Lorde appeared vnto him, and ſayd: the Lorde is with the, thou man of myghte. And Gedeon anſwered him: Oh my Lorde, if the Lorde be with vs, why is all this come vpon vs: ye and where be his myracles which our fathers tolde vs of, and ſayde: the Lorde brought vs out of Egypt. But now the Lord hathe forſaken vs, and delyuered vs in to the handes of the Madianites. And the Lorde lo ked vpon him, and ſayd: Go hence in this thy myght, and delyuer Iſrael out of the handes of the Madianites: Behold, I haue ſent the. And he anſwered him. Oh Lorde, wherwith ſholde I ſaue Iſrael? Beholde my kynred is the pooreſt in Manaſſes, and I am the leaſt in my fathers houſe. But then the Lorde ſayde vnto him: I wyl be with the/ and thou ſhalt ſmyte the Madianites, as they were but one man. And he anſwered him, yf I haue founde grace in thy ſyghte, then ſhewe me a ſygne, that thou art the Lorde that talketh with me. Departe not hence, vntyll I come agayne vn to the, and bynge myne offeryng, and ſet it before the.

And he ſayd, I wyll tarye vntyll thou come agayne. And Gedeon went and made redy a kydde, and ſwete cakes of an Ephs of flour, & put the fleſhe in a baſket, and the broth in a pot, and brought it out vnto him vnder ye oke and preſented it. And the aungell of God ſayd vnto him: take the fleſh and the ſwete cakes and put them vpon this rocke, and pourre out the broth. And he dyd ſo. Then the aungell of the Lorde put forth the ende of the ſtaffe that was in his hande, and touched the fleſhe and the cakes. And there aroſe vp fyre oute of the rocke and conſumed the fleſhe and the cakes, and the aungell of the Lorde vaniſhed out of his ſyght. And whē Gedeon perceyued that it was an aungell, he ſayd: alas my Lorde almyghtye, that I haue ſene an aungell of the Lorde face to face. And the Lorde ſayde vnto him, peax be with the, and feare not/ for thou ſhalte not dye. Then Gedeon made an aulter there vnto the Lorde, and called it Jehouah, Salom, which vnto this day is yet in Ephrah that pertayneth vnto the father of the Eſerites. And the ſame nyght the Lorde ſayd vnto him, take an ore of thy fathers, and an other of ſeuen yeres olde, and deſtroye the aulter of Baal that belongeth vnto thy father, and cut downe the groue that is aboute it, and make an aulter vnto the Lorde thy God vpon the top of this rocke and turniſhe it. And take the ſeconde ore and offre burnte ſacrifyce with the wodde of the groue whiche thou ſhalte haue cut downe. Then Gedeon toke ten men of his ſeruauntes, & dyd as the Lorde bad him. But becauſe he durſte not do it by daye, for feare of his fathers houſholde, and of the men of the citye, he dyd it by nyghte.

When the men of the citye were vp erly in the mornyng: Beholde, the aulter of Baal was broken, and the groue that ſtode aboute it cut downe. And the ſeconde ore offered vpon the aulter that was made. And they ſayd one to another: Who hathe done this thing, and they enquyred and aſked for him that ſholde haue done ſo? It was tolde them that Ge don the ſonne of Joas hadde doone it. Then the men of the citye ſayde vnto Joas, bynge oute thy ſonne that he maye dye, becauſe he hath broken the aulter of Baal, and cut down the groue that was aboute it. And Joas ſayde vnto all ſ ſtode by him/will ye fight for Baal, or wil ye be his defenders? he that defendeth for him, ſhall dye afore to morow. If he be a God let him reuenge his quarel vpon him that caſt downe his aulter. And he called Gedeon Jero baal the ſame time ſaying: let Baal reacquyte him, becauſe he hath broken downe his aulter.

G When all the Madianites, the Amalekites and they of the Eaſt were gathered togyther, and had gone and pitched in the valeye of Je zrael, the ſpirite of the Lorde entred in to Ge deon. And he blewe a trompet and called togy ther the houſe of Abiezer to folowe him, and ſent meſſengers thorow out al Manaſſes, and called them vp to folow him alſo. And he ſent other meſſengers vnto Aſer, Zabulon & Neph thalim, whiche came alſo to mete him.

And Gedeon ſayd vnto God: yf thou wilt ſaue Iſrael by my hande, as thou haſt ſayde. Beholde, I wyll put a fleece of wolle in the threſſhynge place. And yf the dewe be on the fleece onely, and drye vpon all the earth beſyde: then I ſhal be ſure that thou wylt ſaue Iſrael by my hande, as thou ſaydeſt. And it came ſo to paſſe. And he roſe vp erly on the morowe, and he preſſed the fleece togither, & wrong the dewe therout, and filled a diſſhe full of water. And Gedeon ſayd vnto God, be not angry with me that I ſpeake ones more, let me proue onely ones agayne with the fleece. Let it be drye onely vpon the fleece, and dew vpon al the ground aboute. And God dyd ſo that ſame nyghte: for that it was drye vpon the fleece onely, and on all the grounde aboute, dewe.

¶ The ſouldyers that ſholde goo with Gedeon to battayle are proued by takinge them vp water. Gedeon with three hundred men ouercōmeth the Madianites. Oreb and Zeb are ſlayne.

CAPI. VII.

THen Jerobaal, otherwiſe called Gedeon roſe erlye, and all the people that were with him & pitched beſide the wel of Ha rad, ſo that the hoſte of the Madianites were in a valey on the north ſyde of the hyll Hamo reh. And the Lorde ſayd vnto Gedeon, the people that are with the, are to manye for me to giue the Madianites in to their handes, leſt Iſrael make their vaunt to my diſhonour, and ſay, our owne hande hath ſaued vs. Now therfore make a proclamation in the eares of the people, and ſaye: * yf any man dreade or be afeard, let him returne, and get him ſone from mounte Galaad / and there departed and returned of the people xxij. thouſande, and there abode ten thouſande.

And the Lorde ſayd vnto Gedeon the people are yet to many, bynge them downe vnto the water, and I wyll trye them vnto the there. And of whome I ſaye vnto the, this ſhall goo with the, the ſame ſhall goo with the. And who ſo euer I ſaye vnto the, this ſhal not go with the/ the ſame ſhall not goo. And when he hadde broughte downe the people vn to the water. The Lorde ſayde vnto Gedeon: as manye as lappe the water with their tonges, as dogges do, them put by them ſelues/ and ſo do them that knele downe vpon their knees to drynke. And the nombre of them that put their handes to their mouthes and lapped, were thre hundred men / and all the remnaunt of the people kneled downe vpon their knees to drynke water. And the Lorde ſayde vnto Gedeon, with the thre hundred men that lapped water wyl I ſaue you, and delyuer the Madianites in to thyne hande / and all the other people ſhall goo euery man to his owne E home.

And they toke victayles with them for the folke, and their trompettes / and he ſente all the reſte of Iſrael, euery man vnto his tente, and kept the thre hundred with him / and the hoſte of Madian was benethe him in a valey. And the ſame nyght the Lorde ſayd vnto him vp, and goo downe vnto the hoſte, for I haue delyuered it in to thyne hande. But & yf thou feare to go downe alone, then go thou downe vnto the hoſte, and Pharah thy lad, and heare what they ſaye, and ſo ſhall thyne handes be ſtronge, and then thou ſhalte ſafely go downe vnto the hoſte.

Then he went downe with Pharah his lad euen hard vnto the watche men of armes that were in the hoſte. And the Madianites, the Amalekites, and all they of the Eaſte, laye a longe in the valeye lyke vnto grethoppers in multitude, and their camels were without nombre, euen as the ſande by the ſee ſyde. And when Gedeon was come. Beholde, there was a man that tolde a dreame vnto his felowe, and ſayd on this maner. Beholde I dreamed a D dreame, and me thoughte that an barlyhakte lofe of barleye breed tombled in to the hoſt of Madian, and came vnto a tente, and ſmote it that it fel, and ouerturned it, that the tent lay alonge. And his felowe anſwered and ſayde, this is nothing els ſaue the ſwerde of Gede on the ſonne of Joas a man of Iſrael. in to whoſe hande the Lorde hathe delyuered Ma dian and all the hoſte.

When Gedeon herde the tellynge of the dreame, and the meanynge therof, he bo wed him ſelfe to the erthe, and returned vnto the hoſte of Iſrael, and ſayde: vp, for ſ Lorde hathe delyuered in to youre handes the hoſte of the Madianites. And he diuyded the thre hundred men in to three rempan.yes, and gaue euery man a trompet in his hande, with an empoye pytcher, and lampes therin, and ſayde vnto them: loke on me, and do lyke wyſe/ and beholde, when I come to the ſyde of the Judi.vii. hoſte / euen as I doo, ſo do you. And when I blowe with a trompet and all that are with me, blowe ye with trompettes alſo on euery

And then the chyldren of Israel cryed vnto the Lorde. And the Lorde stered them vp
Jud.i a sauer, and saued them: one Othoniel the sonne of Kenes, and Calebs yonger brother. And the spirete of the Lorde came vpon hym/ and he iudged Israell, and wente oute to
ii.Para.xv.c warre. And the Lorde ꝑ solde Chusan Rasathaim kynge of Syre in to his hand. So that
ꝑ That is delyuered. his hande was myghtye ouer Chusan Rasathaim, and the lande hadde reste fourtye yeres. And Othoniel the sonne of Kenes dyed. And then the chyldren of Israel wente to agayne, and commytted wyckednesse in the syghte of the Lorde. And then the Lorde hardened Eglon the kynge of the Moabites, agaynste the chyldren of Israel, bycause they hadde commytted wickednesse before the Lorde. And this Eglon gathered vnto him the chyldren of Ammon and the Amalekites, and went and smote the chyldren of Israel, and conquered the cyte of palme trees. And the chyldren of Israel
Deuter.xxx.c serued Eglon the king of the Moabites.xviij. yeres. And then they cryed vnto the Lorde/ and the Lorde stered them vp a sauer, Ahud the sonne of Gera, the sonne of Jemini, a man that couldе dod nothynge handsomlye with his ryght hande.

¶ By whome the chyldren of Israel sent a present vnto Eglon the kynge of the Moabites, whiche Ahud made him a dagger with two edges, of a cubyte lengthe, and he dyd gyrde it vnder his cote vpon his ryght thygye and caryed the present vnto Eglon the kynge of the Moabites, whiche Eglon was a verye fatte man. And when he hadde presented the presente, he sente the people that bare it awaye, but he him selfe tourned agayne frome the ydolles by Galgall, and sayde: I haue a secrete vnto the, o kynge: and the kynge commaunded him to holde his peace, vntyll all that stode aboute hym, were gone oute frome hym.

And Ahud came in vnto him in to a sommer chamber, where he sate alone, and sayde: I
vi.Regū.iii.e haue a message vnto the frome God. And he arose out of his seate/ and Ahud put forth his lefte hande, and toke the dagger frome his ryghte thygbe, and thrust it so harde in to his belye, so that the hafte went in after the blade.
ꝺ And the hafte stopped in the fat, for he drewe not the dagger out of his bely, but as he stroke him, so lefte he the dagger in the wounde tyll that by the fylthe partes of nature the dyrte came out. And Ahud gat him out at a posterne wore, and shut the dores of the parlour vpon him, and locked them. The knyges seruaunte came and loked, and se the wores of the parlour were locked, they sayde: A, he is a doyng of his easement in his sommer chamber. And when they had tarried tyl they were ashamed, for no man dyd the wores of the parlour open, then they toke a kaye and opened them. And beholde, the Lord was fallen downe dead vn to the erth. But Ahud escaped whyle they tarryed, and was gone beyonde the quarryes, and
Numer.x.a escaped into Seirath.
& xxi.f

And when he was come, he blewe a trompet in mounte Ephraim. And the chyldren of Israel went down with him, & he before them, and sayd vnto them: folow me/ for the Lorde hathe delyuered your enemyes the Moabites in to youre handes. And they descended after hym, and stopped the ferryes of Jordan frome the Moabites, and suffered not a man to passe ouer. And they slewe of the Moabites ꝑ same tyme vpon a ten thousande men, all fat, and men of myghte: that there escaped not a man, and so the Moabites were subdued that daye vnder the handes of Israel/ and the lande had reste foure score yeres.

And after him came Samgar the sonne of Anath, whiche slewe of the Philistines syx hundred men with an ore gode, and delyuered Israel also.

¶ Israel is commyted in to the handes of Jabin, because they were returned to Idolatrye. Debora and Barak delyuer them: Sisara is kylled of Jud.

CAPI. IIII.

AND the chyldren of Israel began agayn to do wickedly in the syght of the Lord when Ahud was deed. And the Lorde ꝑ solde them in to the handes of Jabin kynge of Canaan, that raygned in Hazor/ whose Capitayne of warre was Sisara, whiche dwelte in Haroseth of the Gentyles. And the chyldren of Israel cryed vnto the Lorde/ for he had nyne hundred charettes of yron/ & oppressed the chyldren of Israell with power twentye yeres.

And Debora a Prophetesse, the wyfe of Lapidoth iudged Israel the same tyme, and dwelte vnder the palme tree of Debora, betwene Ramath and Bethel, in mounte Ephraim.

And the chyldren of Israel came to her for iudgement. And she sent and called Barak the sonne of Abinoam, out of Kedes Nephthalim and sayd vnto him.

The Lorde God of Israel commaundeth the that thou goo and leade an hoste vnto mounte Thabor, and take with the ten thousande men, of the chyldren of Nephthalim, and of the chyldren of Zabulon. And I wyll bring vnto the at the ryuer of Kison, Sisara the Capitayne of warre vnto Jabin, with his charettes and his people, and wyll delyuer them in to thyne handes. And Barak sayd vnto her, ꝑ thou wylt go with me, I wyll go: but and ꝑ thou wylt not go with me, then I wyll not go. And she answered/ I wyll surely goo with the, but then the prayse shall not be thyne in ꝑ waye which thou goest, for the Lorde shal deliuer Sisara in to the handes of a woman. And she arose and went with Barak to Kedes/ and Barak called Zabulon and Nephthalim, out vp with ten thousande men: & Debora went with him.

But Haber the Kenyte went oute of kynde frome the other Kenites his brethren, the chyldren of ꝓ Hobab who was father to Moses wyfe, and pitched his tent vntyl he was come to the oke of Zaanaim, by Kedes.

And then it was shewed vnto Sisara how that

that Barak the sonne of Abinoam was gone vp to mounte Thabor. And Sisara called for all his charettes, euen. ix. hundred charettes of yron, and all for the people that he had frome Haroseth of the Gentyles, vnto the ryuer of
Kison. Then sayd Debora vnto Barak: vp, for this is the daye in whiche the Lorde hath delyuered Sisara in to thyne handes/ for the Lord is gone oute before the. And so Barak wente downe frome mounte Thabor, and ten thousande men after him.

But the Lorde trouysed Sisara and all his charettes, and all his hoste with the edge of the swerde before Barak. And Sisara lyghted downe of his charet, and fledde a fote. But Barak folowed after the charettes, and after the hoste, euen vnto Haroseth of the Gentyles. And all the hoste of Sisara fell vpon the edge of the swerde, that there was not a man lefte. Howbeit Sisara fledde a fote to the tent of Jael the wyfe of Haber the Kenite/ for there was peax betwene Jabin the kynge of Hazor, and the housholde of Haber the Kenyte.

And Jael wente oute agaynste Sisara and sayde vnto hym: tourne in my Lorde, tourne in to me, and feare not. And he turned in to her in to her tent: & she couered him with a mantel. And he sayd vnto her: gyue me a lytel water to drynke, for I am thirsty. And she opened a bottell of mylke, and gaue him drynke and
ꝺ couered him. And he sayd vnto her, Stande in ꝑ wore of thy tent, and yf any mā come and aske the, or enquyre of the whether there be anye man here, saye naye.

Then Jael Haders wyfe toke a nayle of the tent, and an hammer in her hande, & went softlye vnto him, and smote the nayle with the hammer thorowe the temples of his heed in to the grounde, and as he slombered beyng wery, he dyed.

And beholde as Barak folowed after Sisara, Jael came oute agaynste him, and sayde vnto him: Come, and I wyll shewe the the man whome thou sekest. And when he came in to her tent: Beholde Sisara laye deed, and the nayle thorowe his temples. And so God broughte Jaben the kynge of Canaan in to subiection that daye before the chyldren of Israel. And the hande of the chyldren of Israel prospered, and was sore vpon Jaben the kynge of Canaan, vntyll they hadde brought him to nought.

¶ The songe and thankes gyuynge of Debora and Barak, after the victorye.

CAPI. V.

THen Debora & Barak ꝑ sonne of Abinoam, sang the same daye saying: Bicause he hathe auenged the vengeaunce woone to Israel, the people offering them selues wyllyngly: prayse ye the Lorde. Heare kynges, & harken Lordes, I am we, I am the that wyll synge, and gyue prayse vnto the Lorde God of Israel.

Lorde, when thou departedst out of Seir, & camest thorow the countreys of Edom, ꝑ erth trembled, and the earthe rayned, and the clou-
des dropped water: the mountaynes melted before the Lorde, euen mounte Sinai before the Lorde God of Israel.
Deuter.xxxiij.b
Psalm.xcviij.a

In the dayes of Samgar the sonne of Anath, and in the dayes of Jael, the hye wayes were vnoccupied, and they that walked by pathes, wēt by wayes that fet compasses about. The champions of Israel were discouraged & tayntt herted, vntyll I Debora arose, vntyll I arose a mother in Israel.
Judi.iiii.d
Jud.xxi.c

God chose new factions of warre, for when they had warre at they gates/ there was not sene amonge fourtye thousande, eyther sheilde or spere in Israel. Myne hert loueth the mainteners of the lawe in Israel, ye that willingly haue put youre selues in aduenture, bleste ye the Lorde, ye that ryde on goodly asses, and dwell beside Aijodin. And ye ꝑ walke by the wayes, make dities. Where as the charettes were broken a peces, where the hoste of oure aduersaries was choked, there shall they tell of the iustice of the Lorde, & how gracious was the stronge God of Israel: then the people of the Lorde went downe vnto the gates, & wan the maistrye.

Vp vp Debora, vp vp and synge a songe, vp Barak and take thy praye, thou sonne of Abinoam. Then they that had escaped, vnder Israel gayned ouer the proudest of the people. The Lorde fought amonges the stronge.

Ephraim was the fyrst that destroyed Amalek. And after hym Ben Jamin, amonge the people.

Of Machir came lerned men in the lawe, and of Zabulon that well couldе conueye an hoste to warre.
Judi.iii.b

The Lordes of Isakar were with Debora. And as Barak, euen so was Isakar sente in to the valeye a fote, and put his life in auenture. But in the diuisions of Ruben were great imaginactons of herte.

Wherfore abodest thou amonge the shepe folds, to heare the bleatynges of the flockes. In the diuysions of Ruben greate were the ymaginactions of herte. Galaad abode on the other syde Jorda, and caryed Dan in shyppes. And Aser sate in the hauens of the see, and abode styll in his owne coostes. But Zabulon is a people that put their lyues in leopardye of deathe, and Nephthalim in lyke maner, euen vnto the toppe of the feldes, kynges came and fought. Then fought the kynge of Canaan at Thanach, vpon the water of Magedo. But the spuce that they coueted, they caryed not awaye.

Frome heuen came batayle: for the sterres beyng in their course, fought agaynst Sisara. The ryuer of Kison caught them awaye: that auncient ryuer, the riuer Kison.

My soule, treade thou the myghtye vnder fote. Then their hoofes stombled as they fledde, that their mighty coursers lefte prauncynge.

Curse ye Meroz, bad ꝑ aungell of the Lorde curse, curse ꝑ inhabitours therof, bicause they came not forthe to helpe the Lorde, to helpe the Lorde amonge the myghty.
ꝺ

Blessed be Jael the wyfe of Haber the Ke-

npte, aboue other women: aboue other wome bleſſed be ſhe in the tente.

Iudi.iiii.c He aſked water, but ſhe gaue him mylke, and brought butter in a goodly dyſſhe. She caught a nayle in her lefte hande, and a wo-kynge hammer in her ryghte, and nayled Si-ſara and wounded his heed, and perſed and went thoroowe his temples. Betwene her fete he bowed him ſelfe, fell downe and laye ſtyll: Betwene her fete he ſprauled and laye deed lyke a wretche.

Thoroow a wyndow loked Siſaras mother and houled out of her chambre, why abideth his charet ſo longe that it commeth not, why tary the wheles of his waggans? The wyſeſt of his wiues anſwered her: yes, and ſhe anſwe-red her owne wordes her ſelfe, haplye they haue founde, and diuyde the ſpoyle. A mayde, ye two maydes for a pece / a ſpoyle of dyuers colours for Siſara, a ſpoyle of dyuers colours with broudered workes, dyuers coloured, broudered workes for the necke for a prape. So perysſhe all thyne ennemyes Lorde / but they that loue the, let them be as the ſonne ry-ſynge in his myght.

And the lande had reſt fourtye yeres.

¶ Iſrael is oppreſſed of the Madianites, becauſe he returned agayne into Idolatrye. Gedeon is ſent of God to be theyr deliuerer. The aulter of Baal is ouerthrowen.

CAPI. VI.

1 AND the chyldren of Iſrael committed wyckednes in the ſyghte of the Lorde. And the Lorde delyuered theym in to the handes of the Madianites ſeuen yeres. And when the hande of the Madianites was ſore vpon Iſrael, the chyldren of Iſrael made them dennes in the mountaynes, and caues, and ſtronge holdes. For when Iſrael had ſowen, the came the Madianites, the Amale-kites, and they of the Eaſte countreye vpon them, and pitched their tentes agaynſte them, and deſtroyed the encreaſe of the erth euen vn-to Azah, and left no ſuſtinaunce in Iſrael, nei-ther ſheep, ore, oz aſſe / for they came with their cattell and houſholdes, euen as grethoppers in multitude / ſo that both they and alſo their camels were without nombre, and waſted all that euer they layde handes on. And they en-tred the lande to deſtroy it. And ſo was Iſrael exceedyngly impouerliſhed by the Madianites, and cryed vnto the Lorde. And when the chyl-dren of Iſrael cryed vnto the Lorde becauſe of
B the Madianites, the Lorde ſent a prophet vn-to them, and ſayd vnto them. Thus ſayth the Lorde God of Iſrael, I fet you from Egypte and brought you out of the houſe of bondage, and I ryd you out of ye hand of the Egyptias, and out of the handes of al that oppreſſed you, and caſt them out before you, & gaue you theyr landes. And I ſayd vnto you, I am the Lorde your God, and therfore feare not the Goddes
Iiii.Reg.xvii. Ieremi.x. of the Amorites in whoſe land you dwel. But you wolde not obeye my voyce. And the aun-gell of the Lorde came and ſate vnder an oke in Ephrah that perteyned vnto Ioas the fa-ther of the Eſerites. And his ſonne Gedeon pyckled out whete oute of the eares in a pyckle, for to flee from the Madianites. And the an-gell of the Lorde appeared vnto him, and ſayd C the Lorde is with the, thou man of myght. And Gedeon anſwered him: Oh my Lorde, if the Lorde be with vs, why is all this come vpon vs: ye and where be his myracles which our fathers tolde vs of, and ſayde: the Lorde brought vs out of Egypt. But now the Lord hathe forſaken vs, and delyuered vs in to the handes of the Madianites. And the Lorde lo-ked vpon him, and ſayd: Go hence in this thy myght, and delyuer Iſrael out of the handes of the Madianites: Behold, I haue ſent the. And he anſwered him. Oh Lorde, wherwith ſholde I ſaue Iſrael? Beholde my kynred is the pooreſt in Manaſſes, and I am the leaſt in my fathers houſe. But then the Lorde ſayde vnto hym: I wyl be with the / and thou ſhalt ſmyte the Madianites, as they were but one man. And he anſwered him, yf I haue founde grace in thy ſyghte, then ſhewe me a ſygne, that thou art the Lorde that talketh with me. Departe not hence, vntyll I come agayne in-to the, and bringe myne offerynge, and haue ſet it before the.

And he ſayd, I wyll tarye vntyll thou come agayne. And Gedeon wente and made redye a kydde, and ſwete cakes of an Epha of flour, & put the fleſſhe in a baſket, and the brothe in a pot, and brought it out vnto him vnder ſhis and preſented it. And the aungell of God ſayd vnto him: take the fleſh and the ſwete cakes and put them vpon this rocke, and poure out the brothe. And he dyd ſo. Then the aungell of the Lorde put forth the ende of the ſtaffe that was in his hande, and touched the fleſſhe and the cakes. And there aroſe vp fyre oute of the rocke and conſumed the fleſſhe and the cakes, and the aungell of the Lorde vaniſſhed out of his ſyght. And whē Gedeon perceyued that it was an aungell, he ſayd: alas my Lorde al-mightye, that I haue ſene an aungell of the Lorde face to face. And the Lorde ſayde vnto him, peax be with the, and feare not / for thou ſhalt not dye. Then Gedeon made an aulter there vnto the Lorde, and called it Iehouah, Halom, which vnto this day is yet in Ephrah that pertayneth vnto the father of the Eſe-rites. And the ſame nyght the Lorde ſayd vnto him, take an ore of thy fathers, and an other of ſeuen yeres olde, and deſtroye the aulter of Baal that belongeth vnto thy father, and cut downe the groue that is aboute it, and make an aulter vnto the Lorde thy God vpon the top of this rocke and turniſſhe it. And take the ſeconde ore and offre burnte ſacrifyce with the wodde of the groue whiche thou ſhalte haue cut downe. Then Gedeon toke ten men of his ſeruauntes, & dyd as the Lorde bad him. But becauſe he durſte not do it by daye, for feare of his fathers houſholde, and of the men of the citye, he dyd it by nyghte.

When the men of the citye were vp erly in the mornynge: Beholde, the aulter of Baal was broken, and the groue that ſtode aboute it cut

it cut downe. And the ſeconde ore offered vpon the aulter that was made. And they ſayd one to an other: Who hathe done this thing, and they enquyred and aſked for him that ſholde haue wonē it. It was tolde them that Ge-deon the ſonne of Ioas hadde doone it. Then the men of the citye ſayde vnto Ioas, bringe oute thy ſonne that he maye dye, becauſe he hath broken the aulter of Baal, and cut down the groue that was aboute it. And Ioas ſayde vnto all ſ ſtode by him / will ye fyghte for Baal, o: wil ye be his defenders? he that defendeth for him, ſhall dye afore to morow. If he be a God let him reuenge his quarel vpon him that hath-wone his aulter. And he called Gedeon Iero-baal the ſame time ſaying: let Baal reacquyte him, becauſe he hath broken wone his aulter.

G When all the Madianites, the Amalchites and they of the Eaſt were gathered togyther, and had gone and pitched in the valeye of Je-zael, the ſpirite of the Lorde entred in to Ge-deon. And he blewe a trompet and called toge-ther the houſe of Abiezer to folowe him, and ſent meſſengers thoroow out al Manaſſes, and called them vp to folow him alſo. And he ſent other meſſengers vnto Aſer, Zabulon & Neph-thalim, whiche came alſo to mete him.

And Gedeon ſayd vnto God: yf thou wilt ſaue Iſrael by my hande, as thou haſte ſayde. Beholde, I wyll put a fleece of wolle in the threſſhynge place. And yf the dewe be on the fleece onely, and drye vpon all the erth beſyde: then I ſhal be ſure that thou wylt ſaue Iſrael by my hande, as thou ſaydeſt. And it came ſo to paſſe. And he roſe vp erly on the morowe, and he pyckled the fleece togither, & wrong the dewe therout, and filled a dyſſhe full of water. And Gedeon ſayd vnto God, be not angry with me that I ✱ſpeake ones more, let me proue onely-ones agayne with the fleece. Let it be drye one-ly vpon the fleece, and dewy vpon al the ground aboute. And God dyd ſo that ſame nyghte: ſo that it was drye vpon the fleece onely, and on all the grounde aboute, dewe.

¶ The ſouldyers that ſholde goo with Gedeon to battayle are proued by takinge them vp by water. Ge-deon with three hundred men ouercōmeth the Ma-dianites. Oreb and Zeb are ſlayne.

CAPI. VII.

1 THen Ierobaal, otherwiſe called Gedeon roſe erlye, and all the people that were with him & pitched beſide the well of Ha-rad, ſo that the hoſte of the Madianites were in a baley on the north ſyde of the hyll Hamo-reh. And the Lorde ſayd vnto Gedeon, the peo-ple that are with the, are to manye for me to geue the Madianites in to their handes, leeſt Iſrael make ryote vaunte to my diſhonour, and ſay / our owne hande hath ſaued vs. Nowe ther-fore make a proclamacion in the eares of the
3 people, and ſaye: ✱ yf anye man drede or be a-fearde, let him returne, and get him ſone from mounte Galaad / and there departed and re-turned of the people xxij. thouſande, and there abode ten thouſande.

And the Lorde ſayd vnto Gedeon the peo-ple are yet to many, bringe them downe vnto the water, and I wyll trye them vnto the there. And of whome I ſaye vnto the, this ſhall goo with the, the ſame ſhall goo with the. And who ſo euer I ſaye vnto the, this ſhal not go with the / the ſame ſhall not goo. And when he hadde brought wone the people vn-to the water. The Lorde ſayde vnto Gedeon: as manye as lappe the water with theyr tonges, as dogges do, them put by them ſelues / and ſo do them that knele downe vpon theyr knees to drynke. And the nombre of them that put their handes to their mouthes and lap-ped, were thre hundred men / and all the rem-naunt of the people kneled downe vpon their knees to drynke water. And the Lorde ſayde vnto Gedeon, with the thre hundred men that lapped water wyl I ſaue you, and delyuer the Madianites in to thyne hande / and all the other people ſhall goo euery man to his owne home.

And they toke vitaples with them for the folke, and theyr trompettes / and he ſente all the reſte of Iſrael, euery man vnto his tente, and kept the thre hundred with him / and the hoſte of Madian was benethe him in a valey. And the ſame nyght the Lorde ſayd vnto him vp, and goo downe vnto the hoſte, for I haue delyuered it in to thyne hande. But & yf thou feare to go downe alone, then go thou downe vnto the hoſte, and Pharah thy lad, and herke what they ſaye, and ſo ſhall thyne handes be ſtronge, and then thou ſhalte ſafely go wonne vnto the hoſte.

Then he went downe with Pharah his lad euen hard vnto the warde men of armes that were in the hoſte. And the Madianites, the Ama-lechites, and all they of the Eaſte, laye a-longe in the valeye lyke vnto grethoppers in multitude, and theyr camels were without nombre, euen as the ſande by the ſee ſyde. And when Gedeon was come. Beholde, there was a man that tolde a dreame vnto his felowe, and ſayd on this maner. Beholde I dreamed a D dreame, and me thoughte that an harthabte lofe of barleye breed tombled in to the hoſt of Madian, and came vnto a tente, and ſmote it that it fel, and ouerturned it, that the tent lay alonge. And his felowe anſwered and ſayde, this is nothing els ſaue the ſwerde of Gede-on the ſonne of Ioas a man of Iſrael. In to whoſe hande the Lorde hathe delyuered Ma-dian and all the hoſte.

When Gedeon herde the tellynge of the dreame, and the meaninge therof, he bo-wed him ſelfe to the erthe, and returned vnto the hoſte of Iſrael, and ſayde: vp, for ſ Lorde hathe delyuered in to youre handes the hoſte of the Madianites. And he diuyded the thre hundred men in to thre compani-es, and gaue euery man a trompet in his hande, with an empeye pytcher, and lampes therin, and ſayde vnto them: loke on me, and do ſyke wyſe / and beholde, when I come to the ſyde of the Iudicū
hoſte / euen as I doo, ſo do you. And when I blowe with a trompet and all that are with me, blowe ye with trompettes alſo on euery

lyde the hoste and saye: here be the Lorde and Gedeon.

And so Gedeon and the thre hundred men that were with him, came vnto the lyde of the hoste in the begynnyng of the myddell watche and rayſed vp the watche men. And they blew with their trompettes, and brake the pitchers that were in theyr handes. And all thre companyes blewe with trompettes and brake the pytchers, and helde the lampes in theyr lefte handes, and the trompettes in theyr ryght, to blowe with all. And they cryed, the ſwerde of the Lorde and of Gedeon. And they stode ſtyll euerye man in his place rounde aboute the hoste / and all the hoste ranne and cryed and fledde.

And as the thre hundred blewe with trompettes, the Lorde ſent his ſwerde thorow all the hoste, ſo that euerye one ſlewe other. And the hoste fled, vntyll they came to Bethſitah, to Zererath, and to the edge of Abelmeholah beſyde Tabath. And the men of Iſrael gathered togyther of the tryde of Nephthalim, of Aſer, and of all Manaſſes, and folowed after the Madianites. For Gedeon had ſent meſſengers thorowe out all mount Ephraim, ſaying: come downe againſt the Madianites, and take from them the waters bothe of Bethbarath and alſo of Jordan.

Then all the men of Ephraim gathered togyther, and came downe and toke the waters bothe of Bethbarath, and alſo of Jordan. And they toke two capitaynes of the Madianites, Horeb, and Zeb, and ſlewe Oreb vpon the rocke Oreb, and Zeb at the preſſe Zeb, and folowed after Madian / and brought the heedes of Oreb and Zeb to Gedeon on the other ſyde Jordan.

¶ Ephraim maketh inſurrection againſt Gedeon, but is ſone pacifyed. The inhabiters of Soroth refuſe to gyue Gedeon and his armye breed. The towre Phanuel is deſtroyed. Gedeon is conſtitute rular ouer the Iſraelites. He hathe thre score and .xvii. ſonnes. He dyeth.

CAPI. VIII.

AND the men of Ephraim ſaid vnto him. Why haſte thou ſerued vs thus, that thou calledſt vs not when thou wenteſt to fyghte with the Madianites / and they chode with him a good, and were welnygh at daggers drawyng. And he ſaid vnto them: What dede haue I doone lyke vnto you: are not the cluſters of Ephraim better then the wyne harueſt of Abiezer? God hathe deliuered in to youre handes the Lordes of Madian, Oreb, & Zeb. And what was I able to doo lyke as you haue doone? And then their ſpirites were pacified, and they well content with him, whe he hadde ſayd that. And then Gedeon came to Jordan and paſſed ouer bothe he and the thre hundred men that were with hym very fayne and yet folowed the chaſe.

And he ſayd vnto the men of Soroth: giue I praye you cakes of breede vnto the people that folow me: for they be faynty, that I may folowe after Zebah and Zalmona kynges of Madian. And the Lordes of Soroth ſayd, are the hādes of Zebah and Zalmona now in thyne handes that we ſhulde gyue breed vnto thy companye? And Gedeon ſayde, therfor when the Lorde hath deliuered Zebah and Zalmona in to myne hande, I wyll teare the fleſſhe of you with the thornes of the wyldernelle and with briers. And he went thence to Phanuel, and ſpake vnto them lykewiſe. And the men of Phanuel anſwered, as dyd the men of Soroth. And he ſayde alſo vnto the men of Phanuel, when I come agayne in peax I will breake down this towre. Zebah and Zalmona were in Karkar, and their hoſtes with them, vpon a fyftene thouſande, whiche were all that were lefte of all the hoſtes of them of the Eaſt. And they that were ſlayne, were a hundred and twentye thouſande men that drewe ſwerde.

And Gedeon went thorow them that dwelt in tabernacles on the Eaſt ſyde of Nobah and Jebahah, and ſmote the hoste: for the hoſt dyd call no peryll. Zebah and Zalmona fled. But he folowed after them, and toke the two kynges of the Madianites, Zebah and Zalmona, and diſcomfyted all the hoſte.

And Gedeon the ſonne of Joas returned frome batayle, the ſonne beynge yet vp, and caught a lad of the men of Soroth, and enquyred of him the names of the chiefe lordes and elders of Soroth. And he wrote the lordes and elders of Soroth, thre score and ſeuētene men. Then he came vnto the men of Soroth and ſayde: Beholde Zebah and Zalmona, with whiche he caſte me in the reche, ſaynge: are the handes of Zebah, and Zalmona alredye in thyne hande, that we ſhulde gyue breed vnto thy fayntye men. And he toke the elders of the cytye, and thornes of the wyldernelle and bryers, and all to tare theym therwith. And he brake downe the towre of Phanuel, and ſlewe the men of the cytye.

And then ſayd vnto Zebah and Zalmona, what maner men were they which ye ſlewe at Thabor? & they anſwered: they were moche lyke the in fauoure / and one of them eyen as he were a kynges ſonne. And he ſayde: They were my brethren, euen my mothers chyldren, and as truly as the Lorde lyueth, yf ye had ſaued their lyues, I wolde not ſlee you. And he ſayd vnto Jether his eldeſt ſonne, vp and ſlee them, but the ladde drewe not his ſwerde / for he feared, bycauſe he was yet ponge. Then Zebah and Zalmona ſayd. Ryſe thou, and fall vpon vs, for as the man is, ſo is his ſtrengthe. and Gedeon aroſe and ſlewe them: & he toke awaye the trapurey and chaynes that were on their camels neckes.

Then the men of Iſrael ſayde vnto Gedeon. Raynge ouer vs, bothe thou, thy ſonne, and thy ſonnes ſonne, for thou haſt deliuered vs oute of the handes of the Madianites. And Gedeon ſayde vnto them / I wyll not raygne ouer you, neyther ſhall my chyldren raygne ouer you, but the Lorde ſhall raigne ouer you.

Neuertheleſſe Gedeon ſayde vnto them / I wolde deſire a certayne requeſt of you, euen that

that you wolde gyue me euery mā the earerynges of his praye. For they had golden earringes, becauſe they were Iſmaelites. And they ſayde we will gyue it. And they ſpred a mantell and dyd caſt there into euery man the earerynges of his praye. And the weyght of the golden earrynges was a thouſand and ſeuen hundred ſydes of golde, beſydes brouches, ouches and garmentes of ſcarlet that were of the kynges of Madian, and beſyde the chaynes, that were about their camels neckes. And Gedeon made an Ephod therof, and put it in his cyte Ephrah. And all Iſrael went a horynge after him there, which thynge was the ruyne of Gedeons houſe. Thus were the Madianites brought lowe before the children of Iſrael, ſo that they lyfte vp their heddes no more. And the contreye was in quyetneſſe fourty yeres in the dayes of Gedeon.

And Jerobaal the ſonne of Joas went and dwelte in his owne houſe. And Gedeon had. lx. ſonnes of his body begotten, for he had many wyues. And his concubyne that dwelt in Sichē bare him a ſonne alſo, whoſe name he called Abimelech. And Gedeon the ſonne of Joas dyed, when he was of a good age, & was buryed in the burial of Joas his father, euen in Ephrah that pertayned vnto the father of the Ezrites.

But as ſone as Gedeon was deed, the children of Iſrael turned awaye and went a horynge after Baal, and made Baal a promyſe that he ſhulde be their God, and thought not on the Lorde their God which had delyuered them out of the handes of all their enemyes on euery ſyde. Neyther ſhewed they mercy on the houſe of Jerobaal, otherwyſe called Gedeon, accordinge to all the goodneſſe whiche he ſhewed them.

¶ Abimelech is ordeyned a kynge after he had kylled ſeuēty his brethren. He him ſelfe was after killed of a woman when he beſeged Thebes. The parables of Joatham concerning his brother Abimelech.

CAPI. IX.

FOr Abimelech the ſonne of Jerobaal wēt to Sichem, vnto his mothers brethren, & comuned with them and with al the hole kynred both of his fathers ſyde and mothers alſo, ſayenge: ſaye I praye you, in the eares of all the enhabitoures of Sichem: whether is better for you that all the ſonnes of Jerobaal whiche are. lxx. perſonnes raygne ouer you, eyther that one raygne ouer you. And remember therto, that I am your bones & your fleſſhe. And his mothers brethren rehersed of him in the audience of all the cytezens of Sichem, all theſe wordes, and moued their hertes to folowe Abimelech, in that they ſayde how he was their brother. And they gaue him lxx. peces of ſiluer out of the temple of Baal Berith, with which Abimelech hyred Jebel & vyght perſonnes whiche went with him. And they went vnto his fathers houſe at Ephrah and ſlewe all his brethren, the ſonnes of Jerobaal, euen. lxx. perſonnes vpon one ſtone.

Notwithſtandinge yet Joatham the ponge ſt ſonne of Jerobaal eſcaped, for he hyd hym ſelfe. And all the cytezēs of Sichem gathered togither with all the houſe of Mello, & went and made Abimelech kynge * at a certen oke that was by Sichem. * Some in the playne.

And when it was tolde Joatham, he went and ſtode in the toppe of mount Garizim, and lyfte vp his voyce and called, and ſayde vnto them: Herken vnto me you cytezens of Sichem, that God maye herken vnto you. The trees went to annoynt a kynge ouer them, & ſayde vnto the olyue tree, rayne ouer vs. But the olyue tree ſayde vnto theym: ſhulde I leaue my fatneſſe whiche both God and man prayſeth in me, and go to be promoted ouer the trees? Then ſayde the trees to the fygge tree, come thou and be kynge ouer vs. And the fygge tree anſwered them, ſhulde I forſake my ſwetnes and my good frute, & ſhulde go to be promoted ouer the trees? Then ſayd the trees vnto the vyne, come thou & be kyng ouer vs. And the vyne anſwered, ſhulde I leaue my wyne that cheereth both God & man and go to be promoted ouer the trees? Then ſayde all the trees vnto the * thorne buſſhe: come thou and raygne ouer vs. And the thorn buſſhe ſayde vnto the trees: yf it be true that ye will annoynt me kynge ouer you, the come and reſt vnder my ſhawwe, and yf ye wyl not ye ſhall ſe that a fyre ſhall come oute of the thorne buſſhe and waſte the Cyper trees of Libanon. * In ſom places it is called Gozle.

And euen ſo now, yf ye haue wone truly and vncorruptlye to make Abimelech kynge. And yf ye haue dealt well with Jerobaal and his houſe, and haue wone vnto him accordinge to the deſerynge of his handes, for as moche as my father fought for you, and aduentured his lyfe, And dyd you out of the handes of the Madianites. And ye are ryſen vp againſte my fathers houſe this daye. And haue ſlayne his chyldren, euen. lxx perſonnes * with one ſtone and haue made Abimelech the ſonne of his mayde ſeruaunt kynge ouer the cytezēs of Sichem, becauſe he is youre brother, yf then ye haue dealt dewe and truely with Jerobaal & with his houſe this daye: then reioyſe ye in Abimelech, and let him alſo reioyſe in you. But yf you haue not dealt truly, then I praye God a fyre maye come out of Abimelech and conſume the lordes of Sichem and the houſe of Mello. And that there come a fyre oute of the cytezens of Sichem, and out of the houſe of Mello and conſume Abimelech. And Joatham when he had ſayde thus, ran away and fled and wente to Beer and dwelte there, for feare of Abimelech his brother. When Abimelech had raygned thre yere, God ſent a ſpytefull malyce betwene Abimelech and the cytezens of Sichem. And the cytezens of Sichē began to defye Abimelech, and wyſhed that the wickednes mone to the. lxx. ſonnes of Jerobaal myghte come on him, and layde the bloude of them vnto Abimelech their brother which ſlewe theym, and vnto the other cytezens of Sichem whiche ayded him in the kyllynge of his brethren. And the cytezens of Si

chem *Gene. xlvii. on

them set men to laye awayte for him in the toppe of the mountaynes and whiles they awayted his commynge they robbed all that came a longe the waye by them. And it was telde Abimelech.

Then Gaal the sonne of Obed and his brethren came and gat them to Sichem. And the men of Sichem put theyr confidence in him. And they went oute in to the feldes and gathered in theyr grapes and troade them, and made merye: and went in to the house of theyr God, and dyd eat and drynke and cursed Abimelech. And Gaal the sonne of Obed sayd: what is Abimelech? and what is Sichem? & we shulde serue him, is he not the sonne of Jerobaal? and Zebul is his officer? serue suche as come of Hemor the father of Sichem, for what reason is it that we shulde serue hym? Wolde God this people were vnder my hãde then I wolde put downe Abimelech. And one sayde vnto Abimelech, make thyne hoste greater and goo out. And when Zebul the ruler of the cytie herde the wordes of Gaal the son of Obed, he was wroth and sent messengers vnto Abimelech priuelye, sayenge: Beholde Gaal the sonne of Obed and his brethren be come to Sichem: and beholde they set the cytie against the. Now therfore aryse by nyght both thou and all the people that is with the and lye in wayte in the feldes. And ryse early in the morninge as sone as the sonne is vp, & come vpon the cytie. And when he and the people that is with him come forth against the, do him what thyne handes shalbe able. And Abimelech rose vp, and all the people with him, by nyght. And they layde awayte to the cytie in foure companyes. And Gaal the son of Obed went out and stode in the enterye of the gate of the cytie. And Abimelech rose vp, and the folke that were with him, frome lyenge awayte. Now when Gaal sawe the people, he sayde to Zebul: Beholde, there come people downe from the toppe of the mountaynes. And Zebul sayde vnto him: the shadowe of the hylles seme men vnto the, and so thou arte deceyued. And Gaal answered agayn and sayd: Se, there come folcke downe by the myddle of the lande and an other companye come a longe by the Wytchoke. Then sayde Zebul vnto him: Where is nowe thy mouthe that sayde, what felow is Abimelech that we shulde serue him? These are the people that thou so despysedest. Go out now and fight with them. And Gaal went forthe before the citezens of Sichem, and fought with Abimelech. And Abimelech chased him so that he fled before him, and many were ouerthrowen and slayne, euen vntyll they came vnto the enterynge of the gate. And then Abimelech wente and dwelte at Arumah. And then Zebul thrust out Gaal and his brethren, and wolde not suffre them to dwell in Sichem.

And on the morowe the people went forth in to the felde. And it was telde Abimelech. And he take his people & deuyded them into three companies, and layd awayte in the feldes. And when he sawe that the people were come out of the cytie, he ran vpon them and slewe them.

And Abimelech & the companyes that were with him, ran and stode in the enterynge of the gate of the cytie. And the two other companyes ran vpon all the people that were in the feldes and slue them. And then Abimelech fought against the cytie all that daye, & toke it, and slewe the people that was therin, and destroyed the cytie & sowed salt in the place. And when all the men of the towre of Sichem herde that, they entered in to a stronge holde of the house of theyr God Baal Berith, when they made a conueyaunt to him and the place had Berythes name and was strongly fensed.

And when it was tolde Abimelech, that all the men of the towre of Sichem, were gathered togither, he gat him to mount Zelmon, bothe he and all that were with him, & toke axes with him and cut downe an arme of a tree, and toke it vp, & put it on his shoulder, and sayde vnto the folcke that were with him, what so euer ye se me do: spede your selues and do lykewyse. And all the people cut downe also euery man a bough, and followed Abimelech, and put them into the holde, and set the holde a fyre vpon them: so that all the men of the towre of Sichem were slayne, about a thousand persones what of men and wemen.

Then went Abimelech to Thebez and besieged it, and toke it. But there was a strong towre in the myddes of the cytie, and thither ran all the men and wemen, and all the citezens of the cytie, and shut it to them, and gat them vpon the toppe of the towre, and stode vpon the battelmentes. Then came Abimelech vnto the towre and fought against it, & went harde vnto the enteringe of the gate, to set it on fire. But a woman cast a pece of a mylstone vpõ his heed and al to brast his brayne panne.

Then Abimelech called hastelye vnto the younge man that bare his harneys, and sayd vnto him: drawe thy swerde and slee me, that men saye not of me, a woman slewe him. And his lad thrust him thorow and he dyed.

And when the men of Israel sawe that Abimelech was dead, they departed, euery man vnto his owne house. And thus all the wyckednesse of Abimelech which he dyd vnto his father, in slayenge his. lxx. brethren, & thereto all the wyckednes of the men of Sichem, god dyd bringe vpon their heedes: And vpon them came the curse of Joathan the sonne of Jerobaal.

¶ Thola and Jair Judges of Israel. Israel sinneth and after cryeth on God for remission.

CAPI. X.

After Abimelech, arose to defende Israel one Thola, the sonne of Phuah, the sonne of Dodo, a man of Issakar, which dwelt in Samir, in mount Ephraim, who iudged Israel. xxiij. yere, and then dyed and was buryed in Samir. And after him arose Jair a Galaadite, who iudged Israell. xxij. yere. And he had thirtye sonnes that rode on thirtye Asse colts, and hadde thirty cities for tyl, which are called the townes of Jair vnto this daye, and are in the lande of Galaad. And Jair dyed, & was buryed in Kamon.

And the children of Israel wrought wickednesse yet agayne, in the syght of the Lorde and serued Baalim and Astaroth, and the goddes of Syria, and the goddes of Sidon, the goddes of Moab, the goddes of the children of Ammõ, and the goddes of the Philistines, & forsoke the Lord and serued him not, wherfore the Lorde was wroth with Israel, and gaue them vp into the handes of the Philistines, and in to the handes of the children of Ammon: whiche pyned and oppressed the children of Israell in those dayes. xviij. yere, all that were on thother syde Jordan in the lande of the Amorites in Galaad. Moreouer the children of Ammon went ouer Jordan to fyghte against Juda, Ben Jamin, and the house of Ephraim: so that Israel was sore encombred. Then the children of Israell, cryed vnto the Lorde, sayenge: We haue synned against the for we haue forsaken our owne God, & haue serued Baalim. And the Lorde sayde vnto the children of Israel: dyd not the Egyptias, the Amorites, the children of Ammon, the Philistines, the Sidonites, the Amalekites, and the Maonites, oppresse you? And ye cryed to me, and I deliuered you forth of theyr handes. And this notwithstandinge ye haue forsaken me, and serue straunge goddes, wherfore I will helpe you no more. But go and crye vnto the goddes which ye haue chosen, and let them helpe you in the tyme of your affliction. But the children of Israel sayde vnto the Lord we haue synned: do thou vnto vs whatsoeuer pleaseth the, and deliuer vs onely at this tyme. And they put awaye the straunge goddes frõ them, and serued the Lorde. And he was sorowfull for the myserye of Israel.

Then the children of Ammon assembled & pyched in Galaad. And the children of Israel gathered them togither and pyched in Maspha. And the company of the Lordes of Galaad sayde one to an other, who so euer will begynne the battel against the children of Ammon, shalbe heed ouer all the inhabitauntes of Galaad.

¶ Jephthah the sonne of a harlot deliuereth Israel frome the Ammonites after they asked forgyuenes, of the vowe of Jephthah.

CAPI. XI.

And there was one Jephthah a Galaadite, a stronge man, who was the son of an harlot: How be it Galaad begat Jephthah. But Galaades wyfe bare him sonnes, which whe they were come to age, thrust out Jephthah, & sayde vnto him: Thou shalt not enherete in our fathers house, for thou art the sonne of a straunge woman. Then Jephthah fled frome his brethren and dwelt in the lande of Tob. And vile people and robbers assembled them selues to Jephthah, and wet out with him. But it chaunced in processe of tyme, that the children of Ammon made warre against Israel, then the elders of Galaad wet and fet Jephthah out of the lande of Tob, & sayde vnto him: come and be our capitayne, & let vs fight with the children of Ammon. And Jephthah sayde vnto the elders of Galaad. Dyd not ye hate me, and chased me oute of my fathers house? howe happeneth it then that you come vnto me now in tyme of youre tribulation? And the elders of Galaad answered Jephthah. Therfore we turne agayne to the now, that thou go with vs, and fight against the children of Ammon, and be our heed ouer all the enhabitauntes of Galaad. And Jephthah sayde vnto the elders of Galaad: Ye dyd me home agayne, to fight with the children of Ammon, then yf the Lord deliuer them before me, I shalbe your heed. And the elders of Galaad sayde to Jephthah, the Lorde that heareth these wordes be wytnesse betwene vs, yf we w not accordynge to thy wordes. Then Jephthah went with the elders of Galaad. And the people made him heed and ruler ouer them. And Jephthah rehersed all his wordes before the Lorde, in Maspha.

Then Jephthah sent messengers vnto the kynge of the children of Ammon, sayenge: What ayleth the with me, that thou comest vpon me to fight against my lande? And the kynge of the children of Ammon answered the messengers of Jephthah, because Israell toke awaye my lande, when they came forthe of Egypte: euen frome Arnon vnto Jabok, & frome thence vnto Jordan: Now therfore restore these landes agayne by faire meanes. And Jephthah sent messengers agayne vnto the children of Ammon, and sayde vnto them: thus sayth Jephthah. Israel toke not awaye the lande of Moab, nor the lande of the children of Ammon. But when Israel came forth of Egypte, they walked thorow the wyldernesse, euen vnto the red see, and came to Cades, and sent messengers vnto the kynge of Edom, sayenge: let vs (we praye the) go thorow thy lande. But the kynge of Edom wold not assent therto. And in lyke maner they sent vnto the kynge of Moab, but he wolde not consent. And so Israell abode still in Cades. And then they went a longe thorow the wyldernesse, and compased the lande of Edom, & the lande of Moab, and came a longe by the East syde of the lande of Moab, and pyched their tentes on thother syde the ryuer of Arnon, and came not within the costes of the Moabites: for Arnon was their furthest border. And then Israel sent messengers vnto Sehon kynge of the Amorites, and kyng of Hesbon, and sayd vnto him: Let vs haue passage thorow thy lande vnto our countreye. But Sehon trusted not Israel, to go thorowe his costes: but gathered all his people togither & pyched in Jasah, and fought with Israel. But the Lorde God of Israel deliuered Sehon and all his folke into the handes of Israel. And so Israel smote them, and conquered all the lande of the Amorites, the inhabi-

tauntes

tauntes of the sayde contrey. And they conquered all the coostes of the Amorites, frome Arnō vnto Jaboh, & frō the wyldernes vnto Jordā. So now forasmuche as the Lorde God of Israel hath caste out the Amorites before his people, shuldest thou enioye the lande? Naye, but what people Camos thy God dispuetu out, that lande possesse thou. But whatsoeuer nations the Lorde oure God chaseth oute, ¶ lande oughte we to enioye. And therto, arte thou better then Balack the sonne of Zephor kynge of Moabfor canst thou shewe vs, that he dyd stryue with Israel, or fyghte agaynste them? all the whyle Israel dwelt in Hesbon and her townes, and in Aroer and her townes and in all the citees that be a longe by the coostes of Arnon three hundred yeres? why dyddest thou not recouer them in al that space? wherfore I haue not offended against the, but thou wilt me wronge, to warre vpon me.

The Lorde therfore be iudge this daye, betwene the childzen of Israell, and the childzen of Ammon. Neuertheles the kynge of ¶ childzen of Ammon harkened not vnto the wordes of Jephthah which he sent him.

Then the spirite of the Lorde came vpon Jephthah. And he passed oure Galaad & Manasses, and came to Maspha, that lyeth in Galaad, and frome thence vnto the childzen of Ammon. And Jephthah vowed a vowe vn to the Lorde, and sayde: Yf thou shalt delyuer the childzen of Ammon into my handes, eben that thinge that commeth out of the ores of my house against me, whē I come home in peax, frome the childzen of Ammon, shalbe the Lordes, and I will offer it vp for a burnt offringe. And so Jephthah went vnto the childzen of Ammon to fyght with theym. And the Lorde delyuered them into his handes. And he smoote theym frome Aroer vnto Menith, twenty cyties. And so forthe to the playne of the vyneyardes, and made an exceding great slaughter. And thus the childzen of Ammon were brought vnder, before the childzen of Israell.

Then Jephthah came to Maspha vnto his house. And beholde his doughter came out against him, with tymberelles and daunses, whiche was his onely childe: so that beyde her, he had neyther sonne nor daughter. And when he sawe her, he rent his clothes & sayd: Alas my doughter, thou hast made me stoupe and art one of them that vexe me: for I haue opened my mouth vnto the Lorde, and cā not go backe. And she sayde vnto him: my father, yf thou haue opened thy mouth vnto ¶ Lord, then do with me accordynge to that proceded out of thy mouth, for as moche as the Lorde hath auenged the of thyne ennemyes ¶ childzen of Ammon. And she sayde vnto her father, do this moche for me: let me alone for the space of two monethes, that I maye goo downe to the mountaynes, and bewayle my virginite with my felowes. And he sayd: go, and so he sent her awaye for two monethes. And she went with her companyons and lamented her maydenhed vpō the mountaynes. And after the twoo monethes, she turned again vnto her father, which dyd vō her accordyng to his vow which he had vowed, & so she knewe no man. And it became a custome in Israel yere by yere, that the doughters of Israell shulde goo, and lamente the doughter of Jephthah, the Galaadyte, foure dayes in yere.

¶ The battaple of Jephthah agaynste Ephraim. After the deeth of Jephthah succedeth Elon. After Elon Abdon.

CAPL. XII.

And the men of Ephraim made an insurrection, and went Northwarde, & sayd vnto Jephthah: Wherfore wentest thou to fight with the childzen of Ammon, & bydest not call vs to goo with the? we will therfore burne thyn house vpon the, with fire. And Jephthah sayde vnto theym: I and my people were at great stryfe with the childzen of Ammon. And I called you to haue ayded me, but ye wolde not come. And when I sawe that ye delyuered me not, I put my lyfe in my handes, and wente vpon the childzen of Ammon. And the Lorde delyuered them into my handes. Wherfore then are ye come vpon me to fyght with me?

And Jephthah gathered togither all ¶ men of Galaad, and fought with the Ephraimites. And the men of Galaad smote the Ephraimites because they sayde: Ye Galaadites are but runagates of Ephraim amonges the Ephraimites and the Manassites. Moreouer the men of Galaad toke the passages of Jordan where the Ephraimites shulde come homewarde. And when those Ephraimites that were escaped, sayd let vs go ouer: then the men of Galaad sayd vnto them: Ye are Ephraimites, and they sayd, naye. Then the other answered: Then saye Sibboleth. And they sayde Sibboleth, & could not so pronounce, wherevpon the other toke them and slewe them at the passages of Jordan. And there were ouerthrowen at that tyme of the Ephraimites. xlij. thousande. And when Jephthah had iudged Israell sixe yere, he dyed, and was buryed in one of the cytes of Galaad. After this man, iuged Israell one Abzan of Bethlehem, who had thirty sonnes and thirty doughters, and sent also his thirty doughters out to mariage, and toke thirty other in, for his sonnes. And when Abzā had iudged Israell. vij. yeres he dyed, & was buryed at Bethlehem.

And after him, Elon a Zabulonite iudged Israell ten yeres, and he dyed and was buryed in Aialon, in the countrey of Zabulon.

And after him, Abdon the sonne of Hellel a Pharathonite iudged Israell. And he had fourtye sonnes, and thirty neuewes, that rode on threscore and ten asse colres. And whē Abdon the sonne of Hellel the Pharathonite had iudged Israel eyght yere, he dyed, and was buryed in Pharthon, the lande of Ephraim, in the mount of the Amalekites.

¶ Israel being an Idolatrer is oppressed of the Philistines. The byrth of Samson. The sacrifyce of Samsons father.

CAPL. XIII.

And the childzen of Israel beganne agayne to do wickednesse in the sight of the Lorde. And the Lorde delyuered theym in to the handes of the Philistines. xl. yere. And there was a man in Zarah of the kynrede of the Dannites, named Manoah, whose wife was barre and bare not. And the angell of the Lorde appeared vnto his wyfe, and sayde vnto her: Beholde, thou art barren and bearest not: But thou shalt conceyue and beare a sonne. And now beware, and dyrnke no wyne, ne stronge dyrnke, neyther eate any vncleane thinge: for lo, thou shalt conceyue, and beare a sonne. And there maye no * rasor ō theres come on his heed: for the childe shal be a ‡ Nazare vnto God, euen from the tyme of his byrth. And he shall begyn to delyuer Israel out of the handes of the Philistines. The the wyfe went and tolde her husbande, saying A man of God came vnto me, and the facyon of him was lyke the facyon of an angell of God exceadynge fearefull. But I asked him not whence he was, neyther tolde he me his name. And he sayde vnto me: * Beholde, thou shalt be with childe and beare a sonne, & now dyrnke no wyne nor stronge dyrnke, neyther eate any vncleane thinge: for the childe shalbe ‡ an adherent to God euen from his byrth to the daye of his death.

Then Manoah made intercession to the Lorde, and sayde: I praye the (my Lorde) let the mā of God which thou sendest come ones more vnto vs, and teache vs what we shall do vnto the childe, whē he is borne. And God hrede the boyce of Manoah, and the angell of God came agayne vnto the wyfe as she sat in the feldes: But Manoah her husband was not with her. Then the wyfe made haste, and ran and shewed her husband and sayd to him: Beholde, the man hathe appeared vnto me, that came the other daye vnto me.

Then Manoah arose, and wente after his wyfe and came to the man and sayd vnto him Art thou the man that spakest vnto my wyfe? And he sayde, yea. Then Manoah sayd, now when thy worde is come to passe: what shall be the maner of the childe, and what shall he do? And the aungell of the Lorde sayde vnto Manoah: thy wyfe muste abstayne from al that I sayde vnto her: she maye eate of nothinge that cometh of the vyne tree, ne dzinke wyne or stronge dyrnke, nor eate any vncleane thinge: but muste obserue all that I bad her. Then sayde Manoah vnto the aungel of the Lorde: Graunt vs to tary tyll we haue made redy a kyd, and haue set it before the. And the aungell of the Lorde sayde vnto Manoah: thoughe thou make me abyde I will not eate of thy meat. And moreouer yf thou wilt prepare a burntoffringe, that thou muste offer vnto the Lorde. For Manoah wist not that it was an aungell of the Lorde. And Manoah sayde vnto the aungell of the Lorde: What is thy name, that when thy sayenge is come to passe, we maye do the some worshyp? And the aungell of the Lorde sayd vnto him: why asked thou after my name? when it is marueilouse.

Genes. xxvii. c
Exo. xiii. c
The name of the Aungel is wonderfull.

And Manoah toke a kydde with a meatoffringe, and offred it vpon a rocke vnto the Lorde which worketh wōders, Manoah & his wyfe loked vpon. And when the flame came vp out of the aultare, the angell of the Lord ascended vp in the flame of the aultare. And Manoah and his wyfe loked theron, and fell flat on their faces vnto the grounde: But the aungell of the Lord syd no more appeare vn to Manoah and his wyfe. And then Manoah knewe that it was aungell of the Lorde: and sayde vnto his wyfe: We shal surely dye because we haue seue God. But his wyfe said vnto him: Yf the Lorde wolde kyll vs, he wolde not haue receyued a burntoffringe and a meatoffringe of oure handes, neyther wolde he haue shewed vs al these thinges, nor wold haue tolde vs as he hath of thinges to come.

Psal. lxxvii. c and. cxxv. a
Exod. xxxiii. b
Jud. vi. c

And the wyfe bare a sonne, & called his name Samson. And the lad grewe, and the Lorde blessed him. And the spirite of the Lorde bega̅ first to be with the house of Dan, betwene Zarah and Esthaol.

Samson is borne.

¶ The marryage of Samson. He kylleth a Lyon. He propoundeth a ryddle. He kylleth thirtye men. His wife forsaketh him and taketh an other.

CAPL. XIIII.

Samson went downe to Thamnath, and sawe a woman in Thamnath of the doughters of the Philistines, and came & tolde his father and mother, and sayd: I haue sene a woman in Thamnath of the doughters of the Philistines. And now gyue her me to wyfe Then his father and mother sayde vnto him, is there neuer a woman of the doughters of thy brethren, amonge all my people: but that thou must go and fet a wyfe of the vncircumcysed Philistines? And Samson sayde vnto his father, gyue me this woman, for she pleaseth me well. Now his father & mother wist not that it was the Lordes worknge, & that he sought an occasion vpon the Philistines, which at that tyme raygned ouer Israel. The wente Samson, and his father and mother, downe to Thamnath. So when they came to the vyneyardes of Thamnath: Beholde, a younge Lyon rored vpon him. And the spirite of the Lord came vpon Samson. And he tare him, as a man wolde rent a kyd, and yet had nothinge in his handē. Neuertheles he told not his father and mother what he had done, but went downe and talked with the woma whiche semed beautyful in the syght of Samson.

Deuter. vii. a

And within shorte space after, as he repayred thyther agayne to take her to wyfe, he turned out of the waye, to se the carkasse of the Lyon. And beholde, there was a swarme of bees in the carkasse of the Lyon, and hony: & he

he toke of the honye in his handes, and went eatynge, and came to his father and mother & gaue them of the same. And they dyd eate. But he tolde not them, that he had taken the honye forth of the carkaile of the Lyon. And when his father was come vnto the woman: Samson made there a feast, for so vsed the young men to do. And when her frendes saw him, they brought thirtye companyons to beare him companye. And Samson sayde vnto them: I wyll put forth a ryddle vnto you. And yf ye can declare it within seuen dayes of the feaste and fynde it oute, I wyll giue you thyrtye sheetes and thirtye chaunge of garmentes. But yf ye cannot declare it me, then shall ye giue me thyrtye sheetes and thirtye chaunge of garmentes. And they answered him, put forth thy ryddle and let vs heare it. And he sayde vnto them. Oute of the eater came meate: and out of the strong came swetnesse. And they couldē not in thre dayes expounde the ryddle. So when the seuenth day was come, they sayde vnto Samsons wyfe. Flatter thyne husbande, that he maye declare vs thy ryddle, or elles we wyll burne the and thy fathers house with fyre, haue ye called vs to make vs beggers? Then Samsons wyfe wept vnto him and sayd, it cā not be but that thou hatest me and louest me not, sythe thou hast purposed a ryddle vnto the children of my folke and wylt not tell me what it meaneth. And he sayde: Beholde, I haue not tolde it my father ne yet my mother, and shulde I tell it the? And she wepte vnto him seuen dayes, whyle the feaste lasted. So the seuenth daye he tolde her, because she laye so sore vpon him. And she agayn tolde it to the children of her folke. And then the men of the citye sayde vnto him the seuenth daye before the sonne went downe. What is sweeter then hony, and what is stronger then a Lyon? the sayde he vnto them: Yf ye had not plowed w my heifer, ye had not founde out my ryddle. Then the spyrite of the Lorde came vpon him. And he went downe to Askalon, and slew xxx men of them, and dispoyled them, and gaue their garmentes vnto them which expounded the ryddle. And he was wrothe, and went vp to his fathers house. But Samsons wyfe was geuen in mariage to one of his companyons that accompanyed him.

Jud.xiiii.b

Solucion.

¶ Samson tyeth fyre brandes to fox tayles, and letteth them runne into the corne with the Jawebone of an Asse he sleeth a thousande. Oute of a greate tothe in the Jawe, God geueth him water.

CAPI. XV.

A But it chaunced within a whyle after, in the tyme of whete hervest, that Samson visited his wyfe with a bydde. And whē he thought to haue gone in vnto his wyfe into the chamber, her father wolde not suffre him to go in: But sayde: I thought thou had vtterly hated her, and therfore gaue I her to one of thy companyons. Now be it, her younger sister is fayrer then she. Take her in stede of the other. Then sayde Samson vnto them: Now I am blameles concernynge the Philistines, though I wo them displeasures. And Samson went forth and caught thre hundred Foxes, and toke fyrebrandes, & fastened tayle to tayle, and put a fyre brande in the mydde betwene two tayles. And he set the fire brandes on fyre, and put them into the corne of the Philistines, & burnt vp bothe the reped corne and also the standinge, with vynes and olyues. Then the Philistines asked, who hadde wrought this dede. And it was tolde them that Samson the sonne in lawe of the Thamnan, because he had herued him of his wyfe & geuen her to one of his companyons. And the Philistines came and burnt bothe her and her father with fyre.

And Samson sayde vnto them: Shulde ye so? I will surely be auenged of you, & then I will cease. And he smote them legge & thygh with a myghty plage. And then he went and dwelt in the toppe of the rocke Etam.

Then the Philistines came vp and pitched against Juda and laye in Lehi. And the men of Juda sayde. Why are ye come against vs: And they answered to bynde Samson are we come, euen to w vnto him, as he hathe wrought vs. Then thre thousande men of Juda went vp to the toppe of the rocke Etam, and sayde to Samson: wotest thou not, that the Philistines are rulers ouer vs? Wherfore then hast thou handled vs thus? And he answered them, as they serued me, so haue I serued them.

Then sayde they vnto him, we are comen bynde the, and to deliuer the into the handes of the Philistines. And Samson sayde vnto them: Swere vnto me, that ye shall not hurte me your selues. And they sayde, we will not hurte the, saue onely bynde the, and deliuer the vnto their handes: But we will not kyll the. And so they bounde him with two newe cordes and brought him downe from ‡ rocke. And whē he came to Lehi, the Philistims shouted against him. And the spyrite of the Lorde came vpon him, and the cordes that were vpō his armes, became as flaxe that was burnt w fire, and the bandes lowsed from his handes. And he founde a Jawe bone of a rotten asse, & put forth his hande and caught it, and slewe thousande men therwith. And Samson sayd with the Jawe of an asse, haue I put them backe: with the Jaw of an asse haue I slayne a thousande men. And when he had left thrynge, he cast awaye the Jaw out of his hād and called the place Ramath Lehi. But he was sore a thirste, and called on the Lorde, & sayde. Thou Lorde hast geuen this great victory, thorow the hande of thy seruaunt. And now I must dye for thirst, and fall into ‡ handes of the vncircumcysed. But God brake a great tothe that was in the Jawe, and there came water forth of it. And when he had dronken, his spyrite came agayne, and he was refreshed, wherfore the name thereof was called, * the well of the caller on, whiche was Lehi, vnto this daye. And he iudged Israell in the dayes of the Philistines twenty yeres.

¶ Samson lyfteth vp the gates of Gaza and carryeth them vp in to the mountayne. He was betrayed by Dalilah and made blynde. He pulleth downe the house vpon the Philistines and dyeth with them.

CAPI. XVI.

A Then went Samson to Gaza, and sawe there an harlot & lay w her. And it was tolde the Gazites, that Samson was come thither. And they went about, and layd awayt for him all nyghte in the gate of the cyty, and were still abydynge for him all the nyght sayinge: tarye tyll the morynge that it be daye, and then let vs kyll hym as he cōmeth forth of the cytye. And Samson toke his rest tyll midnight, and arose at mydnight and toke the dores of the gate of the cytye, and the two syde postes, and rent them of, barres and all, and put them vpon his shoulders, and caryed them vp to the toppe of an hyll that lyeth before Hebron.

And after that, he loued a woman, vpon ‡ ryuer of Sorek, called Dalilah, vnto whom came the Lordes of the Philistines, and sayde vnto her. Flatter him and se wherin his great strength lyeth, and by what meanes we may haue power ouer him, that we may bynde him and bringe hym vnder, and eche of vs shall geue the .xi. hundred siluerlinges.

B And Dalilah sayde to Samson. Oh, tel me where thy great strength lyeth, and what it is wherwith men myght bynde the and beate the. And Samson sayde vnto her. Yf men bound me, with seuen grene withthes, that were neuer dryed, I shulde be weake, and as another man. And the Lordes of the Philistines brought her seuē withthes that were yet grene and neuer dryed, and she bound him with them. Notwithstandinge she had men lyenge in wayte with her in the chambre. And she sayde vnto him: the Philistines be vpon the Samson. And he brake the cordes as a threde of towe breaketh, when it feleth fyre. And so it was not knowen wherin his stregth laye.

Then sayde Dalilah to Samson: Se, thou hast mocked me and tolde me lyes. Now yet tell me I praye the, wherwith thou myghtest be bounde. And he sayde: Yf I were bounde with newe ropes, that neuer were occupyed, then shulde I be weake, and as an other mā. And Dalilah toke newe ropes and bounde him therwith, and sayde vnto him, the Philistines be vpon the Samson. And there were lyers awayte in the chaumber, and he brake them from of his armes, as they hadde beue but a threde. And Dalilah sayde vnto Samson, hytherto thou hast mocked me and tolde me lyes: I praye the yet tell me wherewith men maye bynde the. And he sayde vnto her. Yf thou bynde seuen lockes of my heed with an hearre lace and fasten them with a nayle, I shall be weake. And Dalila dyd so, and sayde vnto him, the Philistines be vpon the Samson. But he awaked out of his slepe, & plucked and went away with the nayle that was in the plattynge, and with the hearre lace.

D Then she sayde vnto him: Howe canste thou sayē thou louest me, when thyne herte is not with me: for thou hast mocked me this three tymes, and hast not tolde wherein thy chiefe strength lyeth. And as she lay vpon him with her wordes continually vrgynge of him, his soule was encombred euen vnto the deathe. And he tolde her all his herte, and sayde vnto her: there neuer came rasor vpō theres vpon myne heed, for I haue bene a Nazare to God euen frome my mothers wombe. Yf myne heare were cut of, my strength wolde go frō me, and I shuld become, and be lyke all other men. And when Dalilah sawe he had vttered vnto her all his hert, she sent for the Philistines, sayenge: come vp yet this ones, for he hath shewed me all his hert.

Numeri vi.a. Judi.xiii.a

E Then the lordes of the Philistines came & brought the moneye in their handes. And she made him slepe vpon her lappe, and sente for a barbar, & cut of the seuen lockes of his heed and began to vexe him, and to thrust him frō her, for by and by his strength was gone from him. And she sayde, the Philistines vpon the Samson. And he awoke out of his slepe, and thought to go out as at other tymes before & shake him selfe, and wiste not that the Lorde was departed frome him. Then the Philistines toke him and put out his eyen, & brought him downe to Gaza, and bounde him with fetters. And he was made to grynde in the prison house, all be it the hearre of his hed began to growe agayne after that he was shorne. Then the lordes of the Philistines gathered them together, to offer a solemne offringe vnto Dagon their God, and to reioyse: for they sayde our God hath betaken Samson our enemy into our handes. And when the people sawe him, they magnified their God: for they sayd, our god hath geuen into our handes our enemy, which destroyed our countrey and slewe many of vs. And when their hertes were mery, they sayde: sende for Samson and let him playe before vs. So they let Samson oute of the prysonhouse, who played before them, & they set him betwene the pyllers. And Samson sayde vnto the ladde that led him by the hande: set me that I may touche the pyllers that the house stande vpon, and that I maye leane to the. And the house was ful furnished with men and women. And there were all the lordes of the Philistines, and vpon the rouse there were about thre thousand men and women, that beheld how Samson played.

Hamson is taken.

F

G

Then Samson called vnto the Lorde, and sayde my Lorde almyghty thinke on me, and restore me myne olde strength, at this tyme O God, that I maye be auenged of the Philistines for my two eyen. And Samson caught the two myddell pyllers on whiche the house stode, the one in his right hande, and the other in his lefte, and sayde: my lyfe perisshe with the Philistines, and bowed them with myght. And ‡ house fell vpon ‡ lordes, & vpō all the people ‡ were therein. And so the dede which he slew at his deth, were mo then they which he slew in his life. And then his brethre & all ‡ house of his father came downe, & toke him vp, & brought, and buryed him, betwene

Zarah and Eſthaol, in the buryenge place of Manoah his father. And he iudged Iſraell twenty yeres.

¶ Of Michas whose mother made him an Idoll of syluer. Of the younge preest of the lynage of Leui of Bethlehem.

CAPI. XVII.

A THere was a man in mounte Ephraim, named Michas, whiche sayde vnto his mother: the .xi. hundred syluerlynges that were taken from the, about which thou cursedst in myne eares: Beholde the syluer is with me, for I take it awaye. Then sayd his mother, blessed be thou my son in the Lorde. And so he restored .xi. hundred syluerlynges to his mother agayne. And his mother sayde: I vowed the syluer vnto the Lorde that my sonne shulde take it, of myne hande: to make a grauen Image and an Image of metall. Nowe therfore I render it the agayne. And he restored the money agayne vnto his mother.

B Then his mother toke two hundred syluerlynges and put them to a goldsmith, to make therof a grauen ymage and a molten ymage, which remayned in the house of Michas, who also made a chapell of gods, and made an Ephod and ymages, and filled the hand of one of his sonnes which became his preest. For in those dayes there was no kynge in Israell, but euery man dyd as he thought beu.

Ephod is a preestes apparell.

C And there was also an other a younge man of Bethlehem Juda, amonges the kynredes of Juda: and he was a Leuite and solourned there. And the yonge man departed out of the cytie of Bethlehem Juda, to go dwell where myght be most commodyous for him. And he came to mount Ephraim, and to the house of Michas as he tourneyed. And Michas sayde vnto him, Whence comest thou? and the Leuite answered him: I am of Bethleyl Juda and go to dwell where I maye fynde a mooste mete place. And Michas sayde vnto him: dwell with me, and be vnto me a father and a preest. And I wyll gyue the ten sheelynges by yere and double apparell and meat and drinke.

Judi.xviii.a and xix.b

D So the Leuite went and dwelled with the man, and was vnto him as dere as one of his owne sonnes. And Michas fylled the hande of the Leuite, and the younge man became his preest, and contynued in his house, and sayde now I am sure that the Lorde wyll be good vnto me, sythens I haue a Leuite to my preest.

¶ The children of Dan take the goddes & the preest of Michas awaye. They destroye Lais, and buylde it agayne, and name it Dan.

CAPI. XVIII.

A IN those dayes there was no kynge in Israell. And in those dayes the tribe of Dan sought them an enheritaunce to dwell in, for vntil that tyme there fell none enheritaunce vnto them amonges the tribe of Israell. And the children of Dan sent forthe of their kynredes fyue men of actiuite, out of their coostes euen out of Zarah and Eſthaol, to bewey lande and searche it out, and sayde vnto the: go and searche out the lande. And they came to mount Ephraim, vnto the house of Michas and lodged there. And when they were come vnto his house, they knewe the voyce of the younge man the Leuite, whose lodgyng they vsed, and sayde vnto him: Who brought the hyther? what makest thou in this place? why arte thou come hyther? And he sayd vnto the, thus and thus dealeth Michas with me, and hath hyred me to be his preest. And they sayd vnto him: Aske of God we praye the, that we maye knowe whether the waye we go, shalbe prosperous, & whether the thinge shall take effecte. And the preest sayde vnto them: go in peas, the Lorde regardeth your waye & the iourney whiche ye go.

Dan.

Josue.x.b

E Then the fyue men departed and came to Lais, and sawe the people there dwellynge carelesse, and after the maner of the Sidons, stille, and without castinge of parelles, & that no man made any trouble in the lande or wrapped any wemmon, and howe they were farre from the Sidons and had no medlynge with any nacion. And they came vnto them bythe to Zarah, and Eſthaol. And their brethren sayde vnto them: what tydinges bring you?

F And they sayde, aryse and let vs goo vnto them, for we haue sene the lande, and it is verye good. Hasten you therfore, and be not slouthfull to departe, and to come & conquere the lande: ye shall come vnto a people that feareth no parels, and vnto a large countrey: for God hath gyuē into your hādes a place where is no lacke of any thinge in the worlde.

G Then departed thence of the kynred of the Danites, out of Zarah and Eſthaol, vi. hundred men appointed in habilimētes of warre. And they went and pyched in Kariath Jarim in Juda. Wherfore the place is called Mahanah Dan vnto this daye, which is on the backesyde of Kariath Jarim. So they wente thence vnto mounte Ephraim, and came to Michas house. Then answered the fyue men that went to espye out the countrey of Lais, and sayde vnto their brethren: wot ye not that there is in these houses an Ephod and Images, and a grauen Image, and a molten Image? Loke therfore consyder, what ye haue to do.

H And they turned thytherward and came to the house of the young man the Leuite in the house of Michas, and saluted him peasably. And the. vi. hundred men wel kensed with weapons of warre which were of the children of Dan, stode in the entetinge of the gate. And the fyue men that went to espye out the land went in thyther and toke the kerued Image, & the Ephod, and the molten Image. And the preest stode in the enterynge of the gate with the sixe hundred men, that were armed vnto battayle, whyle the other went to Michas house, and fet the kerued Image, the Ephod the kerued Image, and the Image of metall. Then sayde the preest vnto them: what do ye? and they answered him, kepe silence, & + put thyne hande vpon thy mouthe, and come with vs, and be vnto vs a father and a preest, whether is it better for the to be a preest vnto the house of one man, or to be preest vnto a tribe or kynred in Israell? And the preest was glad and toke the Ephod and the Images, and the grauen Image, and wente with the people. And they turned and departed, & put the children, the cattell and their costlye thinges before them.

I When they were a good waye fromе the house of Michas, the men that were in the houses that were by Michas house, made an outcrye, and pursued after the children of Dā and called vnto theym. And they turned their faces, and sayde vnto Michas, what ayleth the, that thou makest this outcrye? And he sayde, ye haue taken awaye my goddes which I made and also the preest, and go your wayes with them: And what haue I more, howe then saye ye vnto me, what ayleth the? And the children of Dan sayde vnto him, let not thy voyce be herde amonges vs, lest angry fellowes run vpon the, and thou lose thy lyfe, with the lyues of all thyne housholde also.

K And so the children of Dan wēt their wayes. And when Michas sawe they were to strong for him, he returned vnto his house agayne. And they toke the thinges which Michas had made, and the preest which he had, and went vnto Lais, euen vnto a people that were at rest and without mystrust, and smote them in the edge of the swerde, & burnt the cytie with fyre. And there was no man to helpe, because it was farre fromе Sidon, and they had none affaires with any other nacyon. And the cytie stode in the valleye that lyeth by Bethzehob. And they buylt the cytie and dwelt therin.

L * And called it Dan, after the name of Dan their father which was sonne vnto Israell. Howbe it in vnto dede the name of the cytie was Lais at the begynninge.

M And the children of Dan set theym vp the grauen Image. And Jonathan the sonne of Gerson, the sonne of Manasses and his sonnes were the preestes vnto the tribe of the Danites, tyll they were caried awaye out of the lande prysonners. And they set theym vp the kerued Image whiche Michas made, all the whyle that the house of God was in Silo. In those dayes was no kynge in Israell.

¶ Of the Leuite whose wyfe was vyllanously kylled in Gabaah. She is diuyded in to .xii. partes and sent to euery tribe of Israel a pece.

CAPI. XIX.

A And a certen Leuyte dwellynge on the syde of mount Ephraim, toke to wyfe a concubyne out of Bethlehem Juda: which concubine played the hore in his house and went awaye fromе him, vnto her fathers house to Bethlehem Juda, and there contynued foure monethes. And her husband arose and went after her, to speke frendly vnto her and to bringe her home agayne, and his ladde with him & a couple of Asses. And she brought him vnto her fathers house, and when the father of the damosell sawe him, he reioysed of his commynge. And the Leuite abode with his father in lawe thre dayes and so they ate and dranke and lodged there.

B The fourth daye the younge man arose early in the morning, and wolde haue departed. But the damoselles father sayd vnto his son in lawe, comforte thyne herte with a morsell of breed, and then goo youre waye. And they sate downe and dyd eate and drinke both of them togyther. Then sayde the damoselles father vnto the man, goo to, I praye the and tary all nyght and let thyne hert be mery.

Ecclesiast.xxvii.a Psalm.cxxi.b.

C Howbe it the man stode vp to departe: but his father in lawe compelled him to turne agayne and to tarye all nyght there. And he arose vp early the fyfth daye to departe. Then sayde the damoselles father, comforte thyne herte: and so made him tarye tyll after myddaye: & they dyd eate both of them togither.

D And then the mā arose to departe with his wyfe and his ladde. But his father in lawe the damoselles father sayde vnto him, behold the daye goeth fast awaye and drayeth towarde nyght, tary all nyght: at least tarye this daye here, and let thyne hert be mery.

E And to morowe get you early on your waye and get the to thy tent. Neuertheles the man wolde not tary, but arose and departed, and came as ferre as Jebus, which is Jerusalem and his two asses laden, and his concubyne, and his lad with him. And when they were fall by Jebus, the daye was sore spent and the younge man sayde vnto his master, come I praye the and let vs turne into this cytie of Jebusytes and lodge all nyght there. But his master sayde vnto him, we will not turne into a straunge cytie that are not of the children of Israell: we wyll go forth to Gabaah, and we shall come to one place or other, and shall lodge all nyght in Gabaah or in Ramah.

F And they went forth on their iourney, and the Sonne wente downe vpon theym when they were fast by Gabaah which is in Ben Jamin. So they turned thytherward to go and lodge all nyght in Gabaah. And when they came in they sat them downe in a strete of the cytie, for no man wolde take theym in, to lodge. But beholde, there came an olde man fromе his worke, out of the feldes at euen whiche was also of mount Ephraim, and dwelt a straunger in Gabaah, for the men of the place, were of the children of Jemini. And when he had lift vp his eyen, and sawe a wayefaringe man in the stretes of the cytie, he sayd: whether goest thou? And whence commeste thou? And the other answered him, we come fromе Bethlehem Juda towarde the syde of mount Ephraim: fromе thence am I, and went to Bethell Juda, and go now to the house of God. But there is no man that receyueth me to housing: yet I haue straw and prouender for our asses and bred and wyne for me and thy handmayd and thy lad that are with thy seruaunte, and lacke nothinge but lodgynge.

G The olde man sayde, prayde with the, all that thou lackest shalte thou fynde with me:

F only remayne not in ꝑ ſtreates all nyght, and
be brought him into his houſe, and gaue fodder
vnto his aſſes, And they waſhed theyr
feete, and dyd eate and drynke. And as they
were makynge good chere, the men of the cy-
tye whiche were wycked, ſet the houſe rounde
aboute, and thruſt at the doze, and ſpake to
the good man of the houſe, ſayinge: bringe
forthe the man that came in to thyne houſe,
that we maye playe buggery with him.

But the man of the houſe went out to the,
Geae.xix.d and ſayde vnto them: Oh, naye my brethren
no not ſo wyckedly, ſythens this man is come
into myne houſe: do not this abhomination.
Beholde, my doughter a mayden and this mas
concubyne, them I wyll bringe out vnto you,
and thrꝛow them downe, and take your plea-
ſure of them, but vnto this man, do not this
folye againſt nature, I beſeche you. But the
men wolde not herken to him. Neuertheleſſe
the man toke his concubyne and brought her
forth vnto them, and they had to do with her
and entreated her shamefully, all the nyght
euen vnto the mornynge. And when the daye
began to ſpringe, they let her go.

G And then came the woman in the dawninge
of the daye, and fell downe at the doze of the
mans houſe, where her Lorde was. And her
The ſcripture calleth the husband the wyues Lorde Lorde arose vp in the mornynge and opened
the dozes of the houſe, and came forthe to go
his waye. And beholde, his concubyne laye a-
longe before the doze of the houſe, & her hand
vpon the threſſholde. And he ſayde vnto her:
aryſe and let vs be gorynge. But ſhe anſwered
not. Then he toke her vp vpon an Aſſe & rode
vp, and gat him vnto his owne home. And
when he was come vnto his houſe, he toke a
threſſinge knyfe, and caught his concubine &
deuided her thrꝛowe the bones into twelue
peces, and ſent her into all quarters of Iſrael.
And all that ſawe it ſayd: there was no ſuche
dede done or ſene ſythens the children of Iſra
ell came out of Egypte vnto this daye, conſi-
der the matter, gyue counſell and ſaye youre
aduyſes.

¶ The battayle of all the Iſraelites againſte the
tribe of Beniamin for the Lewites wyfe ſlayne.

CAPI. XX.

THen all the children of Iſraell wente
A out, and there gathered a company to-
Oſee.x.c gether, as it hadde ben but one man, e-
uen frome Dan to Berſeba, and out of the
lande of Galaad, vnto the lande of Maꝛ-
phah / and there rode folke oute of all quar-
ters of all the tribes of Iſraell in the aſſem-
blie of the people of God, four hundred thou
ſande foote men that drewe ſwerdes. And the
children of Benjamin herde that the chil-
dren of Iſrael were gone vp to Maꝛphah.
Then ſayd the children of Iſrael, tell vs how
this wickednelle happened. And the Lewite
the ſlayne womans huſbande anſwered and
ſayd: I came in to Gabaah in Benjamin wi
my concubyne to lodge all nyght. And the ci-
tezens of Gabaah arose againſt me, and beſet
the houſe rounde about me by nyght, & thought
to haue ſlayne me: but they caught my conc
bine and forced her, that ſhe dyed. Wherfore
I toke my concubine and cut her in peces, an
ſent her thrꝛow out all the landes of the in-
heritaunce of Iſraell. For they haue done a-
omination and folly in Iſraell. Beholde, ye
are all children of Iſraell. Conſyder therfore,
and gyue youre aduyſe in the caſe. Then all
the people arose, as it had bene one man, ſay-
enge: there ſhall not one of vs go to his tent,
ne turne in to his houſe. And now this is it
we will do to Gabaah and caſt lottes againſt
it. And we will take ten men of the hundꝛed
thrꝛow out all the tribes of Iſraell, and an
hundꝛed of the thouſande, and a thouſande of
the ten thouſande, to fet vitayle for the peo-
ple, to make that they maye goo againſt Ga-
baah Ben Jamin, accordinge to all the folye,
that they haue wrought in Iſraell. And ſo all
the men of Iſraell aſſembled vnto Gabaah,
as it had bene but one man. And the tribes of
Iſraell ſent men thrꝛow all the tribe of Ben
Jamin, ſayenge: What wickednelle is this,
that is happened amonges you? Now thꝛ-
fore delyuer vs the men, thoſe wycked wre-
ches of Gabaah to thintent we maye ſlee them
and put awaye euell frome Iſraell.

Neuertheleſſe the children of Benjamin
wolde not herken vnto the voyce of their bre-
thren the children of Iſraell: but muſtred
out of the cyties vnto Gabaah, to come oute
in batayle againſt the children of Iſrael. And
the children of Benjamin were recounted at
that tyme, oute of the cyties. xxvi. thouſande
men that drewe ſwerdes beſyde the inhabi-
tauntes of Gabaah, which were nombꝛed ſe-
uen hundꝛed pyked men. And amonges all
theſe folkes were ſeuen hundꝛed nymble han
ded men, which euery one could ſlynge ſtones
at an heare bꝛeadth, and not myſſe. And the
children of Iſraell beſyde the children of Ben
Jamin, were nombꝛed at foure hundꝛed thou
ſande men that drew ſwerdes, and all men of
warre.

And the children of Iſraell arose and went
vp to Bethell, and aſked of God, who ſhuld
begyn the battell againſt the children of Ben
Jamin, and the Lorde ſayd Juda ſhall be your
capitayne. And the children of Iſrael roſe
vp early and beſeged Gabaah. And the men of
Iſraell went out to battell againſt Ben Ja-
min, and put theym ſelues in araye againſt
them, to fight againſt Gabaah. And the chil-
dren of Benjamin came out of Gabaah and
deſtroyed in Iſraell that daye. xxii. thouſande
men, and brought them to the grounde. And
the folke of the children of Iſraell plucked vp
their hertes, and yet eſtſones made battell in
the ſame place where they dyd the firſt daye:
but they went firſte vp and wepte before the
Lorde vnto euen, and aſked of the Lorde, ſay-
enge: ſhall we go agayne to battell againſt
children of Benjamin our brethren? And the
Lorde ſayde: go vp vnto them, when the chil
dren of Iſraell were come to the children of
Benjamin the ſeconde daye, the children of
Beniamin went agaynſte theym out of Ga-
baah,

baah, the ſecond day, and deſtroyed to the erth
of the chyldren of Iſrael ones agayne, xviij.
thouſande men that drewe ſwerdes euerye
man of theym.

Then the chyldren of Iſrael and all the
people went vp and came vnto goddes houſe
and wept and ſat there before the Lorde, and
faſted the ſame daye vnto euen, and offered
burnt offerynges and peax offerynges before
the Lord. And they aſked the Lord: for there
was the arcke of the apoyntment of God, in
thoſe dayes. And Phinches the ſonne of Ele-
azar, the ſonne of Aaron attendinge vpon it
at that tyme: and they ſayde, ſhall we go out
ony more to battel againſt the children of Be
Jamin our brethren, or ſhall we ceaſe? And
I the Lorde ſayde go: for to morowe I wyll de-
lyuer them into your handes. And Iſrael ſet
a pryuy watche againſt Gabaah roundabout
And the children of Iſrael went againſte the
children of Ben Jamin the thirde tyme, and
put them ſelues in araye againſt Gabaah, as
they had done twyſe before. Then came the
children of Ben Jamin againſte the people of
Iſrael, and they were drawen a great waye
frome the cytie. And they began to ſmyte of
the people and wounded theym (as they dyd
twyſe before, ſo that Iſrael fled by two bye
wayes of which one goeth vp to Bethell and
the other to Gabaah thrꝛowe the feelde) and
ſlewe vpon a thyrtye men of Iſrael. For the
children of Ben Jamin thought that the other
had bene beaten before theym, as at the firſte
tyme. But the children of Iſrael ſayde, let vs
flee and plucke theym awaye frome the cytie,
vnto the hyghe wayes.

And then all the men of Iſrael roſe vp out
of their ſtandynge, and put them ſelues in a-
ray at Baal Thamar. And lykewiſe the ly-
ers in wayte of Iſrael came forth oute of their
places, out of the medowes of Gabaah, and
came before Gabaah: ten thouſande choſen
men out of al Iſrael, & there was a ſtrong bat
tayle. But the other wyſt not that euyll was
nygh theym. And the Lorde plaged Ben-
Jamin before Iſrael, ſo that the chyldren of
Iſrael deſtroyed in Beniamin the ſame daye
xxv. thouſande and a hundꝛed men, that drew
ſwerdes euery one of theym. The chyldren of
I Beniamin when they did ſe that they ſhulde
be beaten downe began to flee. And the men
of Iſrael gaue rome to Ben Jamen, becauſe
they truſted vnto the layers in wayte whiche
they had layd againſt Gabaah. And the lay-
ers in wayte haſted and ran out of their holes
vpon Gabaah, and went and ſmote al the ci-
tye with the edge of the ſwerde. And they of
Iſrael gaue the preuye watche their watche-
worde that as ſone as they hadde taken the
cytye they ſhulde kyndle it, that by the ſmoke
they ſhulde ſhew that the cytye was wonne.
And the men of Iſrael fled in the battayle.
And Ben Jamin began to ſmyte deed of the chil
dren of Iſrael, aboute thirtye perſonnes, for
they ſuppoſed that as before had ben put to
them before them, and in the firſt battell. The
began to aryſe out of the cytie a pyller of ſmoke
And the Ben Jamites lokede backe: & beholde
the waſtynge of the hole cytye began to aſ-
cende to heuen.

Then the men of Iſrael turned agayne, and
the men of Ben Jamin were abaſſhed / for they
ſawe that euyl approched them. And they fled
before the men of Iſrael vnto the way that le-
deth to the wyldrenes, the other folowing the
at the harde heles. And beſide that their perta-
kers of their cities aboute them were ſlayne in
the ſame place. And they compaſſed Ben Jami
and chaſed them to Menuah / and ouertranne
them before Gabaah on the eaſt ſide / and there
were ſlayne of Ben Jamin. xviij. thouſande, and
all men of might. And they turned and fledde
towardes the wyldernelle, and vnto the rocke
of pomegarnettes. And the other ſlewe by
the waye of the reſte of them, fyue thouſande
men / and ſtycked vnto them vntyll they came
to Gadaam, and ſlewe two thouſande mo
of them / ſo that al that were ſlayne that ſame
daye of Ben Jamin, were. xxv. thouſande men
that drewe ſwerdes / and all men of myghte;
onely ſixe hundꝛed men tourned and fledde to
the wyldernelle, vnto the rocke of pomeger-
nettes, and abode there foure monethes. And
then the men of Iſrael tourned backe agayne
vnto the chyldren of Ben Jamin / and ſmote
them with the edge of the ſwerde in the cities
bothe man and beaſte, and all that came to
hande / and moreouer ſette all the cityes they
couldе come by on fire.

¶ The tribe of Ben Jamin whiche was deſtroyed
for their tourmentation with the Lewites wyfe: is re-
ſtoꝛed agayne.

CAPI. XXI.

AND the men of Iſraell ſware in Maz- A
phah, ſaying / there ſhal none of vs giue
his doughter vnto any of Ben Jamin to
wyfe. And the people came to Bethel & abode
there tyll euen before God / and lyfte vp their
voyces, and wepte ſore, and ſayd. O Lorde God
of Iſrael, why is this chaunced in Iſrael, that
there ſholde be this daye one tribe lackynge in
Iſrael? And on the morowe the people arose
early, and made there an aulter, & offered burnt
offerynges and prateofferinges.

And the children of Iſrael aſked who are they
amonges al the tribes of Iſrael that came not
with the congregacion vnto the Lord / for they
had made a great othe concernynge them that
came not vp to the Lord to Maꝛphah, ſayinge
they ſholde ſurely dye. And the children of Iſ-
rael had pitye on Ben Jamin their brethre, and
ſayd / there is one tribe cut of from Iſrael this
day: what ſhal we do vnto the reſt of them, to
get the wiues, for as moch as we haue ſworne
by the Lorde, that we will not gyue them any
of our doughters to wyues. Then they ſayde /
what are they of the tribes of Iſrael that came
not vp to Maꝛphah to the Lord? And beholde
there came none of the inhabitant / of Jabes Ga
laad vnto the congregacion. So when the people
were bewed / beholde there were none of the in-
habitantes of Jabes Galaad there. And the
congregacion ſent thyther. xij. thouſande men
of the ſtrongeſt of them, and commaunded the,

sayenge: Go and smyte the enhabitauntes of
*Num.xxxi.c Jabes Galaad, with the edge of the swerde
as well women as chyldren, * And this is
that ye shall do: vtterlye destroye all the ma-
les and al the women that haue lyen by men.
And they founde amonge the inhabitantes of
Jabes Galaad foure hundred damselles vir-
gynes that hadde knowen no man by lyenge
with any male. And they brought them vnto
the host to Silob which is in the lande of Ca
naan. And the hole congregacion sent & spake
with the chyldren of Benjamin that were in
Judi.xx.c the rocke of Pomgarnettes, and called peasa-
bly vnto them, and Benjamin came agayne
at that tyme, and they gaue them the wemen
which they had saued a lyue of the wemen of
Jabes Galaad. But they so sufficed them not.
And the people had compassion on Benjamin
because that God had made a gappe in the try
bes of Israell. And then the elders of the con
gregacion sayde: What shall we do to the
remnaunt of them, to get them wyues, seing
all the wyues of Benjamin are destroyed?
And they sayde there must be an enheritaunce
for them that be escaped of Benjamin that a
tryde be not destroyed oute of Israell: howe
be it, we maye not gyue theym wyues of our
doughters. For the chyldren of Israell hadde
made an adiuracion, sayeng: cursed be he that
gyueth a wyfe to Benjamin. Then they said
Beholde, there is a feaste of the Lorde yerely
in Silob which is on the northsyde of Bethel
and on the eastsyde of the waye that goeth
frome Bethel to Sichem, and south frome
Libanon. And they commaunded the childre
of Benjamin, sayenge: go and lye in awayte
in the vyneyardes. And when ye se the dough
ters of Silob come forth to daunce in a rewe,
then come ye out of the vyneyardes, & catche
you euery man a wyfe of the doughters of Si
lob, and get you vnto the land of Benjamin.
And yf their fathers or brethren come vnto vs
to complayne, we will saye vnto them, haue
pytie on theym, because we reserued not to
eche man his wyfe in tyme of warre, & moy-
ouer because ye gaue them none in due tyme,
ye were to blame. And the chyldren of Ben
Jamin dyd accordyngly: and toke them wy-
nes after the nombre of the daunces whiche
they caught. And that done they went and re
tourned vnto their enheritaunce, and buylte
there cyties and dwelt in them.

And the chyldren of Israell went thence at
that tyme euery one to his tryde, and to his
kynred, and departed thence euery man
to his enheritaunce. In those
dayes there was no
kynge in Is-
raell:
but euery man dyd what
semed hym
good.

¶ The ende of the boke of Judges.

THE BOOKE OF RVTH.

¶ Elimelec goth with his wyfe and chyldren in to the lande of Moab. After his death his wyfe Noemi returneth agayn in to her countrey, and with her with her daughter in lawe.

CAPI. I.

1 IN the tyme when the Judges iudged, there felle a derth in the lande. Wherfore a certayne man of Bethlehem Juda went to sotourne in the countreye of Moab with his wyfe and two sonnes. The name of the man was Elimelec, and his wyfe Noemi / and the names of his two sonnes were Mahalon and Chilion, and were Ephrates of Bethlehem Juda. And when they came in to the lande of Moab, they abode there. And Elimelec Noemis husbande dyed, and she remayned with her two sonnes, whiche toke them wyues of the nations of the Moabites: the ones name Orphah, and thothers Ruth. And when they had dwelled there aboute the space of ten yeres, Mahalon and Chilion dyed, so that the wyfe was bereued of her two sonnes, and of her husbande also. Then she rose vp with her
2 doughters in lawe, and returned frome the countrey of Moab / for she had herde saye, being in the countrey of Moab, how the Lorde had visited his people, and gyuen them fode. Wherfore she departed forthe of the place where she was and her two doughters togy-ther with her. And as they wente by the waye returnynge vnto the lande of Juda, Noemi sayd vnto her two doughters in lawe: Goo and returne eyther of you vnto your mothers house, the Lorde deale as kyndlye with you, as ye haue dealte with the ded, and with me. And the Lorde graunte you maye fynde reste eyther of you in the house of youre husbande: and so she kyssed them.

Then they cryed and wepte, and sayd vnto her, we will go with the vnto thy folke. But Noemi sayd, turne agayne my doughters / for
L what cause wolde ye goo with me? thynke you there be any moze chyldren in my bowels to be your husbandes? Tourne agayne (my doughters) and go: for I am to olde to haue an husbande / also yf I toke a man this nyght: yea, thoughe I hadde alredye borne sonnes / wolde ye tarye for them, tyll they were of age? or wolde ye for them so longe refrayne frome takynge of husbandes? Not so, my doughters: for then ye shoulde be to olde to marye, and it greueth me moche for youre sakes, that the hande of the Lorde is gone oute agaynste me.

Therewith they cryed and wepte agayne / how be it, Orphah kyssed her mother in lawe and departed / but Ruth abode styll by her, then she sayde / se, thy syster in lawe is gone backe agayne vnto her people, and vnto her God: returne thou after her. But Ruth sayde: entreate me not to leaue the, and to
retourne frome the / for whyther thou goest, I wyll goo / and where thou dwellest, there I wyll dwell: thy people are my people, and thy God is my God. Where thou dyest, I will dye, and there wyll be buryed. The Lorde do so and so to me / excepte that deathe onely departe the and me asonder.

When she sawe she wolde nedes goo with D
her, she lefte speakynge vnto her / and so they went bothe togyther, tyll they came to Bethlehem. And when they were come to Bethlehem, it was noysed thorow all the cyte, and the women sayde: is not this Noemi? But she sayd vnto them / call me not ✠ Noemi / call me ✠ Mara, for the almyghtye hath made me verye bytter. I wente oute full, but the Lorde hathe brought me home emptye. Why holde ye then call me Noemi, seinge the Lorde hath brought me low, & the almighty hath brought me vnto aduersitie. And the tyme when Noemi with Ruth the Moabitesse her doughter Tobyell.i in lawe returned oute of the countrey of Moab and came to Bethlehem, was in the begin-nynge of barley haruest.

✠ Noemi is sayde.
✠ Mara bytter.

¶ Ruth leseth corne in the feldes of Booz and fin deth fauoure in his syght.

CAPI. II.

AND Noemi had a kynsman of her hus-banndes, a man of mygthe, of the kynred of Elimelec, named Booz. And Ruth the Moabitesse sayd vnto Noemi / let me goo to the felde and lease and gather eares, after whome so euer I kynde grace in his syghte. And she sayde vnto her: goo my doughter And she wente, and came and gathered after the haruest men, and her chaunce was to ga-ther in the felde that pertayned vnto Booz, which was of the kynred of Elimelec. And be-holde, Booz came from Bethlehem and sayde vnto the haruest men, the Lorde be with you. And they answered him, the Lorde blesse the. Then sayd Booz vnto the yong man that had the ouersyght of the haruest men. Whose da-mosell is this? And the yonge man that was set to ouerse the haruest men answered & sayd: B
Je is the Moabitysh damosel that came with Noemi oute of the countreye of Moab / and we sayde: lette me I praye the, lease and ga-ther after the haruest men the eares that re-mayne. And so she came and hathe contynued euen from the morynge vnto nowe / & weute not ones home.

Then sayd Booz vnto Ruth: hearest thou my doughter: goo to none other felde to ga-ther, neyther go frome hence, but abyde by my maydēs. Thyne eyes are on a felde that shall be reped: goo after the maydens therfore / for I haue charged the younge men that they touche the not. Moreouer when thou arte a thyrst, go vnto thy vessels and drynke of that whiche the laddes haue drawen. Then she fell on her face, and * bowed her selfe to ꝑ ground Gene.xxxiii.b
and

and sayde vnto him: howe is it / that I haue founde grace in thyne eyes, to knowe me, sythens I am an alien.

And Booz answered and sayd vnto her: all is tolde me that thou hast done to thy mother in lawe sence the deathe of thyne husbande, howe thou hast lefte thy father and thy mother, and the land where thou wast borne, and arte come vnto a nacion whiche thou knewest not in tyme passed. The Lorde reacquyte thy worke, and a full rewarde be gyuen the of the Lorde God of Israel, vnto whome thou arte come, to reuste vnder his wynges. Then she sayde vnto hym / lette me fynde fauoure in thy syght (my Lorde) for thou hast comforted me, and hast spoken iuetely vnto thy mayde, whiche yet can not be lyke vnto one of thy maydes. And Booz when tyme of repaste was come, sayde vnto her: come hyther and eate of the breed, and dyppe thy soppe in the vynegre. And she sate downe by the reapers, and he raught her * parched corne. And so she dyd eate and was fylled, and lefte parte. And when she was risen vp to gather, Booz sayde to the ponge men, sayinge: let her gather eye eares that remayne, and wo hre no dcrypre. And therto pull out of the sheues for her, and let it lye, that she may gather it vp, and rebuke her not. And so she gathered tyll euen, and then threshed that she had gathered, and it was vpon an Epha of barleye. And she toke it vp and went to the cuye, and shewed her mother in lawe what she had gathered. And therto she plucked oute and gaue to her that she had reserued when she had eaten ynough. Then said her mother in law vnto her, where gatheredst thou to daye? and where wroughtest thou? blessed be he that knewe the. And she shewed her mother in lawe with whome she had wrought, and sayde: the mans name with whome I wrought to daye, is Booz. Then sayd Noemi vnto her doughter in law, blessed be he, for he ceaseth not to do the same goodnesse to the dead, that he did to the liuing. And Noemi sayd vnto her: the man is nye vnto vs, euen of our nexte kynne. And Ruth the Moabyte said: he bad me also / I shold continue with his ponge men, vntyl they had ended all the haruest he hath. Then sayd Noemi vnto Ruth her doughter in lawe, it is best my doughter that thou goo oute with his maydens, and that no man mete the in anye other felde. And so she kepte her by the maydens of Booz, to gather vnto the ende of barleye haruest and of whete haruest also, and returned to her mother in lawe.

* Iosue.b.e

Epha is three bushels.

¶ Ruth stoopeth at Booz fete, and is knowen his kynswoman.

CAPI. III.

THen Noemi her mother in lawe sayde vnto her: my doughter I wyll seke reste for the, that thou mayste be in better state. For nowe this Booz our kynsman, with whose maydens thou waste, wynneweth his barleye to nyghte in the threshynge floure: washe thy selfe therfore and anoynte the, and put thy rayment vpon the, and get the to the threshynge floure. But lette not the man be ware of the, tyll he haue lefte eatynge and drynkynge. And when he goeth to slepe, marke the place where he layeth hym downe, and then goo and lyfte vp the clothes that are on his fete, and laye the downe / and so shal he tel the what thou shalt do. And she answered her / all that thou byddest me, I wyll doo. So she went vnto the floure, and dyd all that her mother in lawe bad her. And when Booz had eaten and dronken, and made hym merye, he went and lay downe by the syde of the heape, and she came softlye and lyfte vp the clothes of his fete, and layde her downe / and at mynyght the man was afrayde and groped / and beholde, a woman laye at his feete. Then he sayd, what art thou? and she answered, I am Ruth thyne handmayde / sprede thy mantell ouer thyne handmayde, for thou arte the nerre of the kynne. And then he said, blessed be thou in ỹ Lorde (my wughter) for thou hast shewed more goodnesse in the latter ende, then at the begynnynge / in as moche as thou folowedst not ponge men, whether they were poore or ryche. And now (my wughter feare not, I wyll do to the all that thou requyrest / for al within the gates of this citye knowe that thou arte a woman of vertue. And it is true that I am of thy nexte kynne / how be it, there is one nere then I. Tarye all nyght, and when morning is come, yf he will mary the, wel and good / let him so do. But if he wil not haue the, as sure as the Lord lyueth, I wil haue the / lye styl tyl the morninge / and so she laye at his fete tyll ỹ morning. And she arose vp before one could know an other. And he said / let no man know that there came any woman in to ỹ threshing floure. And he sayd bringe the mantell ỹ thou hast vpon the, and holde it vp / and she held it vp. And he met in sixe measures of barleye and layde it on her. And she gat her in to the cuye, and came to her mother in lawe whiche sayd / what tydynges, my doughter? And she tolde her all that the man had done to her. And said moreouer, these sixe measures of barleye gaue he me, and sayd: thou shalt not go empteye vn to thy mother in law. The said she, my wughter sye styll, vntyll thou knowe how the mater wyl procede. For the man wil not be in rest tyl he haue ended the mater this same daye.

¶ Booz taketh Ruth to wyfe, of whome he begetteth Obed.

CAPI. IIII.

THen wente Booz vnto the gate, and sat him downe there: and beholde, the kynsman of whiche Booz spake came by. Vnto whome he sayd: come and sye downe here, and called him by his name. And he turned in and sate downe. Then he toke tenne men of the elders of the cuye, and sayd / sye ye downe here. And they sat downe. Then he sayd vnto the kynsman: Noemi that is come agayn out of the countreye of Moab, wyll sell a parte

of lande whiche was our brother Elimeleks. And I thought to doo the to were, and bydde the bye it before the inhabytoures and elders of my people / yf thou be disposed to calenge it, for thou arte nerre of kynred: but yf thou wylt not purchase it, then tell me, that I may were it. For there is none to calenge it, saue thou, and I nexte the. And the other answered I wyll purchase it.

Then sayd Booz / what daye thou byest the felde of the hande of Noemi, thou muste take also Ruth the Moabite the wyfe of the deed, to stere vp the name of thy sted kynsman vpon his inheritaunce. Then sayd the kynsman / I can not purchase it for marrynge of my owne name: take thou my ryghte to the, for I am content to lese my ryghte here. Now this was the maner of olde tyme in Israel concernynge purches and chaungynge, for to stablysshe all thynge: that a man muste plucke of his shoo and gyue it his neyghboure, and this was a wytnesse in Israel. Ruth.

And the kynsman said to Booz / bye it thou: and so drewe of his shoo. Then sayd Booz vn to the elders, and vnto all the people, ye are wytnesses this daye, that I haue boughte all that was Elimeleks, and all that was Chilions and Mahelons, of the hande of Noemi. And moreouer Ruth the Moabyte the wyfe of Mahelon, doo I take vnto me to wyfe, to stere vp the name of the deed vpon his inheritaunce, that his name be not put forth among his brethren, and frome the gate of his cuye: ye are wytnesses this daye.

And all the people that were in the gate, ỹ the elders sayd, we are wytnesses: the Lorde make ỹ woman that is come in to thyne house lyke Rachel & Lea, whiche twayne did buylde the house of Israel, that she maye wo vertuously in Ephrathah, and be famous in Bethlehem, and that thyne house be lyke the house of Phares, whome Thamar bare vnto Iuda, euen of the seed whiche the Lorde shall gyue the of this ponge woman. And so Booz toke Ruth, and she was his wyfe. And he lay with her, and the Lord gaue that she conceyued and bare a sonne. And the women sayd vnto Noemi: blessed be the Lorde, whiche hath not left the without an heyre this daye, that shal haue a name in Israel, and that shall bryng thy lyfe agayne, and cherysshe thyne olde age. For thy doughter in law which louyth the, hath borne him that is better to the then seuen sonnes. And Noemi toke the chylde and layde it in her lappe, and became nourse vnto it. And her neyghboures gaue her a name, sayinge / there is a chylde borne to Noemi, & called it Obed: he is the father of Iesai, the father of Dauid. Gene.xxxviii

This is the generacyon of Phares, Phares begat Hezron, Hezron begat Ram, Ram begat Aminadab, Aminadab begat Nahason, Nahason begat Salmon, Salmon begat Booz, Booz begat Obed, Obed begat Iesai, Iesai begat Dauid. (†). Phares generacion. Math.i.a.

¶ Thus endeth the boke of Ruth.

THE FIRST BOKE OF SAMVEL CALLED THE FIRST BOKE OF THE KYNGES.

¶ Elkanah hath two wiues, Hannah and Phenennah. Phenennah vpbrayeth Hannah because she is childelesse. Hannah after prayer made to God, bringeth forth Samuel.

CAPI. I.

THere was a man of Ramathaim Zophim, of mount Ephraim named Elkanah, the son of Jeroham, the sonne of Elihu, the sonne of Thohu, the sonne of Zuph an Ephrathyte, which had two wiues, whose one called Hannah, thother Phenennah. And Phenennah had children but Hannah had none. And the same man went out of his citye euery feast daye, to praye and to offre vnto the Lord of hostes: where ¶ two sonnes of Eli (Hophni and Phinehes) were the Lordes Priestes. And it fell on a daye as Elkanah had offered that he gaue to Phenennah his wyfe, and to all her sonnes and doughters portions. But vnto Hannah he gaue an honourable portion with a heuye chere, for he loued her/ neuertheles the Lorde had made her barayn. And ther to her enemye Phenennah vexed her sore, casting her in the teethe how the Lorde had made her barayn. And so dyd she yere by yere as ofte as she went vp to the house of the Lorde. And so chafed her, wherfore Hannah wept, and ate not. Then sayd Elkanah her husbande to her. Hannah, why wepest thou? and why eatest thou not? and why is thyne hert so troubled? am not I better to the then ten sonnes? Then Hannah rose vp after that they had eate, and dronke in Silo. And Eli the Priest sate vpon a stole by one of the syde postes of the temple of the Lorde. And she was troubled in her spirites, and prayed vnto the Lorde & wept sore/ and vowed a vowe and sayd. Lorde of hostes yf thou wylt loke on ¶ wretchednesse of thyne handmayde, and thinke remembre me and not forget thyne handmayde, and thinke gyue vnto thyne handmayde a man chylde, I wyl giue him vnto the Lorde all the dayes of his lyfe, and there shall neyther rasor or sheres come vpon his heed. And she continued prayinge before the Lorde, Eli marked her mouthe. For Hannah she spake in her herte, and her lippes dyd but moue only, but her voyce was not heerde. And therfore Eli toke her for dronken and sayd vnto her/ howe longe wylte thou be dronken? put awaye frome the, the wyne that thou hast. Hannah answered and sayde: not so my Lorde/ I am a woman sorowfull in myne herte, and haue dronke neyther wyne nor anye stronge drynke/ but I haue powred out my soule before the Lorde. Counte not thyne handmayde to be lyke a doughter of vnthryftynesse/ for oute of the aboundaunce of my meditation and grefe haue I spoken hitherto.

Eli answered and said: go in peace, the God of Israel shall graunt ¶ thy petition that thou hast asked of him. Then she sayde/ lette thyne handmayde fynde grace in thy syght. And so the woman went her waye, and dyd eat and loked no more so sadde. And they rose vp early and bowed them selues before the Lord, and then returned and went to their house to Ramath. And Elkanah laye by his wyfe Hannah, and the Lorde remembred her. And in processe of time she conceyued and bare a son, and called his name * Samuel: because he sayde asked him of the Lorde. And Elkanah and all his house wente vp to offer vnto the Lorde yerlye the offeringes due for the frute and also his vowes: but Hannah went not vp for she sayde vnto her husbande: I wyll tarye vntyll the chylde be wened, and then I wyll bringe him, that he may appeare before the Lorde, and there abyde for euer. And Elkanah her husbande sayd to her: do what semeth the beste: tary tyl thou hast wened him, onely the Lorde make good his sayinge. And so the women abode and gaue her sonne suck, tyll she wened him. And then she toke him with her, when she had wened him, with three bullockes and an Epha of floure and a bottel of wyne, and brought him vnto the house of the Lorde in Silo. Howbeit the chylde was yet younge. And they slewe the bullockes and brought in the chylde to Eli, & then she sayd: Oh my Lorde: as truelye as thy soule lyueth my Lorde: I am the woman that stode by the here, prayinge vnto the Lorde and for this chylde I prayed, and the Lorde hath gyue me my desyre whiche I asked of him: and therfore I also lend him the Lorde, as longe as he maye be lent the Lorde. And so they prayed there vnto the Lorde.

¶ The songe of Hannah. The offences of the sonnes of Eli. Eli is rebuked for the vnmeasurable wickednesse of his children.

CAPI. II.

ANd Hannah prayed and sayde: myne heert reioyseth in the Lord, myne horne is hyghe in the Lorde, and my mouthe is wyde open ouer myne enemyes/ for I reioyce in that thou hast deliuered me. There is none so holye as the Lorde: no there is none saue thou. Neither is there any strengthe like vnto our God. Talke not so moche proudly, let olde thynges depart out of your mouthes, for the Lorde is a God of knowlege, and by him are counsels prepared. The bowes of the stronge are broken: and the weake are girded with strengthe. They that were full haue hyred them selues for breed, and they that were hungry are satisfied/ in so moche that the barayn hathe borne seuen/ and she that hadde many children is waxed feble. The Lorde killeth and maketh aliue/ bringeth downe to helle, and fetcheth vp againe. The Lorde maketh poore, and maketh ryche/ bringeth lowe, and heaueth vp on hye. He rayseth vp the poore out of the dust, and lyfteth vp the begger from the donge hylle, to set them amonge princes, and to enherite them with the seate of glory. For the pylers of the erthe are the Lordes, & he hathe sette the rounde worlde vpon them. He wyll kepe the feete of his holye, but the wycked shall kepe silence in darknesse. For in his awne myghte shall no man be stronge. The Lordes aduersaryes shall be made to feare him/ and oute of heuen he shall thunder vpon them. The Lorde shall iudge the borders of the worlde, and shall gyue myght vnto his kyng, and exalte the horne of his anoynted. And Elkanah wente to Ramath to his house, & the chylde did ministre vnto the Lord before Eli the preest.

But the sonnes of Eli were the sonnes of Belial, and knewe not the Lorde. For the maner of the preestes with the people was/ when ¶ euer anye man offered anye offeringes, the preestes lad came whyle the flesh was sething, and a fleshe hoke with three teethe in his hande, and thrust it in to the panne, kettle, caldron, or potte. And all that the fleshe hoke brought vp, the preest toke awaye. And so they dyd vnto all Israel that came thyther to Silo. Yea and moreouer before they had offered the fat, the preestes lad came and sayd to the man that offred: gyue fleshe to rost for the preest/ for he wyl not haue sodden flesh of the but rawe. And yf any man sayd vnto him, let the fat be offred accordynge to the custome of the daye, and then take as moche as thyne herte desyreth. The lad wolde answere him, thou shalte gyue it me now, or els I wyl take it parforce. And the synne of the yonge men was verye greate before the Lorde. For they hyndred the peoples deuotion from offeryng vnto the Lorde.

But the chyld Samuel ministred before the Lorde girded about with a lynnen Ephod. Moreouer his mother made him a lytle cote, and broughte it to him frome yeare to yeare when she came vp with her husbande to offre the offeryng of the sayde feast. And Eli blessed Elkanah and his wyfe, and sayde: the Lorde gyue the seed of this woman, for that she hathe lente the Lorde. And they went vnto their owne house. And the Lorde vysyted Hannah, so that she conceyued and bare three sonnes and two doughters. But the chylde Samuel grewe, dwellynge styll with the Lorde.

Eli was verye olde and herde all that his sonnes dyd vnto al Israel, and how they slept with the women that wayted in the doze of ¶ tabernacle of witnesse, & sayd vnto them/ why doye suche thynges? For I heare youre wycked dedes of al these people. Oh naye my sonnes, for it is no good reapporte that I heare, howe ye make the Lordes people to trespace. If one man synne agaynst an other, daysemen maye make his peace: but yf a man synne agaynst the Lorde, who can be his daysman? Notwythstandynge they herkened not vnto the voyce of their father, because the Lorde wolde slee them. The chylde Samuel profited and grewe, and was in fauour bothe with the Lorde, and also with men.

And there came a man of God vnto Eli, and sayd vnto him/ thus sayth the Lorde. I appeared vnto the house of thy father, when they were in Egypte in Pharaos house. And I chose thy father forthe of all the trybes of Israel, to be my preest for to offre vpon myne aulter, and to burne incense, and to were an Ephod before me. And I gaue vnto the house of thy father all the offeringes of the children of Israel. Wherfore kycke ye against my sacrifice and against myne offeryng whiche I commaunde in the tabernacle, and honourest thy children aboue me/ and make youre selues fatte of the fyrste frutes of all the offeringes of Israel my people? Wherfore the Lord God of Israel sayth: I sayd that thyne house and the house of thy father shulde haue walked before me for euer. But nowe the Lorde sayeth that be farre from me/ for them that worshyp me, I wyll worshyp/ and they that despyse me, shall be despysed. * Beholde the dayes wyll come that I wyll cut of thyne arme, and the arme of thy fathers house/ that there shall not be an elder in thyne house. And thou shalte se thyne enemye in the tabernacle, in all that shall please Israel/ and there shall not be an elder in thyne house wyple the worlde standeth. Neuertheles I wyll not destroye all thy males from my aulter, to dase thy syght with all, and to make thyne herte melte. And all the multitude of thyne house shall dye yonge.

And this shall be a sygne vnto the, that shall come vpon thy two sonnes, Hophni and Phinehes: euen in one daye eyther of them shall dye. And I wyll stere me vp a faythfull preest, that shall do after myne herte, and in my mynde/ and I wyll buylde him a sure house, and he shall walke before myne anoynted for euer. And they that are lefte in thyne house, shall come and crouche to him for a lytle pece of syluer, and a cake of bread/ and shal saye: put me I praye the in one office or other amonge the preestes, that I maye eate a morsell of bread.

¶ After the Lord had left to appeare by open vision in Silo for a long season: he cal eth Samuel in dremes, and sheweth him what shulde be fall on Heli.

CAPI. III.

AND the chylde Samuel ministred vnto the Lorde before Heli/ and the worde of the Lorde was derye in those dayes, for there was none open vision. And it chaunced at that tyme that Heli laye in his place, and his eyen beganne to waxe dymme that he couldo not se. And er the lampe of God went out, Samuel layde him downe to slepe in the temple of the Lorde, where the arcke of God was. And the Lorde called Samuel/ and he sayd, here am I, and he ran vnto Heli & sayd/ here am I, for thou calledst me. But he sayde I called the not: go agayne and slepe. And he went and layde him downe to slepe. And the Lorde called ones agayne Samuel/ and Samuel

Samuel arose and went to Heli and said: I am here, thou diddest call me. And he answered I called thee not, my sonne/go agayn and take thy rest. But as yet Samuel knew not ℣ Lorde neither was the worde of the Lord opened vnto him. And the Lord proceeded and called Samuel the third time. And he arose and went to Heli and saide: I am here, for thou hast called me. Then Heli perceyued that the Lorde had called the chylde, and sayd vnto him/go & lye downe, and yf he call the agayne, then say speake on Lorde, for thy seruaunt heareth. And Samuel went & layd him downe in his place. And the Lord came and stode and called as afore, Samuel Samuel. And Samuel sayde/ speke on, for thy seruaunt heareth the. And the Lorde sayd to Samuel: beholde, I wyll do a thyng in Israel, that the eares of as many as heareth it, shall tingle. In that daye I wil performe to Heli all that I haue spoken concernynge his house: I wyll begyn it and ende it. For I haue told him that I wyll iudge his house for euer. For the wyckednes wherof he knoweth howe his sonnes are vngracyous/ and he chastised theym not. And therfore I haue swoorne vnto the house of Heli, that the wyckednesse of his house shall not be purged with sacrifice nor offeryng, whyle the worlde standeth. And Samuel laye tyll the mornyng, and then opened the wores of the house of the Lorde.

1 Regum.ii.g.

But Samuel feared to shewe Heli the vyson. Then Heli called Samuel and sayde: Samuel my sonne. And he answered, here I am. And he sayd what is it that the Lord hath vnto the? Se thou hide it not from me. * The Lorde do so and so to the, yf thou hyde anye thyng fro me of all that he sayd vnto the. And Samuel tolde him euery whyt, and hid it not from him. And he answerd: it is the Lord, let him do what semeth him good.

* Ruth.i.c

And Samuel grewe, and the Lorde was with him, and left none of his wordes vnperformed. And all Israel from Dan to Berlabe wyst that the faythfull Samuel was truely made the Lordes Prophete. And the Lorde appeared agayne in Siloh/for the Lorde opened him selfe to Samuel in Siloh, thorow the worde of the Lorde.

¶ The battel of the Philistines. Israel fleeth. The Arcke of the Lorde is taken. Elies children dye and he him self also.

CAPI. IIII.

AND Samuel spake vnto al Israel. And Israel wente oute agaynst the Philistines to battayle, and pytched beside the helpe stone. But the Philistines pytched in Aphek, and put them selues in aray agaynst Israel. And in the battayle Israel was put to the worse before the Philistines. For the Philistines slewe alonge by the feldes, about foure thousande men.

1 Regū.viii.c.

And when the people were come in to theyr tentes, the elders of Israel sayde: wherfore hath the Lorde beaten vs this daye before the Philistines? let vs fetche the arcke of the appoyntment of the Lorde oute of Siloh vnto vs, and let it come amonge vs and saue vs out of the handes of our ennemyes. And ℣ people sent to Siloh, and fet from thence the arcke of the appoyntment of the Lord of hostes which dwelleth betwene the Cherubyns. And there were the two sonnes of Heli, Hophni, & Phinehes, with the arcke of the appoyntmēt of God. And when the arcke of the appoyntmēt of the Lord came in to the hoste, all Israel shouted a mighty shout, so that the erth rang agayne.

When the Philistines herde the noyse of the shout, they sayd: What meaneth the soud of this mighty shout in the hoste of the Hebrues? And they vnderstode that the arcke of the Lorde was come in to the hoste. And the Philistines were afrayde/ when it was tolde that God was come in to the hoste, and sayd. Wo vnto vs, for it was neuer so before this. Wo vnto vs, who shall deliuer vs out of the hande of this mighty God? this is the God that smote the Egyptians with all maner plages in the wyldernesse. Be stronge and quyte your selues lyke men ye Philistines, that ye be not seruauntes vnto the Hebrues, * as they haue bene to you. Be men therfore and fight. And the Philistines foughte, and Israel was put to the worse and fled euery man in to his tent. And there was a mighty great slaughter, so that there were ouerthrowē of Israel thirty thousande fotemen. And the arcke of God was taken, & the two sonnes of Heli, Hophni and Phinehes were ded. And there ran a man of Benjamin out of the araye and came to Siloh the same daye, with his clothes rente and erthe vpon his heed. And when the man came in, Heli sate vpon a stole by the wayes syde lokynge: for his herte feared for the arcke of God. And the man came in and tolde it in the citye. And all the city cryed.

When Heli herd the noyse of the crying, he asked what the noyse of ℣ rumoure ment. And the man hasted, and came in and tolde Heli. Heli was foure score and eyghtene yere olde, & * his sight fayled him that he could not se. And the man said vnto Heli, I am he that came out from the araye, and fled oute of the hoste this day. And he said, how is it forfuned my sonne? And the messenger answered and sayd: Israel is fledde before the Philistines / and there is a great slaughter chaunced among the people/ and thy two sonnes, Hophni and Phinehes are ded/ and therto the arcke of God is take. And when he hadde ones named the arcke of God, Heli fell frome his stole backwarde towarde the gate / and his necke brake, and he dyed / for he was olde and vnweldye, and he iudged Israel fourtye yeres.

And his doughter in lawe Phinehes wyfe was with childe, and nye the byrth. And when she herde these tidynges of the takynge of the arcke of God/ and that her father in lawe and her husbande were ded, she bowed her self and trauayled, for her paynes came vpon her. And about the tyme of her deathe / the women that stode about her, sayd vnto her, feare not, for thou hast borne a sonne. But she answered not, nor regarded it. And she named the chylde Ichabod, sayinge: honoure is departed from Israel. Because the arcke of God was taken, and her father in lawe and her husbande were ded. And therfore she sayd: Israel hathe lost his honour, bycause the arcke of God was taken.

¶ Dagon the God of the Philistines is cast flat before the arcke. The Philistines are plaged in the secrete places. The inhabitauntes of Azaron refuse to receyue the arcke.

CAPI. V.

AND the Philistines toke ℣ arke of God and caryed it from the helpe stone vnto Asdod, and brought it in to the house of Dagon, and set it by Dagon. And whē they of Asdod were risen in the morninge, beholde Dagon laye grouelynge vpon the erthe before the arcke of the Lorde. And they toke Dagon and set him in his place agayne. And whē they rose vp erlye in the next mornyng, beholde Dagon laye grouelynge vpon the grounde before the arcke of the Lorde, and his heed & his two handes cut of vpon the threshold, that ℣ body onely was lefte on him. Wherfore neither the priestes of Dagon, ne any man that commeth in to Dagons house might treade on ℣ threshold of Dagon in Asdod, vnto this daye.

But the hand of the Lorde was heuy vpon them of Asdod, and he destroyed them & smote them with Emerodes, both the Asdod and al the coostes therof. And when the men of Asdod saw that so, they sayd: the arke of the God of Israel shal not abyde here with vs/ for his hand is sore vpon vs, & vpon Dagon our God. And so they sente and gathered all the Lordes of the Philistines vnto them and said: what shal we do with ℣ arcke of the God of Israel. Then sayd they of Geth, let the arcke of the God of Israel be caryed about. And they caryed ℣ arck of the God of Israel about. And when they hadde caryed it about, the hande of the Lorde was in the citye with a mighty great plage, & he smote the men of the citye both smal and great/ and they were impeched in their secrete places with the Emerodes. Then they sent the arcke of God to Akaron. And as soone as the arke of God came to Akaron, the Akaronites cryed oute, sayinge: they haue brought the arcke of the God of Israel to vs: to slee vs and oure people.

Then they sente and set all the Lordes of the Philistines vnto them and sayde: sende away the arcke of the God of Israel, and let it goo home agayne vnto his owne place, that it slee vs not with oure people. For there was a plage of deth throwout all the citye, and the hande of God was exceding sore there, in so moche that they which died not, were smitten with the Emerodes: so that the crye of the citye reached vp to heuen.

¶ The heyfers bringe home the arcke with the rewardes. The Bethsamites were plaged after they had sene the arcke.

CAPI. VI.

AND so when the arcke of the Lord had ben in the countrey of the Philistines seuen monethes/ the Philistines called for the preestes and the sothe sayers, sayinge: what shall we do with the arcke of the Lord? tell vs wherwith we shall sende it home agayne. They answered, yf you send the arcke of the God of Israel home agayne, sende it not emptye: But rewarde it with a trespace offeryng/ and then ye shall be hole/ and it shall be knowen to you why his hande departeth not from you.

Then sayd they, what shall be the trespace offeryng, whiche we shall rewarde him with? And they answered: fyue golden arses with Emerodes, and fyue golden myce, accordynge to the nombre of ℣ Lordes of the Philistines. For it was one maner of plage ℣ was on you all, and on your Lordes to. Wherfore ye shall make ymages lyke to youre arses with Emerodes, and ymages like to youre myce that destroyed your lande, and shall gyue glorye vnto the God of Israel: that he may take his hand from you, and from youre goddes / and from your lande. Wherfore wolde ye harden youre hertes, as the Egyptians and Pharao hardened theyr hertes, whiche wo all that (when he was well scourged) was fayne to let the people goo and depart.

Exod.viii.d

Now therfore make a newe carte and take two mylche kyne, on whose necke neuer came yoke. And tye the kyne in the carte / and kepe theyr calues at home from them. Then take the arcke of the Lorde, and put it in the carte/ and put the Jewels of golde (which ye rewarde him with, for a trespace offeryng) in a coffer by the syde therof, and sende it awaye and let it go. And marke, yf he goeth vp by the waye that leadeth vnto his own coost to Bethsames, then it is he that hath done vs this great euyll. But yf he wo not, then it is not his hand that smote vs, but it was a chaūce that happened vs. And the men did euen so: they toke two kyne that gaue mylke and tied them in the carte, & kepte the calues at home; and they layde the arcke of the Lorde vpon the carte, and the coffer with the myce of golde, & the ymages of their arses with Emerodes. And the kyne toke ℣ streyght waye to Bethsames, both one waye/ and as thee went, cryed/ turnyng neyther to the right hande ne to the lefte. And the Lordes of the Philistines went after them, tyll they came to the borders of Bethsames.

And they of Bethsames were reppynge theyr whete in the valey. So they lyft vp their eyes and espied the arcke, and reioysed when they saw it. And the cart came into the grene of one Josua a Bethsamite, and stode stil there. There was there also a greate stone. And they cleue the wodde of the carte, and offered the kyne a burnt offeryng vnto the Lorde. And the Leuites toke downe the arcke of the Lorde, & the coffer that was therby, wherin the Jewels of golde were, and put therm on the greate stone. And the men of Bethsames sacrificed burnt sacrifice, and offered offerynges that same daye vnto the Lorde. And when the fyue Lordes of

the Philistines had sene it, they returned to Akaron the same daye. These are the golden ardes with Emerodes, whiche the Philistines gaue to amendes for a trespace offeryng, to the Lorde / for Asdod one / for Gaza one / for Askalon one / for Geth one / and for Akaron one. And the golden myce were accordynge to the nombre of all the cityes of the Philistines thorowe the fyue lordshyppes, bothe of walled townes, and of townes vnwalled, euen vnto the great stone whereon they sette downe the arcke of the Lorde: whiche remaineth vnto this daye in the feelde of Josua the Bethsamyte. And the Lorde plaged the men of Bethsames, bycause they hadde sene the iewels that were in the arcke of the Lorde. And he slewe of the people fyfty thousande, and thre score & ten persons. And the people lamented bycause the Lord had made so great a slaughter of the. And the men of Bethsames said, who is able to stande before the Lorde the holy a God, and to whom shall he go from vs? And they sente messengers to the inhabitantes of Kariath Jarim, sayinge: The Philistines haue broughte home agayne the arcke of the Lorde: come downe and fet it vp to you.

¶ The arcke is brought to kariathiarim. The people wepe, for whiche Samuel maketh intercession to the Lorde. The Philistines are smytten.

CAPL. VII.

AND the men of Kariathiarim came and
a *ii. Reg vi.a fet vp the arcke of the Lord, & *broughte it in to the house of Abinadab in Gabaah, and sanctified Eleazar his sonne to attende vpon the arcke of the Lorde. And while the arcke abode in Kariathiarim, the dayes grewe so, that it was twentye yeres, and all Israel lamented after the Lorde.

And Samuel spake vnto all Israel, sayinge
b pf ye be come agayne vnto the Lorde with all
*Jos. xxiiii.c Deute. vi.a Matth. iii. b. your hertes, then *put away the straunge goddes from you, Baalim, and Astaroth / and prepare your hertes vnto the Lord, and serue him alone, and so shal he eyd you out of the handes of the Philistines. And then the children of Israel did put away Baalim and Astaroth, and
c Of this see haue. Jud. xi. serued the Lord onely. Then said Samuel / gather all Israel to Maspyah, that I may praye for you vnto the Lord. And they assembled at Maspyah, and drewe water and poured it out before the Lorde, and fasted the same daye, and sayd there: we haue synned against the Lord. And Samuel iudged the cautes of the children of Israel in Maspyah. When the Philistines herde that the children of Israel were assembled at Maspyah, the Lordes of the Philistines went vp against Israel, which when the children of Israel herde, they were afrayde of the Philistines, and sayd to Samuel: cease not to
d crye vnto the Lorde oure God for vs, that he maye kepe vs out of the handes of the Philistines. And Samuel tooke a sucking lambe and offered it whole for a burent offeryng vnto the Lorde, and cryed vnto the Lorde for Israel: & the Lorde herde him. And as Samuel offered the burnt offeryng / the Philistines came to fyght agaynst Israel. But the Lorde thondered a greate thunder that same daye vpon the Philistines, and turmoyled them, that they were beaten before Israel. And the men of Israel issued oute of Maspyah, and pursued the Philistines, and slewe them tyl they came vnder Bethcar. And then Samuel tooke a stone, & pitched it betwene Maspyah and Sen, and called the name therof ✱the stone of help, saying: thus farre hath the Lord holpe vs. And so the Philistines were broughte vnder & they came no more in to the coastes of Israel, for the hand of the Lorde was vpon the Philistines all the dayes of Samuel. Then the cityes whiche the Philistines hadde taken frome Israel, came agayne to Israel, from Akaron to Geth, with the coostes of the same, whiche Israel pluckt out of the handes of the Philistines. For there was peax betwene Israel and the Amorites. And Samuel iudged Israel all the dayes of his lyfe, and went aboute yere by yere to Bethel, Galgal, and Maspyah, and iudged Israel in all those places / and came agayne to Ramath, for there was his house / and there he iudged Israel / and there he buylte an auter vnto the Lorde.

¶ Because Samuelles sonnes dyd mynyster evyl, the people requyre a kynge: and to them is delyuered the maner of a kynge.

CAPL. VIII.

WHen Samuel was olde, he made his sonnes Iudges ouer Israell. The name of his eldest sonne was Joel, and the name of the seconde Abiath, whiche were Iudges in Berlabe. Neuertheleile his sonnes folowed not his steppes / but tourned aside after lucre, and ✱ toke rewardes, and peruerted iudgement. Then all the elders of Israel gathered them togyther and came to Samuel vnto Ramath, and sayd vnto hym / beholde, thou art olde, and thy sonnes folowe not thy wayes. Now therfore ✱make vs a kynge to iudge vs, as all other nations haue. But that thyng displeased Samuel, when they sayde: Geue vs a kyng to iudge vs. And Samuel prayed vnto the Lorde. And the Lorde sayd vnto Samuel, heare the voyce of the people in all that they saye vnto the. For they haue not caste the away, but me: that I shulde not raygne ouer them. And as they haue euer doone sythens I brought them out of Egypt vnto this daye, & haue forsaken me and serued other goddes, euen so do they vnto the. Now therfore harken vnto their voyce / howbeit yet testifye vnto them, and shewe them the power of the kynge that shal raygne ouer them. And Samuel told all the wordes of the Lorde vnto the people that asked a kynge of hym and he sayde: this shall be the ✱ power of the kynge that shall raygne ouer you: he shall take your sonnes and put them to his charettes, and make his horsemen of them / and they muste runne before his charet, and shal make him capitaynes of thousandes, and ouer hundredes, and to

set them to eare his grounde / and to gather in his harueste, and to make ordinaunce of warre, and apparell for his charettes. And he will take your doughters & make them the dressers of his ointmentes, & his cookes & bakers. And he shall take the best of your feldes / & of your vyneyardes, and of your oliue trees, and geue them to his seruauntes. And he shall take the tenth of your seed, and of your vines, and giue it to his lordes, and to his seruauntes. And he shall take the best of your menseruauntes and maydseruauntes, and yonge men, and of your asses, and vse his worke with them. And he shall take the tenth of your sheepe, and ye shall be his seruauntes. And when ye crye oute at that tyme vpon youre kynge whiche ye shall haue chosen vnto you, the Lord shal not heare you at that daye.

Neuertheleile the people wolde not heare the voyce of Samuel, but dyd saye: naye not so: But there shall be a kynge ouer vs, and we will be lyke all other nacions. And oure kyng shall iudge vs, and go out before vs, and fight our battayles for vs. And Samuel herd all the wordes of the people, and rehersed the in the eares of the Lorde. And the Lorde sayd to Samuel, harken vnto their voyce, & make them a kyng. Then sayd Samuel vnto & men of Israel, go euery man vnto his city.

¶ Saul the sonne of Cis seketh his fathers Asses and is chosen kynge.

CAPL. IX.

NOw there was a mā of Ben Jamin named Cis, the sonne of Abiel, the sonne
g of Zeroz, the sonne of Bechozah, the sonne of Aphiah, the sonne of a mā that was a Jemynite, a man of strength he, the same had a sonne called Saul, a goodly yonge man, so & among the children of Israel there was none goodlyer then he / and was therto from the shoulders vpwarde hyer then all the other people. And it chaunced & the asses of this Cis Sauls father were strayed. Then sayde Cis to Saul his sonne, take one of the seruātes with the, & go thy waye and seke the asses. And they went thorow mount Ephraim, & thorow the lande of Salisa, and founde them not. Then they went thorowe the lande of Salim, and there they were not. Then they went also thorowe the land of Jemini, and they found them not. Then when they were come to the lande of Zuph, Saul sayd to the yonge man that was with him: come let vs returne, lest my father leaue carynge for the asses, and take thought for vs. And he answered him / beholde, there is in this cite a worshypfull man of God, and all that he sayth, commeth to passe. Now then let vs go thither, peraduenture he shal shewe vs what waye we may go. Then sayd Saul to his seruaunt, yf we go, what shal we bring the man? for our breed is all spent out of our
h dampers, and there is none other presente to bryng the man of God, what haue we? And the yonge man answered to Saul agayne and sayde: I haue founde about me the fourthe parte of a sicle, that will we geue the man of God to tell vs the waye.

Before tyme in Israel when a man went to seke an answere of God, thus wyse he spake / come and let vs go to the Sear. For he that is now called a Prophet, was in & olde time called a Seer. Then sayd Saul to his yong man, well sayd of the / come let vs goo. And so they went vnto & city where the man of God was. And as they were going vp in to the city, they met with damosels that came oute to drawe water, & sayd vnto them: is there here a Seer? And the maydens answered them / yea, beholde he goeth before you. Make haste now, for he came this day to the city, for the people muste offre this day in & hye place. When ye be come into the city, incontinent ye shal fynde him, ere he go vp to the hyl to eate / for the people will not eate vntyll he come, bicause he must bleste the offeryng. And then eate they that be bedde to the feast. Now therfore get you vp, for euen nowe shall ye fynde hym. And they wente vp in to the cite / and when they were come in to the myddes of the cite / behold Samuel came out against the, to go vp to the hye place. But
i the Lorde had tolde Samuel the daye before Saul came, sayinge: to morowe this tyme I will sende the a man out of the lande of Ben Jamin, hym shalte thou annoynte capitayne ouer my people Israel, that he may saue my people from the hande of the Philistines / for I haue loked vpon my people / and their crye is come vnto me. When Samuel sawe Saul, the Lorde sayde to him: se, this is the man whom I spake to & of. This same shal raygne ouer my people.

Then went Saul to Samuel in the middle of the gate, and said / tell me I pray the where is the Sears house? And Samuel answered Saul, and sayd: I am the Sear, go vp before me vnto the hyll, for ye shall eate with me to daye. And to morow I wil let the go cly / and wil tel the all that is in thyne hert / and as concerning thyne asses that were lost this dayes a go, care not for them, for they are found. And
k to morowe who shall haue the beautifull thinges of Israel? belonge they not to the, and vnto all thy fathers house? But Saul answered and said: am not I the sonne of a Jemynite of the smallest tribe of Israel, and my kinred the lest of all the kinredes of the tribe of Ben Jamin? wherfore then speakest thou so to me?

And Samuel toke Saul and his seruaunt and brought them in to the parlour and made them sytte in the vpper place amonges them that were bydden / whiche were vpon a thirtye personnes. Then sayde Samuel vnto the cooke: Bryng for the that meate whiche I gaue the, and of whiche I sayde, reserue this to an other tyme. And the cooke toke vp the shoulder and broughte it, and set it before Saul. And Samuel sayd: Beholde, that is left set it before the, and eate / for I kepte it for the vnto this tyme, when I called the people. And so Saul did eate with Samuel that daye. And whē they were come downe from & hyll in to the cite, Samuel communed with Saul in the gallerye: and they arose erly. And

D Jud. xx.a i. Reg. xv.a

E Deut. xiii.a i. Reg. ii.a

about the sprynge of the daye Samuel called Saul in the galerye, saying / aryse that I may sende the awaye. And Saul arose. And they went out at the wyes, bothe he and Samuel. And when they were come almost to the townes ende/ Samuel sayd to Saul: byd thy seruaunt go before vs, and he went / but stande thou styll a lytle space, that I maye shewe the what God sayeth.

¶ Saul is anoynted kynge, and Prophesieth. Samuel declareth the people theyr faute, in that they asked a kynge. God sendeth the kynge lyke.

CAPI. X.

a
Actes.xiii.c
Saul.
Osee.ii.d
Deuter.xp.c.

AND then Samuel toke a boxe of oyle, and poured it vpon his heed, and kyssed hym and sayd: the Lorde hath anoynted the to be ruler ouer his inheritaunce. And now when thou arte departed frome me, thou shalte mete two men by * Rachels sepulchre in the borders of Ben Jamin / euen at Zalczah. And they shal saye vnto the, the asses whiche thou wentest to seke, are founde / but beholde thy father hathe lefte the care of the asses, and soroweth for you, saying: what shal I do for my sonne? Then thou shalt go forth thence and come to the oke of Thabor. And there shalt thou mete thre men going to God to Bethel / one carynge thre kydde, another thre loues of breed/ and the thyrde a bottel of wyne. And they shall grete the, and giue the two loues of breed whiche thou shalte receyue of theyr handes. After this thou shalte come to the hylle of God, where the Philistimes kepe theyr watche. And when thou arte come thyther to the cyte, thou shalte mete a compayne of Prophetes commynge downe frome the hylle, with a psalter, a tymbrell, a pype, and a harpe before them / and they prophesienge. And the spirete of the Lorde shall rest vpon the, and thou shalte prophesie with therm, and shalte be tourned in to an other man. And when these sygnes are chaunsed the, then do what thou hast to do/ for God is with the. And thou shalt also go before me to Galgal. And beholde I will come vnto the / for thou shalte sacrifyce burnt sacrifyce and peas offerynges. * Tarye for me seuen dayes, tyll I come and shew the what thou shalt do. And as sone as he had turned his shoulder to goo from Samuel, God gaue him an other maner of herte, and all those tokens toke effecte that same day. When they came to the hyl, beholde the companye of Prophetes met him, and the * spirete of God came vpon him, and he prophesied amonges them. And al that knew him before, when they sawe he prophesied among the prophetes, said eche to other: what is happened vnto the sonne of Cis? Is Saul also amonge the Prophetes? And one of the same place answered and sayde: who is theyr father? And therof sprange a prouerbe: is Saul also among the Prophetes? And whe he had made an ende of prophesienge, he came to the hyll. Saules vncle sayd vnto him and his seruaunt: whyther wente ye? And he answered:

* Exo.xxv.d.

* i. Reg. ii. d

* i. Reg. xi. d

* i. Reg. xix. d

d. Regū. viii. a
i. Par. xxiii. a.

to seke the asses, and when we sawe them no where, we went to Samuel. Then sayd Saules vncle: tell me what Samuel sayde vnto you. And Saul answered his vncle: he tolde vs the asses were founde. But of the kyngdome whereof Samuel spake, told he him not. After that Samuel called the people together vnto the Lorde to Maspha, and sayde vnto the chyldren of Israel: thus sayth the Lorde God of Israel: I brought you out of Egypt, and deliuered you forth of the hande of the Egyptians, and forth of the handes of all kingdomes † oppressed you. And ye haue this day cast awaye your Lorde God that by him self holpe you out of al your aduersitties and tribulacions/ and ye haue said vnto him: * make a kyng ouer vs. Now therfore stande before the Lorde by youre tribes and youre houses. And when Samuel had brought all the trybes of Israel, the tribe of Ben Jamin was take with by lot. When he had brought the tribe of Ben Jamin by theyr kinredes, the lot fell vpon † kinred of Metri/ and so went † lot thorow vnto it came to Saul † son of Cis. And they sought him, but he could not be found. Then they asked the Lorde further, whether the man shold come thither or no. And the Lorde answered/ beholde, he hath hid him self among the stuff. And they ran and fet him thence. And when he stode among the people, he was hyer then any of the people, frome the shoulders vpward. And Samuel sayde to all the people: se ye, whome the Lorde hathe chosen, and how there is none lyke hym among all the companye. And the people shouted and sayde: God lende the kynge lyfe.

Then Samuel tolde the people the lawe of the realme, and wrote it in a boke/ and layd it vp before the Lorde/ and so sent all the people awaye, euery man to his house. And Saul also went home to Gabaah. And there went with him an hoste, suche as God had touched their hertes. But the children of vnthankfulnesse sayd how shall he saue vs? and despysed hym, and broughte hym not presentes. And he made as though he had not herde it.

¶ The people beinge deliuered frome the tyranny of Nahas, renueth the kyngdome of Saul.

CAPI. XI.

THen Nahas the Ammonyte came and besieged Jabes in Galaad. And all the people of Jabes sayde vnto Nahas: make a couenaunt with vs, and we will be thy seruauntes. And Nahas the Ammonyte sayde: to this will I make a couenaunt with you, euen to thyuste oute all youre eyghe eyes, that I mare make all Israel ashamed of you. Then sayde the elders of Jabes: Giue vs seuen dayes respyte, that we maye sende messengers vnto all the costes of Israel. And then yf there come no man to helpe vs, we will come oute to the. Then came the messengers to Gabaah where Saul dwelte, and tolde this tidynges in the eares of the people. And all the people lyfte vp their voyces and wept.

And beholde Saul came folowynge his oxen from the felde, and asked what ayled the people to wepe. And they tolde him the tidynges of the men of Jabes. Then came the spirete of God vpon Saul, when he herde those tydynges, and he was exceadyng angry. And toke a yoke of oxen and hewed them in peces, and sent them thorowe oute all the coostes of Israel by the handes of messengers, saying: who so euer commeth not forth after Saul and after Samuel, so shall his oxen be serued. Then the feare of the Lorde fell on the people, and they came out as it had ben but one man. And when they were nombred in Bezek, the children of Israel were thre hundred thousande/ and the men of Juda thirtye thousande. And they sayde vnto the messengers that came: so saye vnto the men of Jabes in Galaad: to morowe by that tyme the sonne be hoote, ye shal haue helpe. And the messengers came and shewed the men of Jabes, and they were glad. And then the men of Jabes said/ to morow we will come out vnto you, that ye may doo with vs al † pleaseth you. And on the morow Saul put the people in thre partes. And they came in vpon the hoste in the morning watche, & slewe the Ammonites tyll the heat of the daye. And they that remayned, scattered: so that two of them were not lefte together. Then sayde the people to Samuel: what are they that sayde, shall Saul raygne ouer vs? bringe them that we maye slee them. But Saul sayd there shal no man dye this daye / for to daye the Lorde hath saued Israel.

Then sayd Samuel vnto his people: come and lette vs goo to Galgall, and renewe the kyngdome there. And the people went to Galgall, and made Saul kynge there before the Lorde in Galgall. And there they offered peas offerynges before the Lorde. And there Saul and all the people reioysed vyghly.

¶ Samuel being an innocent Judge, the people them selues in wretchednesse, argueth the people of vnkyndnes because they demaunded a kynge. Them they repenteth and beleueth, God forgyueth, because of his promyse.

CAPI. XII.

THen sayd Samuel vnto all Israel / beholde, I haue obeyed youre voyce in all ye sayd vnto me, and haue made you a kynge. And loo, youre kynge goeth before you. But I am olde and grey headed: and beholde, my sonnes are with you, and I haue lyued amonges you from my childhoode vnto this daye. Beholde, here I am: answere me before the Lorde, and before his anoynted/ whose oxe haue I taken? or whose asse haue I taken? whome haue I done iniurye to? or whome haue I oppressed? And of whose hande haue I receyued eare bribe to blynde myne eyes therwith? and I will restore it you again. And they sayd, thou hast done vs no iniurye, nor oppressed vs, neyther hast thou taken ought of any mannes hande. Then sayde he to them: the Lorde is witnesse vnto you, and

his anoynted is witnesse this daye, that ye haue founde nought in my handes. And they answered: we are witnesse. Then sayde Samuel vnto the people / it is the Lorde † that made Moses and Aaron, whiche brought youre fathers oute of Egypte. Now therfore stande styll/ and lette me reason with you before the Lorde, of all the mercyes of the Lorde, which he shewed bothe vnto you and youre fathers. After that Jacob was come in to Egypt, your fathers cryed vnto the Lorde, and the Lorde sent Moses and Aaron, and brought your fathers oute of Egypte, and made them dwell in this place. Neuertheles they forgate the Lorde theyr God. And he solde them in to the hande of Sisara chyefe captayne of Jabin kynge of Hazor, and in to the handes of the Philistines, and in to the handes of the kynge of Moab whiche fought agayust them. Then they cryed vnto the Lorde and sayd: we haue synned, because we haue forsaken the Lorde, and haue serued Baalim and Astharoth. But nowe delyuer vs oute of the handes of oure ennemyes, and we wyll serue the. And the Lorde sente Jerobaal † Badan, Jephthah, and Samuel, and deliuered you oute of the handes of youre ennemyes on euery syde, so that ye dwelled without feare. And for all this when you sawe that Nahas the kynge of the chyldren of Ammon came against you, ye said vnto me: not so, a kynge shal raygne ouer vs, when yet the Lord your God was your kyng. Now therfore beholde the king whom ye haue chosen, and whome ye haue desyred: se / the Lorde hathe geuen you a kynge. Oh that he wolde feare the Lorde and serue him, & heare his voyce, and not disobeye the mouthe of the Lorde: and that bothe ye and the kynge that raygneth ouer you wolde folowe the Lorde youre God. For yf ye shall not harken vnto the voyce of the Lorde, but shall disobeye the Lordes mouthe/ then shall the hande of the Lord be vpon you, and on youre fathers. Now also stande and se this greate thynge whiche the Lorde will do before youre eyes: is it not nowe wheate harnest? And yet for all that, I wil call vnto the Lorde, and he shal send thunder and rayne. Whereby perceyue and vnderstande, how that youre wyckednesse is greate, whiche ye haue done in the sight of the Lord, in askynge you a kynge. And when Samuel called vnto the Lorde, the Lorde sente thunder and rayne the same daye. And all the people feared the Lorde and Samuel exceadyngly. Then sayd all the people vnto Samuel: praye for thy seruauntes vnto the Lorde thy God, that we dye not: for we haue synned in askynge vs a kynge, besyde all the synnes that euer we dyd.

Then sayd Samuel vnto the people: feare not. And thoughe ye haue done all this wyckednesse, yet depart not from the Lorde in any case: But serue hym with all youre hertes. Neyther turne ye after vayne thynges whiche shall not profyte you nor be able to deliuer you, for they are but vanities. And the Lorde will not forsake his people, because of his greate names sake: because the Lorde hathe

B
† Chald. while the hath magnifyed.

Genesi. xl vi. a
Exod. ii. d

Judi. iiii. d

C
Judi. vi.
Judi. xi. d
† Thartis Samson.

i. Regū. viii. a

D

Exo. xxxiiii. b.
Deuter. ix. c.
Josue. xxiii. b

begonne to make you his people. Moreouer God forbyd that I wolde synne agaynste the Lorde in leauynge prayinge for you, and to shewe you the good and ryghte waye. Onely feare you the Lorde and serue hym truly with all your hertes: for lo, he hathe wone greate thynges for you. But yf ye shall wo wickedlye, then shall bothe ye and youre kynge perysshe.

¶ The Philistines are smytten of Saul and Jonathas. Saul beynge disobedient to Goddes commaundement is shewed of Samuel that he shall not raygne.

CAPI. XIII.

A IT was nowe an hole yere after that Saul had begon to raygne. And when he hadde rayned two yeres ouer Israel, he chose him thre thousande men out of Israel. Two thousande were with Saul in Machmas & mount Bethell / and a thousande with Jonathas in Gabaah / Ben Jamin. And the rest of the people he sente home, euerye man to his house. So Jonathas slew the Philistines in an hold that they had in Gabaah / and it came to the Philistines eares. And Saul caused the trompet to be blowen thorowe oute all the lande, sayinge / let the Ebrues heare. And all Israel herd saye how that Saul had destroyed an holde of the Philistines, and that Israel stanke afore the Philistines. And all the people cryed after Saul to Galgal.

Then the Philistines gathered them selues togethter to fyghte with Israel, thyrtye thousande charettes, and sixe thousande horsemen, with other people lyke the sand by the sees syde in multitude / and came vp and pitched in Machmas eastwarde from Bethauen. And when the men of Israel sawe them selues in a straycte / and that the people were discomforted, they hyd them selues in caues, in preuye holes, in rockes, dennes, and pyttes. And the Ebrues went ouer Jordan vnto the lande of Gad and Galaad. But Saul was yet in Galgal / and all the people that folowed hym were dismayed. And he taryed seuen dayes, as Samuel had appoynted. But Samuel came not to Galgal / and the people scattered from hym. Wherfore Saul sayd / bringe me burnte sacrifyce, and peax offrynges. And he offered burnt sacrifyce. And as soone as he had ended his burnt offrynges / beholde Samuel came. And Saul wente agaynste him to grete hym. Then sayde Samuel to Saul: what haste thou wone? And Saul sayde, bycause I sawe that the people scattered frome me / and that thou camest not within the dayes appoynted / and that the Philistines gathered them selues togethter to Machmas: then sayd I, the Philistines shal come down vpon me to Galgal or I haue made my prayer vnto the Lord. And therfore when they enforced me, I offered burnte offrynges. Then sayde Samuel to Saul / thou haste wone folysshly, and hast not kepte the commaundement of the Lorde thy God, whyche he commaunded the / whiche thynge yf thou haddest not wone at this time wolde the Lorde haue stablysshed thy kyngdome vpon Israel for euer. But nowe thy kyngdome shall neuer florysshe agayne. The Lorde hath sought him a man after his owne hert, and hath commaunded him to be a capitayne ouer his people / bycause thou haste not kepte that the Lorde commaunded the. And Samuel arose and gat him frome Galgal to Gabaah Ben Jamin. And Saul nombred the people that were founde with him, aboute sixe hundred men. And Saul and Jonathas his sonne, and the people that were founde with them, hadde theyr abydynge in Gabaah Ben Jamin. But the Philistines had pytched in Machmas. And there came out of the hoste of the Philistines thre companyes, to robbe / one company turned vnto the waye that leadeth to Ephrah vnto the lande of Saul / an other company turned the way to Bethoron / and the thyrde companye turned to the waye of the coste that turneth to the valeye of Zeboim towarde the wildernesse. But there was no smyth thorowe out all the lande of Israel. For the Philistines were ware that the Ebrues wolde not make them selues neither swerdes nor speres. And therfore muste all Israel go downe to the Philistines to mende euery man his share, his mattocke, his axe, or his sickle / as ofte as the edges of the sickles, mattockes, bongstokes, and axes were blunt, and muste be had vnto the stethye to be amended. And so in tyme of battayle, there was nyther swerde nor spere founde in the handes of anye of the people that were with Saul and Jonathas: saue for Saul and Jonathas his sonne was there somwhat found. And the ayre of the Philistines came out and stode on the other side before Machmas.

¶ Jonathas companyed with his esquyre passith the Philistines to fight. He calleth the Lorde which his father vnknowing to him, had forbidden the hole host, for which he shulde haue bene slayne, but the people deliuered him.

CAPI. XIIII.

AND it fell on a daye that Jonathas the sonne of Saul sayde vnto his younge man that bare his harneste / come and lete vs goo ouer to the watche men of the Philistines that are yonder on the other syde, and tolde not his father. But Saul taryed in the vttermoste parte of Gabaah vnder a pomegarnet tree that was in Magron / and the people that were with him were aboute sixe hundred men. And Ahiah the sonne of Ahitob Ichabodes brother, the sonne of Phinehes, the sonne of Heli was the Lordes preest in Silo and bare an Ephod. But the people wyste not that Jonathas was gone.

And in the way by which Jonathas sought to goo ouer vnto the garrison of the Philistines, were there two sharpe rockes, thone on the one syde, and an other on the other syde: the one called Bozez, and the other Seneh. And the one leaneth northwarde towarde Machmas, and the other southwarde towarde Gabaah. Then sayde Jonathas to the younge man his harneyberer: come and lete vs go ouer vnto the standyng of these vncircumcised, parauenture the Lorde will worke with vs: for the Lord is able to saue eyther with many or with fewe. And his harneyberer sayd vnto him do all that is in thine herte: set the forwarde: for se, I am with the, as thine herte listeth. Then sayd Jonathas: beholde, whe we go ouer vnto the men, and shewe oure selues vnto them: yf they saye on this wyse to vs: taryе tyll we come to you, then we wyll stand tyll where we be and not goo vp vnto them. But yf they so saye vnto vs: come hyther vnto vs, then we will goo vp, for the Lorde hath deliuered them into our handes. And this shall be a signe vnto vs. And when they had both shewed theym selues vnto the garrison of the Philistines, the Philistines sayde: se, the Ebrewes come oute of the holes were they had hyd them selues in. And the men of the garrison answered Jonathas and his harneseberer and sayde: come vp to vs, & we will shewe you a thynge. Then sayde Jonathas vnto his harneseberer: come after me, for the Lorde hath deliuered them into the handes of Israell. And Jonathas clame vpon hands and fete, and his harneseberer after him. Then they fell before Jonathas: and his harneseberer slewe them after him. And the first slaughter which Jonathas and his harneseberer made, was vpon a twenty men, within the compasse as it were aboute an halfe aker of lande. And there was a feare in the hoste that was in the felde, and amonge all the people: also moche that they that kept the holde, and they that were gone to robbe, were afrayd also: and the earth trembled, and there was a feare sente of God. And the watche men of Saul in Gabaah Ben Jamin, sawe. And beholde, the people scattered and ran hyther and thyther. Then sayde Saul vnto the people that was with him: nombre & se who is gone away frome vs. And when they had tolde: behold, Jonathas & his harneseberer were not there. And then Saul sayde vnto Ahia: bringe hyther the Arcke of God. For the arcke of God was at that tyme with the children of Israel. And whyle Saul talked vnto the preaste, a lowde sturre sprange in the host of the Philistines, and it encreased and was harde with a great noyse. And Saul sayde vnto the preast: withdrawe thyne hande. And Saul assembled all the people that were with him, and went to the holde. And se, euery mannes swerde was against his felowe, & there was great slaughter wone. Moreouer the Ebrewes that were with the Philistines before that tyme, and were come with them in all partes of the host, turned to the children of Israell that were with Saul and Jonathas. And they also which had hyd them selues in mount Ephraim, hearinge that the Philistines were fled, put them selues in preace with Sauls men, & pursued the Philistines, and so God holpe Israell that daye. And the battayle continued tyll they came to Bethauen. And the men of

Israell sorned them selues togithter that day: and Saul adiured the people sayeng: Cursed be he that eateth any fode vntyll nyght, that I maye be auenged of myne ennemyes. And so there was none of the people that tasted any fode. And all the land came to a wood, where hony laye vpon the grounde. And when the people were come into the wod: Beholde, hony dropped. Howbe it there was no man that moued his hande to his mouth, because that the people feared the curse. But Jonathas herde not when his father adiured the people, wherfore he put forth the ende of the staffe that was in his hand and dypte it in an hony combe, and put his hande to his mouth and forthwith his eyen receyued their old vertue and courage. Then spake one of the people and sayde: thy father adiured the people, sayenge: Cursed be the man that eateth any fode this daye, and yet the people were fayne. Then sayde Jonathas: my father hath troubled the lande: for beholde my eyen haue recouered their power and strength, because I tasted a lytle of this hony: how then yf all the people had eaten of the spoyle of their ennemyes which they founde, had there not bene then a moche greatter slaughter amonge the Philistines? And they layde on the Philistines that daye, frome Machmas to Aialon. But the people were exceadynge faynte.

Then the people gat them to the spoyle, & toke shepe oxen and calues, and slewe them on the grounde, and dyd eate with the bloud. Then men tolde Saul, sayenge: Beholde the people synne against the Lorde, in that they eate with the bloude. And he sayde: ye haue trespased. But rowle a greate stone vnto me now, and go abrode amonge the people and byd them bringe euery man his oxe, and euery man his shepe, and slay them here, & synne not against the Lorde / in eatynge with the bloude. And the people broughte euery man his oxe in his hande by nyght and slewe them there. And Saul made an aultare vnto the Lorde, And that was the first aultare that he made vnto the Lorde. And Saul sayde: Let vs go downe after the Philistines by nyghte / and let vs make hauoke amonge them tyll it be daye in the morenyng, and let vs not leaue one of them. And the people answered, do what soeuer thou thinkest best. Then sayde the preaste: Let vs come hyther vnto God. And Saul asked of God: Shall I goo downe after the Philistines? and wylt thou geue them into myne handes? But he answered him not at that tyme. Then sayde Saul, let the people come hyther out of all quarters, & knowe and se, in whome this synne is chaunced this daye: for as truly as the Lorde liueth, whyche hath saued Israell, thoughe it be in Jonathas my sonne, he shall dye for it. But no man answered him of all the people.

Then he sayde vnto all Israell: Be ye on one syde, and I and Jonathas my sonne wyll be on an other. And the people sayde vnto Saul: What thou thinkest best that do. And Saul sayde vnto the Lorde God of Israell: geue perfect knowledge. And Saul and Jonathas

Adiuration.

Deute. xii.

nathas were apprehended by the lotte, and the people escaped free. Then sayde Saul: cast lottes betweene me and Jonathas my sonne. Jonathas was taken by the lot. Then
G Saul sayde to Jonathas: tell me what thou hast done. And Jonathas told him and sayd: I eated a lytle honye vpon the ende of my staffe that was in myne hande, and se, I must dye.

Then sayde Saul God deale so and so with me, but yf thou dye Jonathas. But the people sayde vnto Saul: Shall Jonathas dye whiche hath so myghtely holpe Israel? God forbyd. As truelye as the Lorde liueth, there
The people rescue Jonathas that he dye not. shal not one heare of his head fal to the grounde: for he hathe wrought with God this daye. And so the people delyuered Jonathas, that he dyed not. And then Saul ceased from followyng the Philistines. And the Philistines retourned to theyr owne place. And so Saul toke the kyngdome ouer Israell, and fought against all his enemyes on euery syde: against the Moabites: against the children of Ammon: against the Edomites: against the kynges of Zobah, and against the Philistines. And whether so euer he turned him self, there he wanne, and demeaned him selfe valiauntely, and slewe the Amalechites, and dyd Israell
F output of the handes of them that spoyled them. The sonnes of Saul were Jonathas, Jesui, and Melchisua. And his two doughters were thus named: the elder Merob, and the younger Michol. And the name of Saules wyfe was Ahinoam, the doughter of Ahimaaz. And the name of his chief captayne was Abner the sonne of Ner Saules vncle. And
* 1. Reg. 14. a. 1. Para. viii. d Ner * the father of Abner was the sonne of Abiel. And there was sore warre with the Philistines, al the dayes of Saul. For where so euer Saul sawe a stronge man, and an actiue, he toke him vnto him.

¶ Saul is commaunded to slay Amalech. He is disobedient to the voyce of God, and saueth the spoyle for whiche the Lorde forsaketh him. Samuel mourneth for Saul.

CAPI. XV.

1. Regum. ix. e THen sayde Samuel vnto Saul: ℣ Lord sent me to annoynt the, kynge ouer his people Israell. Nowe therfore obeye thou the voyce of the wordes of the Lorde.
Thus sayth the Lorde of hostes: I haue called to remembraunce all that euer Amalecke
* Exo. xvii. a. Num. xxiiii. d Deuter. xxv. e hath wone to Israel * how they laye in wayte for them in the ware, as they came out of Egypte. Now therfore go and smyte the Amalechites, and destroye vtterly all that pertayneth vnto them, and se thou haue no compassion on them. But slaye man and woman, infant and sucklyng, oxe and shepe, camell, & Asse.
Then Saul gathered the people together, & nombred them in Telaim, two hundreth thousande fote men, besides the men of Juda. And Saul came vnto a cyte of the Amalechites, & fought in a valley. But Saul sayde vnto ℣ Kenites: go & departe & get ye away from the Amalechites, lest I destroy you with them. For ye shewed mercy to Israell when they came out of Egypte. And the Kenites departed from the Amalechites. And Saul slewe the Amalechites frome Heuila to Sur that lyeth before Egypte, and toke Agag the kynge of the Amalechites a lyue, and vtterly destroyed all the people with the edge of the swerde. But Saul and the people spared Agag, and the best of the shepe and of the oxen and fat thynges and the lambes and all that was good, & wolde not destroye them. But all that was nought worth and laggye, that they destroyed vtterly. Then came the worde of the Lorde vnto Samuel, sayeng: it forthinketh me that I haue made Saul kynge. For he is turned frome me and hath not fulfilled my commaundementes, wherfore Samuel was cruel sory and cryed vnto the Lorde all nyght. And Samuel arose earely, to mete Saul in the mornynge. And it was tolde Samuel that Saul was come to Carmel, and hadde set him vp
I pylles of triumphe. And was turned and departed and gone to Galgal.

And when Samuel was come to Saul, Saul sayde vnto him: Blessed be thou in the Lorde. I haue wone the commaundement of the Lorde. And Samuel answered: What meaneth then the bleatinge of the shepe in myne eares, and the noyse of the oxe which I heare? And Saul sayde: they haue brought them frome the Amalechites. For the people spared the best of the shepe and of the oxen, to sacrifice vnto the Lorde thy God. And the rest we haue destroyed. But Samuel sayde to Saul: cease, and let me tell the what the Lorde hath sayde to me this nyght. And he sayde vnto him: saye on. And Samuel sayd, when thou
K were lytle in thyne owne sight, wert thou not made the head of the tribes of Israell? And ℣ Lorde annoynted the, kyng ouer Israel. And then the Lorde sent the on a viage, and sayde vnto the, se thou vtterlye destroye those synners the Amalechites and fight against them, tyll ye haue vtterly destroyed them, wherfore then hast thou nowe not obeyed the voyce of the Lorde: But dydest turne to the praye and hast wrought wickednesse in the sight of the Lorde?

And Saul sayde vnto Samuel: I haue obeyed the voyce of the Lorde, and went the waye which the Lord sent me, & haue brought Agag the kynge of the Amalechites. And haue vtterlye destroyed the Amalechites. And the people take of the spoyle, shepe, oxen, and the cheefest of the thinges which should haue bene destroyed, to offre vnto the Lorde thy God in Galgal. Then sayde Samuel, requireth the Lorde burntsacrifices and offrynges, and not rather that thou shuldest obaye his voyce? Beholde, to obaye is better then offrynge, and to gyue eare, is better, then the fat of Lambes. For rebellyousnesse is as the synne of wytchecraft: and stubbornesse is wyckednesse and Idolatrye. Because therfore thou hast cast awaye the worde of the Lorde, therfore hath the Lorde cast awaye the also / frome beynge kynge. Then sayde Saul to Samuel: I haue synned,

synned, for I haue offended the mouthe of the Lorde, and thy wordes, because I feared the people and they obayed theyr voyce. But nowe take awaye my synne, and turne agayne with me, that I maye worshyppe the Lorde. Then sayd Samuel vnto Saul: I wyl not returne with the: for thou hast cast awaye the commaundement of God, and therfore the Lorde hath cast awaye the also, that thou shalte not be kynge ouer Israel. And as Samuel turned to goo awaye, he caught the lappe of his coate, and it rente. Then Samuel sayde, the Lorde hath rent the kyngdome of Israel frō this daye, and hath gyuen it to a neyghboure of thyne that is better then thou. And therto, he that gyueth victorye to Israell, will not
L degayle nor repent, for he is not a man, that can repente. Then he sayde: I haue synned. But yet honoure me before the elders of my people, and before Israell, and turne agayne with me, that I maye praye vnto the Lorde thy God. And Samuel turned agayn & followed Saul. And Saul prayd vnto ℣ Lord. The
G sayde Samuel: Bringe ye hyther to me Agag the kyng of the Amalechites. And Agag came vnto him trustely. And Agag sayde: truely ℣ bytternesse of death commeth on. And Samuel sayde: As thy swerde hath made wemē childlesse, so shall thy mother be childelesse amonge other wemen. And so Samuel hewed Agag in peces before the Lorde in Galgal. And the Samuel departed to Ramath. And Saul wēt home to his house to Gabaah Saul. But Samuel came no more to se Saul tyll the day of his deathe. Neuertheles Samuel mourned for Saul, because the Lorde repented that he had made him kynge ouer Israell.

¶ David is anoynted kinge: and receyueth the holy ghost. An euyll spirite commeth vpon Saul whiche departeth when David playeth.

CAPI. XVI.

1 AND then the Lorde sayd vnto Samuel: How longe wilt thou mourne for Saul sythens I haue caste him awaye frome raygnynge ouer Israel? fyll an horne with oyntmente, and come: I wil sende the to Jesai the Bethlehemite, for I haue espyed me a kynge amonge his sonnes. But Samuel answered: how shall I go? For Saul shal heare it and will kyll me. And the Lord sayd: Take an heyfer with the, and say, thou goest to offer to the Lorde. And call Jesai to the offrynge, and I wil shewe the what thou shalte do: And thou shalte annoynte him, whome I shall assigne the. And Samuel dyd as ℣ Lord bad him. And when he came to Bethlehem, ℣ elders of the towne were astonyed at his commynge, and sayd: Betokeneth thy comming peace? and he sayde yea, for I am come to offer vnto the Lorde. * Cleanse your selues and
M come with me to the offrynge. And he purified Jesai and his sonnes, and bad them to the offring. And when they were come he loked on Eliab and sayd: the Lordes annointed is before him. But the Lorde sayde vnto Samuel
N Loke not on his facyon nor on the heyght of his stature, for I haue refused him. Because it is not as man seeth. For man loketh on the outwarde appearaunce: but the Lorde beholdeth the herte. Then Jesai called Abinadab, & made him come before Samuel. And he sayd: Neyther hathe the Lorde chosen this. Then Jesai made Samah come, and he sayde: neyther yet hathe the Lorde chosen this. Then made Jesai seuen of his sonnes come before Samuel. And Samuel sayd, the Lorde hath chosen none of these.

Then sayde Samuel to Jesai: Are here all thy children? And he sayde: The youngest is
O yet behynde: Beholde, he kepeth the shepe. Then Samuel sayde vnto Jesai: sende and fet him for we will not sit downe to meat tyll he David. be come hyther. And he sent and brought him in. And he was ruddy and a goodly creature of makynge, and of a pleasaunt countenaunce. And then the Lorde sayde aryse and annoynte him: for this is he. And Samuel toke ℣ horne with the oyntement and annoynted him in ℣ presens of his brethren. And the spyrite of ℣ Lorde came vpon David, from that daye forwarde. Then Samuel arose vp and went to Ramath. But the spirite of the Lorde departed frome Saul, and an euyll spyrite sent of ℣ Lorde, vexed him. Then sayde his seruauntes vnto him: Behold, an euyll spyrite sent of God vexeth the, let our Lorde therfore cōmaunde his seruauntes to seke a mā that is a conning player with an harpe. And then when the euil spirite sent of God, cōmeth vpon the, he may playe with his hand, and thou shalt be eased.
P And Saul sayde vnto his seruauntes: seke me a man that can well playe, and bringe him to me. Then answered one of his seruauntes & sayde: Beholde, I haue sene a sonne of Jesai the Bethlehemite, that can playe vpon instrumentes, and is an actiue felow, and a man of warre, and wyse, and well made, & the Lord is with him, wherupon Saul sent messengers vnto Jesai, and sayde: Sende me David thy sonne which is with the shepe. And Jesai toke an asse laden with breed, and a flacket of wyne and a kydde, and sente them by David his sonne vnto Saul. And David went to Saul, and came before him, and he loued him very well, so that he was made his page. And Saul sente to Jesai, sayenge: Let David remayne with me, for he hath founde fauour in my sight. And when the spirite of God came vpon Saul, David toke an harpe and played with his hande, and so Saul was refreshed/ and dyd amende, and the euyll spirite departed frome him.

¶ The battaylle of the Philistines agaynste Israel. Goliath. David ouercommeth great Goliath.

CAPI. XVII.

1 THe Philistines gathered their hoste to battayle, and assembled at Socoh in Juda, and pytched betweene Socoh and Azekah, in the ende of Dommim. And Saul and the men of Israell came and pytched in Ochedale

dale, and put them selues in arayе, to fyghte agaynste the Philistines. And the Philistines stode on an hyl on the one syde, and Israel on an hyl on the other syde, and a valey betwene them. And there came a man and stode in the myddes, out of the tentes of the Philistines named Goliath, of Geth syx cubites and an handbreeth long, and had an helmet of braſſe vpon his heed, and a coote of mayle about him. And the weyght of his coote of mayle was fyue thousande sycles of braſſe. And he hadde harneſſe of braſſe vpon his legges, and a shylde of braſſe vpon his shoulders. And the shafte of his spere was lyke a weuers beame. And his spere heed waged syx hundred sycles of yron. And one bearynge a shylde went before hym. Goliath.

And he stode and called vnto the hoſte of Israel, and sayde vnto them: what neadeth that ye shuld come out in arayе to battayle? am not I a Philistine, and you seruauntes to Saule? chose you a man, and lete hym come downe to me, yf he be able to fight with me and to beate me, then we wyll be youre seruauntes. But yf I can ouercom hym and beate hym: ye shall be our seruantes and serue vs. And the Philistine sayde: I haue defyed the hoſte of Israel this daye, gyue me a man and let vs fyght together. When Saul and all Israel herd those wordes of the Philistine, they were discouraged and greately afrayed. Now Dauid was ſ sonne of an Ephrathite of Bethlehem Juda, named Jsai, whyche Jsai hadde eyght sonnes. And was an olde man in the dayes of Saule amonge the people. And the three eldeſte sonnes of Jsai went and folowed Saul to battayle. And the names of his three sonnes that went to battayle, were: Eliab ſ eldeſt, and the myddemoſt Abinadab, and the thyrde Samah, and Dauid was the youngeſt. And when ſ three eldeſt were gone after Saul, Dauid went and departed from Saul, to kepe his fathers shepe at Bethlehem. And the Philistine came forth the fourty morynge and euenynge, and continued thus fourtye dayes.

And Jsai sayde vnto Dauid his sonne: take for thy brethren this Epha of parched corne, and these ten loues, and run to the hoſte to thy brethren, and carye these ten freſshe cheeſes vnto the captayne, and loke how thy brethren fare, and fet out there pledges. And Saul and they and all the men of Israel were in the valey fyghtyng with the Philistines. And Dauid arose vp erlye in the morynge, and lefte the shepe with a keper, and toke and went as Jsai had commaunded him, and came where the hoſte laye. And the hoſte was goynge out in arayе, and shouted in ſ battayle. For Israell and the Philistines had put them selues in arayе, the one agaynst the other. Then Dauid put ſ parter from him, vnto the handes of the kepere of the veſſels, and ranne in to the hoſt, came and greeted his brethren. And as he talked with them beholde, there lode a man in the middes Goliath the Philistine, by name, of Geth, whiche came out of the arayе of the Philistines, and spake in the maner afore rehersed, that Dauid herde it. And all the men of Israel when they sawe the man, ranne away from him, and were sore afrayde. And euery man of Israel sayde: Se ye this man? he is comen forth euen to reuyle Israel is he come. And to hym that beateth him wyll the kyng gyue great riches, and wil gyue hym his daughter to wyfe, and make his fathers house free in Israel. Then spake Dauid to the men that stode by and sayde: What shall the man haue that beateth this Philistine and taketh away the shame from Jsrael? for what is this vncircumcyſed Philistine, that he shuld reuyle the hoſte of the lyuynge God? And the people answered as is rehersed, sayenge: thus shall he be rewarded that ranne vpon and slayne him. And Eliab his eldeſt brother herde when he spake vnto the men, and was angrye with Dauid, sayde: Why cameſte thou awaye? and with whome haſt thou left those fewe sheepe in the wildernesse? I knowe thy pryde and the malice of thyne heere, that thou arte come to se the battel. And Dauid answered, what haue I now done? is there any more cause a worde? And ſparted from him vnto an other frome, and spake in the same maner, and the people answered him agayne, as before. And they that herde the wordes which Dauid spake, rehersed them before Saul, whiche caused him to be fet. And Dauid sayde to Saul: Let no mans herte fayle, for my sake of him. Thy seruaunt will go and fight with this Philistine. And Saul sayde to Dauid agayne, thou art not able to go vnto this Philistine, to fight with him. For thou arte but a chylde, and he hath bene a man of warre euē from his youth. Then sayde Dauid vnto Saul, as thy seruaunt kept his fathers shepe, there came a Lyon, a lykewyſe a Beare, and toke a shepe out of the flocke. And I went out after him, and smote him and toke it out of his mouth. And when he arose against me, I caught him by ſ beerde and smote him, and slewe him. For bothe a Lyon and also a Beare hathe thy seruaunt slayne. And this vncircumcyſed Philistine shalbe as one of them, for he hathe rayled on the hoſte of the lyuynge God. And Dauid sayde moreouer, the Lorde that deliuered me out of the handes of the Lyon and out of the handes of the Beare, shall deliuer me also out of the handes of the Philistine.

Then sayde Saul to Dauid goo, and the Lorde be with the. And Saul put his harneſſe vpon Dauid, and put an helmet of braſſe vpon his heed, and put a coote of mayle vpon him, and gyrded Dauid with his owne sworde vpon his harneſſe. And he assayed howe he could go, for he neuer proued it. Then sayde Dauid vnto Saul: I can not go in these, for I haue not bene vsed thereto, and put them of him. And toke his staffe in his hand, and chose him fyue stones out of a bricke, and put them in a shepeherdes bagge whiche he hadde, and toke his slynge in his hande, and went to the Philistine.

And the Philistine came and drewe nere to Dauid, with the man that bare a shylde before him. And when the Philistine loked and sawe Dauid: he disdayned him, for he was but a younglynge, roudye and goodly to loke vpon. And the Philistine sayde vnto Dauid: am I a dogge, that thou commeſt to me with a staffe? and he cursed Dauid in the name of his Gods. And he sayd to Dauid: come to me and I wyll gyue thy flesshe vnto the fowles of the ayre, and to the beastes of the feld. Then sayd Dauid to the Philistine: thou commeſt to me with a sworde a speare and a shilde: But I come to the, in the name of the Lorde of hoſtes, the God of the hoſte of Israel on whom thou haſt rayled. This daye shall the Lorde gyue the into my handē, and I shall smyte the and take thyne hed frome the, and I wil gyue the carkales of the hoſt of the Philistines this daye vnto the fowles of the ayre, and to the beastes of the earth, and all the worlde shall knowe, that there is a God in Israel. And all this companye shall knowe, that the Lorde sauyth not with the sworde and speare. For the battayle is the Lordes, and he shall gyue you into our handes.

And when the Philistine arose and came and drewe nygh vnto Dauid, Dauid hasted and ranne to fyght against the Philistine. And Dauid put his hand in his poke and toke out a stone and slange it, and smote the Philistine in his forhed that the stone sonke in to his hed, and he fell groueling to the earth. And so Dauid ouercom the Philistine with a slynge and a stone, and smote the Philistine and slew him. And because Dauid had no sworde in his hande, he ran and stode vpon the Philistine, & toke his sworde and drewe it out of his sheathe and slewe him and cut of his hed therwith. And when the Philistines sawe their champion dead, they fled. And the men of Israel and of Juda arose and shouted and folowed after the Philistines, tyll they came to the valey and vnto the gates of Akaron. And the Philistines fell downe dead by the waye to Saraim euen vnto Geth and Akaron. And then the children of Israel returned from chasyng after the Philistines, and spoyled there tentes. And Dauid toke the hed of the Philistine, and broughte it to Jerusalem: But he put his armoure in his tent. But when Saul saw Dauid yssue forth against the Philistine, he sayd vnto Abner the captayne of his hoſt: Abner, whose sonne is this yonge man? And Abner answered, as truely as thy soule liueth, O kynge, I can not tell. Then sayde ſ kynge: Enquere thou, yf he be some noble mans sonne. And so when Dauid was returned frome the slaughter of the Philistine, Abner toke him and broughte him before Saul, with the heed of the Philistine in his hande. And Saul sayde vnto him: Whose sonne arte thou, thou yeung man? And Dauid answered the sonne of thy seruaunte Jsai the Bethlehemite.

¶ The loue betwene Dauid and Jonathas. Saul seketh about to slee Dauid. Dauid marieth Michol the daughter of Saul.

CAPI. XVIII.

And when he had made an ende of spekynge vnto Saul, the soule of Jonathas was knyt with the soule of Dauid. Jn so moche, that he loued him, as his owne sowle. And Saul toke him that daye & wold let him go no more home to his fathers house. And Jonathas and Dauid bound them selues the one to the other, for Jonathas loued him as his owne syfe. And Jonathas put of his owne cote that was vpon him, & gaue it Dauid, and therto his mantle, his sworde, his bowe, and his gyrdle. And Dauid went out to all that Saul sent him, and behaued him selfe wyſely. And whē Saul had set him ouer his men of warre, he pleaſed all the people, and especyally them that were Sauls seruauntes. A Jonathas. B

And it happened as they went, when Dauid was returned frome the slaughter of the Philistine, that wemen came out of all cyties of Jsrael syngynge & daunsynge, against Saul, with tymbrelles, with ioye, and with instrumentes. And the wemen that played, sange vnto, and sayde: Saul hath slayne his thousande, and Dauid his ten thousande. Then was Saul exceadynge wroth & the sayenge displeased him, and he sayd: They haue ascribed vnto Dauid ten thousande, and to me but a thousande, and what can he more haue saue the kyngdome? wherefore Saul loked a wrye on Dauid frome that daye forwarde. And it happened on the morowe, that the euyl spyrite sent of God came vpon Saul, so that he prophesyed in the myddes of the house. And Dauid played on the instrument with his hande, as he was dayly wont. And Saul had a speare in his hande, and houlde it, intendinge to haue nayled Dauid to the wall. But Dauid auoyded out of his presence two tymes. For Saul was afearde of Dauid, because ſ Lorde was with him, and was departed from Saul. And then Saul put Dauid frome him & made him a capitayne ouer a thousande, and he went out and in before the people. And Dauid was wyſe in all his wayes, and the Lorde was with him. Wherefore when Saul saw he was so exceadynge wyſe, he was afrayde of him. Ecclesiasticus. C D

But all Israel & Juda loued Dauid, because he went out and in before them. Then sayde Saul to Dauid. Beholde my eldeſt doughter Merob, her I will gyue the to wyfe: Onely play the man and fight the Lordes battayles. For Saul thought myne hande shall not be vpon him, but the hande of the Philistines. And Dauid answered Saul: * what am I? and what is my life or the kynred of my father in Israel, that I shulde be sonne in lawe to the kynge? But when the tyme was come that Merob Sauls doughter shulde haue ben gyuen to Dauid, she was gyuen vnto Adriel a Meholathite, to wyfe. Now dyd Michol an other of Sauls doughters loue Dauid. And when it was shewed Saul: the thinge pleased him well. And he sayde: I will gyue him her, that she may be a snare to him, to bring the hande of the Philistines vpon him. And Saul E * 1. Reg. 18. 1

Saul sayde to Dauid: thou shalte this daye be my sonne in law agayne. And Saule commaunded his seruauntes, to comen with Dauid secretelye and saye: Beholde the kynge hath a fauoure to the, and all his seruauntes lone the, be therfore the kynges sonne in lawe.

And Sauls seruauntes spake those wordes in the eares of Dauid. But Dauid answered: semeth it to you a lyght thynge to be the kinges sonne in lawe, when I am a poore man and of small reputacion? And Sauls seruauntes tolde him agayne, saying: in this maner answered Dauid. Then sayd Saul: this wise saye to Dauid: the kynge careth for no nother dowrye but for an hundred foreskynnes of the Philistines to be auenged of the kynges enemyes. For Saul thought to make Dauid fall in to the handes of the Philistines. Then his seruauntes tolde Dauid these wordes, and it pleased Dauid well to be the kynges sonne in lawe. And shortly after Dauid arose with his men, and went and slewe of the Philistines, two hundred men, and broughte their foreskynnes, and nombred them vnto the kynge for to become his sonne in lawe.

*1.Reg.18.iii.c. * And so Saul gaue him Michol his doughter to wyfe. And when Saul sawe and vnderstode, that the Lorde was with Dauid, & that Michol his doughter loued him, he was the more afrayde of Dauid, and became Dauids ennemye for euer. And when the Philistines went out to warre, Dauid behaued him selfe more wysely then all the seruauntes of Saul: so that his name was moche set by.

¶ Saul commaundeth to slee Dauid. Michal his wyfe tarieth him by a proper feat, and excuseth her father. Saul is also amonge the Prophetes.

CAPI. XIX.

THen Saul communed with Jonathas his sonne, and with all his seruauntes, that they shulde kyll Dauid. * But Jo-
*1.Reg.xviii.c. nathas Sauls sonne had a great fauoure to Dauid, and tolde Dauid sayenge: Saul my father gooth about to slee the. Now therfore take hede to thy selfe in season, and abyde in some secret place and hyde thy self. And I will go out & stande by my father in the felde where thou art, and will comen with my father of the, and yf I can perceyue ought, I will tell the.

And Jonathas spake good of Dauid vnto Saul his father and sayde vnto him: let not the kynge synne against his seruaunt Dauid, for he hath not trespased against the, and his workes are towardes the very good. For he dyd put his lyfe in his hande and slewe the Philistine, and the Lorde gaue a great victory to all Israell. And thou sawest it, and thou reioysedest, wherfore then wouldest thou synne against innocent bloude, and slee Dauid for nought? And Saul harkened vnto the voyce of Jonathas and sware: as truly as the Lorde liueth, he shall not dye. Then Jonathas called Dauid and shewed him all those wordes,
Iudi.xi.a.

and broughte him to Saul. And he was in the presence as in tymes paste. And the warre began agayne, and Dauid went out and fought with the Philistines and made a great slaughter, and put them to flyght. And the euyll spirite of the Lorde was vpon Saul as he sat in his house hauinge a Jauelynge in his hande, and Dauid played with his hande. And Saul entended to nayle Dauid to the wall with the Jauelynge: But Dauid eyd him selfe out of Sauls presence, and so he smote the speare in to the wall. But Dauid fled and saued him selfe that nyght. Then Saul sent messengers vnto Dauids house, to lye in awayte of him and to slay him in the morninge. But Michol his wyfe tolde it him, sayenge: Yf thou saue not thy selfe this night, to morowe thou art a dead man. And so Michol let Dauid downe thorow a wyndow, and he went and fled and saued him selfe. And then she take an Image and layde it in the bed, and put a pyllow filled with gotes heare vnder the heed of it, & couered it with a cloth. And when Saul sent messengers to fetche Dauid, she sayde that he was sicke: Then Saul sent the messengers to se Dauid, sayenge: bringe him to me, bed and all, that he maye be slayne. And when the messengers were come in: Beholde, there lay an Image in the bed, with a pyllowe of goten heare vnder the heed of it. Then sayd Saul to Michol: Why halle thou mocked me so and sent awaye myne ennemy that he is escaped? And Michol answered Saul: Be sure vnto me, let me go, or els I will kyll the. So Dauid fled and escaped and went to Samuel to Ramath and told him al that Saul hath done to him. And he, and Samuel went and dwelt in Naioth.

And it was tolde Saul sayenge: Beholde, Dauid is at Naioth in Ramath, then Saul sent messengers to fet Dauid. And when they saw a companye of Prophetes prophesyenge, and Samuel teachinge theym, the spyrite of God fell vpon the messengers of Saul, & they prophesyed so. And when it was tolde Saul, he sent other messengers, and they prophesyed lykewyse. And Saul sent messengers yet agayne the thirde tyme whiche prophesyed also. Then went he him selfe to Ramath, and when he came to a greate well that is in Sechoth, he asked and sayde: Where are Samuel and Dauid? And they sayde: Se they be at Naioth in Ramath, and as he wente thither to Naioth in Ramath the spyrite of God came vpon hym also, and he wente prophesyenge, till he came to Naioth in Ramath. And he stroppe of his clothes and prophesyed before Samuel in lyke maner, and fell naked all daye and all that nyght, wherfore it is a comen sayenge: Is Saul also amonges the prophetes?

¶ Dauid beynge in ieopardye complayneth vnto Jonathas Jonathas delyuereth him. A pollye is vsed betwene them: by which Dauid vnderstode the intente of Saul.

CAPI. XX.

AND Dauid fled from Naioth in Ramath and went before Jonathas, and sayd: What haue I done? wherin am I faultye? what is the synne that I haue committed agaynste thy father that he seketh my lyfe? And Jonathas answered hym: God forbyd, thou shalte not dye. For se, my father wyll do nothynge neyther great ne small, but that he wyll shewe me. For why shulde my father hyde this thynge from me? I knowe not. And Dauid sware agayne and sayde: thy father knoweth that I haue founde grace in thyne eyes and therfore he thynketh, Jonathas shal not knowe it, lest he be sory. For in dede, as truly as the Lorde liueth, and as truely as thy soule liueth, there is but a step betwene me and death. Then sayde Jonathas to Dauid, what so euer thy soule desyreth, I will do vnto the. And Dauid sayde vnto Jonathas: Beholde, to morowe be the Kalendes, and I shulde sit with the kynge at meat. But let me goo that I maye hyde my selfe in the felde vnto this daye thre dayes at euen.

If thy father mysse me, saye: Dauid asked leaue of me, that he myght go to Bethlehem to his owne cytie, for there is holden a yerely feaste for all his kynne. And yf thy father say thus: It is well wone, then thy seruaunt shall haue peace. But yf he be angrye: be sure, wickednesse is vtterlye concluded of him. And then shalt thewe mercy vnto thy seruaunt, for thou hast made with me thy seruaunt a bonde in the Lorde. Notwithstandinge yf there be in me any trespace, slay me thy selfe, for what nede thou to bringe me to thy father? And Jonathas answered: God kepe from the, that I shulde knowe, that wickednesse were concluded of my father, to come vpon the: and shulde not tell it the. Then sayde Dauid, who shall tell me, yf thy father answer cruelly? Jonathas sayde to Dauid: Come and let vs go forth into the feldes. And they went both of them into the feldes. The Jonathas sayde vnto Dauid: O Lorde God of Israell, when I haue groped my fathers mynde, at one tyme or other, within this three dayes, that it stande well with Dauid: and I then sende not vnto the, and shew it the, the Lord do so and so vnto Jonathas. And in lyke maner, yf euyll towardes the be appointed of my father, I will shew the, and sende the away, that thou mayst go in peace. And the Lorde be with the, as he hath bene with my father. And thou shalte performe vnto me the mercy of the Lorde, not onely whyle I liue, but also when I am dead, plucke not thy mercye away from my house for euer: No, not whe the Lorde hathe destroyed the ennemyes of Dauid euery one from the face of the earth. And so Jonathas made a bonde with the house of Dauid, desyringe that the Lorde shoulde seke out of the handes of Dauids ennemyes their wickednesse. And with other wordes Jonathas adiured Dauid, because he loued him. For as his owne soule he loued hym.

Then sayde Jonathas to Dauid: to morowe shall be the Kalendes. And thou shalt be mist for, because the place shall appeare emptye. But on the thyrde daye come in any wyse vnto the place where thou shalt hyde thy selfe, when it is workedaye: euen by the stone Esell. And I will shote three arowes by the one syde therof, as though I shote at a marke, and will sende after, a lad, and byd him goo seke the arowes. Yf I saye vnto the lad: Se the arowes are on this syde the, bringe them: then come thou: for it is peace, and nothinge to vs, as sure as the Lorde liueth. But yf I saye thus vnto the ladde, Beholde, the arowes are beyounde the, then flee, for the Lord hath sent the awaye. And of this which thou and I haue spoken / beholde, the Lorde is witnesse betwene the and me for euer. And so Dauid hyd him selfe in the felde. And when the Kalendes came, the kyng sat hym wonne at meate, to thintent to eate. And the kynge sat him wonne after the accustomed maner, in his seate by the wall. And Jonathas arose, & Abner sate by Sauls syde, and Dauids place was emptye, but yet Saul sayde nothinge at all that daye. For he thoughte, some thynge hadde chaunced him, whereby he was not cleane. But on the morowe after the Kalendes, when Dauids place appeared emptye, Saul sayde vnto Jonathas his sonne, wherfore commeth not the sonne of Jsai to meate, neyther yesterdaye nor to day. And Jonathas answered vnto Saul: Dauid asked lycence of me to go to Bethlehem sayenge / let me go I praye the, for our kynrede holde an offring in the cytie, and my brother hath sent for me. Nowe therfore yf I haue founde fauoure in thyne eyes, let me go, and se my brethren. And for this cause he cometh not vnto the kynges table. Then was Saul angrye with Jonathas and sayde vnto him / O frowarde and rebellious childe, thinkeste thou I know not how thou hast chosen the sonne of Jsai vnto thyne owne rebuke, and vnto the rebuke and shame of thy mother? For as longe as the son of Jsai liueth vpō the erth, thou shalt not be stablysshed, nor yet thy kyngdome, wherfore now sende and fet him vnto me, * for he is the childe of death.
*1.Reg.xvi.c. xvii.c.

But Jonathas answered Saul his father and sayde vnto him / wherfore shulde he dye? what hath he done? Then Saul cast a speare at him to slee him, wherby Jonathas wiste well, that it was vtterlye determined of his father, to slay Dauid. Then Jonathas arose from the table in a great anger, and dyd eate no meate the seconde daye of the Kalendes, for he was sory for Dauid, because his father had done him shame. On the nexte morowe Jonathas went oute in to the felde, at the tyme appointed with Dauid, and a lytle lad with him. And he sayde vnto the boye, run and synde oute myne arowes whiche I shote. And as the boye ranne, he shote an arowe beyounde him. And when the ladde was come to the place whether Jonathas hadde shoote the arowe, Jonathas cryed after him, & sayd / the arowe is beyonde the. And he cryed after the lad / haste, make spede and stande not stil. And Jonathas ladde gathered vp the arowe and came to his master. But the lad wiste nothinge

thinge of the matter: Onely Jonathas and Dauid wist it. Then Jonathas gaue his weapons vnto the lad, and sayd vnto him: goo and carye them to the towne. And as sone as the lad was gone, Dauid arose oute of a place that was towarde the south and fell on his face to the grounde, and bowed him selfe thre tymes. And they kyssed eyther other and wept togither, but Dauid more aboundantly. And Jonathas sayde to Dauid: go in peax of suche thinges as we haue swoorne eyther of vs in the name of the Lorde, sayenge: The Lorde be betwene the and me, and betwene thy sede and myne for euer. And he arose and departed. And Jonathas went in to the towne.

¶ Dauid flyeth in to Nob to Achimelech the preest, and geteth hym breed to satisfye his honger. Eder he flyeth to kynge Achis, and there fayneth him selfe mad.

CAPI. XXI.

THen came Dauid to Nob to Achimelech the preest: And Achimelech was astonyed at his commynge and went to mete Dauid and sayde vnto him: Why commeste thou thy selfe alone, and no man with the? And Dauid sayde to Achimelech the preest: ✠ kynge hath commaunded me to do a certayne thyng and sayde vnto me, lette no man knowe whereabout I send the and what I haue commaunded the to doo. And therfore I haue appointed my seruauntes to suche and suche places. And nowe what haste thou vnder thyne hande? gyue me fyue loues of breed or what so euer is to hande. And the preest answered Dauid and sayde: There is no comen breed vnder myne hande, but there is halowed breed, yf the younge men haue auoyded onely some women. And Dauid answered the preest and sayde vnto him: Of a truthe women hath bene locked vp from vs about a thre dayes, when we came out: and the vessels of the younge men were holy. How be it yf we haue taken anye vnclennesse by the waye this daye, it shall be halowed in the vesselles. And so the preest gaue him halowed breed, for there was none other bred there saue shew breedes, that were taken from before the Lorde, to put fresshe bred there.

And there was the same daye a certen man of the seruauntes of Saul within the tabernacle of the Lorde named Doeg an Edomite, the chiefest of Sauls herde men. And Dauid sayde vnto Achimelech: is not here vnder thyn hande eyther speare or swerde? for I haue neyther brought my swerde nor myne harnes in me, because the kynges busynes requred hast. Then the preest answered: the swerde of Goliath the Philistine whome thou slewest in Okedale, that is here wrapt in a cloth behynde the Ephod, yf thou wilte take that, take it: for there is none other saue that here. And Dauid sayde: there is none to that, gyue it me.

And Dauid arose and fledde the same daye from the presence of Saul, and went to Achis the kynge of Geth. And the seruauntes of Achis sayde of him: Is not this Dauid the kynge of the lande? dyd they not synge vnto this felowe in daunces, sayenge: Saul hath slayne his thousande, and Dauid his ten thousand? And Dauid put those wordes into his hert and was sore afrayde of Achis the kynge of Geth. And he chaunged his countenaunce before them, and raued in their handes, and scrabled on the wyes of the gate, and let his spittell fall downe vpon his bearde. Then sayd Achis vnto his seruaunt. Lo ye saw that this man was beside hym selfe, wherefore then haue ye brought him to me? lacke I mad men, that ye haue brought this felowe to playe the mad man in my presence? he shal not come into my house.

¶ Dauid flyeth in to the caue Odollam, and then in to Maspha to the kynge of Moab, And then in to Hareth. Doeg betrayeth Dauid. Achimelech is accused of treason and slayne, and foure score and foure preastes mo with hym: because they receyued Dauid. Nob is destroyed of Saul. Abiathar flyeth to Dauid.

CAP. XXII.

SO Dauid departed thence and escaped, & came vnto the caue Odollam, whyther his brethren & all his fathers house hyrde of, they went thyther to him. And there vnto him all suche as were in distresse and in det and troubled in their hertes, & he was made their captayne, and there were with him aboute foure hundred men. And Dauid went thence to Maspha in the land of Moab, and sayde vnto the kynge of Moab: Let my father and mother (I praye the) haue their abydynge with you, tyll I know what God will do with me. And he brought them afore the kynge of Moab, and they dwelte with him all the whyle that Dauid kept him selfe in holdes. And the prophete Gad, sayde vnto Dauid: Abyde not in holdes, but departe and go to the lande of Juda. Then Dauid departed and came into ✠ forest Hareth. And Saul herde of it: for Dauid was knowen and also the men that were with him. And as Saul sat in Gabaah vnder a grene vpon an hyghe banckie with his speare in his hande, and all his men rounde about him, he sayde vnto his seruauntes that were about him. Heare me, ye sonnes of Jemini: Wyll the sonne of Jsai also gyue euerye one of you feldes and hyre patches, and make you all graunde capitaines and petye capitaines, that ye haue all conspired against me, so that there is none that wil shewe me any thinge, in so moche that my sonne hath made a confederacie with the sonne of Jsai? There is none of you that bewayleth my chaunce or sheweth it in myne eare: because my sonne hath set vp my seruaunt to lye in wayte agaynste me, as appeareth this daye.

Then answered Doeg the Edomite, who che was chiefe of the seruauntes of Saul and sayde: I sawe the sonne of Jsai, when he came

came to Nob, to Achimelech the sonne of Achitob, whiche sought counsell of the Lorde for him, and gaue him victayles, & the swerde of Goliath ✠ Philistine also. Then the kinge sent to call Achimelech the preaste the sonne of Achitob, and all his fathers house: that is to saye, the preastes that were in Nob. And they came all to the kynge. Then Saul sayde: heare thou sonne of Achitob. And he sayde: here I am my Lord. Then sayd Saul to him: why haue ye conspired againste me, thou and the sonne of Jsai, in so moche that thou hast gyue him victayle and a swerde, & hast sought counsel of God for him, that he shoulde aryse agayne me, and lye awayt as appeareth this daye? And Achimelech answered the kynge & sayd: who is amonge all thy seruauntes as the faythfull Dauid and the kynges sonne in lawe, and goeth at thy byddynge, and is had in honoure in thyne house? haue I this daye begone tyll to aske counsell of God for him? be this farre fromme me: lette not the kynge suspect agaynst his seruaunt any suche thinge in all the house of my father. For thy seruaunt knoweth nothinge of all this, eyther lytle or moche.

But the kynge sayde: thou shalt surely dye Achimelech, bothe thou and all thy fathers house. Then sayde the kynge vnto his foteme that stode about him: turne and slay the preastes of the Lorde, bothe because their hande is with Dauid, and because they knewe when Dauid fled and shewed it not to me. But the seruauntes of the kyng wolde not moue their handes, to run vpon the preastes of the Lord. Then sayde the kynge to Doeg: tourne thou and smyte the preastes. And ✠ Doeg the Edomite turned and ranne vpon the preastes and slewe that same daye foure skore and fyue persones that dyd weare eche man a lynnen Ephod. And Nob the cytie of the preastes he smote with the edge of the swerde, both man and woman, chylde and suckelynge, with ore asse and shepe. Yet one of the sonnes of Achimelech the sonne of Achitob, named Abiathar escaped and fled to Dauid, and shewed hym that Saul had slayn the Lordes preastes. Then Dauid sayde vnto Abiathar: I wist it ✠ same daye, that whe Doeg the Edomite was there, he wolde surely tell it Saul. I am cause of ✠ death of all the soules of thy fathers house. Abyde with me and feare not: he that seketh thy soule, shall seke myne, and with me thou shalt be in sauegarde.

¶ Dauid delyuereth Keilah, and flyeth in to the wildernesse of Ziph. Here comforted of Jonathas. The Ziphiens wolde haue betrayed him.

CAPI. XXIII.

THen they tolde Dauid, sayenge: Beholde, the Philistines fight against Keilah, and spoyle the barnes. Dauid therfore asked the Lordes aduyse, sayenge: shall I goo and smyte the Philistines? And the Lorde sayde vnto Dauid: Go and smyte the Philistines, and saue Keilah. Then sayd Dauids men vnto him: Se, we be afrayde here in Juda. What shall we then be, when we come to Keilah, to the host of the Philistines? Then Dauid asked the Lorde agayne. And ✠ Lorde answered him and sayde, aryse, and go to Keilah, for I wyll gyue the Philistines into thyne handes. So Dauid and his men went to Keilah, and fought with the Philistines / and draue awaye their catel and made a great slaughter of them. And so Dauid saued the inhabitauntes of Keilah. Nowe it chaunced, when Abiathar the sonne of Achimelech, had fled to Dauid to Keilah, that he broughte an Ephod in his hande.

And it was tolde Saul, that Dauid was come to Keilah. Then sayd Saul: God hath gyuen him into myne hande. For he is shut in sythe he is come into a towne where be bothe gates and barres. And Saul called all ✠ people to warre, for to goo to Keilah, to besyege Dauid and his men. But Dauid had knowledge that Saul pryuely imagined mischiefe against him, and sayde to Abiathar the preast: ✠ Bynge the Ephod. Then sayde Dauid, O Lorde God of Jsrael, thy seruaunt heareth, that Saul is about to come to Keilah to destroye the cytie for my sake: wyll the elders of Keilah delyuer me into his hande? or will Saul come as thy seruaunte heareth saye? Lorde God of Jsrael tell thy seruaunt. And ✠ Lorde sayde: He will come. Then sayde Dauid: Will the men of Keilah delyuer me and my men into the hande of Saul? & the Lord sayd: they will delyuer you.

Then Dauid and his men which were bp̄ a fyre hundred, arose and departed out of Keilah, and went here and there, they knew not whether. And when it was tolde Saul, that Dauid was fled frome Keilah, and so in sauegarde, he let the iourneye alone. And Dauid abode in the wyldernesse in stronge holdes, & in a mountayne in the wyldernesse of Ziph. And Saul sought him all his lyfe, but God delyuered him not into his hande. And Dauid saw that Saul was come out, to seke his lyfe but Dauid was in the wyldernesse of Ziph in a couert. And Jonathas Sauls sonne arose & went to Dauid to the couert, and strengthed him in God, and sayde vnto him: Feare not, for the hand of Saul my father shal not fynd the, but thou shalt be kynge ouer Jsrael, and I muste be nert vnto the. Yea, and Saul my father knoweth that it shall be so. And they made ✠ a bonde togyther before the Lorde, & Dauid taryed styl in the wood, but Jonathas went to his house.

*1. Reg. xxii.

*1. Reg. xxiii. & 26. and. xx. b

Then came the Ziphites to Saul vnto Gabaah, sayenge: Dauid hydeth him selfe faste by vs in stronge holdes that are in a couert in the hyll of Hachilah on the eyghteside of the wildernesse. Nowe therfore syr kynge, come downe with all the lust that thy soule hath to come. And it shalbe our partes to delyuer him into the handes of ✠ kynge. Then sayd Saul: Blessed are ye in the Lorde: for ye haue compassion on me. Goo, I praye you, and marke more narowly, and knowe and se his haunte,

where his fote hath bene, and who hath sene him there: for it is tolde me he is very wyly. He therfore and knowe all the lurkynge places where he lourketh, and come agayne to me with the certentye, And I will goo with you. Yea and if he will vyde him selfe in the grounde, yet I will hunt him out, with all the thousandes of Juda. And they arose and went to Ziph before Saul. But Dauid and his men were in the wildernesse of Maon, in the wylde felde, on the ryght hande of the wyldernesse. For when Saul was gone with his men to seke, it was tolde Dauid. And therfore he went vnto a rocke and dwelt in the wyldernesse of Maon, whiche when Saul hearde, he pursued after Dauid in to the wildernesse of Maon. But Saule and his men went one the one syde of the mountayne, and Dauid and his men on the other. And Dauid as a man amased, made haste to gette frome Saul. For Saul and his men had compassed Dauid & his men round about, to take them. Then there came a messengre to Saul, sayinge: Haste the and come, for the Philistines haue inuaded & do dispoyle the lande. Wherfore Saul returned frome pursuynge Dauid, and made agaynste the Philistines. And therfore the place is called * Hela Maherecoth. And then Dauid went thence and dwelt in stronge holdes at Engaddi.

* That is the rock of partinge

¶ Dauid flyeth into Engaddi and there hideth him. Saul cometh in thyther to do his nesmens and Dauid cutteth of the lappe of his maters. Dauid goeth out of the caue after Saul and speaketh to him.

CAPI. XXIIII.

When Saul was come agayne frome the Philistines, there were that tolde him, sayenge: beholde, Dauid is in the wyldernesse of Engaddi. Then Saul toke thyrty thousande chosen men oute of all Israel, and went to seke Dauid and his men in the rockes, where nothinge haunted but wylde goates. And he came to the flockes of sheepe, by a wayes syde where was a caue. And Saul went in couer his fete. And Dauid and his men sat a longe by the sydes of the caue. And the men of Dauid sayde vnto hym: se, the daye is come of which the Lorde sayde vnto the: Beholde, I will deliuer thyne ennemye into thyne hand, and thou shalt do with him what it pleaseth the. Then Dauid arose and cut of a lappe of Sauls cote priuely. And forthwith Dauids hert smote him, because he had cut of a lappe of Sauls cote. And he sayde vnto his men: ‡ Lorde kepe me frome doynge that thinge vnto my master that is the Lordes annoynted, to laye myne hande vpon him, sythe he is ‡ Lordes annoynted. And so Dauid kept of his seruauntes with wordes, and suffred them not to set vpon Saul. And when Saul was ryssen out of the caue, and went forward on his iourneye, Dauid arose and went out of ‡ caue and cryed after Saul, sayeng: My lord kyng. And Saul loked behynde him. And Dauid stouped to the earth and bowed him self, and sayd to Saul: Wherfore gyuest thou an eare to mens wordes, that saye, Dauid seketh the cuyll? Beholde, this daye thyne eyes haue sene, that the Lorde had deliuered the, into myne hande in the caue. And when they badde the, myne eye had compassion on them and I sayde: I will not lay my handes on my master, for he is ‡ Lordes annoynted, but rather my father, se yet and acknowledge this the lap of thy coote in my hande. And in almoste as I kylled the not also, when I cut of ‡ lap of thy coote, vnderstande and se, that there is neyther cuyll ne rebellion in me, and that I haue not synned agaynst the. And yet thou lyest after my soule to destroye it. The Lorde be iudge betweene the and me, and the Lorde auenge me of the. But myne hand be not vpon the. According to the olde Prouerbe: Wyckednesse shall proceede out of the wycked: but myne hande shall not be vpon the. After whom arte thou come out, thou kynge of Israel? what is he whome thou chasest? certes thou a dede wogge, and a flee. The Lorde be iuge, and iudge my cause, and deliuer me oute of thyne hande. When Dauid had made an ende speakynge all these wordes to Saul, Saul sayde: is this thy voyce my sonne Dauid? and lyfte vp his voyce and wepte, and sayde to Dauid: Thou arte righteouser then I, for thou hast rewarded me with good, & I him acquyted the with cuyll. And thou hast shewed this daye how louyngly thou hast dealt with me, that when the Lorde had locked me in thyne handes, thou slewest me not. For who when he shall fynde his enemy will let him departe in a good waye? Wherfore the Lord rewarde the with good, for that thou hast done vnto me this daye. And now forasmuch as I know assuredly that thou shalt be kynge and that the kyngdome of Israel shalbe stablished in thyne hande: Sweare vnto me by the Lord, that thou shalt not destroy my seede after me, and that thou shalt not destroy my name out of my fathers house: & Dauid sware vnto Saul, So Saul went home, But Dauid and his men gat them vp vnto an holde.

¶ Samuel dyeth. Dauid flyeth to the wildernesse of Pharan. He is angry with Nabal: but is appeased by the wysdome of Abigail. Nabal dyeth, and Dauid marryeth Abigail.

CAPI. XXV.

Then Samuel dyed, and al Israel assembled and lamented him and buryed him in his owne house at Ramath. But Dauid arose & gat him to the wildernesse of Pharan. And there was a man in Maon / whose catell was in Carmell, & the man was very mighty, & had thre thousande sheepe & a thousand gotes. And he was shering his sheepe in Carmell. The name of the man was Nabal, & the name of his wyfe was Abigail, and she was a woman of good wysdome & beautyfull. But the man was churlysshe & of euyll conditions, & was a Calebite. And when Dauid

herde in the wildernesse, that Nabal share his sheepe, he sent out ten of his younge men, and sayd vnto them: get you vp to Carmel and go to Nabal and greete him in my name. And thus wise saye vnto my frinde: peace be to the, peace be to thine house, and peace be vnto all that thou hast. I haue herde saye thou hast sheepe. Now, thy shepeherdes were with vs, & we did them no despite ne villanye, neyther was there ought mysinge vnto them, all the whyle they were with vs in Carmel: aske thy seruauntes, & they will shewe the. Wherfore let these yong men finde fauour in thyne eyes (for we come in a good season) & * giue (I praye the) whatsoeuer commeth to thine hande, vnto thy seruauntes and to thy sonne Dauid. So Dauids younge men came and tolde Nabal all those wordes in the behalfe of Dauid and then stopped. Then Nabal answered Dauids seruauntes and sayde: what is Dauid? and what is the sonne of Jsai? there is plentye of seruauntes nowe a dayes, that breake away from their maisters. Shuld I take my breed, my water and my flesh that I haue killed for my sheepers, and geue it vnto men which I wote not whence they be? The Dauids seruauntes turned their waye / and went agayne, and came and tolde him according to al those sayenges. Then Dauid said vnto his men: gyrde euery man his sweorde a boute him. And they gyrded euerye man his sweorde on him, and Dauid therto gyrde on his sweorde. And so there folowed Dauid aboute foure hundred men, and two hundred abode by the fusshe. But one of the seruauntes tolde Abigail Nabals wyfe, sayenge: Se Dauid sent messengers vnto our master oute of the wyldernesse to salute him, & he rayled them. And yet the men were very good vnto vs and did vs no displeasure, neyther myssed we any thinge, as longe as we were conuersaunt with them, when we were in the feldes. Yea they were a wall of defence vnto vs, both by nighe and by daye, all the whyle we were with the keepinge sheepe. Nowe take hede and se, what thou hast to do, for myschiefe is concluded to be done vnto our master and to all his housholde. And he is vngracious to speake to. The Abigail made haste and toke two hundred loues and two bottelles of wyne and fyue sheepe redye dressed, and fyue measures of parched corne, and an hundred bondelles of resynges, & two hundred frayles of figges, and laded them on asses, and sayde vnto her young men: go before me, and lo I come after you, & tolde her husbande Nabal nothinge therof. And as she rode on her asse, & was commynge downe in a slade of the hyll, Dauid and his men came downe against her, and she met them. And Dauid sayde: in vayne haue I kept all that this fellowe hadde in the wyldernesse: so that nought was myssed that pertayned vnto him, for he hathe acquyted me with cuyll for good. So and so God do vnto the ennemyes of Dauid, as I will not leaue of all that pertayne to him, by the dawninge of the daye, ought that pysseth against the wall. When Abigail sawe Dauid, she hasted and dyd alyte of her asse, and fell before Dauid on her face, and bowed her selfe to the grounde, and fell at his fete and sayde: Let this vnhappye dede be accompted myne, my Lorde, and let thyne handemayde speake in thyne audience, and heare the wordes of thy handemayde. Let not my Lorde regarde this vnthryfty man Nabal, for as his name is, so is he. Nabal is his name, and folly is with him. But I thyn handemayde sawe not the younge men of my Lorde which thou sendest. And now my Lord as truely as the Lorde lyueth, and as thy soule lyueth, the Lorde hath withholden the frome commynge to shede bloude, and frome auengynge thy selfe with thyne owne hande. Furthermore I praye God that thyne ennemyes and they that intende to wo my Lorde cuyll, maye be as Nabal. And now take this bleslinge, whiche thyne handemayde hathe brought to the my Lorde, let it be geuen vnto the younge men that folowe my Lorde. For-gyue the trespace of thyne handemayde that the Lorde maye make my Lorde a sure house because my Lorde fyghteth the battelles of ‡ Lorde, and there coulde none cuyll be founde in the, in all thy lyfe. And yf any man aryse to persecute the, and to seke thy soule, the soule of my Lorde mought be preserued as it were in a bondell of lyuynge thinges, with the Lorde thy God. And the soules of thy ennemyes be slonge in the myddle of a slynge. And when the Lorde shall haue wrought to my Lorde all the good that he hathe promysed the, and shall haue made the, ruler ouer Jsrael: then shall it be no grudge of conscience vnto the or discourage of herte vnto my Lorde, that thou sheddest bloude causelesse, and auengest thy selfe.

And when the Lorde shall haue dealt well with my Lorde, thinke on thyne handmayde Then sayde Dauid to Abigail: blessed be the Lorde God of Jsrael which sent the this day to mete me. And blessed be thy behauour, and blessed be thou which hast kept me this daye frome bloudshedinge, and frome auengynge my selfe with myne owne hande. For in very dede as surely as the Lorde God of Jsrael lyueth, who hath kept me backe frome hurtinge the, excepte thou haddest hasted and met me, there hadde not bene left vnto Nabal by the dawninge of the daye, a pisser against ‡ wall. And so Dauid receyued of her hande that she brought, and sayd to her: go in peace to thyne house. Lo I haue obeyed thy voyce and haue receyued the to grace.

And when Abigail returned to Nabal: behold, he helde a feast in his house lyke ‡ feast of a kynge, and Nabals herte was merye within him, for he was well dronke. Wherfore she tolde him naught neyther lytle nor moche tyll the morowe. But in the mornynge, when Nabal hadde digested the wyne, his wyfe tolde him these wordes, and his herte dyed within him, and he became as a stone, and vpon a ten dayes after the Lorde smote Nabal, that he dyed. Which when Dauid herde that Nabal was dead, sayde: Blessed be the Lord that hath wroken the cause of my rebuke

of the hande of Nabal, and hath kept his seruaunt from euyll, and hathe turned the wickednesse of Nabail vpon his owne heed. So Dauid sent to commen with Abigail, to thintent to take her to his wife. And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her, sayinge: Dauid sent vs vnto the, to take the to his wyfe. And she arose and fell on her face to the erthe and sayde: Beholde, thy hand mayde be a seruaunt to washe the fete of the seruauntes of my Lorde. And Abigail hasted and arose and gat her vp vpon an Asse, with. v. damoselles of hers that went at her fete, and went after the messengers of Dauid and was his wyfe. Dauid also take Ahinoan of Jezrahel, and they were both his wiues. But Saul gaue Michol his daughter Dauids wife to Phalti the sonne of Lais of Gallim.

¶ Saul sleapeth in his tent, And Dauid taketh away his speare and a cruse of water, that stode at his heade.

CAPI. XXVI.

A Fter that came ℣ Ziphites vnto Saul to Gabaah, saying: Dauid hydeth hym self in ℣ hill of Hachilah before ℣ wildernesse. Then Saule arose and went to the wyldernesse of Ziph and thre thousande chosen men of Israel with him, to seke Dauid in the wildernesse of Ziph. And Saul pytched in the hill of Hachilah whiche lyeth before the wyldernesse, by the wayes syde. But Dauid dwelt in the wyldernesse. And when he sawe that Saul pursued him into the wildernesse, he sent forth espyes and vnderstode that Saul was come in dede.

Wherfore Dauid arose and went to the place where Saul had pytched, and beheld the place where Saul lay with Abner the son of Ner, his chefe capitayne. For Saul laye within a rounde banke, and the people pytched rounde about him. Then answered Dauid and spake to Ahimelech the Hethite and to Abisai the sonne of Zaruiah and brother to Joab, sayenge: Who will go downe with me to Saul to the hoste? and Abisai sayde: I will goo downe with the. And so Dauid and Abisai came to the people by nyght. And beholde, Saul laye slepinge within a sounde bancke, and his speare pytched in the ground at his heed, Abner & the people lyenge round about him. Then sayde Abisai to Dauid: God hath inclosed thyne ennemy vnto thyne hand this daye. Now therfore let me smyte him I pray the with my speare to the earth, but one stroke, and it shall nede no more. But Dauid sayde to Abisai: destroy him not, for who can laye his hande on the Lordes annoynted and be giltelesse? And Dauid sayde furthermore: as truely as the Lorde liueth, oncles ℣ Lord shall smyte him, or his daye shall come to dye or he shall descende into battell and there perysshe: the Lorde kepe me from layeng myne hande vpon the Lordes annoynted. Now the take the speare that is at his heed, and the crewse of water, and let vs goo. And Dauid toke the speare and the crewse of water that was at Sauls heed, and they gat them away and no man saw or wist it or awoke. For they were all a slepe, because the Lorde had sent a slomber vpon them. Then Dauid went ouer to thother syde and stode on the toppe of an hyll a farre of (a great space betwene theym) and cryed to the people and to Abner the sonne of Ner, sayeng: Answerest thou not Abner? and Abner answered and sayd: What art thou that cryest to the kynge? and Dauid sayde to Abner: art not thou a man, and who is lyke the in Israel? But wherefore hast thou not kept thy Lorde the kyng? For there came one of the folke to destroy the kyng thy Lord. It is not good that thou hast wone. As truely as the Lorde liueth ye are worthy to dye, because ye haue no better kepte the Lordes annoynted. And now se where the kynges speare is, and the crewse of water, that was at his heed.

Then Saul knewe Dauids voyce & sayde: is this thy voyce my sonne Dauid? and Dauid sayde: it is my voyce my Lorde kynge. And he sayd further wherfore weth my Lord pursue his seruaunt? for what haue I wroken what euyll is in myne hande? Nowe heare therfore (my Lorde kynge) the wordes of thy seruaunte. Yf the Lorde haue stered the vp gainst me, let him smell the sacrifice. But yf they be the children of men, cursed be they before the Lorde. For they haue caste me out to that I can not dwell in the enheritaunce of ℣ Lord, sayeng: hence & go serue other Gods. And yet I hope my blonde shall not fal to the earth before the face of the Lorde, though the kynge of Israell be come out to hunt one lyce, as men hunte the partregis in the mountayns. Then sayd Saul: I haue synned: come again my sonne Dauid for I will no the no more harme, because my soule was precious in thyne eyes this daye. Beholde, I haue playd the fole and haue erred exceadinge moche. And Dauid answered and sayde: Beholde the kynges speare, let one of the younge men come ouer and fet it. The Lord reward euery man righteousnesse and faith: for the Lorde deliuered the into my hand this day, but I would not laye myne hande vpon the Lordes anoynted. And as thy lyfe was moche set by this tyme in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he deliuer me out of all tribulations. And Saul sayde to Dauid: Blessed arte thou my sonne Dauid, for thou shalt be a doer and also able to bringe to an ende. And so Dauid went his way, and Saul turned to his place agayne.

¶ Dauid fleeth to Achis kynge of Geth, which geueth him Ziklag to dwell in. He killeth the Philistines. And when Achis demaunded agaynste whome he had roued, he craftely him a lubyll answere and deceyueth hym properlye.

CAP. XXVII.

Then thought Dauid in his hert: I shall perish at one daye or other by the hades of Saul. There is no better thyng for me then

them to flee in to the lande of the Philistines, that Saul of verye despayre to fynde me, may ceasse sekynge me any more in all the coostes of Israel: for so I may escape his hand. And Dauid arose, and he and the fire hundred men that were with him went vnto Achis the sonne of Maoch kynge of Geth. And Dauid dwelte with Achis at Geth, both he & his men, euery man with his houshold, and Dauid with his two wyues: Ahinoam the Jezrahelite and Abigail Nabals wife of Carmell. So whē it was told Saul ℣ Dauid was fled to Geth, he sought no more for him. And Dauid sayd vnto Achis: Yf I haue founde grace in thyne eyes, let me haue a place in some towne in the feldes, that I maye dwell there. For what sholde thy seruaunt dwell in the heed cite of the kingdome with the? Then Achis gaue him Zikeleg the same daye for which cause Zikeleg pertayneth vnto the kynges of Juda vnto this daye. And the tyme that Dauid dwelte in the countreye of the Philistines, was a yere and foure monthes. And Dauid and his men went and ran vpon the Gesurites, the Gerzites, and the Amalekites, whiche nacions were from the beynnynge the inhabitantes of the lande, as men go to Sur, and so forth to Egypt. And Dauid smote the lande, and lefte neither man ne woman alyue, and toke the shepe, the oxen, the asses, camels, and clothes, and remoued & came to Achis. And Achis sayde: haue ye not done a roueng this daye? And Dauid answered: yes in the southe of Juda, and in the southe of the Jerahelites, and in the south of the Kenites. And Dauid saued neither man nor woman alyue to bryng to Geth, saying lest they shold speake agaynste vs: Thus dyd Dauid, and so was his maner all the whyle he dwelte in the countrey of the Philistines. And Achis beleued Dauid, saying: He hath wrought moche mischefe agaynst his people Israel, and therfore he shall be my seruaunt for euer.

¶ The Philistines moue warre agaynste Saul and the Israelites. Saul requyreth councell of God but hath no answere: and then seketh after an enchaunter, who cayleth vp the spirite of Samuel.

CAPI. XXVIII.

It chaunced in those dayes that the Philistines gathered their host together to warre, inentoynge to fight with Israel. And Achis sayd to Dauid: Be sure thou shalte goo oute with me in the host, and thy men also. And Dauid said agayn to Achis: then thou shalt knowe what thy seruaunt can do. And Achis sayde to Dauid: Then I wyll make the keper of my heed for euer. Samuel was then deed, and all Israel had lamented him, and buryed hym in Ramath his owne city. And Saul had put the women that had spirites of prophesye and the sorcerers out of the lande. And the Philistines gathered togyther, and came & pitched in Sunam, and Saul and all Israel gathered togyther and pytched in Gelboe. When Saul sawe the host of the Philistines, he was afrayde, & his herte was sore astonyed. And Saul asked counsel of the Lorde: But the Lord answered him not, neither by dreame, nor by prestes, nor yet by the Prophetes.

Then said Saul vnto his seruantes: seke me a woman hauing a spirite of prophesye, that I maye goo to her and aske of her. And his seruauntes sayd to hym: se, there is a wyf for that hath a spirite of prophesie at Endor. And Saul chaunged his clothes, and put on other rayment, and then went he & two men with him, and they came to the wyfe by nyght, and he sayde: prophelye vnto me by the spirite, and bring me him vp whom I shal name vnto the. And the wyfe sayde vnto him: Beholde thou knowest what Saul hath done, how he hath destroyed the women that hadde prophesienge spirites, & the sorcerers out of the land. Wherfore then layest thou a net for my soule to kyll me? And Saul swore to her by the Lord, sayinge: as surely as the Lorde liueth, there shal no harme chaunce the for this thynge. Then sayd the wyfe: whome shall I fetche vp vnto the? and he sayd: bring me vp Samuel. When the woman sawe Samuel, she cryed with a loude voyce and spake to Saul, saringe: why hast thou mocked me? for thou arte Saul. And the kyng said vnto her, be not afrayde: But what seest thou? And the wyfe sayd vnto Saul: I se a God ascendyng vp out of the erth. And he sayde: what facion is he of? And the woman sayde: there commeth vp an olde man with a mantel vpon him. And Saul perceyued that it was Samuel, and stouped with his face to ℣ grounde and bowed hym selfe. And Samuel said to Saul: why hast thou vnquieted me, to make me brought vp? And Saul answered: I am sore encombred. For the Philistines make warre agaynst me, and God is departed from me, and answered me no more, neyther by prophetes, neyther by dreames / & therfore I haue called the, to tell me what I shall doo. Then said Samuel: wherfore wilt thou aske of me whyle the Lorde is gone from the, & is thyne ennemye? the Lorde wyll do to the as he sayde by my hand. For the Lord wil rent the kyngdome oute of thyne hande, and gyue it thy neighbour Dauid, because thou obeyedst not the voyce of the Lord, nor executedst his fearce wrath vpō the Amalekites. Therfore hath the Lord done this vnto the this daye. And further the Lorde wyll delyuer Israel with the in to the handes of ℣ Philistines / & to morow shalt thou and thy sonnes be with me / and ℣ Lorde shall gyue the hoste of Israel in to the handes of the Philistines. Then Saul fell forthwith flatte on the erth, and was sore a dredde of the wordes of Samuel.

And there was no strength in him, for he hadde not eaten all the daye before. And the woman came vnto Saul, & sawe he was sore troubled, and sayd vnto him. Se, thyne handmayde hath obeyed thy voice, and haue put my soule in my hande, & haue harkened vnto thy wordes, whiche thou sayedst vnto me. Nowe therfore harken thou also vnto the voyce of thyne handmayde, and let me set a morsell of breed before the, and eate and get the strength to go thy iourneye. But he refused it and sayd: I wil not eate. But his seruauntes & the wyfe togi-

togyther compelled him, that he herde theyr voyce. And so he arose from the erthe and sate him on a bed. The woma had a fat calfe in the house, and that she hasted and killed, and toke flour & knedde it, and did bake him swete cakes, and brought them before Saul, and before his seruantes/and when they had eaten, they stode vp, and went awaye the same nyght.

¶ David goyng with kyng Achis to fyght agaynst Saul is sent agayne by the meanes of the Lordes of the Philistines.

CAPI. XXIX.

A THe Philistines gathered al theyr hostes togyther vnto Aphek/and Israel pitched by a fountayn in Jezrahel. And the lordes of the Philistines wer forth by hundredes and by thousandes. But David and his men came beyonde with Achis. Then sayd the lordes of the Philistines: what wyl ye nder Hebrues? And Achis said vnto the lordes of the Philistines. Is not this David the seruaunt of Saul the king of Israel, which hath ben with me dayes or yeres, and I haue found no faute B in him sithens he fled vnto me vnto this daye. Neuertheles the lordes of the Philistines were wroth with him and sayde vnto him: Make this felow returne, & let him go againe to his 1.Parali.xi.d place whyche thou hast appoynted him. For he shall not goo with vs to battayle, lest he be an aduersarye to vs in the battayle, when we begyn to fyghte. For wherewith coulde he better obtayne the fauour of his master, then vpon the heedes of our men? Is this not Da- 1.Reg.xviii.a uid to whome they sange in daunces: ✻Saul and.xxi.d slewe in thousandes, but David ten thou- Eccli.xlvii.c. sandes? Then Achis called David and sayd vnto him: As truely as the Lorde lyueth thou arte honest, and it pleaseth me well that thou shouldest accompany me in the hoste/for I haue found none euyl with the from the tyme thou camest to me vnto this day. Neuertheles the C Lordes of the Philistines fauoure the not: wherfore returne and goo in peace, that thou displease not ✝ Lordes of the Philistines. And David said agayne to Achis: Why, what haue I done? and what hast thou founde in thy seruaunt as longe as I haue ben with the vnto this daye? that I maye not go fyght agaynste the enemyes of my Lorde the kynge.

Achis answered and sayd to David: I wot D well, thou pleasest me, as it were an aungell of God. Notwythstandynge the lordes of the Philistines haue sayde, that thou shalte not go with them to battayle. Wherfore aryse vp early in the mornyng with thy masters seruantes that are come with the. And when ye be vp early, as soone it begyn to be daye, departe. And so David and his men arose early to departe in the mornyng, and to returne in to the lande of the Philistines. And the Philistines went vp to Jezrahell.

¶ David returnynge from kynge Achis fyndeth Ziklag burnte. He pursueth after the burners therof and killeth them and recouereth the praye.

CAPI. XXX.

BVt er David and his men were come to Ziklag the thirde daye, the Amalekites had made assault in the south part vpon Ziklag, and had smytten Ziklag & burnt it with fyre/and had taken the women there pri- soners, both smal & great, but slew not a man, but carryed them with them & departed. When David and his men came to the citye/behelde it was burnt with fire/and their wiues, their sonnes and their doughters were taken pri- soners. Then David and the people that was with hym lyfte vp their voyces and wept tyl they coulde wepe no more. And Davids two wyues were taken prysoners also/ Ahinoam the Jezrahelite/ and Abigail the wyfe of Na- bal the Carmelite. And David was sore trou- bled/for the people intended to stone him, be- cause the hertes of all the people were vexed for their sonnes and their doughters. But Da- uid toke a good herte to him in the Lorde his God, and sayd to Abiathar the preest Achime- lechs sonne: bynge me the Ephod. And Abi- that brought the Ephod to David. And David asked the Lorde, sayinge: Shall I pursue the companye? and shal I ouertake them? And he sayd to him: folowe, for thou shalte ouertake them and recouer the praye. So he went and the fyue hundred men that were with him, and they came to the ryuer Besor, where a parte of them abode. Neuertheles David and fower hundred men folowed, but two hundred abode beyonde, being to wery to go ouer the ryuer Besor. Then they founde an Egyptian in the felde, and brought him to David and gaue him breed to eate, and water to drynke/& gaue him a fewe figges, and two clusters of reasynges, and when he hadde eaten, his spirites came a- gayne to him, for he had eaten no breed, nor dronke no water in three dayes and three nyghtes. Then David sayde vnto him: to whome belongeth thou, and whence art thou? And the lad answered: I am an Egyptian, and seruaunt to an Amalekite: & my master lefte me behynde because it is three dayes a gone that I fell sicke we came a roning vpon the south of Cerethi, and vpon them of Juda, and on the southe of Caleb. And we burnt Ziklag with fyre. And David sayd to him: canste thou bynge me to this company? And he said: Sweare vnto me by God, that thou wylt neyther kyll me, nor de- lyuer me in to the handes of my master, and I wyll bynge the vnto them. And when he had brought him: se, they laye scattered all abroade vpon the erth, eatynge and drynkynge and tri- umphynge ouer all the greate praye that they had caryed awaye out of the lande of the Phi- listines, and out of the lande of Juda.

And David layde vpon them from the ey- lyght, vntyll the euen of the next daye/so that there escaped not a man, saue foure hun- dred yong men, which rode awaye vpon camels and fled. And David recouered all that the Amalekites had caried awaye, and his two wyues/so that there was no person lackynge small or great/ sonne or doughter, or of the spoyle of all that they had taken awaye, but David brought all a- gayne. And David toke all the shepe and the oxen. And they dryue the cattell before & sayde

this is Davids praye. And then David came to the two hundred men that were ouer wery to folowe David, whiche they made to abyde at the riuer Besor. And they came to mete Da- uid and the people that were with him. And when David came to the people, he greeted the prandly. Then answered all the wycked and F the vnthryftes of the men that went with Da- uid, and sayd: because they went not with vs, therfore shall none of the praye that we haue recouered be gyuen vnto them, saue to euerye man his wyfe & his chyldren: whiche let them carye awaye and be walkynge.

Then sayd David: ye shall not doo so (my G brethren) with that the Lorde hath gyuen vs, and hath preserued vs, and delyuered the com- panye that came agaynst vs in to our handes. For who sholde herken vnto you in this mat- ter? But as his parte is that goeth and fyght- eth, so good shal his parte be that taryeth by the stuffe/they shal parte it alyke. And so from that day forwarde, was that made a law and a custome in Israel, and dureth tyl this daye. When David came to Ziklag, he sent of his G praye vnto the elders of Juda, and to his fren- des, sayinge: Se there a ✝ blessynge for you, of the spoyle of the enemies of the Lord. He sent to them of Bethel, to them of south Ramath: to them of Gether: to them of Aroer: to the of Siphamoth/to them of Esthamo/to them of Rachal/to them of the cytyes of the Jerha- meelytes: to them of the cities of the Kenites/ to them of Haramah/to them of Bozalan/to them of Athach/ to them of Hebron/ and to all places where David and his men were wonte to haunte.

¶ The battayle betwene the Philistines and Isra- el. Saul byleth hym self, and his children are slayne in the battayle.

CAPI. XXXI.

AND ✝ Philistines fought agaynst Is- rael, the men of Israell fled away fro the Philistines, & fel downe deed in mount Gilboe. And the Philistines made after Saul and his sonnes/and slew Jonathas, Abinadab and Melchisua, Sauls sonne. And the battell went sore agaynst Saul, in so moche that the- ters with bowes had founde him, and he was sore wounded of the shoters. Then sayd Saul B vnto his harnes bearer ✻drawe out thy sworde * Jud.ix.g and thrust me thorow therwith, lest these vn- 1.Paralip.x.a circumcised come thrust me thorow, and make a mockynge stocke of me. But his harnes bea- Saul kylleth rer wold not/for he was sore afrayde. Where- him selfe. fore Saul toke a sworde and fell vpon it. And when his harnes bearer saw that Saul was deed, he fell lykewyse vpon his sworde & dyed with him. And so Saul dyed and his thre sonnes, and his harnes bearer, & all his men that same daye togyther. When the men of Israel C that were of the other syde the valeye, & they of the other syde Jordan herde that the men of Israel were put to flyght, and that Saul & his sonnes were deed/they lefte the cities and ran awaye, and the Philistines came & dwelte in them. ✻ On the morow when the Philistines ✻1.Par.xi.b were come to stryp them that were slayn, they founde Saul and his thre sonnes lyinge in mount Gilboe. And they cut of his heed, & stripped him out of his harnesse, and sent in to the land of the Philistines euery where, to pu- blysshe in the houses of their goddes, and to the people. And they hanged vp his harnesse in the house of Asharoth, but they hanged vp his carkesse on the walles of Bethsan. When the inhabitantes of Jabes in Galaad herd what D the Philistines had doone to Saul, they arose as many as were men of warre, and went all nyght and toke the corps of Saul, and the corpses of his sonnes from the walles of Bethsan and brought them to Ja- bes, and ✻burnte them there, * Jeremiæ.xlviii.a and toke their bones and buryed them vnder a tree at Ja- bes, and fasted seuen dayes.

(?)

¶ The ende of the fyrste boke of Samuel, whiche they commenly call the firste of the Kynges.

THE SECONDE BOKE OF SAMVEL, OTHERVVYSE CALLED, THE SECONDE BOKE OF THE KYNGES.

¶ Dauid commaundeth to slee the messenger, that sayde he hadde killed Saul. The Lamentacion of Dauid for Saul and Jonathas.

CAPI. I.

a After the deathe of Saul, whē Dauid was returned from ꝑ slaughter of the Amalekites, and had ben two dayes in Zikeleg: Beholde, there came a man the thirde daye oute of the hoste frome Saul with his clothes rent, and erthe vpon his heed. And when he came to Dauid, he fell to the erthe & did obeysaunce. To whom Dauid said, whēce commest thou? And the other answered hym: Out of the hoste of Israel am I escaped. And Dauid sayd to him agayne. How hath it chaūced? tell me. And he sayd: the people fled from the battell/ and many of the people are ouerthrowen and deed / and Saul and Jonathas his sonne are deed ther̄to. And Dauid sayd vn- b to the yong man that tolde him/how knowest thou that Saul and Jonathas his sonne be deed? And the yonge man that tolde him said: I was by chaunce in mounte Gelboe. And se, Saul leaned vpon his speare/ and the charets and horsemen folowed him at the heles. And Saul loked backe and called me: And I answered: here am I. And he said vnto me: what art thou? And I sayd vnto him: I am an Amalekite. And he sayde vnto me: come on me and slee me. For anguisshe is come vpon me, and my lyfe is yet all in me. And I wente on him and slewe him: for I was sure that he coulde not lyue after that he was fallen. And I toke the crowne that was vpon his heed, and the bracelet that was on his arme. and haue brought them vnto ꝑ my Lorde hither. Then Dauid toke his clothes and rent them, and so dyd all the men that were with him/and they mourned, wepte, and fasted tyl euen, for Saul and Jonathas his sonne / and for the people of the Lorde, and for the house of Israel, because they were ouerthrowē with the sweorde. c Then sayde Dauid vnto the yonge man that broughte him tidynges. Whence arte thou? And he sayde: I am the sonne of a straunger, Psalm.ciiii.b an Amalekite. And Dauid sayde vnto hym. How is it that thou wast not afrayde to laye thyne hande on the Lordes annoynted to destroye him? And Dauid called one of his yong men, and sayd: Go and runne vpon him. And he smote him that he dyed. Then sayde Dauid d vnto him: Thy bloudr be vpon thyne owne heed. For thyne owne mothe hathe witnessed agaynst the, saying: I haue slayne the Lordes anoynted. And Dauid sang this song of mourning ouer Saul, and ouer Jonathas his son, and bad to teache the children of Israell the e lawes therof. And beholde it is written in the boke of the ryghteous. The glorye of Israel is slayn vpon thyne hygh hylles. Oh how were the myghty ouerthrowen? Tell it not in Geth, nor publysshe it in the stretes of Askalon/ leest the doughters of the Philistines reioyce, and the the doughters of the vncircumcised triumphe therof: Ye mountaynes of Gelboe, vpon you be neyther dewe nor rayne, ne fieldes whence beauteous kynges come. For there the shyldes of the myghtye were caste from them: the shylde of Saul, as though he had not ben annoynted with oyle. The bowe of Jonathas, and the sworde of Saul tourned neuer backe agayne emptye, from the bloude of the wounded, and from the fatte of the myghty warriours.

Saul and Jonathas louely and pleasaunte in theyr lyues, were in theyr dethes not deuided/ men swifter then egles, and stronger then Lyons. Ye doughters of Israel wepe ouer Saul, whiche clothed you in purple and goodly mentes of pleasure / and bordered youre rayment with ornamentes of golde. How were the myghtye slayne in battayle? Jonathas in thy hye hilles was wounded to deth. Woo is me for the, my brother Jonathas: wretchednes me waill thou exceadynge. Thy loue to me was wonderfull passing the loue of women. How were thy mighty ouerthrowen, and how were the weapons of warre forlorne.

¶ Dauid is anoynted in Hebron. The battayle of the seruauntes of Dauid and Isboseth.

CAPI. II.

After this Dauid asked the Lorde, saynge: shall I go vp in to anye of the cyties of Juda? And the Lorde sayde vnto him: go vp. And Dauid answered: whyther shal I go? He answered, vnto Hebron. And so Dauid went thyther with his two wyues also / Ahinoam the Jezrahelyte, and Abigail Nabals wyfe the Carmelite. And the men that were with him, dyd Dauid carye vp also, euerye man with his house. And they dwelte in the townes of Hebron. And the men of Juda came & there annoynted Dauid kynge ouer the house of Juda. When it was tolde Dauid how the men of Jabes in Galaad had buryed Saul, he sent messengers vnto them, and sayde vnto them: blessed are ye vnto the Lorde, that ye haue shewed suche kyndnesse vnto youre Lorde Saul, and haue buryed hym. Wherfore the Lorde shewe you mercy and truthe agayn. And I wil do you good also, bycause ye haue doone this thynge. And nowe let your handes be strong and playe ye the men, thoughe youre master Saul be deed. And finallye vnderstande that the house of Juda haue annoynted me kynge ouer them. But Abner the sonne of Ner that was capitayne of Saules hoste toke Isboseth the sonne of Saul, and broughte him to Mahannaim and made him kyng ouer Galaad and ouer the Assurites, and ouer Jezrahel, and ouer Ephraim and Benjamin, and ouer al Israel. And Isboseth Saules sonne was fourtye yeres olde when he began to raigne ouer Israel and raigned two yeres. But the house of Juda only folowed Dauid. ✳ And the tyme which Dauid raygned in Hebron ouer the house of Juda, was vij. yere and sixe monethes. And Abner the sonne of Ner and the seruauntes of Isboseth the sonne of Saul went out of Mahanaim to Gabaon. And Joab the sonne of Zeruiah and the seruauntes of Dauid went oute and met them by the pole of Gabaō. And they sate downe, the one parte on the one syde the pole, and the other on the other syde. And Abner sayd to Joab/ let the yonge men aryse and playe before vs. And Joab answered: Be it. Then there arose & went ouer twelue of Benjamin by nombre, whiche pertayned to Isboseth the sonne of Saul/ and twelue of the seruauntes of Dauid. And they caughte eche his fellowe that came against him by the heed/ and thrust his sworde in his syde, and so fell downe all at ones. Wherfore the place was called ✳ Helath Zurim whiche is in Gabaon. And there began an exceadynge cruell battayle that same daye. But Abner and the men of Israel were put to the worsse of the seruauntes of Dauid.

And there was thre sonnes of Zeruiah: Joab, Abisai, and Asahel / whiche Asahel was as swyfte of fote as a wylde Roo, and folowed after Abner/ and tourned neyther to the ryght hande nor to the lefte from Abner. Then Abner loked behinde him, and sayd: art thou Asahel? And he sayd, yea. Then sayd Abner/ turne the eyther to the ryght hande or to the lefte/ and catche one of the yonge men, and take the his spoyle. But Asahel wolde not depart from hym, but pursued hym. And Abner sayd agayne to Asahel: tourne frome me, and folowe not me/ for I were lothe to smyte the to ꝑ ground. For then howe shulde I holde vp my face before Joab thy brother? how be it he wolde in no wyse departe.

✳ Then Abner with the hynder ende of the speare smote hym vnder the fyfthe rybbes, that the spere came out beyynde hym, that he felle downe in the same place and died there. And as many as came to the place where Asahell fell downe and dyed, stode styll. But Joab and Abisai folowed Abner tyll the sonne wente downe. And when they were come to the hyll Amah, that lyeth before Giah, in the waye that goeth thorowe the wyldernes of Gabaon the children of Benjamin assembled after Abner on a plumpe, and stode styll on the top of an hyll. Then Abner called to Joab, & said/ Shal the sweord deuour without ende? knowest thou not ꝑ bitternesse is wont to come in the latter ende? how longe shall it be er thou byd the people returne from folowyng theyr brethren? And Joab answered: as truly as God lyueth yf thou haddest so sayde, then euen in the morninge hadde the people departed eche frome folowynge his brother. And therwith ✳ Joab blewe a trompet, and all the people stode styll and pursued after Israel no more, nor fought no more. And Abner and his men walked all that nyght by the wylde feldes, and went ouer Jordan, and paste thorow all Bethhoron, and came to Mahanaim.

And Joab returned frome Abner and assembled all the people. And there lacked of Dauid seruauntes nyneteene persones and Asahel. But the seruauntes of Dauid hadde slayne of Benjamin and of Abners men, thre hundred and thre score men. And they toke vp Asahel, and buryed hym in the sepulchre of his father in Bethlehem. And Joab and his men wente all nyght, and came in the dawnynge to Hebron.

¶ Abner commeth to Dauid and bryngeth him his wife Michol. Joab killeth Abner. Dauid bewayleth his death, and curseth Joab.

CAPI. III.

There was longe stryfe betwene ꝑ house of Saul and the house of Dauid. But Dauid waxed stronger and stronger, and the house of Saul waxed weaker and weaker. ✳ And Dauid hadde children borne him in Hebron. His eldest sonne was Amnon of Ahinoam the Jezrahelite/ the secōde Cheleab of Abigail the wyfe of Nabal the Carmelite/ the thyrde Absalom the sonne of Maachah the doughter of Tholmai the kynge of Gessur/ the fourthe Adonijah the sonne of Haggith/ the fyfte Saphatiah the sonne of Abital/ the sixte, Jethraam by Egla Dauids wyfe. These were borne to Dauid in Hebron. And as longe as there was battayle betwene the house of Saul and the house of Dauid, Abner the sonne of Ner helde by the house of Saul. And Saul hadde a concubyne named Rizpah, the doughter of Aiah. And Isboseth sayd to Abner. Wherfore hast thou with my fathers concubyne? Then was Abner verye wrothe for the wordes of Isboseth, and sayd: Am I not a ✳ dogges heed, whiche agaynste Juda haue shewed mercye this daye vnto the house of Saul thy father, and to his brethren and frendes / and haue not delyuered them in to the hande of Dauid: fathens thou fyndest a fault in me this daye for a woman? ✳ So wo God to Abner/ and so onlesse as the Lorde hath swoone to Dauid, I so wo to hym/ and bryng the kyngdome from the house of Saul, and sette vp the seate of Dauid ouer Israell and ouer Juda, frome Dan to Berlabe. And he couldr gyue Abner not one worde to answere, bycause he feared hym. Then Abner sente messengers to Dauid forthwith, sayinge: Whose is the lande? And he sayd moreouer: Make a bonde with me / and se, my hande is with the, to bryng all Israell vnto the. And Dauid answered/ well sayde/ I wyll make a bonde with the. But one thynge I requyre the, that thou se not my face, onlesse thou fyrste bryngest Michol Sauls doughter, when thou commest to se me. And Dauid sent messengers to Isboseth Sauls sonne, sayinge: delyuer me my wyfe Michol, whiche I maryed with an hundred foreskynnes of the Philistines. And Isboseth sent and toke her frome her husbande Phaltiel the sonne of Lais. And

her husbande folowed her, and came wepynge behynde her, tyl they came to Bahurim. Then sayde Abner vnto hym, goo and returne. And he returned. And Abner had communycacion with the elders of Israell, sayinge: Ye haue longe gone aboute that Dauid shoulde be kynge ouer you. Nowe then wo it: for the Lorde hathe sayde of Dauid, by the hande of my seruaunte Dauid, I will saue my people Israel oute of the handes of the Philistines, and oute of the hande of all theyr ennemyes. And semblable wordes hadde he with Benjamin. And then wente to tell in the eares of Dauid in Hebron all that Israell was content with, and the hole house of Beniamin. So when Abner was come to Dauid to Hebron, and twentye men with hym / Dauid made hym, and the men that were with him a feast. Then Abner sayd vnto Dauid: I will aryse and goo gather all Israel vnto my lorde the kynge, that they maye make a bonde with the, that thou mayste be a kynge ouer al that thyne herte desyreth / and so Dauid let Abner departe, and he wente in peace. And loo, the seruauntes of Dauid and Joab came from chasynge robbers, and broughte a greate botye with them. But Abner was not with Dauid in Hebron: for he hadde sente him awaye to departe in peace. When Joab and all the hoste with him were come, men tolde Joab saying: Abner the sonne of Ner came to the kynge / and he hathe sent hym awaye that he is gone in peace. Then Joab wente to the kynge, and sayd: What hast thou wonne? Se Abner came vnto the, why hast thou sent him awaye that he shoulde escape free? Thou myghtest knowe Abner the sonne of Ner that he came to flatter the, and knowe thy conuersacion and bauour, and to knowe all thy dorynges. And when Joab was come oute from the kynge, he sente messengers after Abner, whiche broughte hym agayne from the well of Sirah vnbeknynge to Dauid. So when Abner was come agayne to Hebron, Joab toke hym aside in the gate to speake with hym gylefully, and there smote hym vnder the fyfte rybbes that he dyed, for the bloude of Asahel his brother. And when it afterward came to Dauids eare, he sayd: I and my kyngdome are gyltelesse before the Lorde for euer, concernyng the bloud of Abner the sonne of Ner, It fall therfore on the heed of Joab, and on al his fathers house: that the house of Joab be neuer without one or other that hathe runnynge issues or without lepers and goers on crouches, and that fall on the swerde, and that lacke breed. And the cause why Joab and Abisai slewe Abner, was that Abner had slayne theyr brother Asahel at Gabaon in battayle. And Dauid sayde to Joab, and to all the people that were with him, rent your clothes, and put on sacke cloth and mourne before Abner / and kynge Dauid him selfe folowed the bere. And when they hadde buryed Abner in Hebron, the kynge lyfte vp his voyce and wepte ouer the graue of Abner, and so dyd all the people. And the kynge bewayled Abner and sayde: Abner dyed not as a wycke dyeth. Thy handes were not manacled, nether thy fete shackled with fetters but as men falle before wycked chyldren, so fellest thou / and all the people wepte yet more ouer him.

And when all the people came to eate meate with Dauid, whyle it was yet daye, Dauid swore, sayinge: so do God to me and so, yf I taste breed or oughte elles, tyll the sonne be downe. And the people wyste it, and it pleased them, as wel as all other good thinges which the kynge dyd in the syghte of the people. And all the people, and all Israel vnderstode the daye how it was not of kynges myndе, to slo Abner the sonne of Ner. And the kynge sayd vnto his seruauntes: knowe ye not, there a Lorde, and that a greate, fallen this daye in Israel? And I am this daye tender, thoughe I be annoynted kyng. And these men the sonnes of Zaruiah be to good for me to rule? But the Lorde rewarde the doer of euyll accordyng his wickednesse.

¶ Baanah and Rechab sley Isboseth the sonne of Saul,

CAPI. IIII.

When Sauls sonne herd that Abner was deed in Hebron, his handes faynted and all Israell was troubled. Nowe, the Sauls sonne had two men that were theyr capitaynes ouer the souldyers, the one called Baanah, and the other Rechab the sonnes of Remon a Berothite / and of the chyldren of Benjamin: for Beroth was reckened to the pertayne to Beniamin. And these Berothites fledde to Gethaim, and sojourned there vnto the same tyme. And Jonathas Sauls sonne hadde a sonne lame on his fete: fyue yeres old was he, when tydynges came of Saul and Jonathas oute of Jezrahel. And his nourse toke him vp, and fledde awaye. And as she made haste to flee and was amased, the chylde fell and became halte and was called Mephiboseth. And these sonnes of Remon the Berothite, Rechab and Baanah went and came in the heate of the daye to the house of Isboseth, as he slepte on a bedde at noone. And when they came in to the house as though they wolde haue bought wheate, and smote hym vnder the fyfte rybbes, and fledde. For they came into the house as he slepte on his bedde in the hynder chamber, and smote him and slewe him and beheded hym, and toke his heed and gate them awaye towarde the Playne all nyghte. And they broughte the heed of Isboseth vnto Dauid to Hebron, and sayde vnto the kynge: Beholde here the heed of Isboseth Sauls sonne thyne ennemy, which sought thy life. But the Lorde hathe auenged my Lorde the kynge this daye, of Saul and of his seede. Then Dauid answered Rechab and Baanah his brother, the sonnes of Remon the Berothyte, and sayde vnto them: as surely as the Lorde liueth, who hathe delyuered my soule oute of all aduersities: hym that told me and sayd Saul was deed, thynkynge to haue broughte me good tydynges, I caughte and slewe him

Ziklag,

Ziklag, to gyue hym a rewarde for his tydynges bryngyng. And how moche more ought I so to deale with wycked men that haue layne in a righteous person in his owne house vpon his bedde. Now therfore shynde ye that I will not requyre his bloude of youre handes, and take you frome the earthe? And Dauid gaue a commaundement to his seruauntes, and they slewe them and cut of their handes and their fete, & hanged them vp by the pole in Hebron. And they toke the heed of Isboseth, and buryed it in the sepulchre of Abner in Hebron.

¶ Dauid is yet agayne annoynted kyng: and taketh the Tirke from Sion. He calleth out the blynde and the lame. He marieth moo wyues and getteth moo chyldren. He fyghteth the Philistines.

CAPI. V.

Then came all the kynredes of Israel to Dauid to Hebron and sayde: se, we are thy bones and thy fleshe. And further in tymes paste when Saul was kynge ouer vs, thou ledest Israel in and out. And the Lorde hath sayde: thou shalte fede my people Israel, and thou shalte be a capitayne ouer Israell. And so all the elders of Israel came to the kynge to Hebron. And kynge Dauid made a couenaunt with them in Hebron before the Lorde / and they annoynted Dauid kynge ouer Israell. Dauid was thyrtye yere olde what tyme he began to raygne, and he raygned fourty yeres. In Hebron he raygned ouer Juda, seuen yere, and fyue monethes / and in Jerusalem thyrtye and three yeres ouer all Israel and Juda.

Then went the kynge and his men to Jerusalem, vnto the Jebusites thinhabitaunces of the lande. And they sayde vnto Dauid: onlesse thou take away the blynde and the lame, thou shalt not come in hyther, meaning thereby that Dauid wolde not haue come in thyther. Neuertheles Dauid toke the holde of Sion, whiche is in the cyte of Dauid. Then sayd Dauid the same daye. Who so euer sleeth the Jebusite, and wynneth the toures of his house / and destroyeth the lame and the blynde ennemyes vnto Dauids soule. Wherfore it is a prouerbe: the blynde and the lame shal not come into the house. And Dauid dwelt in the tour, and called it the cyte of Dauid. And he buylte rounde about it from Millo inwarde. Dauid waxed greate, and the Lorde God of hostes was with hym. And Hyram kynge of Tire sent messengers to Dauid with Cedar trees and carpenters and masons, to buylde Dauid an house. Whereby Dauid perceyued, that the Lorde had stadfastned hym kynge ouer Israel, and had auaunced his kyngdome for his people Israels sake. And Dauid toke him mo concubynes and wyues oute of Jerusalem, after he was come frome Hebron, and mo sonnes and doughters were borne to Dauid. These be the names of the sonnes that were borne hym in Jerusalem: Hamua, Sobab, Nathan, Salomon, Jebahar, Elisua, Nepheg, Japhia, Elisama, Eliada, and Eliphalet.

But when the Philistines herde that they had annoynted Dauid kynge ouer Israel, they came all vp to seke Dauid. And as soone as Dauid herde of it, he gat him to an holde. And the Philistines came and layde them along in the valeye of Raphaim. And Dauid asked of the Lord, saying: Shal I go to the Philistines? and wilt thou giue them in to my handes? And the Lorde sayde vnto Dauid: goo, for I will deliuer the Philistines in to thy handes. And Dauid came to Baal Perazim and smote them there and said: the Lorde hathe scuttred myne ennemyes asonder before me, as a man wolde diuide waters; and therfore he called the name of the sayde place Baal Perazim. And there they lefte theyr ymages, and Dauid and his men toke them vp. And the Philistines came yet agayne, and layde them in the valeye Raphaim. But Dauid asked the Lorde, and he sayde, goo not. But compasse theym on the backesyde, and come vpon them from the mulbreye trees. And when thou hearest the noyse of a thynge goynge in the toppes of the trees, then moue. For then the Lorde is gone oute before the, to smyte the hoste of the Philistines. And Dauid dyd as the Lorde commaunded, and smote the Philistines from Gabaah to Geyer.

¶ The arcke is brought forth of the house of Abinadab. Ozah is stryken and dyeth because he touched the arcke. The arcke is brought in to the house of Obed Edom, and frome thence in to Jerusalem. Dauid daunceth before it, and is therfore despysed of his wyfe Michol.

CAPI. VI.

After this, Dauid chose out all the chefe younge men in Israell to the somme of xxx. thousande, and arose and went, and all the folke that were with hym of the men of Juda, to fet awaye the arcke of God, vpon which is called the name of the Lorde of hostes, that dwelleth betwene the cherubyns. And they put the arcke of God on a new cart, & broughte it forth of the house of Abinadab that dwelte at Gabaah. And Ozah and Ahio the sonnes of Abinadab dryue the new cart. And when they brought it oute of the house of Abinadab that dwelt at Gabaah with the arcke of God / Ahio wente before the arcke / and Dauid and all the house of Israel playde before the Lorde with all maner instrumentes of fyne wodde, with harpes, psalteryes, tymbrelles, fydyles and symbals.

And when they came to Nachons threshynge floure, Ozah put his hand to the arcke of God and held it, for the oxen stombled. And the Lorde was wrathe with Ozah, and God smote him in the same place for his fault, and there he dyed by the arcke of God. And Dauid was displeased because the Lorde had rent Ozah. And the name of the place was called Peles Ozah tyll this daye. And Dauid was then afrayde of the Lord, and sayd: how shold the arcke of the Lorde come to my house? And so Dauid wold not bryng the arcke of the Lorde

with hym in to the citye of Dauid, but caried
it in to the house of Obed Edom a Gethite.
And the arcke of the Lorde continued in the
house of Obed Edom the Gethite three mo-
nethes / and the Lorde blessed Obed Edom,
1 Paral.xv. and all his houshold. And when it was tolde
kynge Dauid that the Lorde hadde blessed
the house of Obed Edom, and al that belon-
ged vnto hym, vpcause of the arcke of God, he
went and broughte the arcke of God frome
the house of Obed Edom, vnto the citye of
Dauid with gladnesse. And euer when they
that bare the arcke of the Lorde hadde gone
sixe passes, he offered an oxe and a fatte shepe.
And Dauid daunced before the Lorde with al
his myghte in a lynnen Ephod gyrde vnto
hym. And Dauid and all the house of Israel
broughte the arcke of the Lorde with shoutyng
and trompet blowynge.

And as the arcke of the Lorde came in to
the citye of Dauid, Michol Sauls doughter
Michol. loked thorowe a wyndowe and sawe kynge
Dauid springe and daunce before the Lorde,
and therfore dispised hym in her herte. And
when they hadde broughte in the arcke of the
Lorde, and had set it in his place, euen in the
tabernacle that Dauid hadde prepared for it:
D Dauid offered burntofferynges and prayse-
offerynges before the Lorde / and as soone as Da-
uid had made an ende of offerynge burnt offe-
rynges and prayseofferynges, he blessed the peo-
ple in the name of the Lorde of hostes, and
gaue amonge all the folke, euen amonge the
hole multitude of Israel, as well to the wo-
men as men euery one a cake of breed, and a
peece of flesshe and a flacket of wyne. And so
the people departed euery man to his house.
Then Dauid returned to salute his hous-
holde. And Michol the doughter of Saul
came oute agaynste hym and sayde. Oh how
glorious was the kynge of Israell to daye,
whiche strypte hym selfe this daye before the
eyen of the maydens of his seruauntes, as a
lyghte brayned felowe is wont to strippe hym
selfe. But Dauid sayde agayne to Michol, I
E will make sporte before the Lorde, whiche
chose me before thy father, and before all his
kynne, commaundynge me to be ruler ouer all
this people Israel. And I wyl be yet more vile
then so, and wil be meke in myne owne sighte:
and shall neuertheles of the verye same
mayde seruauntes whiche thou speakest of,
F be hadde in honoure. But the sayde Michol
doughter to Saul, hadde no chylde vnto the
daye of her deth.

¶ Dauid of a good purpose entendynge to buylde an
house vnto the Lorde, is forbidden of God: he pray-
eth that the promyses of God may be fulfylled.

CAPI. VII.

A And in processe as the kynge dwelte in
1 Par.xvii. his house after that the Lorde had gy-
uen hym reste rounde aboute frome all
his ennemyes, he sayd vnto Nathan the Pro-
phet: beholde, I well in an house of Cedar
trees, but the arcke of God dwelleth in the
myddes of curtaynes. Then sayd Nathan vn-
to the kynge: go and doo all that is in thyne
herte, for the Lorde is with the.
But that same nyght the worde of the Lorde
came vnto Nathan, sayinge: goo and tell my
seruaunt Dauid, thus sayth the Lorde, shalt
thou go buylde me an house to dwell in? For
I haue not dwelte in anye house sithens the
tyme I brought the chyldren of Israel out of
Egypte, vnto this daye: but haue walked in
a tent and in a tabernacle. In any way where
I wente amonge all the chyldren of Israel,
spake I one worde vnto anye of the kynrede
of Israel, whiche I commaunded to fede
my people Israel, sayinge: why buylde ye not
me an house of Cedar tree? Nowe therfore shal
saye vnto my seruaunte Dauid: thus sayth
the Lorde of hostes, I toke the out of a shep-
cote from folowynge shepe, to be a ruler ouer
my people Israell. And I was with the wher
thou wentest to, and haue destroyed all thyne
ennemyes oute of thy syghte, and haue made
the a greate name, lyke vnto the renowme of
the greate men of the worlde. And I will ap-
poynt a place for my people Israel, and wyll
plante it, and they shall continue in one place
and shall moue no more, neyther shall wycked
people trouble them any more as they dyd at
the begynnynge, and sithens the tyme I com-
maunded Iudges to be ouer my people Israel,
and I wyll geue the rest frome all thyne ene-
myes. And the Lorde reherseth the that he wyll
buylde the an houshold.

And when the dayes be fulfylled, and thou
layde to reste with thy fathers, then I wyll
set vp thy seed after the, whiche shall procede
out of thy body, and wyll stablysshe his king-
dome, he shall buylde an house for my name,
and I wyll stablysshe the seate of his king-
dome for euer: I will be his father, and he
shall be my sonne: in so moche that yf he synne
I wyll but rebuke hym with suche a rodde as
men be rebuked with, and with suche plagues
as the chyldren of men be plaged with. But
my mercye wyll I not take away frome hym,
as I toke it frome Saul, whom I put downe
before the and thyne house, and thy kyngdome
shall endure without ende after the, and thy
seate shall be stablysshed for euer. When Na-
than hadde tolde Dauid all these wordes, and
all this vision, then went Dauid and satte
downe before the Lorde and sayde: what am
I Lorde almyghtye, and what is my kynne,
that thou woldest haue brought me thus fur-
forth? And is this a small thynge in my syghte
Lorde almyghtye, but that thou speakest
speake also of thy seruauntes house for a grete
whyle to come? Is this a lawe amonge men
Lorde almyghtye? And what can Dauid saye
more vnto the, sithe thou knowest thy seruaun
Lorde almyghtye? Euen for thy worde, and
accordynge to thyne owne herte hast thou wro
all these great thynges to make them knowen
vnto thy seruaunt.

Wherefore thou art great, o Lorde God, for
there is none lyke the, neither is there any G
saue thou, according to all that we haue hear
with oure eares. And what one people in
earthe

earthe is lyke vnto thy people Israel, whiche
God delyuered to be his people / and to make
him a name / and to shew them great and ter-
rible thynges in the earthe, before thy people
whiche thou redemedst to the, out of Egypte /
euen from the people and from theyr goddes.
And thou hast ordeyned thy people Israell to
be thy people for euer / and thou Lorde arte
their God. And nowe, Lorde God, the thyng
that thou hast sayd of thy seruaunt & of his house,
make it good for euer, and do as thou hast
sayde. And lette thy name be great for euer /
that men maye saye: the Lorde of hostes is
the God of Israel: and lette the house of thy
seruaunte Dauid be stablysshed before the. For
thou Lorde of hostes, God of Israel hast tolde
in the eare of thy seruaunt, sayinge: I wyll
buylde the an house. And therfore hath thy ser-
uaunt founde in his herte to praye this prayer
vnto the. And now Lorde almyghty thou art
the God, & thy wordes muste be true, for thou
hast tolde this goodnesse vnto thy seruaunt.
Now therfore go to, and blesse the houshold
of thy seruaunt, that it may continue for euer
before the. For thou Lorde almighty hast sayd
that of thy blessynge, the house of thy seruaunt
shall be blessed for euer.

¶ Dauid ouercommeth the Philistines and maketh
them tributaryes. He ordayneth and appointeth his
officers.

CAPI. VIII.

A Fter that, Dauid beat the Philistines,
1 and subdued them, and toke the bridle
of bondage oute of their handes. And
he beat the Moabytes, and measured them w
a lyne, makynge them lye alonge on the erth /
and then measyng the length of two lynes to
slee, and the length of one lyne to saue a lyue.
And so became the Moabites Dauids seruaun-
tes, and payde tribute. Dauid smote also Ada-
dezer the sonne of Rehob kynge of Zobah, as
he wente to make the ende of his coastes at the
ryuer Euphrates. And Dauid toke a thousand
and seuen hundred horsemen of his, & twenty
thousande fote men, and destroyed all his cha-
rettes, reseruynge one hundred of them. Then
came the Syrians of Damascon to succoure
Adadezer kynge of Zobah. And Dauid slewe
of them xxij thousande men, and put souldy-
ours in Syra Damascon. And the Syrians be-
came seruauntes to Dauid, payinge tribute.
And thus the Lorde saued Dauid in all that
he wente to. And Dauid toke the shyldes of
golde that were vpon the seruauntes of Ada-
dezer, and broughte them to Jerusalem. And
therto oute of Betah and Berothai cityes of
Adadezer, he broughte exceadynge great abou
dannce of braste.

When Thoi kynge of Hemath hadde hearde
howe Dauid hadde discumfyted all the hoste
of Adadezer, he sente Joram his sonne vnto
kynge Dauid, to salute him with peace, and to
blesse hym because he hadde foughte agaynste
Adadezer, and beaten him: For Thoi kepte
warre with Adadezer, whiche sonne broughte
vesselles of syluer, golde, and of brasse with
him. And them also kynge Dauid dyd presente
vnto the Lorde the syluer and golde that he
halowed spirytually of all nations whiche he
subdued: of the Syrians: the Moabites,
the chyldren of Ammon, the Philistines, the
Amalekites, and of the spoyle of Adadezer son
of Rehob kynge of Zobah. And Dauid made D
him a name after he returned from the slaugh
ter of the Syrians in the valeye of salt where
he slewe eyghtene thousande men. And he put
keepers in Edom, euen thorowe oute all
Edom put he souldyours / and all Edom be-
came his subiectes. And the Lorde kepte Da-
uid what so euer he toke in hande. And Dauid
raygned ouer all Israel, and executed iyghte
and iustice vnto all his people. And * Joab ß *4.Reg.xx.d
sonne of Zaruiah was ouer the hoste / and Jo-
saphat, the sonne of Ahilud was recorder. And
Sadoch the sonne of Ahitob and Ahimelech
the sonne of Abiathar were the preestes / and
Saraiah was the scribe. And Banaiah the son
of Jehoiada was ouer the Cerethites and the
Phelethites, but Dauids sonnes were chefe
rulers.

¶ Dauid restoreth al the fieldes of Saul, to Miphi-
boseth the sonne of Jonathas.

CAPI. IX.

Then sayd Dauid: is there yet any man S
lefte of the house of Saul, that I maye
shewe hym mercye / for Jonathas sake?
And there was of the houshold of Saul a
seruaunt named Ziba, who was called vn-
to Dauid. And the kynge sayde vnto hym: art
thou Ziba? And he sayd: thy seruaunt is he.
Then sayde the kynge: remayneth yet anye
man of the kynrede of Saul, whome I maye
shewe the mercye of God vpon? And Ziba
sayde vnto the kynge: Jonathas hathe yet a
sonne whiche is lame on bothe feete. And the
kynge sayde vnto hym: where is he? And Zi-
ba sayd vnto the kynge: beholde he is in the
house of Machir the sonne of Amiel in Lodа-
ber. Then kyng Dauid sent and fet him out of
the house of Machir the sone of Amiel out of
Lodaber. Now, when Miphiboseth the sonne Miphiboseth.
of Jonathas the sonne of Saul was come to
Dauid, he bowed hym selfe, and fell on his
face. Then sayde Dauid: Miphiboseth? And
he answered. Beholde thy seruaunt. And Da-
uid sayde: feare not, for I wyll surely shewe
the kyndnesse for Jonathas sake / and wyll re-
store the all the landes of Saul thy father /
and thou shalte eate meate on myne owne ta-
ble alwaye. And the other bowed him selfe and
sayde: what is thy seruaunt, that thou shol-
dest vouchesafe to loke vpon suche a dead dog
as I am? Then the kyng called Ziba Sauls
younge man, sayinge vnto hym: I geue vnto
thy masters sonne all that pertayned to Saul
and to all his kynne. Se therfore thou and
thy sonnes and thy seruauntes tylle the lande
for hym, and bringe in, that thy masters sonne
maye haue foode to eate. For Miphiboseth
thy masters sonne shall eate alwaye

vpon my table. For this Ziba had xv. sonnes, and twentye seruauntes. Then sayde Ziba vnto the kyng: All that my lorde hath sayde vnto his seruaunte, thy seruaunte shall doo. For (sayde the kynge) Myphiboseth muste eate vpon my table, as one of the kynges sonnes. This Myphiboseth had a sonne that was yonge, named Micha / and all that dwelled in the house of Ziba, were seruauntes vnto Myphiboseth. So Myphiboseth dwelte in Jerusalem / for he ate euer at the kynges table / and was theirto haulte on bothe legges.

¶ The messengers of Dauid are spytefully entreated of the kynge of Moab: which kynge Dauid auengeth.

CAPI. X.

A

IT happened after this, that the kynge of the chyldren of Ammon dyed / and Hanun his sonne raygned in his stede: Then sayde Dauid: I wyll shewe kyndnesse vnto Hanon the son of Nahas, as his father shewed kyndnesse vnto me. And therupon Dauid sente to comforte hym by the handes of his seruauntes ouer the deth of his father. Nowe, when Dauids seruauntes were come in to the lande of the chyldren of Ammon, the lordes of the chyldren of Ammon sayd vnto Hanon their lorde / thynkest thou that Dauid dothe honour thy father, vpcause he hathe sent to comforte the? Naye he hathe rather sente his seruauntes vnto the to serche the cite and to ouerthrowe it, to thintent to ouerthrowe it. Wherefore Hanon toke Dauids seruauntes, and shaued of the one halfe of euery mans berde, and cut of their garmentes euen in the myddle harde by the buttockes of them, & sent them away. Which thyng when it was told Dauid, he sent against them (for they were men exceedingly ashamed) and sayd: tarye at Jericho tyll your berdes be growen, and then returne. And when the chyldren of Ammon sawe that, they wronged Dauid, they sent and hyred the sonnes of Bethrehob, and of the Syrians of Zobah. xx. thousande foote men, and of kyng Maacah a thousande men / & of Ishob twelue thousande men: and when Dauid herd of it / he sent Joab and all the hoste of stronge men. And the chyldren of Ammon came out and gaue battayle before the gate / and the Syrians of Zobah, of Rehob, Ishob, and Maacah, were them selues in the felde. When Joab sawe that the front of the battayle was before and after, he chose of all the best of Israel and put them in araye against the Syrians. And the rest of the people he deliuered in to the handes of Abisai his brother, which put them in araye against the chyldren of Ammon. And he sayd: yf the Syrians ouercome me, then succour me. But yf the chyldren of Ammon be to good for the, I wil come and succour the / quyte the like a man, and let vs fyght lustely for our people, and for the cytyes of our God. And the Lorde do what semeth best in his eyes. And forthwith Joab proceded and the people that was with him in to battayle against the Syrians, which fled before him. Whiche when the chyldre of Ammon sawe that the Syrians were fled, then fled they also before Abisai, and entred in to the cite. And so Joab returned from the chyldren of Ammi, and came to Jerusalem. And when the Syrians sawe that they were put to the worse before Israel, they gathered them together. And Hadadezer sente and dyd bringe out the Syrians that were beyonde the ryuer. And the hoste of them came, and Sobah capitayne of the hoste of Hadadezer before them.

And when it was shewed Dauid, he gathered all Israell and passed ouer Jordan & came to Helam: where the Syrians put them selues in araye against Dauid, and fought with him: how be it the Syrians fledde before Israel. And Dauid destroyed seuen hundred charettes of them, and fourtye thousande horsemen / and smote Sobah the capitayne of the hoste, so that he there dyed. And when all the kynges that were seruauntes to Hadadezer sawe they were put to the worse before Israel, they made peax with them and serued them. And so the Syrians feared to helpe the chyldren of Ammon any further.

¶ The aduoutry of Dauid with Bethsabe the wife of Urias. Urias is spytefully slayne. Here that Dauid taketh Bersabe to wyfe.

CAPI. XI.

IT came to passe in the begynnynge of a newe yere, in the tyme when kynges are wont to go forthe to battayle, that Dauid sent Joab and his seruauntes with hym and all Israell. And they destroyed the chyldren of Ammon, and besieged Rabah. But Dauid kepte styll at Jerusalem. And it chaunced in a euentyde, that Dauid arose from his couche and walked vpon the rouffe of the kynges palace, and from the rouffe sawe a very beautifull woman washyng her selfe. And he sente enquyre what woman it shold be. And it was answered agayne, that she was Bethsabe the doughter of Eliam, and wife to Urias the Hethite. And Dauid sent messengers and fet her, and she came vnto him, and he laye with her. And she was forthwith clensed from her vncleannesse, & returned vnto her house. And when the woman had perceyued that she had conceyued, she sent and tolde Dauid, and sayd: I am with chyld. Then Dauid sent to Joab to send vnto hym Urias the Hethite. And Joab sente Urias to Dauid. So when Urias was come to hym, he demaunded howe Joab dyd / and how the people fared, and how the warre sped. And Dauid sayde moreouer to Urias: go downe to thyne house, and washe thy fete. And Urias departed out of the kynges palace and there folowed him a seruice from the kinges table. But Urias slepte at the more of the kynges palace with all the seruauntes of his Lorde, and wet not downe to his house. Then they tolde Dauid sayinge: Urias went not in to his house. Then sayd Dauid vnto Urias forasmoche as thou art come from iournying,

why doest thou not goo downe vnto thyne house? And Urias sayd vnto Dauid: the arcke and Israel and Juda, dwel in pauylyons: and my lorde Joab and the seruauntes of my lorde lye in tentes vpon the flatte earth / and shulde I go in to myne house, to eate and drynke and to lye with my wyfe? * By thy lyfe, and as sure as thy soule lyueth, I wyll not do that thynge. Then sayd Dauid vnto Urias: tarye here this daye also, and to morowe I wyl let the departe. And so Urias abode in Jerusalem that daye and on the morow. And Dauid called hym, and he ate and dranke before hym / and he made hym dronke. And at euen he wente oute to lye on his couche with the seruauntes of his lorde, and went not downe to his house. Wherefore on the morowe Dauid wrote a letter to Joab, and sente it by Urias. And he wrote in the letter, sayinge: put Urias in the fore fronte of the battayle where it is moste stronge, and come backe from hym, that he maye be smytten to deth. So when Joab beseged the cite, he appoynted Urias to a place, where he wist that strong men were. And the men of the cite came out and fought with Joab. And there were certayne ouerthrowen of the people, and of the seruauntes of Dauid, and Urias the Hethite dyed also.

Then Joab sente and tolde Dauid all the proceedinges of the warre, and charged the messengers, sayinge: When thou hast made an ende of telynge the thynges of the warre vnto the kynge yf he begyn to fume and saye vnto the: wherfore approched ye so nye vnto the cite to fyghte? wyste ye not that men wolde shote and shoote frome the walles? Who smote Abimelech sonne of Jerobeseth? Dyd not a woman caste a pece of a mylstone vpon him frome of the walles, that he dyed in Thebes? why then went ye nye the walles? Then saye thou, thy seruaunt Urias the Hethite is dead also.

And the messengers wente, and came and shewed Dauid all that Joab had sente him with / and sayde vnto Dauid: the men preuayle agaynste vs, and came forth vnto vs in to the felde, and we stacke vnto them vnto the entringe of the gate, and shoters shot from the walles, and some of the seruauntes of the kynge be dead. And thy seruaunte Urias the Hethite is dead also. Then sayd Dauid vnto the messenger: thus wyste saye vnto Joab / let not the thynge trouble the. For the swerde deuoureth one as well as an other: make thy battayle more stronge agaynste the cite, and destroye it / and se thou encourage Joab. And when the wyfe of Urias herde that her husbande was dead, she mourned for hym / and as soone as the mournynge was ended, Dauid sente and fette her to his house, and she was his wyfe and bare hym a sonne. But the dede that Dauid had commytted, displeased the Lorde.

¶ Dauid is reproued for ꝑ slaughter of Urias, and repenteth. The chylde conceyued in aduoutrye dyeth. After it, is Salomon borne.

CAPI. XII.

AND the Lorde sente Nathan vnto Dauid. And he came vnto hym and sayd vnto hym: there were two men in one cite, a ryche and a poore. And the ryche had exceadynge greate aboundance of sheepe and oxen. But the poore had nothynge saue one lytle lambe, whiche he boughte and nourysshed vp. And it grewe vp with hym and his chyldren, and dyd eat of his owne meat and dranke of his owne cuppe, and slept in his bosome, and was as dere vnto hym as his daughter. And there came a straunger vnto the ryche man. And he couldē not fynde in his herte to take of his owne shepe nor of his beestes to prepare for the straunger that was come vnto hym. But toke the poore mannes lambe, and dressed it for the man that was come to hym. And Dauid was exceadynge wroth with the man, and sayde to Nathan: as surely as the Lorde lyueth the felowe that hathe done this thynge is worthye of deathe and shall restore ꝑ lambe foure folde, because he dyd this thyng and had no pity. Then Nathan sayd to Dauid: thou art the selfe man. This sayeth the Lorde God of Israel: I annoynted the kynge ouer Israel and dyd the out of the handes of Saul: and I gaue the thy maysters house, and thy maysters wyues in to thy bosome, and gaue the the house of Israel and of Juda, and wolde yf that hadde bene to lytle: haue geuen the twyse so moche more. Wherfore hast thou despysed the commaundement of the Lorde, to do wickednesse in his syghte? thou hast killed Urias the Hethite with the swerde and hast taken his wyfe to thy wyfe, & hast slayne hym with the swearde of the chyldren of Ammon. Nowe therfore the swerde shall neuer depart from thyne house, because (sayeth the Lord) thou hast despysed me and taken the wyfe of Urias the Hethite, to be thy wyfe. Thus sayeth the Lorde: beholde I wyll stere vp euyll agaynste the euen of thyne owne house and wyll take thy wyues before thyne eyes, and gyue them vnto thy neyghboure, whiche shall slepe with them in the syghte of the sonne. And thou dydest it secretlye, yet wil I do this thynge before all Israel and in the open sonne lyghte.

Then sayde Dauid vnto Nathan: I haue synned agaynst the Lorde. And Nathan sayde agayne to Dauid: the Lorde hath put away thy synne, thou shalte not dye. How be it because in doynge this dede thou hast geuen the enemyes of the Lord a cause to raple, the chylde that is borne the, shall surely dye. And Nathan departed vnto his house. Then the Lorde stroke the chylde that Urias wyfe bare Dauid, and it sickened. Dauid besoughte God for the chylde, and fasted and went and lay all nyght vpō the erth. And the eldres of his house arose and wente to him, to take him vp frome ꝑ erth. But he wold not, neyther yet eate meat with them. It happened the seuenth day that the chylde dyed. But the seruauntes of Dauid durst not tel him the chylde was dead. For they sayde: se, whyle the chylde was yet alyue, we spake vnto him, and he wolde not herken vnto

our boyce. Howe moche moze wyll he vere hym selfe, yf we tel him the chyld is deed? But Dauid sawe his seruauntes whysperynge, and therby perceyued that the chylde was deed, and sayde vnto his seruauntes: is the chylde deed? And they sayde, yea. Then Dauid arose frome the erthe, and washed, and annoynted hym selfe, and chaunged his apparell / and went in to the house of the Lord, and prayed / and after came to his owne house, and badde they sholde set meate before him, and he dyd eate. Then sayde his seruauntes vnto him: what is this that thou hast doone? Thou fastedest and wepest for thy chyld whyle it was alyue, but as soone as it was deed, thou didest ryse vp and eate meate. And he answered: whyle the chylde was alyue, I fasted & wepte. For I thought: who can tell whether God wyll haue mercye on me that the chylde maye lyue? But nowe sythe it is deed, wherfore sholde I fast? can I brynge him agayne anye moze? I shall goo to hym, but he shall not come agayne to me. And Dauid comforted Bethsabe his wyfe / and wente in vnto her and laye with her, and she bare a sonne whose name was called ✠Salomon / and the Lorde loued him. And he sent by the hande of Nathā the Prophete, and called his name Jedias, on the Lordes behalfe.

✠Hebre. Salomoh. Matth.i.

And as Joab foughte agaynste Rabab, the citye of the chyldren of Amnon, he toke the kynges Toure and sente messengers to Dauid, sayinge: I haue made assaute to Rabab / and also haue taken the castell frome whence they bade theyr water. Now therfore gather 1.Paralip.xx.a the reste of the people / and come and besiege the citye, and take it / lest yf I take it, the victorye be ascribed to me. And Dauid gathered all the people together, and went to Rabab and assauted it, and gate it. ✠And he toke the *1.Par.xx.b. kynges crowne frome of his heed, whiche wayed an hundred wayght of golde, and was sette with precious stones / and Dauid ware it on his heed. And he brought out the spoyle of the citye in exceadynge greate abundance. And he brought oute the people that was therin, and sawed them, and drewe harowes of yron vpon them, and hewdde some of them with hewdynge knyues of yron, and thrust some in to foznaces. And so he serued all the cityes of the chyldren of Amnon. And then Dauid and all the people returned vnto Jerusalem.

Amnon Dauids sonne defyleth his syster Thamar. Absalom therfore kylleth Amnon and after flyeth for feare of his father.

CAPI. XIII.

Amnon.

AND it chaunced that Absalom Dauids sonne hadde a fayre syster named Thamar, whome afterwarde Amnon an other sonne of Dauid loued. And this Amnō was so vexed that he fell sycke for the loue of his syster Thamar: for it thoughte him harde to come by his purpose of her, sythe she was yet a virgyn. But Amnon hadde a companion called Jonadab the sonne of Samah the brother of Dauid: whiche Jonadab was a very wyse man. And he sayd vnto hym, howe commeth it, that thou being the kynges sonne art thus consumed euerye moznynge? mayst thou not tell it me? And Amnon answered him: I loue Thamar my brother Absalōs syster. Then sayd Jonadab vnto him: lye on thye bedde and fayne thy selfe sicke / and when thy father is come to se the / saye vnto hym: let my syster Thamar come and gyue me meate, and dresse it in my syght, that I maye se it, and eate it at her handes. So Amnon laye downe and made him selfe sicke / and when the kynge was come to se hym / Amnon sayde vnto hym: let Thamar my syster come and make me a couple of fritters in my syght, that I may eate of her hym. Then Dauid sente home to Thamer, sayinge goo to thy brother Amnons house, and dresse hym meate. When Thamar came to her brother Amnons house, he laye / & the toke flour and made paste, and made fritters in his sight and dyd bake theym / and toke a platter and powred theym oute before hym. And Amnon wolde not eate, but commaunded to haue out all men frome hym / and they wente all out from hym. Then sayd Amnon vnto Thamar: brynge the meate in to the chamber, that I maye eate of thyne hande: And Thamar toke the fritters which she had made, and brought them in to the chambre to Amnon her brother, and set them before hym to eate. And he toke her and sayd vnto her: Come lye with me my syster. And she answered hym: nay my brother doo not inforce me / for it ought not to be so in Israel / doo not this folly. ✠For whyther shall I goo with my shame? And thou shalte be as one of the fooles in Israell. But speake vnto the kynge, and he shal not denye me vnto the. How be it he wold not harken vnto her voice but was to strong for her, and ✠forced her and laye with her. And then Amnon hated her exceadyngly: so that the hate wherwith he hated her, was greater then the loue with which he before loued her. And he sayd vnto her, ryse and awaye. Then she sayde vnto hym / this great cruelte that thou puttest me awaye, passeth the other that thou diddest vnto me. Nevertheless he wolde not here her, but called his ladde that wayted vpon him and sayde: put her out at the wozes frome me, and bolte the woze after her. And she hadde a kyrtill of dyuers colours vpon her: For with such were the kynges doughters that were virgyns apparepled, made prayse vnto them. Then his seruaunt brought her oute at the wozes, and locked the wozes after her. And Thamar put ashes on her heed, and rente her gaye kyrtell that was on her, and put her hand on her heed and so went / and as she went, cried. Then Absalom her brother sayd vnto her: hath Amnon thy brother ben with the? Nowe then be styll my syster, for he is thy brother / and let not this thynge greue thyne herte. And so Thamar remayned disconforted in her brothers Absolons house. And kynge Dauid herde of all these thynges, and was very wroth. And Absalom sayde vnto his brother Amnon, neyther good

ne badde. Howbe it Absalom hated Amnon because he had forced his syster Thamar.

And it happened two yere after that, Absalom hadde a shepesheryngе in Baal Hazor besyde the tryde of Ephraim, and bad all the kynges sonnes and he came to the kynge and sayde: beholde thy seruaunt hathe a shepesheryngе, let the kynge and his seruauntes come with thy seruaunt. And the kynge sayde vnto Absalom. Oh naye my sonne, lette vs not goo euery one of vs, that we be not chargeable vnto the. And Absalom laye sore vpon him / howbe it he wolde not goo, but blessed him. Then sayd Absalom, then let my brother Amnon go with vs. And the king answered, what neadeth it that he goo with the? But Absalom made suche instaunce, that he let Amnon goo with him, and all the kynges chyldren.

Then Absalom commaunded his younge men, sayinge: marke when Amnons herte is merye with wyne, and when I bid you smyte Amnō, then kyll him: feare not, for it is I that byd you / be bolde therfore and playe the lusty bloudes. And the yonge men of Absalom serued Amnon euen as Absalom commaunded the. And all the kynges sonnes arose and toke eche man his mule and fledde. And whyl they were yet in the waye, tidinges came to Dauid that Absalom hadde slayne all the kynges sonnes, so that none was lefte alyue. Then the kynge arose and rent his garmentes, and laye alonge on the earthe / and all his seruauntes stode by, with theyr clothes rente. Then Jonadab the sonne of Samah Dauids brother answered and sayd: let not my lorde suppose, that they haue slayne all the younge men the kynges sonnes, saue Amnon onely is deed, for that hathe ben euer in Absoloms mouthe, sythens he forced his syster Thamar. Nowe therfore lette not my lorde the kynge take the tydynge so greuously, to thynke that all the kynges sonnes be deed, when Amnon only is deed. But Absalom fled / and the yong man that kepte the watche sykte vp his eyen and loked aboute / and beholde, there came moche people by awaye that was behynde his backe alonge by an hylles syde. Then said Jonadab vnto the kynge: beholde, the kynges sonnes are come / and as thy seruaunt said, so it is. And as sone as he had lefte speakyng: beholde, the kynges sonnes came and lyfte vp theyr voyces and wepte. And therto the kyng and all his seruauntes wepte exceadyngly.

But Absalom escaped and went to Tholmai the sonne of Ammihud kynge of Gesur. And the kynge mourned for his sonne continually. And so Absalom escaped and went to Gesur, and was there thre yeres. And by that tyme the kynge turned his mynde from pursuynge Absalom. For he had lefte mournynge for the deth of Amnon.

The wyse woman of Thekoa Absalom restored. The counsaile and bouldnesse of Absalom. Absalom flyeth. Joabs cosyn. His father kyssyth him.

CAPI. XIIII.

WHen Joab the sonne of Zeruiah perceyued that the kynges herte was turned agayne to Absalom, he sente to Thekoa, and fet thence a wyse woman, and sayde vnto her: feyn thy selfe to be mourner, and put on mournynge apparell. And anoynt not thy selfe with oyle. But be as a woman that hadde longe tyme mourned for the deth of some body. And go to the kyng and speake on this maner vnto him. And Joab taughte her what she shulde saye. Nowe when the wyfe of Thekoa was come to speake with the kynge, she fell on her face to the ground and dyd obeysaunce and sayde: helpe me O kynge. And the kynge sayde vnto her, what ayleth the? she answered. I am a wyddowe, and myne husbande is deed. And thy handmayde hadde two sonnes whiche foughte to gyther in the feldes where was no man to go betwene them, & the one slewe thother. And beholde, the hole kynrede arose agaynste thy handemayde, and sayde: delyuer vs him that smote his brother: that we maye kyl him for the soule of his brother whome he slewe, for we wyll destroye the heyre also. And so they shall quenche my sparkle whiche is lefte, tyll there remayne neither name ne issue vpon the erth vnto my husbande. The kynge sayde vnto the wyfe: goo home to thyne house, and I wyll gyue a charge for the. Then the woman of Thekoa sayde vnto the kynge. My lorde kynge, the trespace be on me and on my fathers house, and the kynge and his seate be gyltlesse. And then sayd the kyng: yf any man saye ought vnto the, bryng him to me / and he shall no moze trouble the. Then saide she, let the kynge remembre his Lorde God, that the nexte of the blonde gather not on heapes togyther to destroye, and y they slee not my sonne. And he sayd: as truly as the Lorde lyueth, there shall not one heere of thy sonnes heed fall to therthe.

Then the woman sayde: let thyne handemayde speake one worde moze to my lorde the kynge, and he sayd, saye on. And the woman sayde / wherfore then hast thou determined on this same maner agaynst the people of God: that the kynge sholde speake this thing and be faultye therin, so that the kynge sholde not fet home agayne his banished? For we must nedes dye and peryshe, as water spylt on the grounde, whiche can not be gathered vp agayne / and God wyl not take awaye the life, but fynde the meanes that the banysshed be not vtterly expelled from hym. And now commynge that I am come to speake of this thynge vnto the kynge my lorde / for I stode in feare of the people / thy handmayde thought surely I wyll speake vnto the kynge / peraduenture the kynge wyll heare the request of his handemaynde. And the kynge shall heare his handemayde and delyuer her forth of the hande of the man that wolde haue destroyed me and my sonne also, oute of the enheritaunce of God. Then thyne handmayde sayd: I praye God that the worde of my lorde the kynge maye be vn chaungeable. For my lorde the kynge is an aungell of God in hearyng of good

goode or badde: and therfore the Lorde thy God be with the.

Then ſpe kynge anſwered and ſayde to the woman: hyde not frome me I praye the: the thinge that I ſhall aſke the. And the woman ſayde: let my Lorde the kynge ſaye on. Then ſayde the kynge. Is not the hande of Joab with the in all this matter? And the woman anſwered and ſayde: as ſurely as thy ſoule lyueth, my Lorde kynge, it is neyther on the right hande nor on the left, that my Lorde the kynge hathe ſpoken. For thy ſeruaunt Joab bad me, & he put all theſe wordes in the mouth of thyne handmayde. And that I ſhulde thus turne my tale an other waye, wylled me thy ſeruaunt Joab. And ſo I ſe that my Lorde is wyſe, euen as an Aungell of God, to vnderſtande all thinges that are in the earth. Then ſayde the kynge to Joab, beholde, I am contente to worke this thinge. Go therfore fet home the yongeman Abſalom. And Joab fell to the grounde on his face, and bowed him ſelfe, & bleſſed the kynge, and ſayd: now thy ſeruaũt knoweth that I haue founde grace in ſ ſyght of my Lorde the kynge in that he hath fulfilled the requeſt of his ſeruaunte. And ſo Joab aroſe and went to Geſur, and brought Abſalom to Jeruſalem. Then ſayde the kynge: let him turne to his owne houſe, and ſe he come not in my preſence. And ſo Abſalom went to his owne houſe, but came not in the kynges preſence. Moreouer in all Iſrael there was not ſo goodly a man as Abſalom, or ſo greatly prayſed, from the ſole of his fote to the top of his heed, was no blemyſh in him. And whe he ſhaued his heed (for at euery yeres ende he ſhaued it becauſe it was heuye on him, & ther fore he ſhaued it) the heare therof wayed two hundred ſycles weyght of the kynges weyght. And thre Abſalom had thre ſonnes borne him and one doughter named Thamar, whiche was a fayre woman to loke vpon. When Abſalom had dwelt two yere in Jeruſalem with out commynge into the kynges preſence, he ſent for Joab, to thintent, to haue ſent him to the kynge. But he wolde not come to him. And he ſent agayne, & yet he wolde not come. Then he ſayde vnto his ſeruauntes: beholde, Joab hath a parcell of lande faſt by myne, & hath barley therin. Go and ſet it on fyre. And Abſaloms ſeruauntes went and ſet it on fire.

Then Joab arose and came to Abſalom vnto his houſe, and ſayde vnto him: Wherfore haue thy ſeruantes burnt my felde with fyre? And Abſalom ſayde to Joab: beholde, I ſent for the, deſyring the to come, becauſe I wolde haue ſent the to the kynge, for to ſay: wherefore am I come frome Geſur? It had bene as good for me to haue bydden there ſtill. Nowe therfore let me come to the kynges preſence, or elles yf there be any treſpace in me, kil me. And Joab went to the kynge and tolde him. And he ſent for Abſalō: which whan he was come, fell to the grounde on his face before ſ kynge. And the kynge kyſſed him.

¶ Abſalom maketh inſurrection againſt his father, David is fayne to flee for feare of him.

CAPI. XV.

After this, Abſalom gat him charettes and horſes, and fyftye men to runne before him. And therto he roſe vp early in the mornynges, and ſtode by ſyde the waye that led to the gate of the cyte. And all the men of Iſrael that had complaintes and came to the kynge for iudgement, he called vnto him and ſayde: of what cite art thou? And when the other anſwered: thy ſeruaunt is of ſuche a tribe of Iſrael. Then ſayde Abſalom vnto him: ſe, me thynketh thy matter is good and righteous, and yet no man appointed of the kynge, to heare the. Then Abſalom ſayde further: Oh, that I were iudge in the lande, and that all men whiche haue ſuites and matters in ſ lawe, ſhulde come to me. For I wolde them iuſtice. And alſo when any man came nygh to him to make obeyſaunce, he put forth his hande and toke him to him, and kyſſed him. And on thys maner dyd Abſalom to all Iſrael that came to ſ kynge for iudgement, and thus he wanne the hertes of the men of Iſrael. And at fourty yeres ende Abſalom ſayde to the kynge: let me go to Hebron, and paye my vowe whiche I haue vowed, vnto the Lorde: for thy ſeruaunt vowed a vowe when I was in Gesur in the lande of Syria, ſayenge: yf the Lorde wyll bringe me agayne to Jeruſalem, I will ſerue the Lorde. And the kynge ſayde: go in peace. And ſo he aroſe and went to Hebron. Then Abſalom ſent ſpyes thorow out all the tribes of Iſrael, ſayenge: as ſone as ye here the voyce of the trompe blowe, ſaye: Abſalō raygneth kynge in Hebron. And with Abſalō went two hundred men forth of Jeruſalem, were called. And they went with pure hert knowynge nothinge of the matter. Abſalom ſent alſo for Achitophel the Gilonite Dauids counſellour, and let him out of his cyte Gilo, whyle he ſacrifyced ſacrifices, whyche wrought ſtrong treaſon. And the people came to Abſalom in great thronges. And there came a meſſenger to David and ſayde: The hertes of the men of Iſrael are to folow Abſalom. Then ſayde David to all his ſeruauntes that were with him at Jeruſalem: aryſe and let vs flee, for we ſhall not otherwyſe eſcape Abſalom. Make ſpede to departe, leſt he come ſodenly and catche vs, and bringe ſome myſchefe vpon vs, & ſmyte the cyte with the edge of the ſwerde. And the kynges ſeruauntes ſayde to him: beholde, thy ſeruauntes are redy to do whatſoeuer my Lorde the kynge ſhal appoynte. Then the kynge & all his houſholde departed a fote. And he left behynde him ten women which were his concubynes, to kepe the houſe. And ſo the kynge & all the people went forth after him & tarryed ſtyll farre frome the houſe, & all his ſeruauntes went by his ſyde. And all the Cherethites & all the Pheletthites, & all the Dothites & all the Pheletthites, & all the Gethites euen. vi. hundred men which were come after him frome Geth, went before the kynge. Then ſayde ſ kyng to Ethai the Gethite, wherfore ſhuldeſt thou go with vs alſo? Returne and abyde with the kynge, for thou art a ſtraūger

and art remoued frome thyne owne place. Thou cameſt but yeſterdaye, and ſhouldeſt I this daye take the to go with vs? I will go whether I go. But returne thou and cary agayne thy brethren. Mercy & truthe be with the. And Ethai anſwered the kynge and ſayde: as ſurely as the Lorde lyueth, and as ſurely as my Lorde the kynge lyueth, in what place my Lorde the kynge ſhalbe, whether in death or lyfe, there will thy ſeruaũt be. Then ſayde the kynge to Ethai, come and go forwarde. And Ethai the Gethite wente forth, and all his men, and all the children that were with him. And all the countrey wept with a loude voyce. And all the people went toward the ſtraight waye to the wildernes. And behold Sadoch and all the Leuites were with him, and bare the arche of the teſtament of God. And when they hadde ſet downe the arche of God, Abiathar came vp, vntyll the people were all come ouer, out of the cyte. Then ſayde the kynge vnto Sadoch. Carye the arche of God agayne into the cyte. Yf I ſhall finde fauoure in the eyes of the Lord, he will bring me agayne, and ſhewe me both it and the tabernacle therof alſo. But yf the Lorde thus ſaye: I haue no luſt vnto the. Beholde, here am I, let him do with me what ſemeth good in his eyes. The kynge ſayde alſo vnto Sadoch the preeſte, thou arte a Seer. Returne therfore into the cyte in peace. And take your two ſonnes with you: Ahimaas thy ſonne, & Jonathas the ſonne of Abiathar. And ſe, I will byde me in the fieldes of the wyldernes tyll there come ſome worde frome you to be tolde me. And ſo Sadoch and Abiathar caryed the Arche of God agayne to Jeruſalem, and there they tarryed. And David wente vp on mount Oliuet, and wept as he went, and had his heed couered, and went barefote. And all the people that was with him, had euery man his heed couered, and as they went wept alſo. And one tolde David, ſayenge: Achitophel is one of them that haue conſpired with Abſalom. Then ſayde David: O Lorde, turne the counſell of Achitophel in to fyſhnes. Whe David was come to the toppe of the mount and had worſhipped him ſelfe vnto God: beholde, Huſai the Arachite came againſt him with his coate rente & earth vpon his heed. Vnto whō David ſayde: yf thou go with me, thou ſhalt be a burthen vnto me. But yf thou returne to the cyte: then ſhalt thou ſaye vnto Abſalom I will be thy ſeruaunt O kynge: thus longe haue I bene thy fathers ſeruaunte, and nowe I am thyne. And ſhalt diſcloſe the counſel of Achitophel. And thou haſt therewith the Sadoch and Abiathar the preeſtes, to whom thou ſhalte wewe all thou canſte heare oute of the kynges houſe. And behold, ye haue with you thire two ſonnes: Ahimaas Sadoches ſonne, and Jonathas Abiathars ſonne, by whome ye ſhall ſende me all ye can heare. And ſo Huſai Dauids frende gat him to the cyte. And Abſalom alſo entered into Jeruſalem.

¶ Ziba bringeth preſentes to David, both falſlye accuſe Miphiboſeth. Semei curſeth & hourleth ſtones at him. Abſalom by chaduple or Achitophel lyeth with his fathers Concubynes.

CAPI. XVI.

When David was a lytle paſſe the toppe of the hyll: beholde Ziba the ſeruaunt of Miphiboſeth came againſt him with a couple of Aſſes ſadeled, and vpon them two hundred loues, and one hundred bonches of reſinges, and an hundred fraytes of dryed figes, and a bottell of wyne. Then ſayde the kynge to Ziba: What haſt thou there? And Ziba ſayde: Aſſes for the kynges houſholde to ryde on, and dryed and fruite for the yonge men to eate, and wyne to drinke, yf any man faynt in the wyldernes. Then ſayde ſ kynge: Where is thy maſters ſonne? and Ziba ſayd vnto the kynge: beholde, he taryeth ſtill at Jeruſalem. For he ſayde: This daye ſhal the houſe of Iſrael reſtore me ſ kyngdome of my father. Then ſayd the kynge to Ziba: beholde thyne are all that pertayned vnto Miphiboſeth. And Ziba anſwered: I beſeche ſ that I may finde grace in thy ſyght my Lorde kyng.

And when kyng David came to Bahurim: beholde, there came oute a man of the kynrede of the houſe of Saul named Semei the ſonne of Gera, and he came out curſyng. And there he caſte ſtones at David and at all the ſeruauntes of kynge of David, all the people and all the men of warre goynge part on his right hande, and part on his lefte. And thus ſayde this Semei, when he curſed the kynge, walke, walke, thou bloudeſheder, and thou vnthryfty man. The Lord hath brought vpō the, al the bloud of ſ houſe of Saul, in whoſe place thou haſt raygned, and he hath delyuered the kyngdome into the hande of Abſalom thy ſonne. And thou art wrapped about with thyn own myſchefe, becauſe thou art a bloud ſheder.

Then ſayde Abiſai the ſon of Zaruiah vnto the kynge: Why vexth this deed dogge curſe my Lorde the kynge? let me go and ſtryke of his heed. And the kynge ſayd: What haue I to do with you, ye ſonnes of Zaruiah? Let him curſe, for the Lord hath bydden him curſe David. And who dare preſume to ſaye wherfore vexth he ſo? And David ſayde to Abiſai, & to all his ſeruauntes: beholde, my ſonne whiche came out of myne owne bowelles ſeketh my lyfe. How moche more then may this ſon of Jemini vexe? Suffre him therfore to curſe for the Lorde hath bydden him: happely the Lorde will loke on my wretchednes, and we me good for his curſinge this daye. And thus as David and his men went by the way, Semei wente alonge on the hylles ſyde, euer againſt him, and cayed as he went, and threw ſtones at him, and caſt duſt. And the kynge & all that were with him came very wery, and refreſhed them ſelues there.

And Abſalom and all the people of the men of Iſrael came to Jeruſalem and Achitophel with him. And as ſone as he was come, Huſai the Arachite Dauides frende wente vnto Abſa-

Absalom and sayde vnto him: God saue the kynge, God saue the kyng. And Absalom sayd
D agayne to Husai: is this thy kindnesse thou owest to thy frende? Why wentest thou not wt
hym? And Husai sayde vnto Absalom: nay not so, but whome the Lorde and this people and all the men of Israel chose, his will I be, and with hym will I dwell. And furthermore, vnto whome shall I do seruice but to his sonne? And as I was seruaunte before wt hy fayther, so shall I be with the. Then spake Absalom to Achitophel, giue counsell what is best for vs to do. Achitophel sayde to Absalom: get the in to thy fathers concubines whiche he hath lefte to kepe the house. For when all Israel shall heare that thou hast loyed thy father, then shall ȳ handes of all that are wt hy the, be stronge. And so they pytched Absalom a tent vpon the top of the house. And he went in vnto his fathers concubynes in the sight of all Israel. And the counsel of Achitophel whiche he counseled in those dayes, euen as a man had asked counsel of God: so was all the counsel of Achitophel, bothe vnto Dauid and also vnto Absalom.

¶ Achitophel apperceyuing his counsell disalowed of Husai and folowen, hangeth him selfe.

CAP. XVII.

THen Achitophel sayd vnto Absalom: let me chose out twelue thousand men. And I will forwarde and folow after Dauid by night, and come vpon him whyle he is weyry and weake handed, and will fray hym, that all the people that are with him shall flee. And so will I smyte the kynge succourelesse, & will bryng agayne al the people vnto the, for thou seekest but after one man, and all the people shall haue rest. And the sayenge pleased Absalom well, and al the elders of Israel. Then sayde Absalom: call also Husai the Archite and let vs heare his aduise. When Husai was come to Absalom, Absalom spake vn to him, sayeng: Achitophel hath gyuen suche counsel, whether it be best we wt hy his sayenge or not, tell thou. Then sayde Husai to Absalom: the counsell that Achitophel hath gyuen is not good at this tyme. For (sayde Husai) thou knowest thy father and the men
B that are with him, how they be stronge men. And they be chafed in their myndes, as a Beare robbed of her whelpes. And moreouer thy fa
Pyone.pbilib ther is a man practised in warre, and will not lye a nyghtes amonges the commen people. Perchaunce he nowe lurketh in some caue or in some other place. And thoughe some of his men be ouerthrowe at the first brunt, yet they that heare it will thynke the people that folowech Absalom, be put to the worse. By reason wherof euē the best men thou hast whose hertes are as the hertes of Lyons, shal fynde therat. For all Israel knowe that thy father
C is a valyant man, and that they which be with him be valyaunt men. Wherfore my counsel is that all Israell be gathered vnto the, from Dan to Berseba, as the sande of the see in nombre, and that thou goo to battayle in thyne owne personne. And we shall come vpon him in some place or other, where we shall fynde him, and we shall pytche a felde againste him, euen as thicke as the drewe falleth on the grounde. And there shall not one of them be lefte, nyther be ne anye of all that were with him. Moreouer yf he take a towne, then shall all the men of Israel compasse that cytie rounde about with ropes, and we shall drawe it into the ryuer, vntyl there be not one stone found vpon an other. And Absalom and all the men of Israel sayde: that the counsel of Husai the Arachite was better then the counsell of Achitophel. For it was euen the Lordes intent to destroye the counsell of Achitophel: which was good, that the Lorde myght brynge euil vpon Absalom. Then sayd * Husai vnto Sadock and Abiathar the preastes: on this & on that maner dyd Achitophel and the elders of Israel counsel Absalom. And thus and thus haue I counselled. Now therfore sende quyckely and shewe Dauid, sayenge: tary not all nyght in the feldes of the wildernes, but get the ouer lest the kynge be deuoured, and all the people that are with him. Now Jonathas and Ahymaas abode by the well Roget/for they might not be sene to come into the cytie. And a wenche went and tolde them. And they to goo & shewed kynge Dauid. Neuertheles there was a lad saw them whiche tolde it to Absalom. But they went both of them awaye quickly, and came to a mans house in Bahurim, whyche had a well in his yarde, into whiche they went downe. And the wyfe toke and spred a couerlet on the top of the well, and strawed theron steaped barleye to drye. And the thyng was not espyed. So when Absaloms seruantes came to the wyfe, to the house and asked where one Ahymaas and Jonathas were, the wyfe sayde vnto them / they be gone ouer the lytle brooke of watter. And when they had sought them and couldē not fynde them, they returned to Jerusalem. And as sone as they were departed, the other came out of the well and went and tolde kynge Dauid, and sayde vnto him / aryse and get you quyckely ouer water, for suche counsell hath Achitophel gyuen. Then Dauid arose and all the people that were with him, and they were come ouer Jordan by day lyght so that there lacked not one of them that was not come ouer Jordan. And when Achitophel sawe his counsell was not folowed, he sadelled his asse, and arose, and gat him home, to his owne cytie, and set his householde in ordre and hanged him selfe and dyed, and was buryed in the buryall of his father. Then Dauid came to Mahanaim. And Absalom passed ouer Jordan, both he and all the men of Israell with him. Then Absalom made Amasa capitayne of the hoste in stede of Joab which Amasa was a mās sonne named Jethra a Jezrahelyte that went in to Abigeil the wyfe of Naab, sister to Saruiah Joabs mother. And Israel and Absalom pitched in the lande of Galaad. And whē Dauid was come to Mahanaim, Sobi the sonne of Nahas

ab of Rabath the cytye of the chyldren of Ammon, and Machir the sonne of Amiel of Lodabar, and Berzelei the Galaadite of Rogelim, brought beddes, basens and erthen vessels: and also corne, barley, floure, and parched corne, benes, and rice, hony, butter, shepe and cheese of kyne, for Dauid and all the people that were with him to eate. For they supposed that the people shulde be hongrye, fainteye, and thurstye in the wyldernesse.

¶ Absalom is ouercomme in battayle. He hangeth by the heare on an Oke. He is kylled and putte in a dytche. Dauid is so wo worfull for the deeth of Absalom that he weepeth.

CAPI. XVIII.

J AND the kyng nombred the people that were with him, and set graund capitaines and petty cappytaines ouer them. And he sent one part of them with Joab, and an other parte with Abisai the sonne of Saruiah Joabs brother, and the thirde part with Ethai the Gethite. And the kynge sayde to ȳ people: shall I go with you? And the people answered: nay, for yf we flee, our aduersaries will not care for vs: nyther thoughe half of vs were slayne, shall they regarde vs. But thou were worth ten thousande of vs. And furthermore it is that thou be redy to succour vs out of the cytie. Then sayde the kynge: what semeth you best, that will I do. And ȳ kynge stode by the gates syde, and al the people came out by hundredes and by thousandes. And the kynge commaunded Joab, Abisai, and Ethai sayenge: se that ye saue my sonne Absalom. And all the people herde when the kinge gaue all the capitaynes charge vpon Absalom. And the people went out into the felde against Israel, and the battell was in the woode of Ephraim. Where the people of Israel were put to the worse before the seruauntes of Dauid and there was a great slaughter that daye, euen of twenty thousande men. And the felde was fought in dyuerse places, all abrode vpō the earth. And the woodes deuoured moo people that day, than dyd the swerde. And it chaūced Absalom to come before the seruauntes of Dauid ryding vpon a Mule whiche carryed him vnder the thicke bowes of a great Oke. And his heed caught in the Oke, so that he honge betwene heauen and earthe, and the Mule that was vnder him went awaye. And one that sawe it tolde Joab sayenge: behold, I sawe Absalom hange in an Oke: and Joab sayd vnto him that tolde him: lo, sawest thou him? And why dydest not thou there smyte him to the grounde, that I shoulde haue gyuen the ten sycles of siluer and a souldyours gyrdle.

And the man answered Joab: thoughe I hadde a thousand sycles of siluer tolde in my hande, yet wold I not stretche out myne hād against the kynges sonne. For we herde with our eares when the kynge charged the, Abisai, and Ethai, sayenge: se that ye laye no handes vpon my sonne Absalom. Moreouer thoughe I had ieoparded my lyfe, and woone

falsly, yet coulde nought of al the matter haue bene hyd from the kynge: yea and thou thy selfe wouldst be against me. Then sayde Joab I may not dwell tarrynge with the, I wil spō him before thy face.

And therwith he toke three speares in his hande and thrust them into the hart of Absalō whyle he was yet alyue on the body of ȳ tree And ten seruauntes that bare Joabs weapōs, turned and smote Absalom and slue him. The Joab blewe a trompet, and the people returned from pursuynge Israel: for Joab spared the people. And they toke Absalom, and caste him into a great pyt that was in the wood, & cast a mygthy great heape of stones vpon him Then all Israel fled euery man to his tent. And this Absalom yet in his lyfe tyme, reared vp a pyller, which is yet in kynges dale. For he sayde: I haue no male childe. And therfore to kepe my name in remembraunce wo I it. And he called the pyller after his owne name. And it is called vnto this daye, Absaloms pyller.

Absaloms death.

Absaloms pyller.

Then sayde Ahimaaz the sonne of Sadock: let me runne and beare the kynge tydinges, how the Lorde hath gyuē him iugement for the handes of his enemyes. Joab sayde to him: thou arte no man to beare tydinges to day: thou shalt beare tydinges another tyme but to daye thou shalt beare none, because the kynges sonne is ded. Thē sayd Joab to Chusi go and tell the kynge what thou hast sene. And Chusi bowed him selfe vnto Joab and ranne. Then sayde Ahimaaz the sonne of Sadock agayne to Joab: come what come wyll, let me runne I praye the after Chusi. And Joab sayde: Wherfore wouldest thou runne my sonne? for al be it thou runne thou gettest no rewarde: but he sayde, Well, come what wil let me runne. And he sayde vnto him: runne. Then Ahimaaz ranne by the playne and ouer ranne Chusi.

Dauid sat betwene the two gates. And the watchman went vp to the rouse ouer the gate vnto the wall, and lyfte vp his eyes and sawe: and beholde, there came a man runnynge alone. And the watchman called and tolde the kynge. And the kynge sayde, yf he come alone, there is tydinges in his mouth. And he came and drue nye. And the watchmā sawe another man runnynge, and called vnto the porter and sayde: beholde, there commeth a nother runnynge alone. And the kynge answered, he is also a tydynges bringer. And the watchman sayde: me thinketh the runnynge of the formost is lyke the runninge of Ahimaaz the sonne of Sadock. And the kynge sayde: he is a good man, and commeth with good tydinges. And Ahimaaz called and sayd to the kynge: good tydinges, and bowed him selfe to the erth vpon his face before the king and sayde: blessed be the Lorde thy God whiche hath shut vp al the men that lyft vp their handes against my Lorde the kynge. And the kynge sayde, is the lad Absalom safe? And Ahimaaz answered, I saw a great hurlee burlee when the kynges seruaunt Joab sent me thy seruaunt. But I wotte not what it was. And

the kynge sayde: turne and stande here. And he turned and stode. And beholde Chusi came and sayde, Good tydynges my liege sir king, the Lorde hathe quytte the this daye out of the handes of all that arose agaynste the. And the kynge sayd to Chusi, is the lad Absalom safe? And Chusi answered, the enmyes of my Lorde the kyng and all that ryse agaynste the, to haue the, be as thy sonne is. And the kynge was moued and went vp to a chamber ouer the gate and wepte, And as he went thus he sayde: my sonne Absalom, my sonne, my sonne, my sonne Absalom, wolde to God I hadde dyed for the Absalom, my sonne, my sonne.

¶ David is restored to his kyndome, and brought agayne to Jerusalem.

CAPI. XIX.

A IT was tolde Joab, that the kynge wepte and mourned for Absalom. And the victorye was turned that daye into mournyng vnto al the people. For the people herde that daye, howe the kynge sorowed for his sonne, and the people went stealynge in to the cyte, euen as people confounded do steale awaye, when they flee in battell. And the kynge hyd his face and cryed with a loude voyce: my sonne Absalom Absalom my sonne my sonne. Joab therfore went into the house to the kynge & sayde: thou hast abashed this daye the faces of all thy seruauntes, whiche this daye haue saued thy lyfe, and the lyues of thy sonnes & doughters, and the lyues of thy wyues & concubynes, in that thou louest thyne ennemyes and hatest thy frendes. Thou hast declared this daye that thou carest neythre for thy capytaynes nor seruauntes. For now I vnderstonde perceyue, yf Absalom had lyued, and all we dyed this daye, then it had pleased the well.

B Now therfore aryse and come abrode, & speke kyndly vnto thy seruauntes, I swere by the Lorde oneles thou come oute, there will not tarye one man with the this nyghte, whiche thinge will be worsse vnto the, then all the euyll that fell on the frome thy youthe vnto this houre. Then the kynge arose & sat downe in the Gate. And it was tolde vnto all ỹ people, how the kynge sat in the Gate. And then all the people came before the kynge, But Israel fled euery man to his tent. And all ỹ people were at stryfe thorow oute all the kynredes of Israell, sayenge: the kynge delyuered vs out of the hande of our ennemyes, and he delyuered vs oute of the hande of the Philistines. And now he is fled out of the land for Absalom. But Absalom whome we annoynted ouer vs is dede in battell. Nowe therfore C why are ye so styll, that ye bryngе not ỹ kyng agayne? And kynge David sent to Sadoch & Abiathar the preastes, sayenge: Speake vnto the eldres of Juda and saye: why shuld ye be the last that shulde bryngе agayne ỹ kyng to his house, sythe suche tydynges is come to all Israel vnto the kynge euen to his house? ye are my brethren, my bones and my flesshe:

wherfore then shuld ye be the last that shuld come to bryngе the kynge home agayne? And saye to Amasa: art thou not my bone and my flesh? And God so to me and so, onles thou be capitayne of the hoste to me for euer in thy rowme of Joab. And he bowed the hertes of all the men of Juda, as a man wolde bowe the hert of one man: so that they sent worde to the kynge, that he shulde returne with all his seruauntes. And the kynge returned and came to Jordan. And Juda came to Galgal to entende to mete the kyng and conuey him ouer Jordan. And Semei ✝ the sonne of Gera the sonne of Jemini whiche was of Bahurim, hasted and came with the men of Juda to mete kynge David, and a thousande men of Ben Jamin with him, and ✝ Siba the seruaunt of the house of Saul, and his. xv. sonnes, and twentye seruauntes with him. And they whypte ouer Jordan before the kynge. And there went ouer a Botte to cary ouer the kynges houshold, and to do him pleasure. And Semei the sonne of Gera fell downe before the kynge, as he was come ouer Jordan, & sayde to him: let not my lorde accompt wickednesse vnto me, ne let him not remember the vnkyndnesse that thy seruant dyd, when my lorde the kynge departed forthe of Jerusalem, that the kynge shulde take it to herte. For thy seruaunt doth knowe his offence. And therfore beholde, I am the fyrste this daye of all the house of Joseph that am come to mete my lorde the kynge. But Abisai the sonne of Zuruiah answered and sayde: shall Semei not dye for these wordes that he cursyed the Lordes annoynted? And the kynge sayde / What matter is betwene you and me, ye sonnes of Zeruiah, that ye shulde this daye be aduersaries vnto me? There shall no man dye this daye in Israel / for I knowe I am made this daye kynge ouer Israell. And the kynge sayd vnto Semei / thou shalte not dye, and swore vnto him.

And Miphiboseth the sonne of Saul came also to mete the kynge, and had neyther trymmed his fete, ne shauen his bearde, ne washed his clothes, frome the tyme the kynge departed, tyll he came agayne in peax. And when he was come to Jerusalem towarde the kynge, the kynge sayde vnto him / Wherfore wentest not thou with me Miphiboseth? And he sayd, My Lorde kynge, my seruaunt deceyued me. For thy seruaunte sayde / that I wolde haue myne asse sadled to ryde theron, for to goo with the kynge, because thy seruaunt is lame. And he hath therto complayned on thy seruaunt vnto my Lorde the kynge. But my lorde the kynge is as an aungell of God / doo therfore what semeth best in thyne eyes. For all my fathers house were but deedmen vnto my lorde the kynge / & yet dyddest thou put me among theym that eate at thyne owne table. What righte therfore haue I yet, to crye anye more vnto the kynge? And the kynge sayde / what needeth the not to speake anye more, for I haue sayde / that thou and Siba shall diuide ỹ landes betwene you. And Miphiboseth sayd vnto the kyng / yee let him take all / for so much as my

as my lorde the kynge is come in peax to his owne house.

f And Berzelai the Galaadite came frome Rogelim, and went ouer Jordan with the kynge, to accompanye him ouer Jordan: whiche Berzelai was a very aged man, euē foure score yeres olde, and had prouyded the kynge of sustenaunce whyle he laye at Mahanaim: for he was a man of very great substaunce.

And the kyng sayde vnto Berzelai: come thou with me, that I maye fede the with me in Jerusalem. But Berzelai sayde vnto the kynge, Of what age am I, that I shulde go with the kynge into Jerusalem? I am this daye foure score yere olde: and therfore can not vnderstande sauery frome vnsauery, neyther hath thy seruaunte pleasure in that he eateth or drynketh: or yet delectacion in the songes of men or women. It is no nede that thy seruaunt be a burthen vnto my Lorde the kynge: let thy seruaunt goo a lytle waye ouer Jordan with the kynge, for why shulde the kynge yeld me surhe a rewarde? But let thy seruaunt turne backe agayne, that I may dye in myne owne cite, and be buryed by the graue of my father and mother. But loo, here is thy seruaunte Chamaam, let him goo with my Lorde the kynge, and do to him, what shall please the. And the kynge answered, Chamaam shall G go with me. And I will do to hym that thou shalt be content with. Yea and whatsoeuer thou shalte requyre of me, that same will I do for the. And all the people went ouer Jordan. And when the kynge was come ouer Jordan, he kyssed Berzelai and blessed hym, and he went backe agayne vnto his owne place. And then the kyng went to Galgal, and Chamaam went with hym. Nowe, all the men of Juda were at the bryngyng ouer of the king, and but halfe the men of Israel.

Wherfore all the men of Israel came to the kyng and sayde vnto him: why haue our brethren the men of Juda stolen the awaye, and haue brought the kyng and his houshold and all Dauids men with hym ouer Jordan? And all the men of Juda answered the men of Israell: for the kynge is nere of kynne to vs: wherfore be ye angry for that matter? thynke ye that we eate of the kynges coste, or that the kynge gyueth vs any gyftes? And the men of Israel answered the men of Juda and sayde: we haue ten partes in the king and haue therto more right to David then ye. Why then dyd ye despyse vs, that one aduyse had not bene fyrste hadde in restoryngе oure kynge agayne? And the wordes of the men of Juda were fearcer then the wordes of the me of Israel.

¶ Siba the sonne of Bochri rayseth Israel against David. Joab kylleth Amasa traytourlye. The head of Seba is deliuered to Joab. Dauids receyuers are nombred.

CAPI. XX.

H THere happened also to be an vnthryfty person named Seba, the son of Bochri, a man of Gemini, whyche blew a trompet

& sayde: we haue no part in David, nor inheritaunce in the sonne of Jesai, O Israel, let vs depart therfore euery man to his tente. And al Israel went from David and folowed Seba the sonne of Bochri. But the men of Juda claue faste vnto the kynge, frome Jordan to Jerusalem. And when David was come to his house to Jerusalem, he toke the .x. women his concubynes that he had left beyynde him to kepe the house, and put them in warde and mynystred all thynges vnto them: but laye no more with them. And so they were closed vnto the daye of the death of them, and lyued a wydowes lyfe.

Then sayde the kynge to Amasa: assemble me the men of Juda within thre dayes & present thy selfe here. And Amasa went to assemble the men of Juda: but tarved longer then the tyme appointed him. Wherfore the kyng sayde to Abisai now shal Seba ✝ son of Bochri do worsse to vs then Absalom. Take thou therfore thy masters seruauntes and folow after him: lest he get him walled cytes and escape vs. And there went out after him Joabs men and the Cerethites and the Pelethites and men of strength. And they departed out of Jerusalem to pursue Seba the sonne of Bochri. And when they were come to the great stone in Gabaon, Amasa met him. And Joab had his garment that he had about him, girde vnto him, and hadde gyrte theron a knyfe loosed fast to his loynes in a shethe out of whiche it myght easily come forthe. And Joab sayde to Amasa: art al thinges in ord and peax my brother? And Joab toke Amasa by the chynne with the right hande, as thoughe he wolde haue kyssed him. And Amasa toke no hede to the knyfe that was in Joabs hande, with whiche Joab smote him in the fyfth rybbes, and shed oute his bowelles to the grounde, and smote hym but one stroke, and he dyed. And then Joab and Abisai his brother pursued Seba the son of Bochri. And one of Joabs men that stode by the dede corps of Amasa sayd: What is he that he wolde be as Joab, and what is he ỹ wolde be vnto David in stede of Joab? And Amasa laye walowynge in blonde in the mydes of the waye. And there was a man that saw how all the people stode stil to gaze vpon him, and he rowled Amasa out of the way into the felde, and cast a clothe vpon him. And as sone as he was tombled oute of the waye all the people went after Joab, to pursue Seba the sonne of Bochri.

And he went thorow al the tribes of Israel vnto Abel Bethmaacah and all Barim. And the people gathered vnto him and went also after him. And they came & besieged him in Abel Bethmaacah. And they cast vp a bank against the cyte. And it was besieged. All the people that was with Joab labored busily to ouerthrowe the wall. Then cryed a wyse woman out of the cyte, harken, harken, byd Joab that he come hyther, to whome I maye speake a fewe thinges. When Joab was come, the woman sayde: arte thou Joab? And Joab answered, I am. And she sayde to him: heare the wordes of thy handmayde. And he sayde: I am

eedy to heare. And he sayde: it hathe bene a common sayinge in olde tyme / men muste aske in Abel, & the it come to good passe. Abel is one of the quyetest and fayethfullest cities that are in Israel. And thou goest about to destroye a cytye that is a mother in Israell. Why deuoure: thou the inheritaunce of the Lorde? And Joab answered and sayde: God forbydde, God forbydde it me, that I shulde eyther deuoure or destroye it. The thynge is not so: But there is a man of mount Ephraim, Seba the sonne of Bochri by name, who hath lyft vp his hande agaynste kynge Dauid. Delyuer vs him only, and I wyll depart frome the cytye. And the woman sayde vnto Joab: Beholde, his heed shall be throwen throwe the wall to the. And then the woma went vnto all the people in her wysdome. And they smote of the hed of Seba the sonne of Bochri, and cast it to Joab. And he blewe the trompe, and they skattered from the cytye euery man to his tent. So Joab returned to Jerusalem vnto the kynge.

And Joab was the graund captayne ouer all the host of Israel, and Banaiah the sonne of Joiada was ouer the Cerethites & the Pelethites. Aduram was officer ouer the tribute And Josaphat the sonne of Ahilud was recorder. Seua was scribe. Sadoch and Abiathar were the preastes. But Ira the Jaitre was counsellour euen to Dauid selfe.

¶ Thre deare peres. The vengeaunce of the synnes of Saul lyghteth on his seuen sonnes, whiche are hanged. Foure great batailes, which Dauid fought agaynste the Philistines.

CAPI. XXI.

A Then there fell an hongre in the dayes of Dauid three peres inslewingly, and Dauid enquired of the Lorde. And the Lorde answered: it is for Sauls sake and the house of bloude, because he slewe the Gabaonites. And the kynge called the Gabaonites, and sayde vnto them. (Nowe these Gabaonites were not of the children of Israel, but a remnaunt of the Amorites, for the children of Israel had sworne vnto them, & yet Saul sought to slay them, of a zele he had to ꝑ children of Israel and of Juda) Dauid therfore sayd vnto the Gabaonites: What shall I do for you? and wherwith shall I content you, that ye may bleſſe the enheritaūce of ꝑ Lord? The Gabaonites sayde vnto him: Our matter is not vpon syluer & gold but against Saul and against his house: neyther haue we any man that we wolde kyl in Israel. Then he sayd What then will ye I do for you? And they sayde vnto the kynge: the man that consumed and imagyned to bringe vs to nought, hym we ought to destroy, that not one of his stock be left in all the coostes of Israel, let the seuē of his sonnes be delyuered vnto vs, that we may hange them vp vnto the Lord, in Gabaath, of Saul sometyme the Lordes electe. And Dauid sayde: I will gyue them you.

Judg.

And the kynge had compassion on Miphibosheth the sonne of Jonathas, the son of Saul, because of the Lordes oth that was betwene Dauid and Jonathas the son of Saul. But he toke the two sonnes of Rezphah ꝑ daughter of Aiah which she bare vnto Saul, Armoni and Miphiboseth, and the fyue sonnes of Michol the daughter of Saul which she bare to Adriel the son of Berzelai the Molathite, & delyuered them vnto the handes of the Gabaonites, and they hanged them in the hill before the Lorde. These seuen were all slayne at once in the first dayes of heruest: euen in ꝑ begynninge of barley heruest.

And Rezphah the daughter of Aiah toke sackcloth and spred it vnder her vpon the Rocke, euen frome the beginninge of heruest, vntyll rayne dropped vpon them out of heauen and suffered neyther the byrdes of the ayre to fall on them by daye, nor beastes of the felde by night. When it was tolde Dauid what Rezphah the daughter of Aiah the concubyne of Saul had done, he went and toke the bones of Saul & of Jonathas his sonne, of the men of Jabes in Galaad, whiche they had stolen frome the strete of Bethsan, where the Philistines had hanged theym in the dayes when Philistines had slayne Saul in Gelboe. And brought thence the bones of Saul and ꝑ bones of Jonathas his son, and they set awaye the bones of them that were hanged, and buryed them with the bones of Saul and Jonathas his sonne in the countrey of Ben Jamin, in Zela, in the sepulchre of Cis his father. And when they hadde performed all that the kynge commaunded, God was appeased & the lande. And the Philistines had yet agaīe warre vp Israel. Dauid therfore went wyth and his seruauntes with him, and fought with the Philistines. And Dauid waxed faynt, & Jesbi of Nob one of the sonnes of Haraphah whose speare hed waged thre hundred sicles of Braſſe, and was gyrde with a newe sworde thought to haue slayne Dauid. But Abisai sonne of Zaruiah succoured him and smote the Philistine and kylled him. Then the seruauntes of Dauid sware vnto him sayenge. Thou shalt go no more forth with vs to battel, that the lyght of Israell be not put out. And there was yet after this, battel with the Philistines at Nob, in whiche Sobochai the Husathyte slew Saph of the sonnes of Haraphah. And there was yet the thirde battell with God, with the Philistines, where Elhanan the son of the Jaere Oygim, a Bethlehemite, slew one Goliath a Gethite: ꝑ staffe of whose speare was as great as a weuers cloth beame.

And there was yet battell in Geth, where was a man of a great heyght, who had on euery hande fyue fingers, and on euery fote fyue toes. xxiij. in all. And was also of the kynred of Haraphah, and defyed Israel. And Jonathas the sonne of Samach the brother of David slew him. These foure were of the sonnes of Haraphah in Geth, and were ouerthrowē by the hande of Dauid and his seruauntes.

¶ The songe of Dauid for his delyuerye frome his enemyes.

CAP. XXII.

And

AND Dauid spake the wordes of this balade vnto the Lorde, what tyme the Lorde had delyuered hym oute of the handes of all his enemyes, and out of the handes of Saul. And he sayde: the Lorde is my rocke, my castell and my sauyour. God is my strenghe, and in hym wyll I truste: my shylde & the horne that defendeth me: myne hyghe holde and refuge, my sauoure, saue me frome wyckednesse.

I wyll prayse and call on the Lorde and so shall be saued frome myne enemyes. For ꝑ stormes of death haue closed me about, and the floudes of Belial haue feared me. The cordes of hell haue enuironned me, and the snares of death haue ouertake me. In my tribulation I called to the Lorde, and cryed to my God. And he herde my voyce out of his tēple, and my crye entred into his eares. The earth trembled and quoke, and the foundacions of heauen moued and shoke, because he was angry.

Smoke went out of his nostrelles, and cōsumynge fyre oute of his mouth, that it kyndled coles. He bowed heauen & came downe, and weckenesse vnder nethe his feete. And he rode vpon Cherubim and flew: and appeared vpon the wynges of the wynde. And he made weckenesse a tabernacle rounde about him, & water congeled in thicke cloudes. Of ꝑ bright nesse that was before him, coles were set on fyre. The Lorde thundred frome heauen, and the most hyghe put out his voyce. He shotte arowes and skattered them, and buried lyghtninge and turmoyled them. And the bottome of the see appeared, and the foundacions of the worlde were seue, by reason of the rebukynge of the Lorde, and throwe the blastinge of the breth of his nostrelles. He sent frome aboue and set me, & plucked me out of myghty waters. He delyuered me from my mighty enemy, and frome them that hated me, and were to stronge for me. When they had defeyth me tyl the daye of my affliction, the Lorde stayed me vp. And he brought me out at large and delyuered me, because he delyted in me.

The Lorde rewarded me after my righteousnesse, and accordinge to the pureneſſe of my handes he requyted me. For I kept the wayes of the Lorde, and committed no wyckednesse by forsakinge my God. But I had all his lawes in my syght, neyther I tourned my face frome any of his ordinaunces. But was pure vnto hymwarde, and kept my selfe frome vngodlynesse.

And the Lorde dyd to me againe, accordinge to my righteousnesse, and after my pureneſſe ꝑ I had in his syght. With the holy thou shalt be holy, and with the man that is vncorrupte, thou shalt be vncorrupte. With the pure thou shalt be pure, & with the frowarde thou shalte be frowarde also. And the people that are in aduersite, thou wilt helpe. And on the proud shalt thou cast thyne eyes, to pull the downe. Thou art my light (O Lorde,) and the Lorde shall lyght my darckenesse. With thy helpe I will renne thorowe an hoste of men, and by the ayde of my God will I springe ouer a wall. The

waye of God is vndefyled, and the worde of the Lorde tryed as golde, and he a shilde to all that trust in him.

Who is a God saue the Lord, & who mighty saue our God? God is my strength in war, and rydeth the waye cleare before me. And maketh my fete as swyfte as an hyndes, and setteth me fast vpon my hyghe holdes.

And teacheth my handes to fyght, that a bowe of braſſe is to weake for myne armes.

And thou hast saued me with thy shylde, & thy gentylnes hath multiplyed me. Thou madest me space to walke in, that my fete shulde not slagger. I followed myne ennemyes and destroyed them, and turned not agayne tyll I had consumed them. I wasted them & so throwed them, that they coulde not aryse: but fell vnder my fete.

And thou hyddest compasse me about with mygdt to battell, and madest them that rose against me, to stoupe vnder me. Thou madest myne ennemyes to turne their backes to me, & them that hated me, & I destroyed the. They loked for helpe: but none came to saue them. Vnto the Lorde they cryed, but he herde the not. I will beate them as smal as the dust of the earthe, and will stampe them as the dyrte of the streate, and will spreade them abrode.

Thou delyuerest me frome the dissencion of my people, and kepest me to be an hed ouer nacions, for the people which I knew not became my seruauntes.

And the straungers shall make resistence against me, and shall obeye me at a worde.

And the aliens that shrinke awaye, shall tremble for feare in their defenced places.

The Lorde lyue, and blessed be he that is my strength: and exalted be God the strength that sauyth me. It is God that auengeth me, and bringeth vnder the people vnder me. And delyuereth me from myne enemyes, thou lyftest me vp on hyghe frome them that aryse against me, and delyuerest me frome the wycked men.

And therfore I will prayse the (O Lorde) amonge the Heythen, and will synge vnto thy name. For thy great and manyfolde saluynge of thy kynge, and shewinge mercy vnto thyne annoynted, euen to Dauid, and his sede for euer. Roma. 15.

¶ The laste communicacion of Dauid, and the descripcyon of the myghty men to hym belongynge.

CAPI. XXIII.

THese be the last sayenges of Dauid the sonne of Jsai. The man which is made the hyghe annoynted of the God of Jacob and pleasaunt Psalmist of Israel sayde: ꝑ spirite of the Lord spake in me, & his wordes were on my tonge. The God of Israel spake vnto me, and the strength of Israel sayde: he that dearely rule ouer men, he that ruleth iustlye in the feare of God, shall be as the morninge sterre when the sonne ryseth in a morninge in whiche are no cloudes to lette the brightnesse, and as the grasse of the erth

by derth

by verte of the layne. And is not myne house so with God? in that he hath made with me an euerlastynge couenaunt perfect in all poin tes: and in that he shall fulfyll all that is healthsome vnto me, & al my desyres therto. Where as the vnthryfty men are al as thornes taken forth of theyr places, whiche cannot be taken with handes: but the man that shall touche them, must be armed with yron or a longe staffe: And then shal they be burnt with fyre, to lye therby.

These be the names of the mygthye men þ were about Dauid: Iosheb of Sebeth the Thachmonite, hed of thre, otherwyse called Adino the Aznite, which slew. viij. hundred at one tyme. And next to him Eleazar the son of Dodi the sonne of Ahohi, one of the three principal that were with Dauid, which whe they vpbrayed the Philistines that were there ga thered in battell (and the men of Israel were gone by) arose and layd on the Philistines tyl his hande aked and claue vnto the sword. And the Lorde made a great victory the same daye. And the people returned and went after hym onely to spoyle. After him was Sema þ sonne of Agee the Hararite (which when the Philistines were gathered in Lahata where was a parcell of lande full of pese, and the people were fled for feare of the Philistines) stode in the myddes of the grounde, and defended it & slew the Philistines. And the Lorde gaue him a great victory.

And these three of the thirtye of the lordes went downe and came to Dauid in þ harueste tyme vnto the caue Odollam. And the host of the Philistines had pitched their paulions in the valey of Geaunctes. And Dauid was then in a stronge holde. And the fouldiours of the Philistines were then in Bethlehem. And Dauid longed and sayde: Oh, that I had of the water that is in the wel in the gate of Bethlehem to drinke. And anone the three myghty brake thorow the host of the Philistines and fet water out of the Wel of Bethlehem that was in the gate, and toke and brought it to Dauid: neuertheles he wolde not drink therof, but offred it vnto the Lorde, and sayd: the Lorde forbyd that I shuld do so, shuld I drink the bloude of men that were in ieopardye of theyr lyues? and so he wolde not drinke it. These thinges dyd these three mighty mē. The Abisai the brother of Joab, the sonne of Saruiah: he was capitayne ouer three, and he lyft vp his speare against three hundred and slewe them, and was named with the three. For he was nobler man then the three and was their capitayne. Howbe it he attayned not vnto those three in actes. Then Banaiah the sonne of Joiada the sonne of a lusty man valyaunt in actes of Kabzeel, he slewe two Lyons of Moab. He went downe and slew a Lyon in a pyt in tyme of snow. And he slew an Egyptian a goodly man, which hadde a speare in his hande. And Banaiah went down to him with a staffe, and plucked the speare out of the Egyptians hande and slewe him with his owne speare: Suche thinges dyd Banaiah the son of Joiada and was the noblest of thirty: But not lyke to any of the three in feates of warre. And Dauid made him of his counsell. Asahel the brother of Joab was one of the thirtye. Then Elchanan the sonne of Dodo of Bethlehem: Semah the Harodite: Elica the Harodite: Helez the Paltite: Ira the sonne of Ikes the Thekonite: Abiezer of Anatoth: Mebonai the Husathite: Zelmon an Ahohite: Maharai the Netophathite: Heleb the sonne of Baanah an Netophathite: Ithai the sonne of Ribai of Gabaah a cyte of the children of Ben Jamin: Banaiah the Pharathonite: Hiddai of the ryuer of Gaas: Abialbon the Arbathite: Asmaueth a Berhomite: Eliahba a Salabonite: Of the sonnes of Jasen Jonathas: Semah the Hararite, Ahiam the sonne of Sarar an Ararite / Eliphelet the sonne of Ahasbai the sonne of a Maachathite, Eliam the sonne of Achitophel the Gilonite / Hezrai the Carmelite / Pharai the Arbite / Igaal the sonne of Nathan of Zobah / Bani the Gadite / Zelec an Ammonite / Naharai a Berothite the harnesbearer of Joab the sonne of Zaruiah / Ira the Ithrite / Gareb the Ithrite / Urias the Hethite / in all thirty and seuen.

¶ Because Dauid caused the people to be nombred, Israel is plaged with pestilence: so that in three dayes dyed. lxx. thousande.

CAPI. XXIIII.

AND the Lorde was wrothe ageinst the children of Israel, & stered vp Dauid against them, sayenge / Go and nombre bothe Israel and Juda. And forthwith the kyng sayd to Joab the capitayne of his host / goo about I praye the, thorow out all the tribes of Israel, euen frome Dan to Berlabe & nombre the people þ I maye knowe the nombre of them. And Joab sayde vnto the kynge / I beseche þ the Lorde thy God make the people as many mo as they be / yea and an hundred tymes so many mo, and that the eyes of my Lorde the kynge maye se them. But howe is it that my Lorde the kynge hath a lust in this thinge? Notwithstanding the kynges wordes preuayled against Joab and against al the capitaynes of the host. Then Joab and the capitaynes of the host went out from the kynge, to nombre þ people of Israel. And they passed ouer Jorda and pyched in Aroer on the right syde of the cyte that lyeth in the myddes of the valeye of Gad and so forth to Jazer. And then they went to Galaad & to the nether lande of Hodsi, and frome thence to Dan Jaan, & about to Sidon, and came to the stronge towne of Tyre, and to all the cyties of the Heuites, & of the Canantites, and then went out to the south of Juda, euen to Berlabe. And so when they had bene abrode thorow out al the lade, they returned to Jerusalem at the ende of nyne monethes and twenty dayes. And then Joab delyuered vp the rekeninge of the nombre of the people vnto the kynge. And there were found in Israel nyne hundred thousand men of myght that drew swerdes. And þ men of Juda were fyue hundred thousand men.

And

And Dauids hert smote him after that he had nombred the people. And he sayde vnto þ Lorde: I haue synned exceadingly in that I haue wrought. And now Lord take away the trespace of thy seruaunt: for I haue done foolyshly. And when Dauid was vprysen in a morninge, þ worde of the Lorde came vnto the Prophete Gad Dauids Sear, sayenge: Go and say to Dauid, this sayth the Lorde. I offer the three thynges, chose which of them I shall do to þ. And Gad came to Dauid and shewed him, & sayde vnto him: whether wilt thou haue. vij. yeres hunger in thy lande, or that thou flee three monethes before thyne enmienpes and they to lowynge the, or that there be thre dayes pestilence in thy land. Now aduise the and se, what worde I shall bringe agayne to him that sente me. Then sayde Dauid vnto Gad: I am in a right great straite. But better it is to fal into þ hāde of the Lorde, for moch is his mercy, the to fall in to the handes of men. And the Lord sent a pestilēce in Israel frō the morning vnto the ende of the tyme appointed. And there dyed of the people betwene Dan and Berseba. lxx. thousande men. And when the angell stretched out his hande vnto Jerusalē to haue destroyed it, the Lorde repented vpon þ scourge and sayde to the angell that destroyed þ people / It is sufficient, let thyne hand cease. And the angell was at the threshinge place of Araunah the Jebusite. Then spake Dauid vnto the Lorde when he saw the angel that smote the people, and sayde / Loo, it is I that haue synned, and I that haue done wickedly. But these shepe what haue they done? let I praye þ thine hand be on me & on my fathers house. And Gad came the same daye to Dauid, and sayde vnto him / Go vp an reare an altare vnto the Lorde in the threshinge floure of Araunah the Jebusite. And Dauid accordinge to þ sayenge of Gad, wente vp as the Lorde commaunded. And when Araunah loked and saw the kynge and his seruauntes commynge towarde him, he went out: and bowed him self to the kynge flat on his face to the grounde, & sayde: Wherfore is my Lorde the kynge come to his seruaunt? And Dauid sayd: to bye the threshyngeflowre of the, for to make an aultare vnto the Lorde that the plage may cease from the people. And Araunah sayde vnto the kyng: Let my Lorde the kynge take and offer what semeth him good in his eyes / Beholde, oxen for sacrifice, and sleades and the other instrumentes of the oxen for woode. And Araunah the kynges frende gaue all to the kynge, and sayd moreouer vnto the kyng / the Lord / the Lorde thy God accept the. But the kyng sayde vnto Araunah / not so, but I will bye it of the at a pryce, and wil not offer sacrifice vnto the Lord my God that shal cost me nought. And so Dauid bought the threshyngeflowre, and the oxen, for fyfty sycles of syluer.

And Dauid buylt there an aultare vnto the Lorde, and offered burntsacrifices and peasoffringes. And so the Lord was appeased vp the lande. And the plage ceased frome Israell.

¶ The ende of the seconde boke of Samuel: commenly called the seconde of the Kynges.

THE THYRDE BOKE OF KYNGES, BVT AFTER THE HEBRVES, THE FYRST OF THE KYNGES.

¶ The younge virgin Abisag kepeth David in his extreme Age. Adonias occupyeth the realme vnwetynge to his father. Salomon is annoynted kynge and then Adonias slyeth.

CAPI. I.

2 WHen Kynge David was waxen olde & stey-
ken in yeres, thoughe they couered hym with
clothes, yet he caught
no heate. Wherfore his
seruauntes sayde vnto
him: let there be sought
for my Lorde the kynge, a younge mayden to
stande before him and to cherysh him. And let
her lye in thy bosome, that my Lorde the kyng
may get heate. And so they sought for a fayre
damosel thorow out all the coostes of Israel
and founde one Abisag, a Sunamite, and
brought her to the kynge. And the Damosell
was exceedinge fayre, and cherysshed the kynge
and ministred to him: But the kynge had not
to do with her.

Adonias. But Adonias the sonne of Hagith exalted
him selfe sayenge: I wyll be kynge. And he
gat him a charet, and horsmen, and fyfty men
to runne before him. And his father rebuked
him not at any tyme nor sayd so moch to him
as why wylt thou so. And he was therto a
goodly man and his mother bare him next af-
ter Absalom. And he communed with Joab
sonne of Zaruiah, & with Abiathar the preest.
And they holpe Adonias. But Sadoch & preest
Banaiah the sonne of Joiada, Nathan the
prophet, Semei and Rei & the men of mighte
10 which were with David fauered not Adonias
And Adonias sacrificed sheepe and oxen and fat
lynges at the stone of Zoheleth, which is fast
by the wel of Rogel/and bad his brethren all his
brethren the kynges sonnes, and all the men
of Juda the kynges seruantes. But Nathan
the Prophete and Banaiah and the mightye
men and Salomon his brother he bad not.

Nathan. Wherupon Nathan spake vnto Bethsabe the
mother of Salomon, sayenge: hast thou not
herde how Adonias the sonne of Hagith reig-
neth vnwetinge vnto our master David?
Nowe therfore come that I maye gyue the
counsel, how to saue thyne owne lyfe, and
lyfe of thy sonne Salomon. Hence and get
vnto kynge David, and saye vnto him: dyd-
dest not thou my Lord kynge swere vnto thy
handmayde, sayenge? Salomon thy son shal
raygne after me, and he shall sytte vpon my
seate, why is then Adonias made kynge? And
se, whyle thou yet talkest there with the kyng
I will come in after the. and will ende thy
wordes.

C So Bethsabe entred vnto the kynge into
the chambre. And the kynge was very olde &
Abisag the Sunamite ministred vnto him.

And Bethsabe stouped and made obeysaunce
vnto the kynge. And the kynge sayde: what
is thy matter? She answered and sayde: my
lorde, thou swarest by the Lorde thy God vn-
to thyne handemayde: Salomon thy sonne
shall raygne after me, and shall sytte vpon
my seate. But nowe se, Adonias is kynge and
thou my Lorde kynge wotest it not, & he hath
offered oxen, fatlynges, and sheepe aboundant-
ly, and hath called all the sonnes of the kyng
and Abiathar the preest, and Joab the Capi-
tayne of the host, But Salomon thy seruaut
hath he not bydden. And now (my lord kyng)
the eyes of all Israell wayte on the, to tell
them who shall syt on the seate of my Lorde
the kynge after him. For elles when my
Lorde the kynge is layde to rest with his fa-
thers, I and my sonne Salomon shalbe synners.

And beholde, whyle she yet talked with the
kynge, Nathan the prophete was come. And
they tolde the kynge, sayenge: here commeth
Nathan § Prophete. And when he was come
before the kynge, he made obeysaunce vnto §
kynge vpon his face vnto the ground, & sayd:
My lorde kyng, hast thou sayde, Adonias shal
raygne after me, and he shall sytte vpon my
seate? For he is gone downe this day and hath
offered oxen, fatlynges, and sheepe plentifully
and hath called all the kynges sonnes and the
capitaynes of the host, and Abiathar § preest.
And se, they eate and drinke before him & sey.
God saue kyng Adonias. But me thy seruaut
Sadoch the preest and Banaiah the sonne of
Joiada, and thy seruaunt Salomon he hath
not called. Is this thynge doone of my Lord
the kynge and yet wouldst not shewe me thy
seruaunt, who shulde sitte on the seate of my
lorde the kynge after him?

Then kynge David aunswered and sayde:
Call me Bethsabe. And she came in and stode
before him. And the kynge sware, sayenge:
As surely as the Lorde (that hathe eyded my
soule oute of all aduersitie) lyueth: euen as I
swore vnto the by the Lorde God of Israell,
sayenge: Salomon shall raygne after me,
and he shall syt vpon my seate for me, so will
I doo this daye. And Bethsabe bowed on her
face to the earthe, and dyd obeysaunce vnto
the kynge, and sayde: I praye God my lorde
kynge David maye lyue euer. Then sayde
kynge David call me Sadoch the preest and
Nathan the Prophete, and Banaiah the
sonne of Joiada. And when they came before
the kynge / The kynge sayde vnto them:
Take with you the seruauntes of your lorde,
and set Salomon my sonne vpon myne owne
Mule, and carye hym downe to Gihon. And
lette Sadoch the Preaste, and Nathan the
Prophete annoynte hym there / to be kynge
ouer Israell. And then blowe ye with a trom-
pette, and saye: God saue kynge Salomon.
And then come vp after hym, and let hym
come

come and sytte vpon my seate. For he shall be
kynge in my stede. And hym I haue commaun
ded to be leader ouer Israell and Juda. And
Banaiah the sonne of Joiada answered the
kynge, and sayd: Amen. And so I praye God
that the Lorde God of my Lorde the kynge
saye so. And as the Lorde hathe ben with
my Lorde the kynge: so I praye God he may
be with Salomon, and that he make his seate
more glorious then the seat of my Lord king
David. So Sadoch the preest, and Nathan the
Prophete, and Banaiah the sonne of Joiada,
and the Cerethytes and Phelethytes wente
downe, and sette Salomon vpon kynge Da-
vids Mule, and ledde him to Gihon. And Sa-
doch the Preest toke an horne of oyle oute of
the tabernacle, and annoynted Salomon. And
they blewe a trompet/ and all they sayd: God
saue kyng Salomon. And all the people came
vp after hym pypynge with pypes, and reioy-
synge greatly, so that the erth range with the
sounde of them.

And Adonias and all the gestes that were
with hym herde it, euen as they hadde made
an ende of eatynge. And when Joab herde
the sounde of the trompet, he sayd: how hap-
peneth it that there is suche a noyse in the cy-
tye? And as he yet spake: se, Jonathas the
sonne of Abiathar the Preeste came. And Ado-
nias sayde: come for thou arte a lusty blouke,
and bringest good tydynges. And Jonathas
answered and sayde to Adonias: Verily oure
Lorde kynge David hathe made Salomon
kynge. And the kynge sente with him, Sadoch
the Preeste, and Nathan the Prophete: and
Banaiah the sonne of Joiada, and the Cere-
thytes and the Phelethites, and they haue set
hym vpon the kynges Mule. And Sadoch the
Preeste, and Nathan the Prophete haue an-
noynted hym kynge in Gihon. And as they
came vp agayne, they reioysed that the cytye
dyd sounde agayne. And that is the noyse that
ye haue herde. And therto Salomon sytteth
on the seate of the kyngdome. And moreouer
the kynges seruauntes wente in to bleesse our
Lorde kynge David, sayenge: thy God make
the name of Salomon more full of fauoure
then thyne/ and his seate more glorious then
thyne. And the kynge bowed hym selfe vpon
the bedde. And lasse of all thus sayde the
kynge: blessed be the Lorde God of Israell,
who hathe made one to sytte on my seate this
daye, myne eyes seynge it. Then all the gestes
that were with Adonias were afrayde, and
rose vp and wente euerye man his waye. But
Adonias fearyng Salomon, arose, and went
and caught holde on the hornes of the aulter.
And it was tolde Salomon that Adonias for
feare of kynge Salomon, hath caught holde
by the hornes of the aulter, sayenge: let kynge
Salomon swere vnto me this day, that he wil
not slee his seruaunt with the swerde. And Sa-
lomon sayd: yf he wyll be a good man, there
shal not an heere of hym fall to the erth. But
yf wyckednesse shall be founde in hym, he
shall dye for it. And therupon kynge Salo-
mon sent and set him downe from the aulter.
And he came and dyd obeysaunce vnto kynge
Salomon. And Salomon sayde to hym: get
the to thyne house.

¶ David dyeth. Adonias requyreth to haue Abisag
to his concubine, and therfore Salomon commaun
deth to slee hym. Abiathar is put from his Preest-
hode. Semei and Joab are slayne.

CAPI. II.

WHen the dayes of David were drawen
nye that he sholde dye, he charged Sa-
lomon his sonne, sayenge: I must walke
by the waye of all the worlde, neuertheles
be stronge, and quyte thy selfe manfully. And
se thou kepe the appoyntment of the Lorde
thy God, that thou walke in his wayes, and
kepe his commaundements, ordinaunces, la-
wes and testimonyes/ as it is written in the
lawe of Moses, that thou mayste vnderstande
all that thou oughtest to do/ and al that thou
shouldest medle with, that the Lorde maye
make good his promesse, whiche he hath pro-
mysed me, sayenge: yf thy children shall take
hede to theyr wayes, that they walke before
me in truthe with all theyr hertes, and with
all theyr soules: * then shalte neuer *iii.Reg.ix.d
be withoute one sytteynge on the seate of Is-
rael.

* Moreouer thou wotest howe Joab the *ii.Reg.iii.e;
sonne of Zaruiah hathe serued me, and what and.xx.c
he hathe wone to the two capitaynes of the
hostes of Israel: vnto Abner the sonne of Ner,
and vnto Amasa the sonne of Jether/ how he
slewe them, and shedde the bloude of warre in
tyme of peax, and put the bloude of warre
vpon his gyrdle that was aboute his loynes,
and in his shoes that were on his feete. Deale
with hym therfore accordynge to thy wysdom
and se thou bringe not his grave heed downe
to the graue in peax. * And shewe kyndnesse *ii.Reg.xix.c
vnto the sonnes of Berselai the Galaadyte,
and let them be amonge them that eate at thy
table, bicause they so stode to me when I fled
from Absolom thy brother. * And lo thou hast *ii.Reg.xvi.b
with the, Semei the sonne of Gera the sonne
of Gemini of Bahurim, which cursed me with
a bytter curse, what tyme I went to Mahana-
im. But he came agaynste me to Jordan/
and I sware to hym by the Lorde, sayenge. I
wyl not slee the with the swerde. But pardon
thou hym not. Thou art a man of wysdome,
and shalte knowe what to do to hym/ se ther-
fore thou bringe his grave heed to the graue
with bloude. And so Dauid rested with his fa-
thers, and was buryed in the cytye of Dauid.
And the dayes whiche Dauid raygned vpon
Israel were fourtye yeres/ seuen yeres in He-
bron, and thyrtye and three yere in Jerusalem:
*So Salomon sate vpon the seate of Dauid *i.Par.xxix.f
his father. And his kyngdom was stablysshed
mightyly.

After this, Adonias the sonne of Hagith
came to Bethsabe the mother of Salomon.
And she said: betokeneth thy comming peax? *i.Reg.i.b.ii.a
And he sayde it betokeneth peax. Then sayde
he, I haue a matter to shewe the. And she said:
saye on. And he sayde: thou knowest that the
kyngdom

kyngdome was myne, and that all Israel set theyr eyes on me that I sholde raygne, how be it the kyngdome was turned away and geuen to my brother, for it was appoynted him of the Lorde: and nowe I aske a peticion of the, wherof denye me not. And the sayde vnto him: tell what it is. Then he sayde: speake I prayre the, vnto Salomon the kynge (for he will not saye the naye) that he gyue me Abisag the Sunamyte to wyfe: And Bethsabe sayde: well, I will speake for the vnto the kynge. And therupon Bethsabe wente vnto kynge Salomon to speake vnto him for Adonias. And the kynge rose vp agaynste her and bowed him selfe vnto her, and sat him downe on his seate. And there was a seate set for the kynges mother, and she sat on his ryght syde. Then she sayde: I muste desyre a lyttell peticion of the: saye me not naye. And the kynge sayd vnto her. Aske on my mother: for I will not saye the naye. And she sayd: let Abisag the Sunamite be geuen to Adonias thy brother to wyfe. And kynge Salomon answered and sayde vnto his mother: why doest thou aske Abisag the Sunamite for Adonias? Naye, rather aske for him the kyngdome, sithe he is myne elder brother: euen for him aske it, and for Abiathar the Preest, and for Joab the sonne of Zaruiah. Then kinge Salomon sware by the Lorde, sayinge: God do so to me and so, yf Adonias haue not spoken this worde agaynste him selfe. Now therfore as surely as the Lorde liueth, who hathe stablysshed me and set me on the seate of Dauid my father, and who hathe made me an house as he promysed me, Adonias shall dye this daye. And kynge Salomon sent by the hande of Banaiah the sonne of Joiada, and smote him so that he dyed. Also vnto Abiathar the Preeste sayde the kyng: get the to Anatoth vnto thyne owne selues, for thou arte worthy deth: but I will not at this tyme kyll the, because thou barest the arche of the Lorde God before Dauid my father, and because thou sufferedst in my fathers in all his afflictions. And so Salomon put awaye Abiathar from beinge preest vnto the Lorde: to fulfyll the wordes of the Lorde whyche he spake ouer the house of Eli in Silo. Then tydynges came to Joab: for Joab hadde enclined after Adonias, but not after Salomon. Wherupon he fledde vnto the tabernacle of the Lorde and caught holde on the hornes of the aulter. And it was told kinge Salomon how Joab was fledde vnto the tabernacle of the Lorde, and stode by the aulter. Then Salomon sente Banaiah the sonne of Joiada, sayinge: go and smyte him. And when Banaiah was come to the tabernacle of the Lorde he sayd vnto him: thus sayth the king, come out. And he sayde naye. But I will dye here. And Banaiah brought the kynge worde, sayinge: thus sayd Joab, and thus he answered me. Then the kynge sayde: do euen as he hathe sayde: smyte him and burye him, and take awaye the bloude (whyche Joab shedde causelesse) from me, and from the house of my father, and the Lorde bringe his bloude vpon his owne heed, for he smote two men tryghter wyser and better then he, and slewe them with the swerde, my father vnwetynge: euen Abner sonne of Ner, capitayne of the hoste of Israel, and Amasa the sonne of Jether, capitayne of the hoste of Juda, and theyr bloude returne vpon the heed of Joab, and on the heed of his seed for euer: and prosperite be vnto Dauid, and vnto his seed, and vnto his house, and vnto his seate of the Lorde for euer. And Benaiah the sonne of Joiada went vp and smote him, and slewe him & buryed him in his owne house in the wyldernesse: and the kynge put Banaiah the sonne of Joiada in his rowme ouer the hoste, and put Sadock the preest in the rowme of Abiathar. Then the kynge sent and called Semei, and sayd to him: buylde the an house in Jerusalem, and dwell there, & se thou go not thence any whyther. For be thou sure at it, the daye thou goest oute and passest ouer the ryuer of Cedron, thou shalte dye for it, and thy bloude shall be on thyne owne heed. Semei sayd vnto the kynge: it is well sayde: as my Lorde the kynge hathe sayde, so will thy seruaunt do. And Semei dwelte in Jerusalem many a daye. And it chaunced at the ende of thre yere, that two of the seruauntes of Semei runne awaye vnto Achis sonne of Maacah king of Geth. And one told Semei sayinge, thy seruauntes be in Geth. And Semei rose vp and sadled his asse, and gat him to Geth to Achis to seke his seruauntes, & came and brought them agayne from Geth. But it was tolde Salomon how Semei hadde gone from Jerusalem to Geth, and was come agayne. And the kynge sente and called Semei and sayd vnto him: Dyd I not sweare by the Lorde, and reproued vnto the sayinge, be sure whe so euer thou goest out and walkest abyde any whyther, thou shalte dye? And thou answeredst me, it is good tydynges that I haue herd. Why then hast thou not kept the othe of the Lorde, and the commaundement that I commaunded the? And then the kynge sayde to Semei: * thou remembrest all the wyckednesse whyche thyne herte knoweth that thou dyddest to Dauid my father. The Lorde therfore render agayne thy wyckednesse vpon thyne owne heed: and kyng Salomon be blessed, and the seate of Dauid be settled before the Lorde for euer. And the kynge commaunded Banaiah the sonne of Joiada: whyche wente oute and smote him that he dyed. And so was the kyngdome settled in the hande of Salomon.

¶ Salomon taketh Pharaos daughter to wyfe. The Lorde appeareth to him, and giueth him wysdome. The pleadinge of the two harlots who stole owe the lyuynge chylde: and Salomons iudgement therin.

CAPI. III.

THen Salomon dyde affynite with Pharao kyng of Egypt, and toke his daughter, and brought her in to the cyte of Dauid, tyll he hadde made an ende of buyldynge his owne house and the house of the Lorde, and the walles of Jerusalem rounde about. Onely the people sacrifyced in aulters made on hylles, because there was no house buylte for the name of the Lorde, tyll those dayes. Salomon doubtlesse loued the Lorde, & walked in the ordinaunces of Dauid his father, saue onely that he sacrificed and offered incense vpon aulters in hylles.

And the kynge wente to Gabaon to offre there, for that was a greate offeringe place. And there Salomon offered a thousand burent offeringes vpon that aulter. And in Gabaon the Lorde appeared to Salomon in a dreame by nyght. And God sayde: Aske what I shall gyue the. And Salomon sayde: thou hast shewed vnto thy seruaũt Dauid my father great mercye, because that he walked before the in truthe and in ryghtousnesse and playnesse of herte with the. And thou hast kepte for him this greate mercye, that thou hast gyuen him a sonne to syte on his seate: as it is come to passe this daye. * And now Lorde my God, it is thou, that hast made thy seruaunt kynge in the rowme of Dauid my father. * And I am a yonge lade, and wot not how to ordre my selfe. And thy seruaunt is in the myddes of thy people, whyche thou hast chosen, a people that are so many that they can not be tolde nor nombred for multitude. * Gyue therfore vnto thy seruaunte, an vnderstandynge herte to iudge thy people, & to discerne betwene good and badde. For who is hable to iudge this thy so waygthy a people? And it pleased the Lord well, that Salomon had desyred this thynge. Wherfore God sayd vnto him: because thou hast asked this thynge, and hast not asked long lyfe, neither hast asked richesse, nor the lyues of thyne ennemyes, but hast asked the discretion to vnderstande equite: Lo, I haue done accordynge to thy petycion: and beholde, I haue gyuen the a wyse and an vnderstandynge herte, so that there was none lyke heretofore, neyther after the shall anye aryse lyke vnto the. And therto I haue gyuen the that thou askedst not, bothe ryches and honoure: so that there shall be no kynge lyke the, all thy dayes. And yf thou wylte walke in my wayes to kepe myne ordynaunces and commaundements, as Dauid thy father dyd walke, I will lengthen thy dayes also. When Salomon awoke, he vnderstode this was his dreame. And he came to Jerusalem and presented him selfe before the arche of the Lordes couenaunt, and offered burntofferinges and peaceoffringes, and made a feaste to all his seruauntes.

Then came two women that were harlots vnto the kynge, and stode before him. And the one of them sayde: O my Lorde, I and this woman dwell in one house. And I was delyuered of a chylde with her in the sayd house. So the thyrd daye after I was delyuered, she was delyuered also: we two beynge togyther, and no straunger with vs in the house saue we two alone. And this wyues chylde dyed in a nyght, for she had ouerlayde it. And then she arose at mydnyght, and toke my sonne from my syde, whyle thyne handmayde slepte and layde it in her bosome, and put her deed chylde in my bosome. And when I arose vp in the morynge to gyue my chylde sucke: lo, it was deed. But when I had it loked more diligentely vpon it in the morynge: Beholde, it was not my sonne whyche I dyd beare. And the other woman sayde: It is not so: But the lyuynge is my sonne, and the deed thyne. And she sayde agayne: thou sayest vntrue, for the deed is thy sonne, and the lyuynge myne. And thus they chydded before the kyng. Then sayd the kyng: the one sayth, this that is alyue is my sonne, and the deed is thyne. And the other sayth naye: But thy sonne is the deed, and the chylde alyue is myne. Then sayde the kynge: bringe me a swerde. And they broughte a swerde before the kynge. And the kynge sayde: Diuyde the lyuynge chylde in two, and gyue the one halfe to the one, and the other to the other.

Then spake the woman that was mother to the chyld alyue vnto the kynge (for her bowelles yerned vpon her sonne) and sayde: I beseche the my Lorde, gyue her the lyuynge chylde, and in no wyse slee it. And the other sayd: it shall be neither thyne nor myne, but diuyde it. Then the kynge answered and sayd: * gyue her the lyuynge chylde and slee it not, for she is the mother therof. And all Israell herde of the iudgement whyche the kynge had gyuen, and feared the kynge, for they perceyued that the wysdome of God was in him to do iustyce.

¶ The Princes and rulers vnder Salomon. The prouision for his vitayles. The nombre of his Horses, and of his parables.

CAPI. IIII.

SO kynge Salomon was kynge ouer all Israel. And these were his lordes: Azarias the sonne of Sadock the preest, Elihoreph and Ahiah the sonnes of Sisa scribes. Josaphath the sonne of Ahilud, the recorder. And Banaiah the sonne of Joiada was ouer the hoste. And Sadock and Abiathar were the preestes. And Azariah the sonne of Nathan was ouer the generall receyuers. And Zabud the sonne of Nathan was a wayter, and the kynges companion. And Ahisar stewarde of housholde. And Adoniram sonne of Abda ouer the tributes. And Salomon had twelue generall receyuers ouer all Israel, which sustayned the kynge and his household, eche man his moneth in a yere. Whose names are these: the sonne of Hur in mount Ephraim: the sonne of Dekarin Makez, in Salem in Bethsames, in Elon and in Bethhanan: the sonne of Hesed in Aruboth, and to him pertayned Socoh, and all the lande of Hepher: the sonne of Abinadab, whiche had all the regions of Dor, and Taphereth the doughter of Salomon was his wyfe: Baanah the sonne of Ahilud had Thanach Mageddo, and all Bethsan whiche is by Zarthanah beneth Jezrahel, and from Bethsan to Abel Mehulah, and vnto beyonde Jecmaam. The sonne of Gaber hadde Ramoth Galaad

Galaad, and his were the townes of Jair the sonne of Manasse, whiche lye in Galaad, and his was the coostes of Argob in Basan, thre score greate cities with walles and barres of brasse.

Ahinadab the sonne of Ado, hadde Mahanaim: Ahimaaz hadde Nephthalim, and he hadde taken Basemath the doughter of Salomon to wyfe: Baanah the sonne of Husai hadde Aser and Aloth: Josaphat the sonne of Pharuah hadde Isachar Simei, the sonne of Ela hadde Benjamin: Gaber the sonne of Uri, hadde the countreye of Galaad and the lande of Sehon kynge of the Amorites, and of Og kynge of Basan, and was alone ouerpeer in the lande. And Juda and Israell were manye, euen as the sande of the see in nombre, eatynge, drynkynge, and makynge merye. And Salomon raygned ouer all kyngdomes from the ryuer throwe vnto all the lande of the Philistines, vnto the borders of Egypte, and they broughte presentes, and serued Salomon all dayes of his lyfe.

And Salomons expence of houshold was euery daye thirty quarters of manchet floure, and thre score quarters of mele, tenne fatted oxen, and twentye out of the pastures, and an hundred sheepe and gootes, besyde venyson of harts, bucks, and buballes, and fat pultrye. For he ruled in all the regions on the other syde Euphrates, from Thaphsah to Gasa, and also ouer all the kynges on the other syde the sayde Euphrates. And he hadde peax with all his seruauntes on euerye syde. And Juda and Israell dwelte without feare, euerye man vnder his vyne and vnder his figge tree, from Dan to Berlade, all the dayes of Salomon.

And Salomon hadde fourtye thousande stalles of horses for charetes, and twelue thousande horsemen. And the forestayde generall receyuers made purueyaunce for kynge Salomon, and for all that came to kyng Salomons table euerye man his moneth, so that there lacked nothynge. And as for barley and straw for the horses and mules, they broughte vnto the place where the offeces were, euery man in his office.

And God gaue Salomon wysdome and vnderstandynge exceedynge moche, and a large herte, euen as the sande alonge by the see banche: so that Salomons wysdome exceeded the wysdome of al them of the East countrey, and all the wysdome of the Egyptians. And he surmounted all men in wysdome, bothe Ethã the Ezrahite, Hemã, Chalcol, and Dorda, sonnes of Mahol. And his name spred abrode amonge all nations on euery syde. And Salomon wrote thre thousand prouerbes. And his songes were a thousande and fyue. And he disputed of trees, euen from the Cedar tree that groweth in Libanon, vnto the Isope that springeth out of the wall. And he disputed of beestes, foules, wormes, and fishes. And there came of all nations to heare the wysdome of Salomon, and from all kynges of the erth which had herd of his wysdome.

Chynge Hiram sendeth Cedar tymber to the buylynge of the temple. The discription of the worke.

CAPI. V.

AND Hiram kynge of Tire sent his seruauntes vnto Salomon, for he hadde herd that they had anoynted him kyng in the rowme of his father. And therto Hiram was euer a louer of Dauid. * And Salomon sent agayne to Hiram, saying: thou knowest of Dauid my father, how he could not buylde an house vnto the name of the Lord his God for warre whiche he had on euery syde, vntyll Lorde had put them vnder his fote. But now the Lorde my God hath geuen me rest on euerye syde, so that there is neuther aduersary nor any euyl plage. And therfore I am disposed to buylde an house vnto the name of the Lord my God, as he promised Dauid my father saying: thy sonne which I wyll put vpon thy seat in the, he shall buylde an house vnto my name. Nowe then commaunde that they hewe me Cedar trees in Libanon. And let my seruauntes be with thyne, * I wyll geue the, the hyre of thy seruauntes in all suche thynges as thou shalt requyre, for thou knowest that there is not amonge vs that can skyll to hewe tymber lyke vnto the Sidonies.

When Hiram herde the wordes of Salomon, he reioyced greatlye and sayde: Blessed be the Lorde this daye, whiche hathe set Dauid a wyse sonne ouer this myghtye people. And Hiram sent agayne to Salomon, saying: I haue allowed the request whiche thou hast sent to me, and wyll satisfye all thy lust concernyng tymber of Cedar trees and fyrre. My seruauntes shall bringe them from Libanon to the see. And I wyll conueye them by flyght vnto the place that thou shalt assigne me, and wyll cause them to be discharged there, that thou mayste receyue them. And thou shalte do me this pleasure agayn, to geue me grayne towarde my housholdynge. And so Hiram gaue Salomon Cedar trees, and fyrre trees, as moche as he desyred. And Salomon gaue Hiram twentye thousande quarters of wheten fede his household with, and twentye butts of pure oyle. And so moche gaue Salomon to Hiram yerely.

And the Lord gaue Salomon wysdome, as he promised him. And there was peax betwene Hiram & Salomon, and they were in a leage together. And kyng Salomon layed a tribute throwe out all Israel. And the tribute was thyrtye thousande men, whiche he sent to Libanon, ten thousande a moneth by course, so that they were one moneth in Libanon, and two monethes at home.

And Adoniram was ruler ouer the tribute. So Salomon hadde thre score and ten thousande that bare burdens, and thre score and ten thousande that hewed in the mountaynes, besyde the Lordes he hadde to ouerse the worke, in nombre thre thousand and three hundred, who gouerned the people that wrought in the worke. And at the commaundement of the kynge, they broughte greate stones, and that fyne stones, and hewed therto, to laye in the foundacion of the house. And Salomons masons, and the masons of Hiram dyd hewe them, with them of the bybers. And so they prepared both tymbre and stone to buylde the house.

The frame and forme of the temple Porche and ... etc.

CAPI. VI.

AND it came to passe in the foure hundred and foure score yere, after the chyldren of Israell were come oute of the lande of Egypte, and the fourthe yere of the raygne of Salomon vpon Israel, and the seconde moneth called Zif, that he began to buylde the temple vnto the Lorde. And the house whiche Salomon buylte for the Lorde was thre score cubytes longe, and twentye brode, and thirtye cubytes hye. And the porche that was before the body of the temple, was twentye cubytes longe, after the measure of the bredth of the house, and tenne brode/ euen at the verye ende of the house. And he made vnto the house, wyndowes to open and shutte.

And vnder the walles of the house, he made galeryes rounde aboute, bothe aboute the temple, and also the quere. And so made sydes rounde aboute. And the nethermoste galerye was fyue cubytes brode, and the myddle galerye sixe, and the thyrde seuen cubytes brode. For he made the walles without wheron the beames laye, euer thynner and thynner, so that they were not fastened in the walles of the house. And the house was buylte of stone made perfecte alredye er it was broughte thyther, so that there was neither hammer or axe, eyther anye toole of yron herde in the house, whyle it was in buyldynge. And the doore of the myddle galerye was in the ende of the house on the ryghte syde. And men wente vp with wyndyng steares in to the myddle galerye, and oute of the myddle in to the thyrde. And so he buylte the house and finisshed it, and rouffe it with beames of Cedar tymbre, made bolowe and ioyned together. Then he buylte chambres ouer all the temple of fyue cubytes heyght, and coupled the house together with beames of Ceder.

And the worde of the Lorde came to Salomon, sayinge: concernynge the house whiche thou art a buyldynge, yf thou wylte walke in myne ordinaunces, and execute my lawes, and kepe all my commaundementes, to walke in them: then wyll I make good vnto the, my promes * whiche I promysed Dauid thy father. * And I wyll dwelle amonge the chyldren of Israel, and wyll not forsake my people Israel. And so Salomon buylte the house and finysshed it, and syled the walles of the house within, with rybbes of Cedar tree, euen from the pauement vnto the rouffe, and he syled it within, and bordred the floore of the house with planches of fyrre.

And he syled twentye cubytes in the ende of the temple, bothe floore and walles with Cedar, and dressed it within to be the quere, and place moste holye. And the fyrste house, that is to saye, the body of the temple, was fourtye cubytes longe. And the Cedar of the house within, was kerued with knoppes and grauen with flources, and all was Cedar tymber, so that no stone was sene. And the quere that was within the temple, he prepared to set there the arche of the Lordes testament. And the quere was twentie cubites long, and twentye in bredth, and twentye in heyght. And he syled it with pure golde, and bozed the aulter with Cedar. And Salomon syled the house within also with pure golde. And he made golden barres tunne alonge the quere, whiche he hadde couered with golde. And the hole house he ouerlayde with golde, vntyll he had ended it. And the aulter that was in the quere, he ouerlayde with gold also. And within the quere he made two * Cherubyns of olyue tree, ten cubytes hyghe a pece, and euery wynge fyue cubytes longe, so that from the vttermost parte of one wynge, vnto the vttermost parte of the other, were ten cubytes. And the other Cherub was ten cubytes hyghe also, so that bothe the Cherubes were of one measure and one syse. The heyght of the one Cherub was ten cubytes, and so was it of the other. And he put the Cherubes in the middle of the inner house. * And the Cherubs stretched their wynges, so that the one wynge of the one touched the one wall, and the one wynge of the other touched the other walle. And the other two wynges of them touched one an other in the myddes of the house. And he ouerlayde the Cherubes with golde.

And the walles of the house rounde about he garnysshed with worke of Cherubs and palme trees, and grauen flources, bothe within in the quere, and without in the temple. And the floore of the house he couered with golde, bothe within in the quere, and also without in the temple. And in the entering of the quere he made two doores of olyue tree, with the vpper and two syde postes, fyue squarr. And the two dores of olyue tree, he grauen with graueynge of Cherubes and palme trees, and grauen flources, and couered them with golde, and layde golde ouer the Cherubes, and also the palme trees. And in lyke maner vnto the dore of the temple, he made postes of olyue tree foure square, and two dores of fyrre tree, and either dore with two folding leues, and grauen theron Cherubes, palme trees, & flources, and couered them with gold made playne by a ruler. And then he buylte the inner court with thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourthe yere of his raygne was the foundacion of the house of the Lorde layde/ euen in the moneth Zif, and in the eleuenth yere in the moneth Bul, whiche the ryghte moneth, it was full fynisshed in all that pertayned therto, and fashioned as it should be in all poyntes. And so was he seuen yere in buyldynge of it.

The

¶ The byrldyng of the houle of Salomō. The houle of Pharaos doughter. The tēple of the pyllers of Iachin, of the Brasen Sea. &c.

CAPL. VII.

A

AND Salomon buylte his owne houle in thyrteene yere space, and full fynyshed it. And he buylte the houle of the wodde of Libanon, an hundred cubytes longe, and fyftye bzoot, and thyrtye hyghe, foure square with rowes of Cedar pyllers, and Cedar beames alonge vpon the pyllers. And the rouffe was Cedar aboue an hyghe vpon the beames that laye an hyghe on the pyllers, whiche pyllers, were fourtye and fyue in nombre/ fyfteene on a rowe/ and the spaces betwene the pyllers were one agaynfte an other thzee folde. And all the wozes with the fyde poftes were foure square one agaynfte an other thzee folde.

And he made a porche of pyllers fyftye cubytes longe, and thyrtye cubytes bzode, and yet a porche before that with pilleres/ and a thycke pyller before that. Then he made a porche to fyt and iudge in, fyled with Cedar euen frome the pauementes, vnto the top. And his owne houle where he kept reſidence in an other court without that porche, was of the same worke. And then Salomon made an houle for Pharaos doughter, whiche he had taken to wyfe, lyke vnto that porche.

B

And all theſe thynges were of tryche ſtones hewed after a meaſure, and ſawed with ſawes within and without/ euen frome the foundacion, vnto the cop of the walles/ and on the oute ſyde thereto towarde the great court. And the foundacion was of tryche ſtones, and that myghtye greate ſtones of ten cubytes, and of eyght. And aboue were tryche ſtones hewed accordynge to the ſame ſyze/ and alſo with Cedar. And the great courte rounde aboute was with thze rowes of hewed ſtone, and one row of Cedar plankes. and likewiſe was it in the inner courte of the houle of the Lorde, and of the porche of the temple. * And kynge Salomon ſent and fet one Hiram oute of Tire, a wydowes ſonne of the tribe of Nephtalim/ his father being of Tire. Whiche Hiram was a perfyte founderer, and full of wyſdome, vnderſtandynge, and connyng, to worke all maner of worke in bzaſſe. And he came to kynge Salomon, and wzoughte all his wozke. He caſt two pyllers of braſſe, of eyghtene cubytes a pece hyghe, and a ſtrynge of twelue cubytes myght compaſſe eyther of them about. And he made two heed peces of molten braſſe to ſette on the toppes of the pyllers, of fyue cubytes long a pece, with garlandes of bzayded worke, and boopes of chayne worke for the heed peces that were on the pyllers, ſeuen for the one and ſeuen for the other. And he made the pyllers and for either of the heed peces a garland C with two rowes of pomegranates to couer them with. And the heed peces that were on the toppes of the pyllers, were wrought with lylies in the porche, the ſpace of foure cubytes of them. And the pomegranates aboue and be-

* II. Para. iii.

nethe on the wzethen chaynes that compaſſed the myddle of the heed peces, were in nombre two hundred on either heed pece. And he ſet vp the pyllers in the porche of the temple/ and when he had ſet vp the ryght pyller, he called the name therof Jachin/ And when he ſet vp the lefte pyller, he called the name therof Boaz. And the toppes of the pillers were thus wzought with lilies, and ſo was theyr worke manſhyp finyſhed.

Then he caſte a ſee of bzaſſe tenne cubytes wyde frome bzymme to bzymme, and rounde in compaſſe, and fyue cubytes hyghe. And a ſtrynge of fourtye cubytes myghte compaſſe it aboute, and vnder the bzymme of it as it were apples compaſſed and embzaſed the ſee often cubytes wyde in two rowes caſt with it when it was caſte. And it ſtode on twelue oxen/ of whiche, thzee loked Northe, thzee Weſt, thzee South, and thze Eaſt/ and the ſee on theyr backes/ and all theyr hynder partes were inward. And it was an handē bzeedth thycke, and the bzym wzought lyke the bzymme of a cup with flowres of lylies. And it contayned two thouſande Bathes.

And he made ten botomes of braſſe, foure cubytes longe, and foure cubytes bzode a pece, and thze hyghe. And the wozkes of the botomes was on this maner that the ſydes were, as it were flatte bordes betwene the ledges. And on the flate bordes betwene the ledges were lyons, oxen, and Cherubes. And vpō the ledges that were aboue and beneth the lyons and oxen, was toyned pendant wozke. Eu every botome hadde foure braſen wheles/ whoſe axeltrees were alſo of braſſe. And in the foure cozners were vnderſetteres vnder the lauatozye caſte eche ouer agaynſte his fellowe.

And the ſtalke of the lauatozye was in the myddle of the bottome one cubyte hyghe: and a cubyte and an half rounde, and it had knoppes theron in the bare places, whiche were foure square, not rounde. And vnder the ſydes were foure wheles/ and theyr axeltrees ioyned faſte to the bottome. And the hyghneſſe eucrye whele was a cubyte and an halfe. And the workemanſhyp of the wheles was lyke the wozke of a charet whele. And the axeltrees, the naueles, ſpokes, and felkes were all mouleen. And the foure vndreſetteres in the foure cozners, were of the ſame bottomes.

And vnder the ſtalcke of the lauatozye in the myddes of the bottome, was there a rounde fote of halfe a cubyte hyghe. And vpon playne places and ledges of the ſame he grauen in the playne, and alſo on theyr Cherubes, lyons, & palme treees, eucrye where rounde aboute. And on this maner he made the ten bottomes caſt wozke: all of one meaſure and one ſyze. Then he made ten lauers of braſſe, containynge fourtye Bathes a pece, and they were of foure cubytes a pece for euery one of the bottomes a lauer. And he put fyue of thoſe bottomes on the ryght cozner of the temple, and other fyue on the lefte, and put the ſea on the ryght cozner of the temple ſouthwarde

and towarde the Southe. And Hiram made pottes, ſhouelles, and baſons/ and ſo finiſhed all the wozke that he made kynge Salomon for the houle of the Lozde: that is to ſaye, two pyllers, and two ſcalpes of the heedes þ were on the toppes of the two pyllers, and foure hundred pomegrancettes vpon two wzethes/ two rowes on either wzethe, to couer the two ſcalpes of the heedes, that were on the toppes of the two pyllers: and the ten bottomes of braſſe, with ten lauers vpon them/ and a ſee with twelue oxen vnder it/ and pottes ſhouels and baſons. And all theſe veſſelles whiche Hiram made to kynge Salomon for the houle of the C Lozde, were of bzyght bzaſſe. And in the playne of Jozdan dyd the kynge caſte them: euen in the clay of the erthe betwene Soceth and Zarthan. And Salomon left all the veſſelles vnwayed, for the exceedynge abundaunce of braſſe that was in them.

And Salomō made all the veſſels that pertayned vnto the houle of the Lozde/ the aultre of gold/ and þ table of golde wheron the ſhewbzed was put. And fyue candelſtyckes for the ryght ſyde/ and as many for the left, before the quere of pure golde: with flowres, lampes, and tonges of golde/ and bolles, ſnaſſers, baſons, ſponnes and fire pannes of pure golde, and hinges of golde, bothe for the wozes of the quere, the place moſt holy/ and for the wozes of the temple alſo.

And ſo was ended all the wozke that kyng Salomō made for the houle of the Lozde. And then * Salomō bzought in the thinges which Dauid his father had dedicate in ſyluer, golde, and other veſſels, and put them to the treaſure of the houle of the Lozde.

¶ The Arke is borne in to the temple. A Cloude fylleth the temple. The temple is bleſſed.

CAPL. VIII.

I

THen Salomon gathered the elders of Iſrael, all the heedes of the trybes, and auncient lozdes of the chyldren of Iſrael, vnto him to Jeruſalem, to bzinge vp the arcke of the teſtament of the Lozd out of the city of Dauid, which is Sion. And all the men of Iſrael aſſembled vnto kyng Salomō, to the feaſt that is kepte in the moneth Ethanim, whiche is the ſeuenth moneth. And when al the elders of Iſrael were come, the prieſts toke vp þ arcke of the Lozde/ and bzought it and alſo the tabernacle of witneſſe, and all the holy veſſels that were therin. And the prieſtes and the Leuites brought them vp. And kyng Salomon and all the company of Iſrael that were aſſembled, were with him before the arcke, did offre ſhepe and oxen that could not be tolde nor nombred for multitude.

And ſo the prieſtes bzought the arcke of the Lozdes teſtament vnto his place, euē in to the quire of the temple, and place moſt holy, vnder the wynges of the Cherubes. For the Cherubis ſtretched out their winges ouer þ arcke, and couered both it and alſo the ſtaues therof aboue vpō it. Now be it the ſtaues were ſo long that the endes of them appered out of the holy place before the quere/ but on the oute ſyde were they not ſene, and there they be vnto this day. And there was nothing in the arcke, ſaue þ two tables of ſtone, which Moſes put there at Horeb, when the Lozde made an appointment with the chyldren of Iſrael, after they were come forth of Egypte. B Deuter. x. Exo. xxxiii. b

And when the prieſtes were come out of the holye place/ then a cloude fylled the houle of the Lozde, that the prieſtes coulde not endure to miniſter bycauſe of the cloude: for the glorye of the Lozde had fylled the houle of the Lozde. Then ſpake Salomon: the Lozde ſaid that he wolde dwelle in darckenelle. I haue buylte the an houle to dwelle in, and an habitacion for the to abyde in for euer. And þ kyng turned his face, and bleſſed all the congregacion of Iſrael, all the congregacion ſtantinge. And he ſayd: Bleſſed be the Lozde God of Iſrael, whiche hath fulfylled with his hand, that he ſpake with his mouthe vnto Dauid my father: ſayinge: frome the daye I brought my people Iſrael forthe of Egypte, I chooſe no cyte amonge anye of the trybes of Iſrael, to buyld an houle that my name myght be there: But I haue choſen Dauid to be ruler ouer my people Iſrael. II. Para. vi.

And it was in the herte of Dauid my father to buylde an houle for the name of the Lozde God of Iſrael. But the Lozde God ſayd vnto Dauid my father/ ſa that it was in thyne herte to buylde an houle for my name, thou dyddeſt well, that thou waſt ſo mynded. Neuertheleſſe thou ſhalt not buylde the houle, but thy ſonne that ſhall come out of thy loynes, ſhall buylde an houle for my name. And the Lozde hathe made good his word that he ſpake. For I ſtode vp in the rowme of Dauid my father, and ſate on the ſeate of Iſrael, as the Lozde promiſed/ and haue buylte an houle for the name of the Lozde God of Iſrael. And I haue prepared therin a place for þ arcke wherin the couenaūte of the Lozde is, whiche he made with oure fathers, after he had bzought them out of the lande of Egypte. And Salomon ſtode before the aultre of the Lozde in the ſyghte of all the people of Iſrael, and ſtretched out his handes to heuen, and ſayd: Lozd God of Iſrael, there is no God lyke the in heuen aboue, or in the earthe beneethe/ that kepeſt appointement and mercye with thy ſeruaūtes that walke before the with all theyr hertes, whiche alſo haſt kept with thy ſeruaunt Dauid my father, that thou promyſedſt him. Thou ſpakeſt with thy mouthe/ and haſt fulfylled with thyne handē, as it is come to paſſe this day. And now Lozde God of Iſrael kepe with thy ſeruaunte Dauid my father, that thou promyſedſt him, ſayinge: thou ſhalte not be without one or other before me, ſytteynge on the ſeate of Iſrael: So neuertheleſſe, yf thy chyldren ſhall take hede to theyr wayes that they walke before me, as thou haſt walked before me. Nowe therfore, O Lozde God of Iſrael/ let thy wozde be ſtable whiche thou ſpakeſt vnto thy ſeruaunt Dauid my father. II. Para. vi.

But in dede can God dwelle on the earthe?

Beholde, neyther heuen, nor heuen aboue all
heuens are hable to conteyn the: how moche
lesse then this house ✠ I haue buylte? but loke
to the prayer of thy seruaunt and his supplica
cion, O Lord my God, to geue an eare vnto the
voyce and prayer which thy seruaunt prayeth
before the this daye, that thyne eyes maye be
open vpon this house nyght and day, and vpō
Deutre.xii.k. the place, of whiche thou hast said, my name
shall be there: that thou harken vnto ✠ pray
er whiche thy seruaunte shall praye in this
place. And herke vnto the supplication of thy
seruaunt and of thy people Israel which they
shal pray in this place: And heare thou vp vn
to heuen thy dwellyng place, and when thou
hearest, haue mercye. And yf any man trespace
D agaynst his neyghbour, & his neyghbour take
an aduauration to aduure him withall, and the
aduauration come before thyne aulter at this
house, then harken thou vp to heuen, & worke
and iudge thy seruantes, that thou condemne
the wicked, to bryng his waye vpon his heed,
and iustifie the ryghtous, to geue him accor
dyng to his righteousnesse. Whē thy people Is
rael be put to the worse before their enemies,
because they haue synned agaynst the, & after
warde turne agayne to the, & praysle thy name,
and praye and make supplicacion vnto the in
this house, then heare thou vp to heuen, & be
merciful vnto the synne of thy people Israel,
and bryng them agayne vnto the land which
thou gauest vnto their fathers.

Yf heuen be shut vp, that there be no rayne,
because they haue synned agaynste the: yet yf
they praye in this place, and praysle thy name,
and turne frō their synnes, whyles thy scourge
of them, then heare thou vp to heuen,
and be merciful vnto the synne of thy seruan
tes, and of thy people Israel, that thou shewe
them a good way to walke in, and giue rayne
vpon thy land that thou hast gruen vnto thy
people to inherite.

Yf there chaunce derth in the lande, pesty
lence, blastyng, or mythewyng of corne, or that
the frutes be deuoured of grashoppers, or ca
terpyllers, or yf their enemyes besiege them
in the lande, in their owne cities, or what so
euer plage or sickenesse chaūce, then heare thou
vp to heuen thy dwellyng place, all the pray
ers and supplications that shall be made of al
men whosoeuer out all thy people Israel, whi
che shall knowlege euery man the plage of
his owne hert, and stretche forthe his handes
vnto this house, and be mercyful and worke,
and geue euery man accordyng to his wayes,
(euen as thou onely knowest euery mannes
herte, for thou knowest the hertes of all the
chyldren of Adam) that they may feare the as
longe as they lyue vpon the erth whiche thou
gauest vnto their fathers. And lykewyse yf a
G straunger (which is not of thy people Israel, cmoe
oute of a farre countreye for thy names sake,
(for they shall heare of thy great name and of
thy myghtye hande, and stretched oute arme)
and therefore yf he come & praye at this place,
heare thou vp to heuen thy dwellynge place,
and do accordynge to all that the straunger
calleth to the for, that all nations of the erth
maye knowe thy name, to feare the as do thy
people Israell, and that it maye be knowen
that thy name is called vpon oure this house
whiche I haue buylte.

And when they go oute to battayle agayn
their enemies whyther so euer thou shalt send
them, and shall praye vnto the Lorde towarde
the cite which thou hast chosen, and towarde
the house ✠ I haue buylt for thy name: heare
thou their prayers and supplicacōs, vp to hea
uen, and iudge their cause.

And finally, when they shal haue synned a
gaynst the, for there is no man ✠ synneth not,
and thou art angeye with them, and hast deli
uered them to their enemyes, that they bren
ded aware prysoners vnto the lande of their
enemyes, whether farre or nere, yet yf they
bourne agayne vnto their hertes in the lande
where they be in captiuite, and returne and
praye vnto the in the lande of them that led
them captyue, sayinge: we haue synned, and
haue done wyckedly, and haue trespaced, and
so turne agayn vnto the, with all their hert
and all their soules in the lande of their ene
mies whiche holde them captyue, and praye
to the, towarde the lande which thou gauest
vnto their fathers, and towarde the cite whi
che thou hast chosen, and house which I haue
buylte for thy name: then heare thou their
praier and supplicacion vp to heuen thy dwel
lyng place, and iudge their causes, and be mer
cyfull vnto thy people ✠ haue synned agayn
the, and vnto all their trespace that they haue
trespaced agaynst the, and get the fauour in
the syghte of them that led them captyue,
that they may haue compassion on them. For
they be thy people, and thyne inheritaunce,
whiche thou broughtest oute of Egypte from
the ✱ fornace of yron. And lette thyne eyes be
open vnto the prayer of thy seruaūt and vnto
the prayer of thy people Israel, to harken vn
to them in all they call vnto the for. For thou
dydest seuere them to be thyne inheritaunce,
aboue all the nations of the earthe, as thou
sayedst by the hande of Moses thy seruaunt,
when thou broughtest our fathers oute of Ey
gipte, O Lorde almyghtye.

When Salomon had made an ende of pray
inge all this prayer and supplicacion vnto the
Lorde, he arose from the aulter of the Lorde,
and frome kneelynge on his knees, and stret
chynge his handes vp to heuen, and stode
and blessed all the cōgregacion of Israel with
a loude voyce, sayinge: Blessed be the Lorde
that hathe gruen gruen rest vnto his people
Israel according to all ✠ he promised: ✱ there
there is not one worde escaped of all the good
promyses whiche he promysed by the hande of
Moses his seruaunt. And the Lorde oure God
be with vs, as he was with oure fathers and
forsake vs not neither leaue vs, but drawe
bowe our hertes vnto hym, to walke in all his
wayes, and to kepe his commaundements,
ordinaunces and rites, whiche he commaun
ded our fathers. And these my wordes where
I haue prayed before the Lorde, be nye vnto
the Lorde oure God daye and nyght, that he
defende the cause of his seruaunte and of his
people

people Israel euermore, that all nations of the
erth maye knowe that the Lorde is God, and
C none but he. And ✠ praye God that your har
tes maye be sounde with the Lorde oure God,
to walke in his ordinaunces, and to kepe his
lawes, as we do this daye.

And the kyng and all Israel with him, offe
red offrynges before the Lord. ✱ And the peax
offringes that Salomon offered vnto ✠ Lord
were .xxij. thousande oxen, and an hundred
and .xx. thousande shepe. And so the kynge and
all the children of Israel halowed the house of
the Lord. And the same day the kyng halowed
the middle of the court that is before the house
of the Lorde, for there he offered burntofferyn
ges, and meatofferynges, & the fat of the peax
offerynges, because the brasen aulter that was
before the Lorde, was to lytle to receyue the
burntofferynges and meatofferynges, and the
fat of the peaxofferynges.

And Salomon helde that same tyme an hye
feast, and all Israell with hym, a mightye con
gregacion, euen from the coostes of Hemath,
vnto the ryuer of Egypt, before the Lorde our
God, seuen dayes, and yet seuen dayes, that is
fourteene dayes. And the eight daye he sent the
people awaye. And they blessed the kynge and
wente vnto their tentes ioyous and glad in
herte, for all the goodnesse that the Lord had
shewed vnto Dauid his seruaunt, and to Is
rael his people.

C The Lorde appeareth agayne to Salomon. Sa
lomon maryeth wyues to Pharam. The Cananites be
come tributaryes. He lendeth Hyppes for gold. And
buyldeth many cyties.

CAPL. IX.

1 Whē Salomon had fynyshed the buyl
dynge of the house of the Lorde, and of
the kynges palace, and all that his desire
and lust was to make: the Lorde appeared vn
to him agayne, as he appeared to him at Ga
bion. And the Lorde sayde vnto him: I haue
hard thy prayer and intercession that thou ma
dest before me, and haue halowed this house
whiche thou hast buylt to put my name there
for euer, and myne eyes and myne herte shal be
there perpetually. And if thou wylt walke be
fore me, as Dauid thy father walked, in pure
nesse of herte and playnesse, to do all that I
haue commaunded the, and shalte kepe myne
ordinaunces and rytes: then I wyll settle the
feate of thy kyngdom vpon Israel for euer, as
2 I promised Dauid thy father, saying: ✱ Thou
3 shalte not be wythoute one of other vpon the
seate of Israel. But yf ye and your children
shall turne alwaye from me, and shall not kepe
myne ordinaunces whiche I haue sette before
you, but shall go and serue other goddes, and
bowe youre selues vnto them: then I will
roote Israel oute of the lande whiche I haue
gruen them. And this house whiche I haue ha
lowed for my name, I will put out of my sight.
And Israel shall be a prouerbe and a fable vn
to all nations. And this house whiche is so hye,
4 ✱ all that passe by it shall be astonied, and shal
hysse and saye: why hath the Lorde dealte on Jerem.xxij.c
this maner with this land, & with this house? ii.Para.vii.b
And it shal be answered them, because they for
sooke the Lord their God, which brought their
fathers oute of the lande of Egypte, and haue
leaned to other goddes, and haue stouped vnto
them and serued them: therefore hath the Lord
brought vpon them all this euil. Then at the
ende of twenty yeres, in which Salomon had ii.Para.viii.
buylt the two houses, that is to wit, the house
of the Lorde, and the kynges palace: because
Hyram the kynge of Tire had supported him
with Cedar, fyre, and gold, as moche as he wil
led, therefore Salomon gaue Hyram .xx. cities
in the lande of Galile. And when Hyram was
come frō Tire to se the cities which Salomon
had gruen hym, they pleased him not. Where
fore he sayd: what cities are these which thou
hast gruen me, my brother? And he called them
the lande of Cabull vnto this daye. This Hy
ram hadde sente the kynge fyre score hundred
waight of golde. And this is the somme of the
tribute which king Salomon raysed to buyld
the house of the Lorde and his owne house, &
Melo, and the walles of Jerusalem and Hezer
and Magedo, and Gazer.

For Pharao kynge of Egypte went vp and
toke Gazer and burnt it with fyre, and slewe
the Cananites that dwelte in the cite, & gaue
it for a presente vnto his doughter that was
Salomons wyfe. And Salomon buylt Gazer
and Beth Horon the nether, and Baalath and
Thamar in the wyldernesse that is in ✠ land,
and all the stoore cities that Salomon hadde,
and cities for his charettes, and cities for his
horsemen, and all that his full was to buylde
in Jerusalem and Libanon, and in al the land
of his kyngdome.

And all the people that were lefte of the
Amorytes, Hethites, Pherezytes, Heuites,
and Iebusytes, whiche were not of the chyl
dren of Israel, the chyldren of the sayde na
cyons that were lefte in the lande, because
the chyldren of Israell were not hable to de
stroye them, Salomon made tributaryes vn
to this daye. But of the chyldren of Israell
dyd Salomon make no bondemen. But they
were men of warre, and his seruauntes, and
his Lordes, and Capitaynes and rulers of
his charettes, and of his horsemen. And these
many Lordes that ouersawe the worke had
Salomon, fyue hundred and fyfty, whiche
ruled the people that wroughte in the worke.
And Pharaos doughter came vp oute of the
cyte of Dauid, vnto the house whiche Sa
lomon hadde buylte for her. And after that, he
buylte Melo. And thryse a yere dyd Salo
mon offer burnt offerynges and peax offeryn
ges vpon the aulter whiche he hadde buylte
vnto the Lorde, to burne the fatte theron:
whiche aulter is before the Lorde. So when
kynge Salomon hadde made the house per
fecte, he made shyppes in Azion Gaber, whi
che is beside Elath, on the bryncke of the red
see, in the lande of Edom. And Hyram sente
by shyppe also of his seruauntes, that were
shypmen, and expert in the see, with the ser
uauntes of Salomon. And they wente to

Ophir, and fet from thence golde, to the fumme of foure hundred and .xxti. talentes, & brought it to Salomon.

¶ The Quene of Saba commeth from the furtheft partes of the lande to heare and fe the wyfdome of Salomon. The yerely reuenues and rentes of Salomon. His throne, veffelles of golde, Charettes, horfmen, and fcorion of fpuer.

CAPI. X.

a Were it a Worde and Luc. 11.

AND the quene of Saba herd of the wifdome of Salomon concernyng ſ name of the Lorde, and came to proue him w̄ ꝓpofitions. And fhe came to Ieruſalem with a mighty great multitude of Camelles ſ bare fweete oiles and golde exceding moche, and precious ſtones. And when fhe was come to Salomon, fhe talked with him of al that was in her herte. And Salomon expowned her all her queſtions, that there was not one thynge hyd from the kynge, whiche he expowned her not. And when the quene of Saba had ſene al Salomons wyfdome, & the houſe that he had buylte and the meat of his table, and the lodgynges of his ſeruauntes, and the facion of his courte, and their appareil, and his buttlers, & his ſacrifice that he offred in the houſe of the Lorde, fhe was aſtonied. Then ſhe ſayd to the kynge: the worde I herde in myne owne land of thy dedes and wyfdome, is true. How be it I beleued it not, tyll I came and fawe it with myne eyes. And lo, the one half was not tolde me, for thy wifdom and goodneſſe paſſeth the fame whiche I herde. Happye are thy men, and happye are theſe thy ſeruauntes, whiche ſtande euer before the and heare thy wyfdom. And bleſſed be the Lorde thy god whiche had a luſt to the, to ſet the on the ſeate of Iſrael, becauſe the Lorde loued Iſrael for euer, and therfore made the kynge, to doo equitie and ryghteouſnes.

Then ſhe gaue the king an hundred and .xx. talentes of golde, and of ſwete odoures exceadyng moche, and precious ſtones. There came neuer after ſuche abundance of ſwete odoures as the quene of Saba gaue to kyng Salomō. And thereto ſ fhyppes of Hiram that brought golde from Ophir, brought from Ophir great plenteye of Almuge tree, and precious ſtones. And kyng Salomō made of the Almuge trees pylers in the houſe of the Lorde, and in the kynges palace, and made harpes and pſaltes for ſyngers. There came no more Almuge trees to, nor was any more ſene vnto this daye. And kynge Salomon gaue vnto ſ quene of Saba all her deſyre that ſhe aſked of hym, beſydes that he gaue her with his own hand. And ſo ſhe returned vnto her owne countrey with her ſeruauntes.

b Some reade Courail. Some Byſſul.

c The weyght of golde that came to Salomō euery yere, was .lx. hundred thre ſcore and .vi. talentes of golde, beſides that he had of chapmen, and of marchaūtes, of potecaries, and of all the kinges of Arabie, and of the lordes of ſ countrey. And kyng Salomon made two hundred buckelers of beaten gold, fyre hundred ſicles of golde went to a buckler. And he made thre hundred ſhyldes of beaten golde, three pounde of golde goynge to a pece, and put them in the houſe of the wode of Libanon.

And the kyng made a great ſeate of Ivorie and couered it with precyous golde. And the ſeate had ſixe ſteppes. And the top of the ſeate was rounde behynde his backe, with pomels on either ſyde on the place where he ſate, and two lyons ſtandynge beſyde the pomelles. And there ſtode twelue lyons on the ſteppes, ſixe on a ſyde. There was none lyke ſeate in eny kingdome. And all kyng Salomons drynkynge cuppes were of golde, and all the garnyſchement of the houſe of the wod of Libanon, were of pure golde. And as for ſyluer, it was nothynge worthe in the dayes of Salomon. For the ſee ſhyppes whiche the kyng had in the ſee, with the ſhyppes of Hiram, came euery thyrd yere laden with golde, ſyluer, Ivorye, apes, and peacockes. * And ſo kynge Salomon paſſed all the kynges of the erth in riches and wyſdome. And all the worlde reſorted to Salomon, to heare his wyſdome whyche God had put in his herte. And brought him euery man his preſent, veſſels of ſyluer and of golde, and of rayment, harneſſe, ſwete odoures, horſes, and Mules, yere by yere. And Salomō gathered togyther charettes and horſemen, ſo that he had a thouſand and foure hundred charettes, and twelue thouſande horſemen, whiche he beſtowed in the charet cityes, and with the kynge at Ieruſalem.

* And the kynge made ſyluer in Ieruſalem as plenteous as ſtones, and Cedar as plentyous as the mulbery trees that grow in the valleyes. And Salomons horſes came out of Egypt frome Kcua. The marchaūntes fetched them from Kcua at a price. A charet came out of Egypt for .vi. hundred ſicles of ſiluer, & an horſe for an hundred & fifty. And euen ſo by the handes of the ſayde marchaūntes, horſes were brought out for al the kinges of the Hethites, and for the kynges of Syria.

¶ Salomon hath ſeuen hundred Quenes and thre hundred Concubynes, whiche bringe him to Idolatrye. His aduerſaryes rebell againſte hym. Death, and Ieroboam his ſonne raygneth in his ſtede.

CAPI. XI.

BVt kyng Salomon loued many outlandyſhe women: the doughter of Pharao and of the Moabites, Ammonites, Edomites, Zidonites, and Hethites, euen of ſuche of which the Lorde ſayd vnto the childrē of Iſrael, Se ye come not at them, nor let them come to you, for ſurely they wyll turne your hertes after their godes. Neuertheleſſe to ſuche did Salomon claue, and fell in loue with them. And he had ſeuen hundred verye quenes, and thre hundred concubynes, whiche turned away his hert. For when Salomon was olde, his wyues turned his hert after other godes, ſo that his hert was not perfect with the Lord his God, as was the hert of Dauid his father.

And Salomon followed Aſtaroth the God of the Zidons, and Milcom the abhominacion of the Ammonits. So Salomō wrought wickednes in the ſight of the Lorde, and continued not after the Lorde as dyd Dauid his father. After that Salomon buylte an aulter for Chemos the abhominacion of the Moabites in the hyll that ſtandeth before Ieruſalem, and vnto Moloch the abhomination of the chyldren of Ammon. And ſemblably dyd he for all his outlandyſhe wiues which burnt incenſe and offered vnto their Goddes. Then was the Lorde angry with Salomon, becauſe his hert turned from the Lorde God of Iſrael which appeared vnto hym twyſe, and gaue him a charge of this thynge that he ſholde not followe other Goddes. But he kepte not that whiche the Lorde commaunded hym: wherfore the Lord ſayd to Salomō: for as much as this is done of the, and thou haſte not kept myne appoyntment & myne ordinaūces which I haue commaunded the, therfore I wyll rent the kingdome from the, and will giue it to thy ſeruaunt. Notwithſtanding in thy dayes I will not do it, becauſe of Dauid thy father: but will take it frō thy ſonne. How be it I wil not take away al: but wil giue one tribe to thy ſonne, becauſe of Dauid my ſeruaunt, and becauſe of Ieruſalem, whiche I haue choſen.

Then the Lord ſtered vp an aduerſary vnto Salomon, one Hadad an Edomite, and of the kynges lynage of Edom. For whē Dauid was in Edom, and Joab the capitayne of the hoſte was gone vp to burye them that were ſlayn, & had ſlayne all the men chyldren in Edom. For ſix monethes dyd Joab remayne there, and al Iſrael, tyll he had deſtroyed all the men chyldren in Edom. And this Hadad fled, & certeyn other Edomites of his fathers ſeruauntes with him, to go to Egypt, Hadad beinge yet a little lad. And they arose out of Madian, and went to Pharan, and toke men with them oute of Pharan, & came to Egypt vnto Pharao kyng thervnto, which gaue him an houſe, and appointed him victayles, and gaue him landes. And Hadad gat great fauour in the ſight of Pharao, ſo that he gaue him to wyfe the ſyſter of his owne wyfe, the ſyſter of Thahaphnes the quene. And the ſiſter of Thahaphnes bare him Genubath his ſonne. And Thahaphnes weaned him in Pharaos houſe. And he was I Pharaos houſe among the ſonnes of Pharao. And when Hadad herde ſaye in Egypte that Dauid was layde to ſlepe with his fathers, and that Joab the capitayne of the hoſte was dead alſo, he ſayd to Pharao: let me departe, that I maye go to myne owne countrey. Then ſayde Pharao vnto hym: what lacketh thou heare by me, that thou woldeſt go to thyne owne countreye? And he ſayd, nothynge: how be it let me go. And God ſtered vp an other aduerſarye, one Rezon the ſonne of Eliada, whiche fled from Hadadezer kyng of Zobah his maſter. This Rezon gathered men vnto him, and became capitayne ouer an armye, when Dauid ſlewe them. And they went to Damaſco, & dwelte therin, and raygned in Damaſco. And he was an aduerſarye to Iſrael all the dayes of Salomon, with the euill that Hadad dyd, which abhorred Iſrael, and raygned in Syria.

And Ieroboam the ſonne of Nabat an Ephrathite of Zaredah (whoſe mother was called Zeruah, and was a wydowe, and he Salomons ſeruaunt) lyfte vp his hande againſt the kyng, and therof came it, that he lyfte vp his hande againſt the kynge. Salomon buylte Melo, and mended broken places in the cite of Dauid his father. And this fellowe Ieroboam was an actue man. And when Salomō ſawe the yong man that he wrought ſo luſtely in the worke, he made him ruler ouer all the charges of the houſe of Joſeph. And it chaūced at that ſeaſon, as Ieroboam was gone out of Ieruſalem, that the Prophete Ahiah the Silonite met him by the waye, hauyng a new mantell on him, & they two alone in the felde. And Ahiah caught the newe mantel that was on him, and rent it in twelue peces, and ſaid to Ieroboam: take the ten peces. For thus ſayth the Lorde God of Iſrael: beholde I will rent the kingdome out of the handes of Salomon, and will giue ten tribes to the, & he ſhall haue one, for my ſeruaunt Dauids ſake, and for Ieruſalem, the cite whiche I haue choſen oute of all the tribes of Iſrael, becauſe they haue forſaken me, and haue bowed them ſelues vnto Aſtaroth the God of the Zidons, and to Chamos the God of the Moabites, and to Milcom, the God of the chyldren of Ammon, and haue not walked in my wayes, to do that pleaſeth me, and myne ordynaunces and ꝓcetes: as dyd Dauid his father.

How be it I wyll take none of the kyngdome oute of his hande, but wyll make hym ruler all his lyfe longe, for Dauid my ſeruaūtes ſake, whiche I choſe, becauſe he kept my commaundementes and ordinaunces. But I wyl take the kyngdome forth of his ſonnes hande, and wyll giue vnto the ten tribes of it, and wyll giue his ſonne one, that Dauid my ſeruaunte maye haue a lyghte alwaye before me in Ieruſalem the cite which I haue choſen me, to put my name there. And I wyll take the, and thou ſhalte raygne vpon all that thy ſoule deſyreth, & ſhalt be king ouer Iſrael. And yf thou ſhalt harken vnto al that I commaunde the, and ſhalte walke in my wayes, and do that is ryghte in my ſyghte, that thou kepe myne ordinaūces and commaundmentes, as Dauid my ſeruaūt dyd: then will I be with the, and buylde the an houſe that ſhall continue, as I buylte for my ſeruaunte Dauid, and I wyll giue Iſrael vnto the. And therwith wyll I vexe the ſeed of Dauid, but not for euer. And Salomon ſought to kyl Ieroboam, wherfore Ieroboam aroſe, and fledde in to Egypte, vnto Sefak kynge of Egypte, and continued there tyll the deathe of Salomon. The reſte of the actes of Salomon, and all that he dyd, and his wyſdome, are written in the boke of the actes of Salomon. And the tyme that Salomon raygned in Ieruſalem vpon all Iſrael, was fourtye yeres. And then he layde hym to reſte with his fathers, and was buryed in the cite of Dauid his father, and Rehoboam his ſonne raygned in his ſtede.

¶ The kyngdome is deuyded: & Rehoboam raygneth three yeares, and Jeroboam ouer.x. Israam is wonne. Jeroboam maketh golden calues.

CAPL. XII.

1 AND Rehoboam wente to Sichem: for al Israel were come to Sichem to make him kynge. And when Jeroboam the sonne of Nabat herd of it, being yet in Egypte: for he had fledde to Egypte, for feare of Salomon/and dwelte there. And they sent and called him: and so Jeroboam and all the assemble of Israel came and spake vnto Rehoboam, saynge: thy father made oure yoke greuous, but now make thou the greuous seruice of thy father, and his sore yoke whiche he put vpon vs, lyghter/ and so we wyll serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kynge Rehoboam toke counsell with the olde men that stode before Salomon his father, whyle he yet lyued, and sayde: what counsel geue ye to answere this people with? 2 And they sayde vnto hym. Yf thou shalte be a seruaunt vnto this people this day, and serue them, and answere them, and speke kynde wordes to them, they wyll be thy seruauntes for euer. But he lefte the counsell that the olde men had gyuen hym, and counselled with the ponge men that were nourysshed vp with him and had wayted on him.

The counsell of the olde men deuyded.

And he sayd vnto them: what counsel geue ye, to answere this people, whiche haue commuued with me saynge: make the yoke whiche thy father dyd put vpon vs, lyghter? And the ponge men that were brought vp with him answered him, saynge: this people that haue sayd vnto the: thy father made our yoke heuy make thou it vs lyghter: thus answere them. Eccle.xlvii.d My lytle fynger shall be wayghtyer then my fathers loynes. And nowe where my father put a greuous yoke vpon you, I wyll make it heuyer. For where my father corrected you with scourges, I wyll chastyse you with scorpyons. And when Jeroboam, and all the people were come to Rehoboam the thyrde daye, as the kynge appointed them, saynge: come to me agayne this daye thre dayes/ the kynge answered the people churlysshely, and lefte the aduyse that the olde men gaue hym/ and spake to them after the counsell of the ponge men, saynge. My father made youre yoke greuous, but I wyll make it greuouser. For where my father chastysed you with whyppes, I wyll chastyse you with scorpyons. And so the kynge harkened not vnto the people: for the turnynge awaye was of the Lord, 3.Reg.xi.f to performe his saynge, whiche the Lorde sayde by Ahiah the Silonite vnto Jeroboam the sonne of Nabat.

And when all Israel sawe that the kynge regarded them not/the people answered the kynge agayne, saynge: we haue no parte in Dauid, 11.Paralip.x.d. no; inheritaunce in the sonne of Jsai. Hasten to youre tentes therfore Israel, and nowe se to thyne owne house Dauid. And so Israel departed vnto theyr tentes. How be it ouer the chyldren of Israel whiche dwelte in the cyty of Juda, did Rehoboam raygne styl. Then kynge Rehoboam sent Aduram the receyuer of the tribute. And al Israel stoned him to deth with stones. But kynge Rehoboam made spede and gat e him vp to his charet, & fled to Jerusalem. And so Israel departed from the house of Dauid vnto this daye. And when al Israel herd that Jeroboam was come agayn, they sent and called hym vnto the congregacyon, and made hym kynge ouer Israell: so folowed the house of Dauid, but the tribe of Juda only. ✱ And whē Rehoboam was come to Jerusalem, he gathered all the house of Juda, and all the trybe of Ben Jamin an hundred and foure score thousandes of chosen men & good warriours, to fight agaynst the house of Israel/and to bryng the kyngdome agayne of Rehoboam the sonne of Salomon. Then came the worde of the Lorde vnto Semeiah the man of God, saying/ speke f vnto Rehoboam the sonne of Salomon kyng of Juda, and vnto all the house of Juda and Ben Jamin, and the remnaunt of the people, and saye, Thus sayth the Lorde: goo not nor yet fyght agaynst your brethren the chyldren of Israel, but returne euery man to his house, for this doynge is of the Lorde. And they obeyed the worde of the Lorde, and returned and departed accordynge to the worde of the Lorde. Then Jeroboam buylte Sichem in mount Ephraim, and dwelte therin. And wente from thence and buylt Phanuel.

And Jeroboam thought in his herte: nowe might the kyngdome returne to ẏ house of Dauid agayne. For yf this people shall go vp and do sacrifyce in the house of the Lorde at Jerusalem: then shal they; hertes turne agayn vnto theyr Lorde Rehoboam kynge of Juda: and so shall they kyll me, and go agayne to Rehoboam kynge of Juda. ✱ Wherupon the kynge toke counsell and made two calues of golde, g and sayd vnto the people: ye shall not nede to goo ayne more to Jerusalem. Beholde, your Gods (Israel) whiche brought you oute of the lande of Egypt. And he put the one in Bethel h and the other in Dan. And that doynge was a cause of synne. And the people wente to worshyp the calfe, as farre as Dan. And he made temples in the hylles, and made of the lowest of the people preestes, whiche were not of the sonnes of Leui. And Jeroboam made a feaste the fyftene daye of the eyght moneth, lyke vnto the feast that was in Juda, and offered on the aulter. And so dyd he in Bethel, to offer vnto the calues ẏ he had made. And he put in Bethel the preestes of the hyllaulters, whiche he had made. And he offered vpon the aulter whiche he had made in Bethel, the fyftene daye of the eyght moneth, whiche he had ymagined of his owne herte; and made a solempne feast vnto the chyldren of Israel, and wente vp to the aulter to burne sacrifyce.

¶ Jeroboam sacrifyseth vnto Calues, is reproued of the Prophete. His hande dryeth vp whyle he putteth it out agaynst the Prophete. The Prophete is killed and buryed.

CAPL. XIII.

1 AND beholde, there came a man of God out of Juda with the worde of God, to Bethel, as Jeroboam stode by the aulter to offre, and cryed agaynst the aultare at the cōmaundement of the Lorde and sayd: aultare, aultare, thus sayth the Lorde. Beholde, a chylde shall be borne of the house of Dauid, Josiah by name, whiche vpon the shall offre the preestes of the hyllaultares that sacrifyce vpon the, and shall burne mennes bones vpon the. And he gaue theym the same tyme a signe saynge: this is the signe that the Lorde hath promysed. Beholde the aulter shall rent and the asshes that are in it shal fall out. And when the kynge herde the sayeng of the man of God whiche he cryed agaynste the aulter in Bethel, he stretched oute his hande from the aultare saynge: holde him. And his hande whych he put forth towarde him, dryed vp, that he couldē not pull it in agayn to him and the aulter claue and the asshes ran out of the aulter accordinge to the token which the man of God had gyuen at the cōmaundment of the Lorde. And the kynge answered and sayde vnto the man of God: Oh praye vnto the Lorde thy God, and make intercession for me, that my hand may be restored me againe. And the man of God besought the Lord, and his hande came to him agayne as well as before.

Then sayd the kynge vnto the man of God Come home with me and refreshe thy selfe, & I wyll geue the rewarde. But the man of God answered the king, if thou wouldest geue me halfe thyne house, I wolde not goo with the neither wolde I eate meate or drynke water in this place. For so was it charged me, c thorowe the worde of God and sayde to me: eate no bred, nor dryncke water, nor turne agayne by the same waye thou wentest. And so he went an other waye and returned not by the waye he came to Bethel. And there dwelt an olde Prophete in Bethel, whose sonnes came and tolde him all the workes that the man of God had done that day in Bethel, and the wordes which he spake vnto ẏ kynge they tolde their father also. And their father sayde to them: what waye went he? for his sonnes had sene what waye the man of God wente which came from Juda. Then sayd he to his sonnes: sadle myne asse. And they sadled him an asse. And he gat him vp theron and wente after the man of God, and found him sitting vnder an Oke, and sayde vnto him: Art thou the man of God that camest from Juda? And he sayde, yea.

d Then he sayd to him: come home with me and eate bred. And the other sayde agayne, I maye not returne with the, to go with ẏ, neyther maye I eate bred or drinke water with ẏ in this place. For it was sayde to me by the commaundement of the Lorde, eate no bred nor drinke water in this place, nor turne agayne by the waye thou wentest. And the olde Prophet sayde vnto him: I am a Prophet as well as thou, and an Angel spake vnto me with ẏ worde of the Lorde, sayenge: Bringe him agayne with the to thyne house, & let him eate bred and drink water, and yet lyed vnto him. And to the other went agayne with him & ate bred in his house and dranke water.

And as they sate at the table, the worde of the Lorde came vnto the Prophete ẏ brought him agayne. And he cryed vnto ẏ man of God e that came from Juda, sayenge: Thus sayth the Lorde: because thou haste disobeyed the mouth of the Lorde, and hast not kept ẏ commaundement which the Lorde thy God commaunded the, but camest backe agayne & hast eaten bred and dronke water in the place in which he bad the that thou shuldest eate no bred nor drincke water: therfore thy carkasse shall not come vnto the sepulchre of thy fathers.

And when he had eaten bred and dronke, he sadled an asse for the Prophete which he had brought agayne. And as he journeyed, a lyon met him by the waye, and slew him, and his carkasse laye alonge in the waye, and the asse stode therby, and the lyon stode by the corpse also. And men that passed by, saw the carkasse f cast a longe in the way and the lyon standing therby, & went & tolde it in the towne where the olde Prophete dwelt. And when the Prophete that brought him backe agayne from ẏ waye, herde therof, he sayde: It is the man of God which disobeyed the mouth of the Lord. And therfore the Lorde hathe delyuered him vnto the Lyon which hath tore him and slayne him, according to the worde of ẏ Lorde, which he sayde to him. And he sayd to his sonnes sadle me an asse: and so they dyd. And he went and founde the body cast alonge in the waye, and the asse and the Lyon standinge therby. And the Lyon had not eaten the carkasse nor g hurt the asse. And he toke vp the body of the manne of God, and put it vpon the asse, and brought it agayne, and came to the cyte of ẏ olde Prophete to lament him, & to bury him. And he layde his body in his owne graue, and lamented ouer him, Oh my brother. And whē he had buryed him, he spake to his sonnes saynge: When I am deed, se ye bury me in the sepulchre wherin the man of God is buryed/ and lay my bones by his. For the sayeng which he cryed at the dedicatynge of the Lorde against the aultare in Bethel, and against all the houses of hyllaultares whiche are in the cyties of Samarie, shall come to passe.

How be it for all that, Jeroboam turned not from his wicked waye: but turned awaye and made of the lowest of the people preestes of the hyllaultares. Who so euer wolde, he fylled their handes, and they became preestes of the hyllaultares. And this wynge was syn vnto the house of Jeroboam, euen to destroy it and to put it awaye from of the face of the earthe.

¶ Jeroboams wyfe asketh counsell of Ahiah, & he the prophesyeth the death of her childe and the destruction of the Realme. Jeroboam dyeth. Sesak kyng of Egypt robbeth the house of the Lorde. Rehoboam dyeth. Abiam succedeth hym.

¶ The

CAP. XIIII.

AT that tyme Abiah the sonne of Jeroboam fell sicke. And Jeroboam sayd vn to his wyfe: aryse and chaunge thyne apparell, that thou be not knowen to be thy wyfe of Jeroboam, and get the to Silob. For there is Ahiah the Prophete, which tolde me *that I shoulde be kynge ouer this people. *And take with the ten loues and cracknelles and a cruse of hony, and goo to him: for he will tell the what shall come of the childe. And Jeroboams wyfe dyd so: she arose and went to Silob, and came to the house of Ahiah. But Ahiah could not se, for his eyes were waxen dymme for age.

*xiii.Reg.xi.f
xiii.Reg.xiiii.c

And the Lorde sayde vnto Ahiah: Behold, the wyfe of Jeroboam commeth, to question with the about her sonne which is sicke. This wyfe and this wyfe aunswere her. And when she came, she feyned her self to be an other woman. But when Ahiah herde the sounde of her fete as she came to the wye, he sayde: Come in thou wyfe of Jeroboam, why feynest thou thy selfe to be an other? I am sent to the an heuy messenger. Go and tell Jeroboam, thus sayth the Lorde God of Israell: for as moch as I auaunced the aboue the comen people, & made the prince ouer my people Israell, and dyd plucke the kyngdome away from ℣ house of David and gaue it the: and thou hast not bene as was my seruaunt Dauid, who kepte my commaundmentes and folowed me with al his hert, to do ℣ only which semeth right in myne eyes: but hast done euyl aboue all that were before the, and hast gone and made the other godes and ymages, of metall to prouoke me, and hast cast me behynde thy backe: therfore beholde I wyll bryngе euyll vpon ℣ house of Jeroboam, and will stryke feame Jeroboam all that pisseth against the wall, and what so euer is in pryson or forsaken in Israel, and will take awaye the remnaunt of the house of Jeroboam, as men take away a wong hyll, tyll it be consumed. *And who so euer of Jeroboams house dye in the towne, dym shall the wogges eate, and him that dyeth in the felde, shall the foules of the ayre eate: for the Lorde hathe sayde it, aryse and get the to thyne house, and as sone as thy fote entereth the cyte, the chylde shall dye. Yowe be that all Israell shall mourne him and bury him, for this only of all Jeroboam shall come to the sepulchre, because in him there is founde goodnesse towarde the Lorde God of Israel in the house of Jeroboam. Moreouer the Lorde shal stere him vp a kynge ouer Israel who shall destroy the house of Jeroboam in that day. And what is that that is now in hande? And the Lorde shall smyte Israell, as a rede that groweth in the water is shaken, and will wede Israel out of this good lande which he gaue to their fathers, and wyll scatter theym beyonde Euphrates, because they haue made theym groues to angre the Lorde. And he wyl geue Israell vp, because of the synne of Jeroboam, wherwith he dyd synne, & made Israell synne also.

*xiii.Reg.xvi.a
xiiii.Reg.xxi.c

And Jeroboams wyfe arose and departed, & and went to Therzah, and by that she was come to the thresholde of the wze, the lade was dede. And all Israel buryed him and lamented him, accordinge to the worde of the Lorde which he spake by the hande of his seruaunte Ahiah the Prophete. The rest of the dedes of Jeroboam, how he warred and how he raygned, are wrytten in the booke of the Chronicles of the kynges of Israell. And the dayes which Jeroboam raygned, were two & twenty yere. And then he rested with his fathers, and Nadab his sonne raygned in his stede. f

And Rehoboam the son of Salomon reygned in Juda, and was. xli. yere olde when he began to raygne, and raygned. xvij. yere in Jerusalem the cyte which the Lorde had chosen out of all ℣ trybes of Israel, to put his name there. His mothers name was Naamah an Ammonite. And Juda wrought wyckednesse in the sight of the Lorde and angred him aboue all that their fathers dyd, with their synne which they synned. For they also made them hyllaultars and Imagys and groues in euery hyghe hyll, and vnder euery grene tre. And there was a slues of male childre in the lande, and they dyd accordinge to all the abhominacions of the Heythen, whiche the Lorde cast out before the childre of Israel. And the fyft yere of kynge Rehoboā came Sysack kynge of Egypt vp to Jerusalem, & toke awaye the treasure of the house of the Lorde and the treasure of the kynges house, and all that was to be had. And he toke away ℣ shyldes of golde which Salomō made. In whose stede kynge Rehoboam made bra'en shyldes, and put them in the keping of the captayns of the garde, which wayted at the dore of the kynges house. And as often as the kynge went into the house of the Lorde, they of his garde bare them, and euer brought them agayne to the garde chambre.

The rest of the Actes of kynge Rehoboam and all he dyd, are written in the boke of the Actes of the kynges of Juda. And there was warre betwene Rehoboam and Jeroboam all the dayes. And Rehoboam sayde him to rest with his fathers, and was buryed with his fathers in ℣ cyte of Dauid. And his mothers name was Naamah an Ammonite. And Abia his sonne raygned in his place.

¶ Wycked Abiam raygneth ouer Juda, and dyeth wyfe Asa succedeth in his rowme. The battayle betwene Asa and Baasa. Josaphat succedeth Asa. Nadab succedeth Jeroboam. Baasa kylleth Nadab.

CAP. I. XV.

THe. xviij. yere of kynge Jeroboam the sonne of Nabat, raygned kynge Abiam ouer Juda, and ruled thre yere in Jerusalem. His mothers name was Maacah the doughter of Abesalom. And he walked in all the synnes of his father whiche he dyd before hym, and his herte was not hole with the Lorde his God, as the herte of Dauid his father. Neuertheles for Dauids sake, the

and Asa, Baasa, Iosaphat, III. kynges. NADAB, IEROBOAM. CXXV.

the Lord his God gaue him a lyght in Jerusalem, that he set vp his sonne after him, to edifie Jerusalem. Because that Dauid dyd ℣ thinge which pleased the Lorde, and tourned frome nothinge that he commaunded him al the dayes of his lyfe, * saue only in the matter of Urias the Hethite. And there was warre betwene Rehoboam and Jeroboam as longe as he lyued. The rest of the actes of Abiam and all ℣ he dyd, are written in the boke of the Chronicles that were wone in the dayes of the kynges of Jude. And there was warre betwene Abiā and Jeroboam. And Abiam rested with his fathers, and they buryed him in the cyte of Dauid. And Asa his sonne raygned in his stede.

The. xx. yere of Jeroboam kynge of Israel began Asa to raygne ouer Juda, and ruled in Jerusalem. xli. yere. Whose mothers name was Maacah the daughter of Abesalom. And Asa dyd that semed right in the eyen of the Lord, lyke Dauid his father. And he made the dues of males departe the lande, and put away all the Idolles that his fathers had made. And there to he put downe Maacah his mother kome beryng rule, because she had made an Idole in a groue. And Asa destroyed the Idoll and burnt it by the broke Cedron. But he put not downe the hyllaulters. Nevertheles Asas herte was hole with the Lorde all his dayes. And he brought in, that his father had dedicat, and the thinges halowed vnto the house of the Lorde, syluer, gold and Jewelles. And there was warre betwene Asa and Baasa kyng of Israel al their dayes.

And Baasa kyng of Israel went vp against Juda, and buylt Ramah, because he wolde let none of Asas people kynge of Juda, go in ne out. Then Asa toke all the syluer and gold that was left in the treasure of the house of ℣ Lorde, & all the treasure of the kynges house, and deliuered it vnto his seruauntes, & sente them to Benhadad the sonne of Tabremon ℣ sonne of Hezion kynge of Syria that dwelte at Damasco, sayeng: there is a bonde betwene the and me, as was betwene thy father and myne. Therfore I sende the both golde & syluer for a gyfte, that thou goo and breake the bonde betwene the and Baasa kynge of Israel, that he maye departe frome me. And Benhadad herkened vnto kynge Asa, and sent the captaines of the hostes which he had against the cyties of Israel, and smote Aion, Dan, Abel called Beth Maacah and all Cenereth with all the lande of Nephthali. And when Baasa herde that, he left buylding of Ramah and dwelt in Therzah. Then kynge Asa made Proclamation thorowoute all Juda, ℣ none shulde be excused. And they toke the stones of Ramah and ℣ tymber wherwith Baasa had buylt, and kynge Asa buylt therwith Gabaah in Benjamin and Maspha. The rest of all the dedes of Asa, and of all his myght, and of all his procedinges, and the cytes which he buylt, are written in the Chronicles of the actes done in the dayes of the kynges of Juda. Neuertheles in his olde age he was diseased in his fete. And Asa layde him to rest with his fathers, and was buryed with his fathers in the cyte of Dauid his father. And Josaphat his sonne raygned in his rowme. And Nadab the sonne of Jeroboam began to raygne ouer Israel the seconde yere of Asa kynge of Juda, and raygned ouer Israel two yere. And he did euyll in the sight of the Lorde, and walked in the waye of his father and in his synne wherwith he made Israel synne. But Baasa the son of Ahiah of the house of Jachar conspired against him, and slew him at Gebethon a cyte of the Philistines, for Nadab and all Israell laye at seage before Gebethon. And it was ℣ thirde yere of Asa kynge of Juda, when Baasa slew him, and raygned in his stede. And as sone as he was kynge, he slew al the house of Jeroboam and lefte him naught that brethed, vntyll he had vtterly destroyed him, agreinge vnto the sayenge of the Lorde which he spake by his seruaunte Ahiah the Silonite, for the synne of Jeroboam wherwith he synned and made Israel synne, and for his angreyng that he angred the Lorde God of Israel. The rest of the dedes of Nadab, and all his procedinges, are written in the Chronicles of the kynges of Israel. And there was warre betwene Asa and Baasa, kynge of Israell, all their dayes.

Nadab.

In the thirde yere of Asa kynge of Juda, Baasa the sonne of Ahiah began to raygne ouer all Israell in Therzah, and continued. xxiiij. yere. And he dyd that displeased the Lorde, for he walked in the waye of Jeroboam and in his synne, wherwith he made Israel synne.

¶ Jehu prophesieth agaynste Baasa, of whome he is slayne. Ela succedeth Baasa. Zamri kylleth his mayster Ela, and destroyeth the house of Baasa. He is reiect and Zamri choken. Zamri burneth hym selfe and his house. Wycked Achab succedeth Amri, and taketh to wyfe wycked Jezabel.

CAP. I. XVI.

THen came the worde of the Lorde to Jehu the sonne of Hanani agaynste Baasa, sayenge: for as moche as I exalted the out of the dust and made the cappytayne ouer my people Israel, and thou hast walked in the waye of Jeroboam and hast made my people Israel synne, to angreye me with theyr synne: I wyl make cleane riddaūce of Baasa and of all his house, and wyll make his house lyke the house of Jeroboam, the sonne of Nabat. * And he that dyeth of Baasa in the cyte, him shall wogges eate: and dim that dyeth in the felde, shall the fowles of the ayre eate.

Jehu

*iii.Reg.xiv.b
iii.Reg.xxiii.c and.xxiv.c

The rest of the dedes of Baasa, and what he dyd, and his warres, are wrytten in ℣ boke of the Hystories of the kynges of Israel. And Baasa fell on slepe with his fathers, & was buryed in Therzah. And Ela his sonne raigned in his stede. And by the hande of the Prophet Jehu the sonne of Hanani, the worde of the Lord came against Baasa, & against his house because of all the wickednesse that he dyd in the

the sight of the Lorde, in angerynge hym with the workes of his handes, ꝓ he shuld be lyke the house of Ieroboam, because he had kylled Nabat.

The xxbi. yere of Asa kynge of Juda began Ela the sonne of Baasa to raygne ouer Israel in Thyrzah, and contynued two yere. And his seruaunte Zamri capitayne of halfe his charettes, conspired agaynste him, as he was in Thyrzah drynckynge of stronge drynche, in the house of Arza stewarde of his house in Thyrzah. And Zamri came and smote hym and kylled hym the .xxvij. yere of Asa kynge of Juda, and raygned in his stede. And as sone as he was kynge and sate on his seate he slue all the house of Baasa and left not a pysser agaynst the wall.

And thereto he slue all his kynne and frendes, and so Zamri destroyed all the house of Baasa, accordinge to the worde of the Lorde which he spake to Baasa thorow Iehu ꝓphete, for all the synnes of Baasa and synnes of Ela his sonne, wherewith they synned and made Israell synne, to angre the Lorde of Israel with their vanities. The rest of the actes of Ela and all he dyd, are written in the Chronicles of the kynges of Israel.

The. xxvij. yere of Asa kynge of Juda, Zamri raygned. vij. dayes in Thyrzah, the people beseygynge Gebethon a cyte of the Philistines. And when the people that lay in ꝓ saye herde saye how Zamri had conspired, & how he had slayne the kynge also: then all Israel made Amri the capitayn of the men of warre kynge, that same daye ouer Israel euen in the host. And Amri departed frome Gebethon, & all Israel with him, and besieged Thyrzah. And when Zamri sawe that the cyte must nedes be taken, he went into the palace of ꝓ kynges house, & set the kynges house a fyre vpon him selfe, and there dyed, for his synnes which he found in wynge wyckednesse in ꝓ sight of the Lorde, and for walkynge in the waye of Ieroboam and in his synnes which he dyd and made Israel synne. The rest of the dedes of Zamri and the treason that he wrought, are written in the boke of Chronicles of the kynges of Israel. Moreouer that same season was Israel deuyded in two ayne, for halfe the people folowed Thamri the sonne of Gineth, to make him kynge, and the other halfe folowed Amri. But the people that folowed Amri, preuayled agaynst the that folowed Thebni the sonne of Gineth. And so Thebni dyed and Amri raygned.

The .xxxi. yere of Asa kynge of Juda began Amri to raygne ouer Israel, and he raygned twelue yere in Thyrzah. Sixe yere he raygned in Samaria, and bought the hill of Samaria of two talentes of syluer, and buylte in the hill, & called the name of the cyte which he had buylt after the name of Semer the lorde of the hill. And Amri wrought wyckednesse in the eyes of the Lorde worse then all that were before him, and walked in all the waies of Ieroboam the sonne of Nabat, and in his synne wherewith he made Israel synne, to angre the Lorde God of Israell with their vanities. The rest of the actes of Amri which he dyd, and his battels that he fought, are written in the Chronicles of the kynges of Israel. And Amri slept with his fathers, and was buryed in Samaria, & Achab his sonne raygned in his stede.

The .xxxij. yere of Asa kynge of Juda began Achab the sonne of Amri to raygne ouer Israel, and raygned in Samaria. xxij. yere. And he displeased the Lorde aboue all ꝓ were before him. For it semed him a lyght thinge to walke in the synne of Ieroboam. But toke Iezabel the doughter of Ethbaal kynge of the Sidonites to wyfe, and went and serued Baal and bowed vnto him. And he erected an aultar to Baal in the house of Baal which he had made in Samaria. And Achab made a groue, and proceded further in angerynge the Lorde God of Israel, then all the kynges of Israel that were before him.

In his dayes Hiel of Bethel buylt Iericho. And in rest him he ma his eldest sonne when he layde the foundacion, and his youngest sonne when he set vp the gates, agreynge vnto the worde of the Lorde which he spake by Iosua the sonne of Nun.

¶ Eliah is nourished and fedde of Rauens, and is sent to the woman of Sarephtha whose child he rayseth to lyfe.

CAPI. XVII

AND Eliah the Thesbite which was of the enhabitaunces of Galaad, sayd vnto Achab: * as truly as the Lord God of Israel lyueth, before whome I stand, there shalbe neyther dewe nor rayne these yeres, but I appoint it. And the worde of God came vnto him, sayenge: get the hence and turne the eastwarde, and hyde thy selfe in the brooke Carith, that lyeth before Iordan: drinke of the ryuer, for I haue commaunded the rauens to fede the there. And he went and dyd accordyng vnto the worde of the Lorde: he went & dwelt by the brooke Carith that lyeth before Iordan. And the rauens brought him breed and flesshe euery morninge and euery euenynge, and he dranke of the brooke. And it chaunced after a while, that the brooke dryed vp, because there fell no rayne vpon the earthe. Then came the worde of the Lorde vnto him sayenge: aryse, and get the to Sarephtha a cyte of Sidon, & dwell there. Beholde I haue commaunded a wydowe there to susteyne the. And he arose & went to Sarephtha. And when he came to the gate of the cyte, there was a wydowe there gatheringe stickes. And he called to her & sayd * fet me I praye the, a lytle water in a dysshe that I maye drinke. And as she went to fet, he cryed to her and sayde: bringe me I praye the, a morsell of bred in thyne hande. And she answered: as surely as the Lorde thy God lyueth, I haue no bred, but euen an handfull of meale in a pitcher, and a lytle oyle in a cruse. And lo, I haue gathered a fewe stickes for me to go and bake it for me and my sonne, that we may eate it and then dye. And Eliah sayd vnto her: feare not, but go and do as thou hast sayde: and make me therof a lytle cake first of all, and bringe it out to me: and afterwarde make for the and thy sonne. For thus sayth ꝓ Lorde God of Israell: the pytcher of Meele shall not be wasted, neyther shall thy oyle cruse be without oyle, tyl the Lorde haue sent rayne vpon the earthe. And she went and did as Eliah bad. And she and he and her house dyd eat a good space, & ꝓ pytcher of Meele was not, neyther was the oyle cruse without oyle according to the worde of the Lorde whi the he spake thorowe Eliah. And after these thynges, it happened that the son of ꝓ wyfe of the house fell sicke. And his sickenesse was so sore, that there was no breth left in him. Then sayde the vnto Eliah, What haue I to do with the, O thou man of God? art thou come vnto me, that my syn should be thought on, and my sonne slayne? And Eliah sayd vnto her: gyue me thy sonne. And he toke him out of her lappe and caryed him vp into a lofte where he laye, and layde him vpon his owne bed, and called vnto the Lorde and sayde: O Lorde my God, hast thou bene so cruell vnto the mywwe with whome I sotourne, ꝓ thou hast slayne her sonne? * And he stretched him selfe vpon the childe thre tymes, and called vnto the Lorde and sayde: O Lorde my God, let the childes soule come into him agayne. And the Lorde herde the voyce of Eliah, and the soule of the childe came into him agayne and he reuyued. And Eliah toke ꝓ boye & broughte him owne out of the chambre into the house and deliuered him vnto his mother and sayde: se, thy sonne lyueth. Then the wyfe sayde to Eliah: Now I know thou art Gods man, & that the worde of the Lorde in thy mouthe, is truthe.

¶ Eliah is sent to Achab. Abdiah hydeth an hundred Prophetes and saueth them. Baall cannot heare although the people crye very loude. Eliah kylleth all Baals Prophets: and after obtayneth rayne.

CAPI. XVIII.

AND at last the worde of the Lorde came to Eliah the third yere sayeng: go shew thy selfe vnto Achab, that I may send rayne vpon the earthe. And Eliah wente to shewe him selfe vnto Achab, for there was a great famyshement in Samaria. Wherfore Achab called Abdiah ꝓ gouernour of his house which feared God greatly: in so moche that when Iezabel destroyed the Lordes prophetes he toke an hundred of the Prophetes and hid them, fyfty in one caue, and fyfty in an other and prouyded bred and water for them. And Achab sayde vnto Abdiah: walke thorow the lande, vnto all fountaynes of water, and vnto all brokes, to se whether any grasse maye be founde, that we maye saue the horses and the Mules, that we destroy not ꝓ beastes. So they dyuyded the land betwene the to walke thorowe. Achab went one waye by him selfe, and Abdiah went an other by him selfe. And it chaunced as Abdiah went in the waye, that Eliah met him. And Abdiah knewe him, and fell on his face, and sayde: Arte not thou my Lorde Eliah? And he sayde vnto him: I am he. Go and tell Achab that Eliah is here. And the other answered: What haue I synned, that thou woldest deliuer me into the hande of Achab, to slay me? As surely as the Lorde thy God lyueth, there is no nacion ne kyngdome whether my Lorde hath not sent to seke the. And when they sayd thou wast not there he toke an othe of the kyngdome and nacion, because he founde the not. And now thou sayest: Go tell thy Lorde, Eliah is here. And as sone as I am gone frome the, the spirite of ꝓ Lorde shall cary the awaye whether I shall not knowe: and then when I haue gone and tolde Achab, and he can not fynd the, he shall slay me. And yet I thy seruaunt haue feared ꝓ Lorde frome my youth. Was it not tolde my Lorde, what I dyd, when Iezabel slewe the Prophetes of the Lorde, how I hyd an hundred of the Lordes Prophetes, fyfty in one caue and as many in an other, and prouyded them bred & water? And yet now thou sayest, go shew thy Lorde, that Eliah is here to the intent he myght slay me. Then Eliah sayde: as truely as the Lorde of hostes lyueth, before whome I stande: I will shewe my selfe vnto him this daye. And therupon Abdiah went to Achab and told him. And Achab went against Eliah. And when Achab saw Eliah, he sayde vnto him: Arte thou he that troubleth Israel? And he sayde: it is not I that trouble Israel, but thou & thy fathers house, in that ye haue forsaken the commaundementes of the Lord and haue folowed Baal. But now sende and gather me all Israel vnto mount Carmell, & the Prophetes of Baal foure hundred & fyfty and the Prophetes of the groues foure hundred, which eat of Iezabels table. And Achab sent for all the children of Israel, and gathered the Prophetes vnto mount Carmel.

And Eliah came vnto all the people & sayd: Why halt ye betwene two opinions? If the Lorde be very God: folow him: or if Baal be he, then folow him. And the people answered him not one worde. Then sayde Eliah vnto the people: I only remayne of the Lordes Prophetes, and Baals Prophetes are foure hundred and fyfty. Let two oxen be gyuen vs, and let them chose the one, and cut him in peces and laye him on wood, and put no fyre vnder, And I will dresse the other and put him on wood, and will put no fyre vnder. And call ye on the name of youre God, and I will call on the name of the Lorde. And then the God that answereth by fyre, he is the very God.

* And all the people sayde: It is well spoken. Then sayd Eliah vnto the Prophetes of Baal, chose you an oxe and dresse him first (for ye are manye) and call on the name of youre God, but put no fyre vnder. And they toke ꝓ oxe that was gyuen them and dressed it, and called on the name of Baal from morning to none, sayenge: O Baal heare vs. But there was no voyce nor answere. And they lept aboute the aultare that they had made. And at none Eliah mocked them & sayde: Cal lowde (for he is a God: but he is talkynge or pur-

sueng

saluinge his enemyes, or happily he sleepeth) that he maye awake. And they cryed aloude & cut them selues (as their maner was) with knyues and launcers, tyll the bloud folowed on them. But when mydday was passed, and they hadde played the Prophetes tyll it was tyme to offre / and yet was neither voyce, ne answere, ne anye that regarded them. Eliah sayd to all the folke / come to me. And all the people came to him. And he mended the aulter of the Lorde that was broken, * and toke .xij. stones, accordyng to the nombre of the twelue tribes of the sonnes of Jacob, vnto whom the worde of the Lorde came, saying: Israel shal be thy name. And with the stones he made an aulter in the name of the Lorde. And he made a gutter rounde aboute the aulter, hable to receyue two peckes of corne / and he put the wod in order, and hewed the ore in peces, and put him on the wodde, and sayde / fyll foure pytchers with water, and poure it on the sacrifice and on the wodde. And he sayd / do so agayne. And they dyd so agayne. Then he sayd: do it the thyrde tyme. And they dyd so the thyrde tyme. And the water ranne rounde aboute the aulter / and the gutter was full of water also. So when offeryng tyme was come, Eliah the Prophete went to and sayd: Lord God of Abraham, Isaac, and of Israel / let it be knowen this daye, that thou arte the God of Israell, and that I am thy seruaunte / and that I do all these thynges at thy commaundement. Heare me, O Lorde, heare me / that this people maye knowe that thou arte the God / and that thou hast tourned their hertes backwarde. And there fell fyre from the Lorde and consumed the sacrifice, and the wodde, and the stones, and the duste / and lycked vp the water that was in the gutter. Whiche when all the people sawe, they fel on their faces and sayd, the Lorde he is God, the Lorde he is God. Then sayde Eliah vnto them, laye handes on the Prophetes of Baal, lett not one of them escape. And when they had taken them Eliah brought them downe vnto the brooke Kilon, and slue them there.

* Josue.xiij.a

Genes.xxv.viij

Then Eliah sayde vnto Achab, get the vp and eate and drynche, for there is a sounde of moche rayne. And whē Achab went vp to eate and to drynche / Eliah went vp to the toppe of mount Carmel, * and bowed him selfe to the earthe, and put his face betwene his knees / and sayd to his seruaunt: go vp and loke towarde the see. And he went vp and loked, and sayd: there is nothynge. And he sayd go agayn seuen tymes. And the seuenth tyme he sayde: behold, there ariseth a lytle cloude out of the see, lyke the paulme of a mannes hand. Then he sayde: goo and saye to Achab, putte the horsses in the charete, and get the downe / the rayne stoppe the not. And within a lytle whyle heuen was blacke with cloudes and wynde, and there was a greate rayne. And Achab rode and went to Jezrahel. and the hāde o' the Lorde was on Eliah, and he gyrded vp his loynes and ranne before Achab, tyll they came to Jezrahel.

iii. Reg xix. a Jacob. v. b

¶ Eliah flyenge from Jezabel is nourysshed of the aungell of God. He complayneth that he is left alone, and that they seke his lyfe to. He is commanded to annoynt Hazahel, Jehu, and Eliseus.

CAPI. XIX.

AND Achab tolde Jezabell, all that Eliah had done, and all togyther, howe he had slayne the Prophetes with the swerde. Then Jezabell sente a messenger vnto Eliah, sayenge: * so doo God to me, and so thereto, but yf I make thy soule lyke one of theyrs, by to morow this tyme: when he sawe that, he arose and went for his lyfe, and came to Berlabe in Juda, and lefte his seruaunte there. And he went a dayes iourneye into the wyldernesse / and when he was come, sat vnder a Juniper tree / and prayed for his soule, that he myght dye, and sayde: * it is nowe ynough, O Lord, take my soule / for I am not better then my fathers.

And as he laye and slepte vnder the Juniper tree: beholde there came an aungell and touched hym, and sayde vnto him: aryse and eate. And he loked aboute hym: and loo there was an Imbre cake, and a cruse of water at his heed. And he ate and dranke, and layde him downe agayne to slepe. And the aungell of the Lorde came agayne the seconde tyme, and touched him, and sayd: aryse and eate, for thou haste a longe iourneye to goo. And he arose and dyd eate and dyncke, and went in the strengthe of that meat fourtye dayes and fourtye nyghtes vnto Horeb the mounte of God, and entred there in to a caue, and lodged there all nyght.

And then the worde of the Lorde came to him and sayde: what doest thou here Eliah? And he answered: I haue ben thorow angry for the Lord God of hostes sake. For * childre of Israel haue forsaken thy couenaunt, and haue broke downe thyne aulters, and slayne the Prophetes with the swerde, and I onely am lefte / and they seke my soule to haue it. And he sayd: come oute and stande before the Lorde. And beholde, the Lorde went by, and a myghtye stronge wynde that rent the mountaynes, and brake the rockes before him / but the Lord was not in the wynde. And after the wynde, came an erthquake / but the Lord was not in the erthquake. And after the erthquake came fyre / but the Lorde was not in the fyre. And after the fyre, came a small styll voyce. And when Eliah herde it, he couered his face with his mantell / and wente oute and stode in the mouthe of the caue. And loo, there came a voyce vnto him, and sayde: what doest thou here Eliah? And he answered: I haue ben vehemently angry for the Lord God of hostes sake, because the childre of Israell haue forsaken thyne appoyntmēt and haue cast downe thyne aulters, and slayne thy Prophetes with the swerde, and I onely am left. and they seke my soule to haue it. Then the Lorde sayde vnto him / goo and tourne thy waye to the wyldernesse of Damasco, and go and anoynt Hazahel to be kynge of Syria. And Jehu the sonne of Namsi, annoynt to be kynge ouer Israel. And Eliseus the sonne of Saphat of Abel Mehulah annoynte to be Prophete in thy rowme. And who so escapeth the swerde of Hazael, him shall Jehu slaye / and yf any man escape the swerde of Jehu, him shall Eliseus slaye. And yet I haue left me seuen thousande in Israel, of which neuer man bowed his knees vnto Baal nor kissed him with his mouth.

* iii. Reg xix. b

And he departed thence and founde Eliseus the sonne of Saphat plowynge with twelue yoke of oxen before him, & he with the twelfe. And Eliah went to him and cast his mantell vpon him. And he left the oxen and ran after Eliah and sayde: let me I prayе the, kysse my father and mother, and then I will folowe the. And he sayde to him: go backe agayn, for what haue I wrought to the? And he went backe agayn from him, and toke a yocke of oxen and slewe them, and dressed the flesh with the instrumentes of the oxen, and gaue it the people, & they dyd eate. And then he arose and went after Eliah and ministred vnto him.

¶ The fyrste and seconde tyme that Samaria was besieged of Benhadad kynge of Syria.

CAPI. XX.

AND Benhadad kynge of Syria gathered all his host togyther, and. xxxij. kynges with him, with horse and charet: and went vp and besieged Samaria and warred against it. And he sent messengers to Achab kynge of Israel into the cytie, and sayde vnto him: thus sayth Benhadad, Thy syluer & thy golde is myne, and the best of thy wyues, and the best of thy children be myne. And the king of Israel answered and sayde: my Lorde king according to thy sayeng, I am thyne with al I haue.

And the messengers came agayne to Achab and sayde: thus sayth Benhadad. I haue ther for sent vnto the, sayeng: delyuer me thy syluer and thy golde, and thy wyues, and thy children. Or els I will sende my seruauntes vnto the by to morow this tyme: & they shal serche thyne house, and the houses of thy seruauntes, which shal take all that is glorious in thyne eyes, and bringe it awaye with them. Then the kynge of Israell sent for the elders of the lande and sayde: take hede I prayе you, & knowe this felowe goeth about myschiefe. For he sente vnto me, for my wyues and my children, and my syluer and my golde: and I denyed him nothinge of it. And all the elders of Israel and all the people sayde: herken not vnto him nor consent. Wherevpon he sayde vnto the messengers of Benhadad: tell my Lorde the kynge, all that he sent for the first tyme, I will do: but this requeste I maye not do. And the messengers departed & brought him worde. Yet Benhadad sent vnto him and sayde: thus do the goddes to me and so thereto, yf the dust of Samaria be ynoughe for all the people I folowe me, that euery man may haue an handfull. And the kynge of Israell answered and sayde: Tell him, let not him that putteth on his harnesse boste him selfe, as he that putteth it of. And when Benhadad herde that answere as he and the kynges were drynckinge in the pauylions, he sayde vnto his seruauntes: put your selfes in araye. And they put them selues in araye against the cytie. And beholde there came a Prophete vnto Achab kynge of Israel and sayd to him: Thus sayth the Lorde. Seist thou all this great multitude? Beholde, I will deliuer them into thyne hande this daye, that thou mayst knowe that I am the Lorde. And Achab sayde, by whome? And he sayde, thus sayth the Lorde: euen by the gouernours men of the shires. And Achab sayde: who shal stirre vp batayle? And he sayde, thou. Then he nombred the men of the gouernours of the shires: and they were two hundred .xxxij. And after them he nombred all the people, and all the children of Israel were seuen thousande. And they marched forwarde at none when Benhadad was a drynkynge stronge drinke in the pauylyons with the .xxxij. kynges that holp him. And the men of the rulers of the shires went out first. And Benhadad sent forthe, & they shewed hym sayenge: There come men from Samaria. And he sayde: yf they come to make a peax, take them a lyue. And also yf they come for warre, take them yet a lyue. And when those men of the shyres of the shires were come out of the cytie and the host after them, they slew euery one of them his enemy that stode in his waye. And the Sirians fled, and Israel folowed after them. And Benhadad the kynge of Syria escaped on a horsse with his horsemen. And the kynge of Israell went out and smote horsse and charet, & slewe a great slaughter of the Sirians.

Then there came a Prophete to the kynge of Israell, and sayde to hym: Go forthe and playe the man, be wyse and take hede what thou wilt: for when the yere is gone about, the kynge of Syria will come against the agayn. Then sayde the seruauntes of the kynges of Syria to him / The goddes of the hylles are their goddes, and therfore they had the better of vs. But let vs fight with them in the playne and vndoubtedly we shall haue the better of them. And this do / take the kynges away euery man out of his place, & put Dukes in their rowmes. And furnysh the a new host, lyke the host that thou hast lost, and horsse for horsse, & charet for charet, and let vs fight with them in the playne, and for a wager, we get the better of the. And the kynge herkened vnto their counsell and dyd euen so.

And as sone as the yere was gone aboute, Benhadad nombred the Sirians and went vp to Aphek to warre with Israel. And the children of Israel were nombred and prouyded of vytayle, and went against them, and pytched before them lyke two lytle flockes of kydes but the Sirians spiled the countreye. Then there came a man of God and sayde vnto the kynge of Israell, thus sayth the Lorde. Because the Sirians saye, that the Lorde is but a God of the hilles, & not God of the valeys / therfore will I delyuer all this great multitude into thyne hāde & ye may knowe that I am

the Lorde. And they pytched one ouer against the other. vij. dayes, and the seuenth day they ioyned batayle. And the childre of Israel slue of the Syrians an hundred thousande foote men in one daye. And the rest fled to Aphek into the cytie. And there fell a wall vpon. xxvij. thousande of them that were left. And Benhadad fled and went into the cytie, from chambre to chambre.

Then sayde his seruauntes vnto him: Beholde, we haue herde saye, that the kynges of the house of Israel are mercyfull kynges. Let vs put sacke cloth about our loynes, and ropes about our heddes, and go out to the kyng of Israel: happely he will saue thy lyfe. So they gyrded sacke clothe about their loynes, & put ropes about their heddes, and went out to the kynge of Israel and sayde: thy seruaute Benhadad sayth, I praye the let me lyue. And he sayde: Is he yet a lyue? what he is my brother. And they toke that wo?de for good lucke and hastely caught it out of his mouth & sayd Yea thy brother Benhadad. Then he sayd: go and bringe him. And Benhadad came out to him, and the other toke him vp in to the charet. And Benhadad sayde: the cyties whiche my father toke fro?me thy father, I will restore agayn. And thou shalt make streates for the in Damasco, as my father dyd in Samaria. And I will make a leage with the & send the awaye. And so made a leage with him and sent him awaye.

Then a certeyn man of the childre of the prophetes sayd vnto his felow with the word of the Lorde, smyte me I praye the. And the man wolde not smyte him. And he sayde, because thou hast not obeyed the voyce of the Lorde: behold, as sone as thou arte departed fro?me me a Lyon shal slay the. And as sone as he was departed fro?me him, * a Lyon found him & slew him. Then he founde an other mā and sayd to him: smyte me I praye the. And the man gaue him a good stroke and wou?nded him. And the Prophete went wo?th and wayted for the kynge vp the waye and dyed a kercheefe ouer his eyes, and put him selfe ouer knowledge. And when the kynge came by, he cryed vnto him and sayde: thy seruaunt went out in the myddes of the battel. And lo, there was one began to flee. And there came a man to me and sayde: kepe thou this man. And yf he be myssed, thy lyfe shall goo for his, o?r els thou shalt paye a talent of syluer. And as thy seruaunt had here & there to w, he was gone. And the kynge of Israel sayde vnto him: euen so shal thy iudgement be as thou hast fou?ned it thy selfe.

And he hasted and vnfolded the kercheefe awaye fro?mme his eyes: and the kynge of Israel knew him, that he was of the Prophetes. And he sayd vnto the kyng, thus sayth the Lord because thou hast let go a mā & ought to haue dyed, thy lyfe shal go for his lyfe, & thy people for his. And the kynge of Israell went to his house al sad & hevy hevy, & came into Samaria

¶ Iezabel commaundeth to kyll Naboth, for the vynеyard that he refused to sell Achab. Helias reproueth Achab, and he repenteth.

CAPI. XXI

After these thinges were wro?t, it chanced that Naboth the Iezraelite had a vyneyarde in Iezrahel hard by the palace of Achab kynge of Samaria. And Achab spake vnto Naboth sayenge: let me haue thy vyneyarde, to make me a garden of herbes therof, because it lyeth so nyghe my house: & I will giue the a better vyneyarde for it: or yf it playse the I will giue the the wo?rthe of it in syluer. But Naboth sayde to Achab: the Lorde forbyd that I?rome me, that I should giue the enheritaūce of my fathers vnto the. Then wente Achab vnto his house heuyey & angery and euyll apayde, because of the wo?des which Naboth the Iezraelite had spoke to him sayenge: I will not giue to the the heritaunce of my fathers. And he layde him down vpō his bed, and turned away his face and wolde eate no meat.

Then Iezabel his wyfe came to him, and sayde vnto him: Why art thou so frowarde, that thou eatest no meat? And he sayde vnto her, I spake vnto Naboth the Iezraelite, and sayde vnto him: Giue me thy vyneyarde for syluer, o?r els yf thou wilt, I will giue the an other vyneyarde for it. And he sayde: I will not giue the my vyneyarde.

Then sayde Iezabell his wyfe vnto him: What a goodly kyngdome were thou now in make in Israel? vp and eat meat, and let thine hert be merye, for I will giue the the vyneyarde of Naboth the Iezraelite. Thē she wro?te letters in Achabs name & sealed it with his sele, and sent it vnto the elders and chefe men of his cytie that dwelt where Naboth dwelt. And she wro?te in the letters sayeng: proclayme fastinge and set Naboth on hyghe among the people, and set two naughty felowes before him, and let them testify against him sayenge: thou hast blasphemed both God & the king. And vpon that cary him out and stone him to death.

And the elders and nobles of his cytie, which dwelt in his cytie, dyd as Iezabel had sent vnto them, and as it was written in the letter which she had sent vnto them. They proclaymed fasting, and set Naboth an hyghe among the people, and there came in two worthy persons and sate before him. And the two deuelysh persons witnessed against him both before the people sayenge. Naboth hath curse God and the kynge. * And vpon that they caryed him out of the cytie and stoned him with stones to deth. And then they sent to Iezabel sayenge: Naboth is stoned to deth. And when Iezabel herde that Naboth was stoned to death: she sayde to Achab: aryse and take possession of the vyneyarde of Naboth the Iezrahelite, which he denyed to giue the for syluer, for Naboth is not a lyue, but deed. And when Achab herde that Naboth was deed, he rose to go wonne to the vyneyarde of Naboth the Iezrahelite, to take possession of it.

And the wo?rde of the Lorde came vnto Eliah the Thesbite sayeng: aryse and go wonne to mete Achab kyng of Israel which is in Sa-

maria. Beholde, he is in the vyneyarde of Naboth: for he is gone wonne thyther, to take possession of it. And say vnto him: thus sayth the Lorde, thou hast kylled & moreouer gotten possession. And saye after that vnto him, thus sayth the Lorde: in the place where dogges lapped the bloude of Naboth, shall dogges lappe euen thy bloude also. And Achab sayde to Eliah: hast thou found me thyne enemy at any tyme? And he sayde yee, because thou art vtterly appointed to worke wickednesse in the sight of the Lord. Behold, I will bringe euyll vpon the, and will make cleane vtterance of thyne sede, and will destroy of Achab all that pisseth against the wall, and him that is shut vp and forthest in Israel: & will make thyne house, lyke the house of Ieroboam the sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah, because thou hast prouoked me to angre, & made Israel synne.

And also against Iezabel came the wo?rde of the Lorde, sayenge: dogges shall eat Iezabel vnder the walles of Iezrahel. And he that dyeth of Achab in the towne, him shall dogges eate: and he that dyeth in the feldes, him shall the foules of the ayre eate. For there was none at all lyke Achab, that was so vtterly appointed to worke wyckednesse in the sight of the Lord, and that because Iezabel his wyfe pricked him forwarde. And therfore he dyd exceadynge abominably, in folowinge Ymages, in all thinges lyke as dyd the Amorites whiche the Lorde cast out before the childre of Israel.

When Achab herde those wo?rdes, * he rent his clothes and put sackecloth about his flesh and fasted, and lay in sacke and went confort lesse. And the wo?rde of the Lord came to Eliah the Thesbite sayenge: seyst thou how Achab humbleth him selfe before me? because he so humbleth him selfe before me, I will not bring the euyll in his dayes: but in his sonnes dayes I will bringe euyll vpon his house.

¶ Foure hundred false Prophetes do counsell Achab and Iosaphat to warre against Ramoth: only Micheah prophesyeth the truth, for whiche he is smytten and put in prysō.

CAP. XXII

And they continued thre yere without warre betwene Syria and Israel. * And the third yere Iosaphat kynge of Juda came to the kynge of Israell. Then sayde the kynge of Israel vnto his seruantes, know ye not that Ramoth in Galaad is ours, and we sit still and take it not out of the handes of the kynge of Syria? And he sayd vnto Iosaphat: wilt thou go with me to batayle, to Ramoth in Galaad: And Iosaphat sayd vnto the kyng of Israel: * I will be as thou art, & my people shalbe as thyne, and my hosses as thyne.

And Iosaphat sayde vnto the kynge of Israel: aske counsell I praye the of the Lord to daye. And then the kynge of Israel gathered of the Prophetes togither, vpon a foure hundred men, and sayde vnto them: shall I go to Ramoth in Galaad to batayle, o?r be still? And they sayde, go / for the Lorde shall deliuer it into the handes of the kynge. And Iosaphat sayde: is there not one Prophet of the Lordes here mo?re, that we might enquire of him? And the kynge of Israel sayde to Iosaphat: there is yet one, by whom we may aske counsel of the Lorde, one Micheah the sonne of Iemlah But I hate him: for he neuer prophesyeth good vnto me, but euyll. And Iosaphat sayd: let not the kynge say so. Then the kynge of Israel called vnto one of his chamberlayns and sayd: fet Micheah the sonne of Iemlah hyther atones. And the kynge of Israel and Iosaphat the kynge of Juda sat eyther in his seat and their apparell on them, in a voyde place besyde the entrynge of the gate of Samaria, and all the Prophetes prophesyenge before them. And Zedechiah the sonne of Canaanah made hornes of yron and sayd, thus sayeth the Lord: with these hornes thou shalt wynowe the Syrians vntyll thou haue made an ende of them. And all the Prophetes prophesyed euen so, sayenge: goo to Ramoth in Galaad and prosperе, for the Lorde shall deliuer it into the handes of the kynge. And the messenger that was gone to call Micheah, sayde vnto him / se, the wo?rdes of the Prophetes speake good vnto the kynge with one voyce / let thy wo?rdes I praye the, be lyke the wo?rdes of one of them, and speake that is good. And Micheah sayde / as surely as the Lorde lyueth, what the Lorde putteth in my mouth, that will I speake. And whē he was come to the kynge, the kynge sayde to him / Micheah shall we go to Ramoth in Galaad to batayle, o?r shall we be still? And he sayde vnto him, * go and prosperе, the Lorde shall deliuer it into the handes of the kynge. And the kynge sayd vnto him, howe often shall I adiure the, that thou tell me nothinge but truthe, in the name of the Lord? Then he sayd I saw all Israel scattered vpon the hylles, as shepe that haue no shepherdes. And the Lord sayde / those haue no master, let them returne euery man to his house in peax. Then sayd the kynge of Israel to Iosaphat / dyd I not tell the, that he wolde Prophesye no good vnto me, but euyll? And Micheah sayd, Heare therfore the wo?rde of the Lorde. I sawe the Lorde sit on his seate, and al the company of heauen standinge about him, on his ryght hād and on his left. And the Lorde sayd: * Who shal deceyue Achab that he may go & be slayne at Ramoth in Galaad? and one sayd on this maner & an other on that. Then came forthe a spyrite & stode before the Lorde & sayd / I will deceyue him. And the Lorde sayd, wherewith? And he sayde / I will goo oute and be a false spyrite in the mouthes of all his Prophetes. And the Lorde sayd, Thou shalt deceyue him and also preuayle, go forth & so euen so. Now therfore beholde, the Lorde hath put a lying spyrite in the mouthe of all these thy Prophetes / when in very dede the Lorde hath spoke euyll towarde the.

Then Zedechiah the sonne of Canaanah wet to and smote Micheah on the cheke, and sayde / Howe is the spyrite of the Lorde gone fro?me me, to speake in the? And Micheah

Micheah.

Micheas'os Micheah.

Micheah.

sayde: Beholde, thou shalte se in that daye, when thou shalt go frome chambre to chambre to hyde the. And the kynge of Israel sayde Take Micheah and cary him backe agayn vn to Amon the gouerner of the cytie, and vnto Joab the kynges sonne, and saye: thus sayth the kynge. Put ye this felowe in prison and fede him with bred and water straytly, tyll I returne in peax. Then Micheah sayde, yf thou come safe agayne, the Lorde hath not spoken in me. And he sayde, herken ye people euerye one of you.

And so the kynge of Israel and Josaphat ꝑ kynge of Juda went vp to Ramoth in Galaad. And the kynge of Israel sayd to Josaphat I will chaunge myne apparell and get me to warre: but put thou on thyne owne apparel. And the kynge of Israel chaunged his raymēt and went to battel also. But the kyng of Syria had commanded the Capitaynes of his chariottes of which he had. xxij. sayenge: fighte neyther with small nor greate, saue with the kynge of Israel only. And when the capitaynes of the charettes sawe Josaphat, they thought he had bene the kynge of Israel, and therfore turned to him to fighte. But Josaphat cryed out. And when the capitaynes of ꝑ charettes sawe he was not the kynge of Israell, they turned backe frome him. And a certayne man dyrwe a bowe vnwares, and smote the kyng of Israel betwene the ribbes of his habergelle. Wherfore the kynge sayde vnto the dryuer of his charet, turne thy hande and cary me forth of the hoste, for I am hurt. And the feld encreased that daye, and the kynge continued in his charet before the Syrians, and dyed about nyght. And the blode ranne oute of the wounde into the bottome of the charet. And there went a Proclamation throwe out the hoste after the sonne was downe, sayenge: let euery man repaire to his cytie and to his owne countreye. And when the kyng of Israel was ded, they came to Samaria and buryed hym there. And whyle they washed the charet in the pole of Samaria, the dogges lycked vp his blode, and harlottes washed him accordinge vnto the worde of the Lorde which he spake. The rest of the dedes of Achab, and all

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3.Reg.xxi. c.

he dyd, and the Ivory house which he made, and the cyties that he buylt, are written in the boke of the Chronicles of the kynges of Israel. And when Achab was layde to reste with his fathers, Ohoziah his sonne raygned in his steade.

Josaphat the sonne of Asa began to raygne vpon Juda, the fourth yere of Achab kynge of Israell, and was. xxxv. yere olde when he began to raygne and raygned. xxv. yere in Jerusalem. His mothers name was Azubah the dughter of Salathi. And he walked in all the wayes of Asa his father and bowed not therfrome, but dyd that was right in the eyes of the Lorde. Onely he dyd not put the hyanlters out of the waye: for the people offerde burnt their sacrifices yet, in the hyanltiers. And he had peax with the kynge of Israel.

The rest of the dedes of Josaphat, and the myght that he dyd, and how he warred, are written in the boke of Chronicles of the kynges of Juda. And also the remnaūt of the dogge boyes, whyche remayned in the dayes of his father, he put cleane oute of the lande. There was then no kynge in Edom, the kyng was but a deputie. And Josaphat made shyppes in the se, to go to Ophir for gold, but they went not: for the shyppes brake at Asiongaber. Then sayde Ohoziah the sonne of Achab vnto Josaphat: Let my seruaūtes go with thyne in the shyppes. But Josaphat wolde not. And Josaphat layde him to slepe with his fathers, and was buryed with his fathers in the cytie of David his father: ¶

Jehoram his sonne raygned in his rowme.

¶ The ende of the thyrde boke of the kynges, as the latenistes reken, the Hebrues call it the fyrste of the kynges.

THE FOVRTH BOKE OF THE KYNGES, VVHICH THE HEBRVES CALL THE SECONDE OF THE KYNGES.

¶ Ohoziah is hurt, and asketh counsell of Belzebub howe he may come by health. The capitaynes ouer fyfty with theyr soudiars are burnt, by the prayer of Elyah. Ohoziah is reygned of Jehoah, and dieth and Jehoram his brother succedeth hym.

CAPL. I.

1 Ohoziah the sonne of Achab began to raygne vpon Israel in Samaria, the. xvij yere of Josaphat kynge of Juda, and was kynge ouer Israel two yeres, and dyd euyll in the sight of ꝑ Lorde and walked in the waye of his father and in the waye of his mother, and in the waye of Jeroboam the sonne of Nabat which made Israell to synne. And he serued Baal and bowed him selfe to him, and angred the Lorde God of Israel, in all thinge, as dyd his father.

And the Moabites rebelled against Israel after the death of Achab.

And Ohoziah fell throwe a latteise wyndowe out of an vpper chambre that he had in Samaria, and fell sicke. Wherfore he sent messengers, sayenge vnto them: Go and enquyre of Beelzebub the God of Akaron, whether I shal recouer of this disease, or no. But the angell of the Lorde spake to Elyah the Thesbite, aryse and go against the messengers of the kynge of Samaria, and saye vnto them: Is there no God in Israel, that ye go to aske of Beelzebub the God of Akaron. Therfore, thus sayth the Lorde: Thou shalt not come downe frome the bed whereon thou lyest, but shalte dye. And Elyah departed.

And the messengers turned backe agayne vnto Ohoziah. And he sayde vnto them: why are ye thus come agayne? And they sayd vnto him, there came a man against vs and sayd vnto vs? go and returne vnto the kynge that sent you, and shewe vnto him. Thus sayth ꝑ Lorde. Is there no God in Israell, that thou sendest to enquire of Belzebub the God of Akaron? Therfore thou shalte not come downe frome the bed whereon thou arte gone vp, but shalt surely dye. And he sayd vnto them: What maner man was that whiche met you and tolde you these wordes? And they sayd vnto him: it was an heary man and gyrde with a gyrdle of a skynne about his loynes. And he sayde vnto them: it is Elyah the Thesbite.

Then the kynge sent vnto him a capitayne ouer fyfty with his fifty that were vnder him. And when the captayne was come to him, beholde: he sat on the toppe of an hyll. And ꝑ capitayne sayde vnto him: ✠ man of God, the kynge bydden the come downe. And Elyah answered and sayde to the captayne ouer the fifty, If I be a man of God, fyre come downe frome heauen and consume the and thy fifty. ✠ And there came fyre downe frome heauen ꝑ

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ueth, and as surely as thy soule lyueth, I wyl not leaue the, and so they went to Iericho. And the children of the Prophetes that were at Iericho came to Eliseus and sayde vnto hym: arte thou not ware that the Lorde wil take awaye thy master frome the this day? And he answered: I know it also, holde your peace. And Eliah sayde to hym: tarye I pray the here, for the Lorde hathe sent me to Iordan. But he sayde: as surely as the Lorde lyueth, and as thy soule lyueth, I wyll not leaue the. And so they went both of them together. And fyftye men of the sonnes of the Prophetes went and stode in syght a farre of, as they two stode by Iordan.

And then Eliah toke his mantel & wrapt it together, and smote the water, and it diuided it selfe / parte one waye, and parte an other / and they two went ouer on the dry land. And as soone as they were ouer, Eliah sayde to Eliseus, aske what I shall do for the, ere I be taken awaye from the. And Eliseus sayde: let me haue thy spirite double in me. And he sayde: thou hast asked an harde thynge. Neuertheles if thou se me when I am taken awaye frome the, thou shalte haue it so: yf thou do not, it shall not be. And as they went walkynge and talkynge: beholde there came a charet of fire, and horses of fire, & put them asonder. And Eliah went vp in the whirlwynde to heauen. And Eliseus sawe and cryed: O my father, O my father, the charet of Israel, and his charet man, but he sawe hym no more: and therfore toke his owne clothes, and rent them in two peaces.

And then he toke vp the mantell of Eliah that fel from him, and went backe agayn and stode by Iordans syde, and with the mantell of Eliah ſ fell from him, he smote the water, and sayd: where is the Lorde God of Eliah, where is he? And when he had smytten ſ water, it diuided parte this waye and parte that way: and Eliseus went ouer. And the children of the Prophetes of Iericho whiche sawe him a farre, sayd: the spirite of Eliah, doothe rest on Eliseus: and went agaynst him, and bowed to the erth vnto him. And they sayd vnto him se, there be amonge thy seruauntes fiftye lusty men: let them go and seke thy master, happly the spirite of the Lorde hath taken him vp & cast him vpon some mountayne, or in some valeye. And he sayd: sende not. Neuertheles yet they laye vpon him, tyll he was ashamed, and sayd: sende, and they sent fyftye men whiche sought him thre dayes and thre nyghtes / but found him not. And they came agayn to him, for he tarryed at Iericho. And he sayd to them dyd I not saye vnto you that ye shold not go? Then the men of Iericho sayde to Eliseus: beholde, the cite standeth pleasantly, as my Lorde seeth / but the water is naughte, and the grounde barayn. And he sayde: bringe me a newe cruse, and put salte therin. And they broughte it to him. And he went vnto the spryngе of the water, and cast the salte in thyther, and sayd, thus sayth the Lorde: I heale this water, there shal not come hencefoorth either deth, or barayne. And the water was healthsome euer after, according to the sayinge of Eliseus whiche he spake.

And he went frome thence vp to Bethel. And as he was goynge in the waye / there came lytle laddes oute of the cyte, and mocked him, and sayd to him: goo vp thou balde heed / goo vp thou balde heed. And he turned backe, and loked on them, and cursed them in the name of the Lorde. And there came two beares oute of the wodde, and tare .xlij. of the boyes. And he went frome thence to mounte Carmel, and frome thence went he agayne to Samaria.

¶ The kynges of Israel Iuda and Edom lacke water, when they shulde fyghte agaynst Moab: which they obtayne through the prayer of Elisa. The kynge of Moab leseth the tribe and almoste reyseth his sonne.

CAPI. III.

IEhoram the sonne of Achab bega to reygne vpon Israel in Samaria the eyghtene yere of Iosaphat kynge of Iuda, and continued twelue yere. And he wroughte euyll in the syghte of the Lorde / but not lyke his father or his mother / for he put awaye the ymage of Baal that his father had made. Neuertheles he continued in the synne of Ieroboam the sonne of Nabat which made Israel synne, and wronke not therfrom. And Mesa kynge of Moab, whiche was ryche of shepe / and was wont to render vnto the kynges of Israel an hundred thousand lambes, and as many rammes with ſ wolle) rebelled against the kyng of Israel after the deth of Achab. And kyng Ioram went out of Samaria the same season, and nombred all Israel. And then went and sent to Iosaphat kyng of Iuda, sayinge: the kyng of Moab hath rebelled agaynst me, wylt thou go with me agaynst the Moabites to battaile? And he sayd I wyll go, and wyll be as thou, my people shal be as thyne, and my horses as thyne. And he sayde what waye shall we go? And the other answered: the waye thorow the wyldernesse of Edom.

And the kynge of Israel toke his iourney with the kynge of Iuda and the kynge of Edom. And when they had compassed the way seuen dayes, there was no water for the host nor for the cattell that they had with them. Then sayde the kynge of Israel: Alas, the Lorde hathe called together these three kynges, to delyuer them in to handes of the Moabites. But Iosaphat sayde: Is there here no Prophete of the Lordes, that we maye enquyre of the Lorde by hym? And one of the kynge of Israels seruauntes answered and sayde: here is Eliseus the sonne of Saphat, whiche poured water on the handes of Elias. And Iosaphat sayde: the wordes of the Lorde is with him. And so the kynge of Israel and Iosaphat, and the kyng of Edom went down to him.

And Eliseus sayde to the kynge of Israel:

what haue I to do with the? Get the to the Prophetes of thy father and of thy mother. And the kynge of Israel sayde vnto him: Oh nay: but hathe the Lorde called these three kynges to delyuer them in to the handes of the Moabites? And Eliseus sayd: as truly as the Lorde of hoostes lyueth (in whose syghte I stande) and it were not that I regarded the presence of Iosaphat the kynge of Iuda, I wolde not loke towarde the, nor yet se the. But nowe, bringe me a mynstrell. And as the mynstrell played, the hande of the Lord was vpon hym. And he sayde: thus sayeth the Lorde: make at this brokes heed, ditches and ditches agayne. For thus sayeth the Lorde: ye shall se neyther wynde nor rayne, and yet this broke shall be fylled with water that ye may drynke, and poure beestes and your cattell also. And this is yet but a small thyng in the syght of the Lorde. But he wyll gyue the Moabites in to youre handes also. And ye shall destroye all stronge townes, and all goodly cyties and shall fell all pleasaunt trees, & stop all the welles of water / and marre all good plottes of grounde with stones. And in the morninge about offeryng tyme, there came suche a water the waye from Edom, that the countrey was fylled with watre.

Now all the Moabites herde the kynges were come to fyght agaynst them, they assembled from the yongest that was able to put in harnesse, and so vpwarde / and warded in the borders. And they beinge vp early in the morning, the sonne arose and shone vpon the water. And when the Moabites sawe the water farre of as red as blonde / they sayde: it is blonde, the kynges haue foughte together / and slayne an other. Now therfore ye Moabites, get you to the spoyle. And when they came to the host of Israel, the Israelites stode vp and layde on the Moabites / that they fled before them. And so they entred the lande and destroyed the Moabites. And they ouerthrew the cyties / and on euery good peece of lande euery man his stone and oute couered it / and stopte all the welles of water / and felde all the good trees. And as longe as the stones therof dyd remayne in the walles of dyrte, the kyngers wente vpon it and beten it.

And when the kynge of Moab sawe that the battayle was to stronge for hym, he toke with him seuen hundred men that drewe the sworde to haue broken vp vnto the kyng of Edom, but they could not. And then he toke his eldest sonne that shulde haue reigned in his stede, and offered him for a burntoffering vpon the walles. And there came so greate wrathe vpon Israell, that they departed from him, & returned to theyr owne lande.

¶ God graunteth a certayne poore woman oyle and by Elisa Eliseus obtayneth of God a chylde for his destruccion: which dyeth and is after raysed to lyfe. Geraza frome the maketh sweete the potage: and multiplyeth the loues.

CAPI. IIII.

A Nd there eyed a certeyn woman of the wyues of the children of the prophetes vnto Eliseus, sayinge: thy seruaunt my husbande is deed, and thou knowest that thy seruaunt dyd feare the Lorde.

And the man that lende vs money is come to set my two sonnes, to be his bondmen. And Eliseus sayd to her: What shall I do for the? Tell me, what hast thou in thyne house? And she sayde, thyne handmayde hath nothynge at all in her house, saue a pytcher with oyle. And he sayde: Goo and borowe the in other places of all thy neyghbours, emptye vesselles and that not a fewe / and then goo and shutte the wore to the, and to thy sonnes / and poure out in to all those vesselles, and put the full alway aside. So she went from him, and shut the wore to her, and to her sonnes. And they brought to her, and she poured oute. And whē the vesselles were full, she sayde to her sonne: bringe yet a vessell. And he sayde: there is no mo. And then the oyle ceased. Then she came and tolde the man of God. And he sayd: goo and sell the oyle, and pay thy dettes. And lyue thou and thy children of the reste. And it befell on a daye, that Eliseus came to Sunam where was a ryche woman that toke him in for to eate breed. And as ofte as he came that waye, he tourned in thyther to eate breed. And she sayde vnto her husbande: se, I perceyue that this is an holye man of God, and commeth oftentymes by vs / let vs make him a chambre with a lytle walle, and let vs set him there a bed, a table, a stole, & a candelstycke, that he maye tourne in thither when he commeth to vs.

And it fortuned on a time that he came thither, and tourned in to the chamber, and laye there. Then he sayde to Giezi his seruaunte: call this Sunamite. And he called her, and she came before him. And Eliseus sayde to him, saye to her I praye the: se, thou hast made all this prouision for vs, what shall we do for the? wouldest thou be spoken for to the kynge, or to the capitayne of thy hoste? And she sayd / I dwell amonge myne owne people. Then he sayd: what is to be done for her? And Giezi sayd: Verily she hath no chylde, and her husbande is olde. And he sayde: call her. And he called her. And she came and stode at the dore. Then he sayde: by suche a tyme, and in suche an houre, yf thou lyuest, thou shalt embrace a sonne. And she sayd: Oh naye my Lorde, thou man of God, do not lye vnto thyne handemayde. And the wyfe conceyued and bare a sonne that same season and houre that Eliseus had sayde vnto her. Genes. xviii.

And when the chylde was well waxen, it fel on a daye, that he went forth to his father to the haruestmen. And there he complayned to his father, my heed my heed. And his father sayde to a seruaunte, carye him to his mother. & he toke him and broughte him to his mother. And he sat on her knees tyll none, and then dyed. And she caryed him vp and layde him on the bed of the man of God, and shut the wore to him, and went out, and came to her husband, and sayde: sende me one of the yonge men and an

an asse, that I may runne to the man of God. And he sayd: wherfore wylte thou go to him to daye, whyle it is neither newe mone, nor Sabath day? And she sayd: be content. Then she sadled an asse, and sayde to her seruaunte: leade awaye, and make me not reale tyll I bydde the. So she wente and came to the man of God to mount Carmel. And whe the man of God sawe her a farre, he sayde to Gi-hezi his seruaunt: se where our seruaunt cõmeth. Nowe go and mete her, & aske her whether it be all well with her, and with her husbande, and with the chylde. And she sayd: all is well. Then she went to the man of God vp to the hyll, and caughte him by the feete. And Gihezi wente to her to thrust her awaye. But the man of God sayde: let her alone, for her soule is vexed, and the Lorde hath hyd it from me, and hathe not tolde it me. Then she sayde: dyd I desyre a sonne of my Lorde? dyd I not saye, that thou wouldest not mocke me. Then he sayd to Gihezi: gyrde by thy loynes, and take my staffe in thyne hande, & get the hence. If any mã mete the, salute him not. And if any salute the, answere him not. And put my staffe vpon the boye. Now it fortuned the mother of the chylde sayde: as surely as the Lord liueth, and as thy soule liueth, I wyl not leaue the. And then he arose and folowed her. Gihezi went before them, and put the staffe vpon the ladde. But there was neither voyce nor feelynge. And then he went agayne agaynste his master and tolde him, sayinge: It hath not awaked the chylde.

When Eliseus was come to the house: beholde the boye was dead, and layde vpon his bed. And he went in and shut the doore to the chylde and him, and prayed vnto the Lorde. And he went vp, and laye vpon the lad, and put his mouthe on his mouthe, and his eyes on his eyes, & the palme of his handes on the palme of his handes, and spred him self vpon the ladde, that the fleshe of the chylde waxed warme. And wente agayne and walked ones vp and downe in the house, and then went vp and spred him self vpon him, and then the lad neesed seuen tymes, and opened his eyes. And he called Gihezi and sayde. Call for this Sunamitte. And he called her. And when she was come to him, he sayd: take thy sonne. Then she wente and fell at his feete, and bowed her selfe to the grounde, and tokc vp her sonne, and went forthe. When Eliseus was come to Galgal agayn, there was a derth in the land, and the children of the Prophetes dwelt with him. Then he sayde to his seruaunt: put on a great pot, and make potage for the children of the Prophetes. And one went out in to the felde to gather herbes, and founde as it were a wylde vyne, and gathered therof coloquintides his lappe full, and came and shred them in to the potte of potage, and wyste not what it was. And they poured oute for the men to eate. And when they had tasted of the potage they cryed oute and sayde: there is death in the potte, thou man of God, and coulde not eate therof. Then he sayde: bryng meale. And he caste it into the potte and sayde: fyll for the people, that they maye eate, and there was no harme in the pot.

There came a man frome Baalsalisa and broughte the man of God breed of fyrste fruites, euen twentye loues of barleye, and newe corne in a clothe he hadde. And Eliseus bade put it before the people, that they myght eate. Then his minister sayde: what shall I laye this before an hundred men? And he sayde: set it before the people, and lette them eate. For thus sayethe the Lorde: They shall eate and leaue. And he set it before them, and they ate and lefte, accordynge to the worde of the Lorde.

¶ Naaman the Syrien is healed of his leprye. Gehezi is strycken with a leprosye because he toke money and rayment of Naaman.

CAPI. V.

NAaman capitayne of the kynges hoste of Syria was greate with his master, and well taken: for thorowe him the Lorde saued Syria. And he was an actyue mã of warre, but yet a leper. And there was a company of souldyours gone out of Syria a rouynge, and had broughte of the countreye of Israel a lytle mayde, which was with Naamans wyfe. And the damosell sayde vnto her ladye: I wolde my master were with a Prophete that is in Samaria, he wolde delyuer him of his leprye. And she went and tolde her husbande, sayinge thus and thus sayethe the mayde of the lande of Israel. And the kynge of Syria sayde: go thy waye, and I wyll sende a letter vnto the kynge of Israel. And he wente and tolde with him ten talentes of syluer, and sixe thousande peces of gold, and ten chaunge of garmentes. And he brought the letter to the kynge of Israel, contaynynge in effecte these wordes. When this letter is come vnto the: Beholde, I haue sent Naaman my seruaunt to the, that thou shuldest vnbynde him of his leprye. And when kynge of Israel had read the letter, he rente his clothes and sayde: am I God, to slaye & to make alyue that he shulde sende to me, to deliuer a man from his leprye. But consider I praye you and se, howe he pyketh quarelles with me. And when Eliseus the man of God had hearde how the kynge of Israel had rente his clothes, he sent to the kyng, sayinge: Wherfore hast thou rente thy clothes? let him come to me, that he maye knowe there is a Prophete in Israel.

And Naaman came with his horses and his charette, and stode at the dore of Eliseus. Then Eliseus sent a messanger, sayinge: go and washe the in Jordan seuen tymes, and thy fleshe shall be holle, and thou shalt be cleane. And Naaman was wrothe and went awaye, and sayde: Beholde, I thought in my selfe, he wolde haue come out, and stande and call on the name of the Lorde his God, and put his hande on the place of the disease, and so take away the leprye. Are not Abana and Pharphar ryuers of Damasco, better then all the waters of Israel? Myghte I not rather wasshe in them and be clene? And so he turned and departed in angre. Then came his seruaũts, and talked with him and sayd. Father, yf the Prophete had byd the doone some greate thyng oughtest thou not to haue done it? How moche rather then sholdest thou do it, whyle he sayth to the onely, washe and be clene? Then he went downe & washed seuen tymes in Jordan, as the man of God bad, & his flesh chaunged, lyke vnto the fleshe of a lytle boye, and he was clene.

Then he turned agayne to the man of God and all his company with him, and came and stode before him and sayd. Beholde, I knowe there is no God in all the worlde, but in Israel. And now I praye the take a rewarde of thy seruaunt. But he sayd: as surely as the Lord liueth, before whome I stande, I wyll receyue none. And the other wolde haue constrayned him to receyue, but he wolde not. And Naaman sayd: yf thou wylte not, yet I praye the maye there not be gyuen to thy seruaunte the burthen of two mules of earthe. For thy seruaunt wyll henceforth offre neyther burnt sacrifyce nor offerynge vnto anye other God, then to the Lord. But herin the Lord be mercyfull to thy seruaunte, for when my master goeth in to the house of Remon to worshyp there, he leaneth on myne hande, and I muste worshyp in the house of Remon, let the Lorde I praye the be mercyfull vnto thy seruaunte in this case. And he sayde to him: go in peace. And when he was departed frome him a furlonge of grounde, Gihezi the seruaunt of Eliseus the man of God, sayd: se, my master is so pytyful to this Syrien Naaman, that he wold not receyue of his hande that he offered. As surely as the Lorde lyueth, I wyll runne after him & take somwhat. And so Gihezi wente after Naaman. And when Naaman sawe him come runnynge after him, he came downe of the charet agaynst him, and sayd: is all well? And he sayd yea. But my master hath sent me, sayinge: lo, there be two ponge men come to me out of Ephraim of the children of the Prophetes: gyue them I praye the, one talent of syluer, and a couple of good garmentes. And Naaman sayd: auenture and take two talentes of syluer. And he constrayned him & bound two talentes of syluer in two bagges, with two goodly garmentes, and delyuered them vnto two of his seruauntes to beare it before him. So when he came to the toure, he toke it of their handes, and bestowed it in the house, and let the men go, and they departed.

Then he wente and stode before his master. And Eliseus sayde to him: whence commeth Gihezi? And he sayde: thy seruaunt wente no whither. And he sayd: went not myne herte with, when the man turned and came of his chariot agaynste the? Did not I knowe the tyme when thou went to receyue syluer, and to receyue garmentes, oliue trees, vyneyardes, oxen, sheepe, men seruauntes, and mayde seruauntes? The leprye therfore of Naaman cleaue vnto the, and vnto thy seede for euer. And he went out from him a leper as whyte as snowe.

¶ Eliseus maketh yron to swymme aboue the water. The Syriens besege Israel, so that two women agree togyther to eate theyr owne children.

CAPI. VI.

THen sayd the children of the Prophetes vnto Eliseus: se, the place where we dwell with the, is to litle for vs. Let vs therfore take euery man a pece of tymber, and buyld vs a place there to dwel in. And he sayd: go ye. And one sayd: begyn I praye the, and go with thy seruauntes. And he sayd: I wyl, and so went with them.

And when they came to Jordan, they cut downe woode. And as one was hewynge of a tree, the axe heed fell in to the water. And he cryed out and sayde: Alasse master, for it was lente me. And the man of God sayde: Where fell it? And he shewed him the place. And he cut an helue and caste it in thyther, and made the axe heed swymme. And he sayde: take it vp to the. And the other stretched his hande and caught it.

And the kynge of Syria fought agaynst Israell, and toke counsell with his seruauntes, sayinge: In suche a place and in suche, wyll I pytche. And the man of God sente vnto the kynge of Israel, sayinge: Beware thou go not by suche a place, for there are the Syrians gone downe. And the kynge of Israell sente to the place which the man of God tolde him & warned him of, and saued him self there more then ones or twyse. And the herte of the kynge of Syria was troubled therwith, that he sente for his seruauntes, and sayde to them: wyll ye not shewe me, who betwyxeth me to the kynge of Israell? And one of his seruauntes sayde: naye my lorde kynge: Eliseus the Prophete that is in Israel, he telleth the kynge of Israell, the wordes that thou speakest in thy priuye chamber. Then he sayde: goo and espye where he is, that I maye sende and fet hym. And one tolde the kynge, sayinge: se, he is in Dothan. And he sente thyther horse and charettes, and a greate hoste. And they came thyther by nyghte, and enuyronned the towne aboute.

And when the seruaunt of the man of God rose vp earlye and was gone oute. Beholde, there was an hoste rounde aboute the towne with horses and charettes. Then sayd his seruauntes to him. Alas master, what shall we two? And he sayd: feare not, there are mo with vs then with them. And Eliseus prayed and sayde. Lorde open the eyen of the ponge man, and he sawe. And behold, the mountayne was full of horses and charettes of fyre rounde aboute Eliseus. And when the souldyours came downe to him, Eliseus prayed vnto the Lorde and sayd. Smyte this people with blyndnesse. And he smote them with blyndnesse, accordyng to the desyre of Eliseus. Then Eliseus sayde vnto them: this is not the waye, nor this is not the towne. But folowe me and I wyll bringe ye to the man ye seke. And he led them to Samaria.

When they were come to Samaria, Eli-

seus

lens sayd: Lorde open theyr eyes, and let the se, and the Lorde opened theyr eyes that they sawe. And beholde, they were in the myddes of Samaria. And then sayd the kynge of Israel vnto Eliseus when he sawe them / ✳ shall I smyte them shall I smyte them father? And he sayd / smyte them not. But smyte those whō thou takest with thyne owne swerde / and with thyne owne bowe / but set breed and water before them, and let them eate and drynke and goo to theyr master. And he made greate ordinaunce before them. And when they hadde eaten and dronke, I sente them awaye, and they wente to theyr master. And so the souldiours of Syria came no more in to the lande of Israel.

After this, Benhadad kynge of Syria gathered all the hoste, and wente and besieged Samaria. And there arose greate dearthe in Samaria. For they hadde besieged it, tyll an asses heed was worthe foure score sicles of syluer/and the fourthe parte of a Cab of doues donge worthe fyue sycles. And as the kynge of Israel walked vpon the walles, there cryed a woman to him, sayinge/helpe my lorde kynge. And he sayde: Naye, the Lorde helpe the. But wherwith shulde I helpe the, with corne or wyne? Then sayde the kynge to her/ what ayleth the? And she answered/ this woman here sayde to me, brynge thy sonne, and let vs eate him to daye, and we wyll eate myne to morow. ✳And so we dressed my sonne and did eate hym. And I sayde to her an other daye/ brynge thy sonne, that we maye eate hym. But she hath hyd her sonne. When the kynge herde the wordes of the woman, he rente his clothes euen as he was walkyng on the walles. And when the people loked vpon him/lo, he was clothed in sacke vnder. Then he sayde God wo so and so to me, yf the heed of Eliseus the sonne of Saphat taerye on hym this daye. And as Eliseus sat in his house and the eldres with him, the kyng sente one for hym. But er the messenger came at him. he sayde to the eldres: Se you not howe the sonne of this murtherer hathe sente to take of myne heed? Se circumspecte therfore when the messenger commeth, and shut the doore, and thrust him backe therwith / for the sounde of his maisters fete followeth him. And whyle he yet talked with them: Beholde, the messenger was come vnto him. And he sayd beholde, this euyll is of the Lorde/what more shall we loke for of the Lorde?

¶ Eliseus Prophesyeth plentyousnesse of vytayles and other thynges to Samaria. The Syrians flyne awaye no man beyng pursuynge them. The Lorde that wolde not be knowē, is knowē. Eliseus is troden to death.

CAPI. VII.

THen Eliseus sayde: heare the worde of the Lorde. for thus sayeth the Lorde, to morow this tyme a bushell of fyne flure shal be sold for a sicle, and two bushels of barleye for an other in the gates of Samaria. Then a Duke, on whose hande the kynge leaned, answered the man of God and sayde, though the Lorde wolde make wyndowes in heuen, yet wolde not this be. And he sayde to him: Beholde, thou shalte se it with thyne eyes, and shalt not taste therof.

And there were foure lepers set without the gate of Samaria. And they sayde eche to his companyon / what, syt we here vntyll we dye? thoughe we thoughte that we myghte come in to the citye, yet is the dearth so great in the citye, that we shall there dye. And if we tarye here, we are but deed also. Nowe therfore come and lette vs flee to the hoste of the Syrians: If they saue oure lyues, we shall lyue: And yf they kyll vs, then are we deed. And so they arose in the daylyghtyng to the hoste of the Syrians. And when they were come to the syde of the hoste of Samaria there was no man there. For the Lorde had made the host of the Syrians heare a noyse of charettes, and a noyse of horses, and the noyse of a greate hoste. In so moche that they sayde one to an other: lo, the kynge of Israel hath hyred agaynst vs the kynges of the Hethims, and the kynges of Egypte to come vpon vs. Wherupon they arose and fledde in the darke, and lefte theyr tentes, theyr horses, theyr asses, and the felde they hadde pitched, euen as it was, and fled for theyr lyues. And when these lepers came to the edge of the hoste, they went in to a tente and dyd eate and drynke, and conueyed thence syluer, golde, and rayment, & went and hyd it / and came agayne, and entred in to an other, and carved thence also, and went and hyd it. Then they sayd one to an other, it is not well that we do / for this daye hathe broughte good tydynges with it. And yf we holde our peas, and tarye tyll it be daye light, we shall fynde a mischiefe. Nowe therfore come, lette vs goo and tell the kynges house holde. And so they wente and called to the porter of the citye, and tolde them, sayinge: we came to the pauylyons of the Syrians / and lo, there was no man there, neyther voyce of man, but horses and asses tyed, and the tentes euē as they were. Then the porters called and tolde the kynges house within. And the kynge arose in the nyghte, and sayde to his seruantes, I wyll shewe you howe the Syrians haue serued vs. They know we are oppressed with hungre, and therfore are gone out of their pauylyons to hyde themselues in the felde, sayinge: They wyll come out of the citye, and then we shall catche them alyue, and get in to the citye. And one of his seruauntes answered and sayde: Let men take fyue of the horses that remayne and are lefte in the citye. Beholde, they are as good as all the multitude that are lefte in the citye / and as good as all the multitude of the citye that are consumed, and let vs sende and se. And they tooke two charettes of horses, and the kynge sente after the hoste of the Syrians, sayinge: Go, and se. And they folowed after them, euen vnto Jordan: and lo, all the waye was full of clothes and vesselles whiche the Syrians had cast from them for haste.

The

Then the messengers returned and told the kynge and the people tolde it, and robbed the tentes of the Syrians. And so a bushell of flour was solde for a sycle, and two bushelles of barleye for a sycle, accordynge to the Lordes worde. And the kynge sette the Duke on whose hande he leaned, to kepe the gate. And the people trode him in the gate, that he dyed, according to the saying of the Gods man, whiche he sayde when the kynge came downe to him. And it came to passe accordynge to the worde of the man of God spoken to the kyng sayinge: two bushelles of barleye for a sycle, and a bushell of barleye for an other, shall be to morow this tyme in the gates of Samaria. Wherunto the Duke answered the man of God, and sayd: though the Lorde made windowes in heuen, yet wolde this not be. And the other sayd/ beholde, thou shalt se it with thyne eyes, and shalt not taste therof. And so it chaunced/ for the people trode him vnder fote in the gate, that he dyed.

¶ Eliseus Prophesyeth vnto the Sunamite the dearth of seuen yere. After the death of Benhadad reygneth Hazael in Syria. Jehoram the sonne of Josaphat raygneth in Juda. Edom falleth from Juda. Ochozias succedeth Jehoram.

CAPI. VIII.

THen spake Eliseus vnto the woman whose sonne he had restored to life, sayinge/aryse and go bothe thou and thyne house, and sojourne where thou thynkest beste/ for the Lorde wyll call a derthe/ whiche shall come on the lande seuen yere. And the woman rose and dyd after the sayinge of the Gods man/ and wente bothe she and her houshold and sojourned in the lande of the Philistines seuen yere. And at the seuen yeres ende, when the woman was come agayne out of the lande of the Philistines, she wente oute to speake to the kynge for her house and for her lande. And the kynge was talkynge with Giezi the seruaunt of the man of God, sayinge: tell me I praye the, all the greate dedes whiche Eliseus dyd. And it chaunced as he was tellynge the kynge howe he restored a deed body to lyfe agayne, came in the woman whose sonne he restored, and cryed to the kynge for her house and lande. Then sayde Giezi: My lorde kyng, this is the woman, and this is her sonne whiche Eliseus broughte to lyfe agayne. And the kynge asked the woman, and she tolde him. And so the kynge sente with her one of his chamberlaynes, sayinge / restore all that pertayneth to her, with all the frutes of the felde, sythens the daye she lefte the lande, vnto this tyme.

After this Eliseus wente to Damasco, and Benhadad the kynge of Syria fell sycke. And one tolde the kynge, sayinge: The man of God is come hyther. Then sayde the kynge to Hazael: ✳take a present with the, and go agaynst the man of God, and aske the Lorde by him whether I shall recouer of this my disease or no. And Hazael went to mete him, and tooke presentes with him, euen of all the good thinges of Damasco, as moche as fourtye camels coulde beare, and came and presented him selfe before him and sayde / thy sonne Benhadad kynge of Syria hathe sent me to the, sayinge/ shall I recouer of this my disease? Eliseus sayd to him: goo and saye to him/thou shalte recouer/howbeit the Lorde hath shewed me that he shall surely dye. And the man of God stode styll by him, and was taken with a sore malady/in so moche that he chaunged countenance and wepte. And Hazael sayd/why wepeth my lorde? And he answered / for I knowe what thou shalte do vnto the chyldren of Israell/ theyr stronge cityes thou shalte set on fyre, and theyr younge men thou shalte slee with the swerde, and shalte dasshe oute the braynes of theyr suckynge chyldren / and all to teare theyr women with chylde. And Hazael sayde/ what is thy seruaunt, whiche am but a wogge, that I shulde do this great thynge? And Eliseus sayde / for the Lorde hathe shewed me, that thou shalte be kynge of Syria. And so he departed from Eliseus, and came to his master, whiche sayd to hym. What sayd Eliseus to the? And he sayde / he tolde me that thou shuldest recouer. And on the morowe he toke a coughe clothe, and dypte in the water, & spred it on his face, and he dyed, and Hazael raygned in his stede.

The fyfte yere of Jehoram sonne of Achab kynge of Israel (Josaphat yet kynge of Juda) Jehoram sonne of Josaphat, kynge of Juda, began to raygne / thirtye and two yere olde was he when he began to raygne, and he raygned eyght yere in Jerusalem. And he walked in the waye of the kynges of Israel, as did the house of Achab / for the doughter of Achab was his wyfe / and he dyd that displeased the Lorde. Neuertheles the Lorde wolde not destroye Juda, because of David his seruaunte, as he promised him to geue him a light in his chyldren alwaye.

And in his dayes, Edom fell awaye from vnder the hande of Juda, and made them a kynge of theyr owne. And Jehoram wente to Sein, and all his charettes with him. And he rose by nyght, and sayde on the Edomites, whiche compassed him in / and the capitaynes of his charett and the people fledde in to theyr tentes. And so the Edomites flyght awaye tyll beyng vnder the hande of Juda vnto this day. And then Lobnah flyght awaye to, euen that same tyme.

The reste of the dedes of Jehoram, and all he dyd, are written in the cronycles of kynges of Juda. And Jehoram rested with his fathers and was buryed with his fathers in the citye of David. And Ochozias his sonne raygned in his stede. The twelfte yere of Jehoram sonne of Achab, kynge of Israel, dyd Ochozias the sonne of Jehoram kynge of Juda begyn to to raygne. Two and twentye yere olde was Ochozias when he began to raygne, and raygned one yere in Jerusalem. his mothers name was Athalia doughter of Amri kynge of Israell. And he walked in the waye of the house of Achab / for he was a sonne in lawe to

to the house of Achab.

And Jehoram the sonne of Achab went to warre with Hazael kynge of Syria, at Ramoth in Galaad / and the Syrians wounded him. Wherfore kynge Jehoram went backe agayne, to be healed in Jezrahel of the wounddes whiche the Syrians had gruen hym at Ramoth, when he fought with Hazael kyng of Syria. And Ohoziah the sonne of Jehoram kynge of Juda, went downe to se Jehoram sonne of Achab in Jezrahel, because he was sycke.

¶ Jehu is made kynge of Israel, and kylleth Jehoram the kynge therof, and Ohoziah kynge of Juda also: and thereto causeth Jezabell to be caste downe forth out a wyndowe, whome dogges eate.

CAPI. IX.

9 AND Eliseus the Prophete called vnto one of the chyldren of the Prophetes, and sayd to him: gyrde vp thy loynes, and take this boxe of oyle in thyne hande, and gette the to Ramoth in Galaad. And when thou comest thyder, then walte there se Jehu the sonne of Josaphat the sonne of Hamsi, and goo to him and make him aryse vp frome emonge his brethren, and carye him to a secrete chamber. And take the boxe of oyle and powre it on his heed, and saye: thus sayth the Lorde: I haue annoynted the to be kynge ouer Israell. And then open the wore and flee, and tarye not. So the seruaunte of the Prophete dyd gette him to Ramoth in Galaad/ and when he came, the capitaynes of the hoste were sytteynge together. And he sayd: I haue an erraude to the, syr capitayne. And Jehu sayde/ vnto whiche of all vs? and he sayd: to the, O capitayne. And he arose and went in to the house.

10 And the other poured the oyle on his heed, and sayde to hym: thus sayth the Lorde God of Israell: I haue annoynted the to be kyng ouer Israel the people of the Lorde, that thou slee the housholde of Achab thy master. For I (sayth the Lorde) wyll auenge the bloude of my seruauntes the Prophetes, and the bloude of all the seruauntes of the Lorde, of the hand of Jezabel (for the hole house of Achab shall be destroyed) and I wyll destroye vnto Achab what pysseth agaynst the wall: and so moche as the pyssoned, or that is forsaken in Israel, and wyll make the house of Achab lyke the house of Jeroboam sonne of Nabat, and lyke the house of Baasa the sonne of Ahiah. And concernyng Jezabel, the dogges shall eate her in the felde of Jezrahel/ and none shall burye her. And he opened the doore and fledde. And when Jehu was come out to the seruauntes of his Lorde they sayde to him: Is all peace? Wherfore came this mad felowe to the? And he sayd to them: ye knowe the person and his communication. And they sayde: it is not so. But tell vs a felowshyp. And he sayd thus and thus spake he to me, sayinge. Thus sayth the Lorde: I haue annoynted the to be kynge ouer Israell. And they hasted and toke euery man his mantell and put vnder him on the degree at the toppe of the steppes, and blewe a trompet, and sayde: Jehu is kynge. Then Jehu the sonne of Josaphat the sonne of Hamsi, conspired agaynst Jehoram. And Joram had ben waytynge at Ramoth Galaad, he and all Israel with him for feare of Hazael kyng of Syria, and was returned to be healed in Jezrahel, of the wounddes whiche the Syrians had gruen him, as he fought with Hazael kyng of Syria.

Then sayde Jehu. If it be youre mynde, let no man escape out of the citye, to go and tell in Jezrahel. And Jehu rode and rode to Jezrahel / for Jehoram laye there: and Ohoziah kynge of Juda, was come to Jehoram. And the watcheman that stode on the towre in Jezrahel, espyed the companye of Jehu as they came, and sayde: I se a companye. Then sayd Jehoram: take an horseman and sende agaynst them, and lette him aske whether they come peace. And there went one on horsebacke agaynst him, and sayde. Thus sayth the kynge: is it peace? And Jehu answered: what hast thou to do with peace? tourne and come after me. And the watcheman tolde, sayinge: the messanger came to them, but he commeth not agayne. Then he sente out another horsebacke, whiche came to them and sayde thus sayth the kynge: Is it peace? And Jehu answered, what hast thou to do with peace? turne and come after me. And the watcheman told, sayinge: he came to them, but he commeth not agayne, and the dryuynge is lyke the dryuynge of Jehu the sonne of Hamsi, for he dryueth as he were mad.

Then sayd Jehoram, make redye. And he made redye his charett. And Jehoram kynge of Israel, and Ohoziah kynge of Juda went eyther in his charett agaynst Jehu, and met him in the furlonge of Naboth the Jezrahelite. And when Jehoram sawe Jehu, he sayde: is it peace Jehu? And he sayd what peace can there be, so longe as the whordomes of thy mother Jezabell and her witchecrafte are so greate? And Jehoram tourned his handes and fledde, and sayde to Ohoziah there is falsehode in hande Ohoziah. And Jehu toke his bowe in his hande, and smote Jehoram betwene the shoulders, that the arowe came out at his hert. And he fell downe there in his charett. Then he sayd to Badakar a lorde of his: take and caste him in the plotte of grounde of Naboth the Jezrahelite. For I remember how I and thou rode togyther after Achab his father, howe the Lorde spake these wordes agaynst him: I haue sene yesterdaye the bloude of Naboth and of his sonnes, sayde the Lorde, and I wyll requyte him in this grounde, sayth the Lorde. Nowe therfore take and caste him in the plot of grounde, according to the Lordes worde. And when Ohoziah kynge of Juda sawe that, he fled the waye to the gardeu house. And Jehu followed after him and sayde: smyte him also. And they smote him in his charett at the gange vp to Sur by Jeblaam, and fled to Mageddo, and there dyed he. And his seruauntes caryed him to Jerusalem and

buryed him in his sepulchre with his fathers in the cyte of Dauid. And in the eleuenth yere of Jehoram sonne of Achab, began Ohoziah to raigne ouer Juda. And when Jehu was come to Jezrahel, Jezabel herde of it, and depainted her eyes, and tyred her heed, and loked out at a wyndow. And as Jehu entered at the gate she sayd: had Zamri peace, which slew his master? And he lyft vp his eyes to the wyndow and sayd: Who is of my syde, who? And there loked out to him two or three lordes that were chamberlaynes. And he sayde: throwe her downe. And they threwe her downe. And he sprenckled of her bloude vpon the walles and on the horses, and trode her vnder foote. And when when he was come in, and had eaten and dronke, he sayde: go and vysite I praye you yonder cursed creature, and bury her, for she is a kinges doughter. And when they came to bury her, they found no more of her then ℔ scull and the two fete and the two hãdes. And they came agayne and tolde him. And he sayde: Je is the worde of the Lorde, which he spake by the hande of his seruaunte Eliah the Thesbite, sayinge: ✠ in the felde of Jezrahell shall dogges eate the fleshe of Jezabel, and the carkasse of Jezabel shall be donge vpon the earth in the felde of Jezrahel/ that men shal not say, this is Jezabel.

¶ Jehu sleeth the thre score and ten sonnes of Achab in Samaria, and after it, all fourtye and two of his brethren. He fyndeth a meane also to kyll all the prestes of Baal. After his death his sonne raygneth in his stede.

CAPI. X.

1 ACHAB hadde thre score and ten sonnes in Samaria. And Jehu wrote letters, and sente to Samaria vnto the elders that were lordes of Jezrahel/ and to them that nourrid vp Achabs chyldren, sayinge: nowe as the commynge of these letters to you / ye haue with you youre masters sonnes / and ye haue with you charettes and horsses / and a strong cyte and harneste. Therfore chose the best and hym that moost pleaseth you of youre masters sonnes / and put hym on his fathers seate / and fyghte for youre lordes house. And they were exceedyngly atrayde, and sayde: se, two kynges were not able to stande before hym, howe shall we then stande? And the gouernour of the kynges house, and of the cyte and of the elders / and the nourses sent to Jehu, sayinge: we are thy seruauntes, and wyll do all that thou shalt byd vs do: we wyll make no man kyng: but do thou what semeth good in thyne eyes.

2 Then he wrote other letters to them, sayinge: If thou be myne, and wyll obey my voice, then take the heedes of youre masters sonnes and come to me to Jezrahel by to morowe this tyme. And the kynges sonnes were thre score and ten personnes with the greate men of the cyte which nourrished them. And when the letters came to them, they toke the kynges sonnes and slewe them in nombre thre score

and ten personns, and put their heedes in coppines, and sente them to hym to Jezrahell.

And there came a messenger and tolde hym, sayinge: they haue brought the heedes of the kinges sonnes. And he said: let them put them on two heapes in the enterynge of the gate, tyll it be daye. And in the mornynge he went out and stode and sayd to all the folke: Ye be righteous: for se, I conspyred agaynst my master, and slewe him: But who slewe these? ✠ Consider nowe howe there is nothynge of the Lordes word fallen to the erth, which he spake agaynst the house of Achab: for the Lorde hath done that he spake to his seruaunt Eliah. And so Jehu slewe all that remayned in the house of Achab in Jezrahel, and all that were great with him/ and his companions and his preestes, tyll he had lefte him naught. And he arose and departed, and went to Samaria. And as Jehu was come to the house where the shepherdes bynde their shepe by the hye waye syde, he met with the brethren of Ohoziah kynge of Juda, and sayd: what are ye? and they sayd, the brethren of Ohoziah are we, and goo to welcome the chyldren of the kynge & of the quene. And he sayd: take them alyue. And they toke them alyue, and slewe them at the well beside the house where the shepherdes bynde their shepe, in nombre two and fourty persons, that he lefte none of them.

And when he was departed thence, he met with Jonadab the sonne of Rechab comming agaynst him. And Jehu welcomed hym, and sayde to him: is thyne herte right, as myne herte is with thyne? And Jonadab sayde/ ye it is. He sayd: yf it be, then gyue me thyne hand. And he gaue his hande, and the other toke him vp to him in to the charett, & sayd/ goo with me and se the zele I haue to the Lorde, & made him ryde with him in his charett. And when he came to Samaria, he slewe all that remayned vnto Achab in Samaria, tyll he had wypte him out, accordynge to the sayinge of the Lorde, which he spake to Eliah.

After that Jehu assembled all the people togyther, and sayde to them: ✠ Achab serued Baal a lyte: But Jehu shal serue him a good. Nowe therfore call vnto me all the Prophetes of Baal, and all his seruauntes, and all his preestes, ℔ none be lackyng. For I haue a great sacrifice to do to Baal: and yf any be myssed, he shall not lyue. But Jehu dyd it of a wyle, to destroye the seruauntes of Baal. Wherfore Jehu sayde: Appointe a solempne feaste for Baal, and they proclaymed it. Then Jehu sent throwe oute all Israel. And all the seruauntes of Baal came, that there was not a man lefte behynde that came not. And when they were come in to the temple of Baal, the temple was full frome thone ende to thother.

Then he sayde to the keper of the vestrye/ bynge forthe garmentes for the seruauntes of Baal. And he brought them out garmentes. And Jehu went with Jonadab sonne of Rechab in to the house of Baal: and sayd to the seruauntes of Baal: searche and loke that there be none here with you of the seruauntes of the Lorde, but the seruauntes of

Baal onely. And they went in to offre sacrifice and burntoffrynges. But Jehu appointed him foure score men without, and sayde: Yf anye of the men whiche I shall bryng into youre handes escape/ he that letteth him goo shall dye for him.

And as soone as he hadde made an ende of offrynge of burnt sacrifyce, he sayde to them of the garde, and to the capitaynes: goo in and slee them, lette none come oute. And they smote him with the edge of the swerde. And the garde and the capitaynes caste them oute, and went in to the cyte of the house of Baal, and fette oute the ymage oute of the house of Baal, and burnt it. And they brake the ymage of Baal, and brake the house of Baal/ and made a Jakes of it euen after. And so Jehu destroyed Baal out of Israel. But from the synnes of Jeroboam the sonne of Nabat, whiche made Israel synne with the golden calues in Bethel and Dan, Jehu departed not. Then the Lorde sayde to Jehu/ bycause thou hast dulyly wonne that pleaseth me/ and hast wonne to the house of Achab all that was in myne herte: Therfore shall * thy children in the fourthe generacion, sytte on the seate of Israell. But Jehu forced not to walke in the lawe of the Lorde God of Israel with al his herte/ for he departed not from the synnes of Jeroboam, whiche made Israell synne. In those dayes the Lorde began to cutte Israell shorte/ for Hazael slewe them in all the coostes of Israel, from Jordan Eastwarde: euen all the land of Galaad/ the Gaddites, the Rubenites, and the Manassites/ from Aroer vpon the ryuer of Arnon, with Galaad and Basan. The reste of the actes of Jehu, and all he dyd, & all his power, are wrytten in the Chronicles of kynges of Israell. And when Jehu was layde to reste with his fathers/ they buryed him in Samaria/ and Joachaz his sonne raygned in his stede. And the tyme that Jehu raygned vpon Israel in Samaria, was eyghe and twenty yere.

* 4 Reg. 10. c.

¶ Athalia putteth to deth all the kynges sonnes, except Joas the sonne of Ohoziah: whiche is hydden and after her dethe is made kynge.

CAPL. XI.

A And Athalia the mother of Ohoziah/ when she saw that her sonne was dede she arose and slewe all the kynges bloude. But Josaba the doughter of kynge Jehoram, and sister of Ohoziah, toke Joas the sonne of Ohoziah, and stale him from amonge the kynges sonnes that were slayne, and his nource with hym oute of the nourseryc, and hyd him from Athalia that he was not slayne. And he was with her, hyd in the house of the Lorde sixe yeres. And Athalia dyd raigne ouer the lande.

In the seuenth yere Joiada sent and fet the capitaines & souldyours, & toke them vnto him in to the house of the Lorde, and made a leage with them, and toke an othe of them in the house of the Lorde/ and shewed them the kinges sonne/ and commaunded them, saying: this is the thynge that ye must do: one third part of you shall come on the Sabboth daye, and kepe the watche of the kynges house: And an other thyrde parte shall be at the gate Sur/ and an other thyrde parte shall be at the gate behynde the garde chamber/ and so shall ye kepe the watche of the house of Mesa. And two partions of you/ that is, all that goo out on the Sabboth day, shal kepe the watche of the house of the Lorde about the kynge/ and shall compasse the kynge round about, euery man his weapen in his hande. And who so euer commeth wyth in the ranges, shall dye for it. And se ye be with the kyng as he goeth out and in.

The capitaynes did al thynges as Joiada prieste commaunded, and toke euerye man his men/ that is, them that came in the Sabboth daye with them that wente out the Sabboth daye, and wente to Joiada the Prieste. And the Priest gaue to the capitaynes the speares and shyldes that were kynge Dauids, and had ymployned in the temple. And the garde stode euerye man with his weapon in his hande rounde about the kyng/ from the eyght corner of the temple to the left a long by the aulter and the temple. And he brought out the kinges sonne, and put the crowne vpon him and deliuered him the wytnesse, and made him kyng, and anointed him. And they clapt their handes and sayde God saue the kynge.

When Athalia heerde the noyse of the people/ she came to the people in to the house of the Lorde. And when she sawe the kynge stande by a piller (as the maner was) and the syngers and the trompetters by the kynge/ and all the people of the lande reioysyng, and the blowyng of the trompetes, she rent her clothes and cryed, treason treason. Then Joiada the Prieste commaunded the capitaynes that had the rule of the hoste, and sayde to them: haue her oute without the ranges, and yf anye folowe her, lette him slee with the swerde: for the priest sayd, she may not be slayne in the house of the Lorde. And they layde handes on her, and she went the waye that the horses of the kynges went in, and was slayne there.

And Joiada made a bond both betwene the Lorde and the kyng, and betwene the people the Lord, that they shold be & Lordes people: and also betwene the kyng & the people. Then all the people of the land went in to the house of Baal, and destroyed his aulters, and brake downe his ymages lustely, and slewe Mathan the priest of Baal before the aulter. And & priest set watchemen in the house of the Lorde, and toke & rulers ouer hundredes, & the capitaynes and the garde, and all the people of the lande. And they brought the kynge from the house of the Lord, and went the way of the gate of the garde vnto the kynges house. And he sat him downe vnder the clothe of estate. And all the people of the Lorde reioysed/ and the cyte was in quiet. So they slewe Athalia with & swerde in the kynges house.

¶ Ioas maketh prouision for the repayrynge of the temple. he is kylled by two of his seruauntes, and Amazia raigneth in his stede.

CAPL. XII.

I Oas was seuen yeres olde when he was made kynge. And he began to raygne the seuenth yere of Jehu, and raygned fourtye yeres in Jerusalem. His mothers name was Zebia Berlade. And he dyd that pleased the Lorde, as longe as Joiada the Prieste enformed him. But he toke not awaye the hyll aulters/ for the people slewe, and offered styll in the hyll aulters.

And Joas sayd to the preestes: al the syluer that is geuen to the vse of the temple, and brought to the house of the Lorde by straungers, whether that it be the money that euery man is set at/ or the money that any mans herte geueth him to bryng in to the house of the Lorde/ let the preestes take it to them, euerye man in his course, and let them repaire the broken places of the temple, in all places where ought is founde breayed.

Notwithstandyng the preestes had not repayred vnto the thre and twentye yere of Joas, the tymples decayed in the temple. Then kynge Joas called for Joiada the priest, and for those preestes, and sayd to them/ why repayre ye not the broken places of the temple? Now therfore se ye receyue no more money according to your order, but deliuer it to repayre the temple withall. And the preestes consented to receyue no more money of the people: But that it shulde go to the repayrynge of the temple.

Then Joiada the Preeste toke a cofer, and bored an hole in the syde of it, and put it before the aulter on the eyghe syde as one commeth to the house of the Lorde. And in to that dyd the preestes that kepte the wores, put all the money that was broughte to the Lordes house. And when they sawe there was moche money in the cofer, the kynges scryke and the hye priest came and sealed vp the money that was founde in the house of the Lorde, after they had tolde it.

And they gaue the money by summes in to the handes of the maisters of the workes, that had the ouersyghte of the house of the Lorde: and they brought it oute to the carpenters & buylders that wrought vpon the house of the Lord, and to masons and hewers of stone, to bye tymbre and free stone, to repayre the breche in the house of the Lorde/ and all that neded reparacyons in the house: howe be it there was not made in the house of the Lorde bookes of syluer, slyedynge knyues, basens, trompettes, or any other instrumentes of gold or syluer, of that money that was brought for the house of the Lorde. For they gaue that to the workemen, to repayre therwith the house of the Lorde. Moreouer they reckened not with the men, in to whose handes they delyuered the money to be bestowed on workemen: But they dyd it euen of fidelitie. Howbeit trespace money and synne money myght not be broughte in to the house of the Lorde, for it was the preestes.

Then came Hazael kynge of Siria/ and foughte agaynste Geth, and toke it/ and appoynted him selfe to go vp to Jerusalem. But Joas kynge of Juda toke all the dedicat thynges, that Josaphat, Jehoram, and Ohoziah his progenitours kynges of Juda had dedicate/ & that he him selfe hadde dedicated/ and all the golde that coulde be founde in the treasure of the Lordes house, and of the kinges house/ and sent it to Hazael kynge of Siria/ and so he departed from Jerusalem.

The residue of the actes of Joas and all he dyd, are wrytten in the Chronicles of kynges of Juda. But his owne seruauntes arose and wrought treason, and slewe Joas in the house Mello, in the waye downe to Sila. For Jozachar the sonne of Semaath and Jozabad the sonne of Somer his seruauntes, smote him & he dyed. And they buryed him with his fathers in the cityc of Dauid. And Amazias his sonne raygned in his place.

¶ Joachaz the sonne of Jehu is deliuered in to the handes of the Syriens, and dyeth. Joas his sonne raygneth in his stede. Eliseus dyeth.

CAPL. XIII.

A In the thre and twentye yere of Joas sonne of Ohoziah kynge of Juda/ Joachaz the sonne of Jehu was made kyng ouer Israel in Samaria, and continued seuentene yeres/ & he wrought wyckednesse in the eye of & Lord/ for he folowed the synne of Jeroboam the son of Nabat, which made Israel to synne, and departed not from the same. Wherfore the Lord was angrye with Israel/ and deliuered them in to the hande of Hazael kynge of Siria, and in to the hande of Benhadad the sonne of Hazael all theyr dayes. Joachaz

B But Joachaz besought & Lorde, and & Lord herde him. For he had sene the affliction of Israel, how the kynge of Siria oppressed them. And therfore the Lorde gaue vnto Israel a sauyour, and they were deliuered forth of & handes of the Syrians. And the children of Israell dwelt in theyr tentes as before tyme. Neuertheless they departed not from the synne of & house of Jeroboam, who made Israel to synne, but walked therin. And there remayned a superstitious wod also in Samaria stil/ but there were left of the people to Joachaz, but fyftye horsemen and ten charettes, and ten thousand fotemen/ for the kynge of Siria had destroyed them, and made them like thresshed chaffe. The rest of the actes of Joachaz, and all he did/ and his power, are wrytte in & Chronicles of kinges of Israell. And Joachaz rested B his fathers/ and they buryed him in Samaria/ and Joas his sonne raygned in his stede. In the xxxvij. yere of Joas kynge of Juda, began Joas the sonne of Joachaz to raygne ouer Israel in Samaria, and continued sixtene yeres/ and dyd naughtily in the syghte of the Lorde, and departed in nothyng from the synnes of Jeroboā the sonne of Nabat that made Israell synne/ but walked therin. Joas:

C

The remnaunt of the actes of Joas, and all he dyd, and his power, howe he fought with Amazias kynge of Juda, are wrytten in the Cronycles of kynges of Jsrael. And when Joas was layde to reste with his fathers, Jeroboam sate vpon his seate / and Joas was buryed in Samaria amonge the kynges of Jsrael.

Eliseus dyeth. When Eliseus was fallen sycke of the sycknesse wherof he dyed / Joas kynge of Jsrael came to hym and wepte to him and sayd. O father father, chariot of Jsrael, and conductour of the same. Eliseus sayde vnto him / bynge bowe and arowes. And he brought vnto him bowe and arowes. And he sayde to the kynge of Jsrael: Put thyne hande vpon the bowe. And when he hadde put his hande vpon the bowe, Eliseus put his handes vpon the kynges handes. Then he sayd: open a wyndowe Eastwarde: and he opened. And Eliseus sayde: shote / and he shotte. And he sayde: the arowe of helpe of the Lorde, and the arowe of helpe agaynste the Syrians / for thou shalte beate the Syrians in Aphek, tyll thou haue consumed them.

Then he sayde: take arowes / and he toke. Then he sayde to the kynge of Jsrael. Smyte the grounde: and he smote thryse, and ceassed. And the man of God was angery with hym, and sayde: Thou wouldest haue smytten fyue or sixe tymes, e then thou haddest smytten the Syrians tyll thou haddest consumed them: where nowe thou shalte beate them but thryse.

When Eliseus was dede and buryed / an armye of the Moabytes came in to the land, the yere folowynge. And it chaunsed as they were buryinge a man, they espyed the souldyours, and therfore cast the dede corps in to the sepulchre of Eliseus. And as soone as it touched the bones of Eliseus, he reuyued & stode vp on his fete.

Eccle.xlviii.b

And Hazael oppressed Jsrael all the dayes of Joachaz. But the Lorde hadde mercye on them, and tourned to them because of his promyse made with Abraham, Jsaac, and Jacob / and wolde not destroye them, neyther caste them fromte him as yet. And when Hazaell kyng of Syria was ded, Benhadad his sonne raygned in his stede. And then Joas the sonne of Joachaz went agayne, and toke out of the hand of Benhadad sonne of Hazael, the cities whiche he had taken fro the of the handes of Joachaz his father by law of armes. And three tymes dyd Joas beate him and brought the cities of Jsrael agayne.

¶ Amazias kyng of Juda putteth to death the murderers of his father: and inuyteth Ebom. Joas kyng of Jsrael taketh Amazias. Joas dieth, and Jeroboam succedeth: after him raygneth Zacharias. Amazias is kylled, and Azariah raygneth in his stede.

CAPI XIIII.

A ii. Paralyp. a

The seconde yere of Joas sonne of Joachaz kyng of Jsrael, raygned Amazias sonne of Joas, kynge of Juda / he was fyue and twentye yeres olde when he began / and raygned nyne and twentye yeres in Jerusalem. His mothers name was Joadan / he was of Jerusalem. And he did that pleased the Lorde, yet not lyke Dauid his father: but dyd in all thynges as Joas his father dyd. Howbeit they toke they awaye the hyll aulters / for the people slewe and offered styll in hyll aulters. And as soone as the kyngdome was stablished in his hande / he slewe his seruauntes that kylled the kynge his father. But the childrē of those murtherers he slewe not: according to that is wrytten in the boke of the lawe of Moses / where the Lorde commaunded thynge: * the fathers shall not dye for the childrens cause, nor the childrē for the fathers: but euery man shall be slayne for his owne synne.

* And he slewe of the Edomites in the valeye, ten thousande, and toke the towne Sela with strengthe of battayle / and called the name of it Jekatheel euer after. After that Amazias sente messengers to Joas the sonne of Joachaz sonne of Jehu, kynge of Jsrael, saynge: come, lette vs se eche other. But Joas kynge of Jsrael sent agayne to Amazias kynge of Juda, saynge: A thystell in Libanon, sente to a cypresse tree in Libanon, saynge: gyue thy doughter to my sonne to wyfe. And wylde beastes in Libanon, wente and trode downe the thistell. Because thou hast smytten the Edomites, therfore thyne herte lyfteth the vp to glorye: but tarye at home. For why entrest thou to prouoke myschiefe, that thou shuldest be ouerthrowen, and Juda with the?

But Amazias wolde not heare. And Joas kynge of Jsrael went vp, and they met Amazias kynge of Juda sawe eche other at Bethsames in Juda. And Juda was ouercome before Jsrael / and they fled euery man to his tente. And Joas kynge of Jsrael toke Amazias kynge of Juda, sonne of Joas sonne of Ohoziah at Bethsames. And they went to Jerusalem, and brake downe of the wall of Jerusalem, from the gate of Ephraim to the corner gate, foure hundred cubites. And he toke al the gold and syluer, and all the vesselles that were founde in the house of the Lord, and in the treasure of the kinges house and hostages therto: and then returned to Samaria agayne.

The reste of the actes of Joas whiche he dyd, and his power, and how he fought with Amazias kynge of Juda, are wrytten in the Cronicles of kynges of Jsrael: and Joas layde him to reste with his fathers, and is buryed at Samaria amonge the kynges of Jsrael: and Jeroboam his sonne raygnede in his rowme.

Amazias the sonne of Joas kynge of Juda, lyued after the deathe of Joas sonne of Joachas kynge of Jsrael fyftene yeres. The rest of the dedes of Amazias, are wrytten in the Cronicles of kynges of Juda. And they conspired greate treason agaynste him in Jerusalem, and he fledde to Lachis. And they sente after him to Lachis, and slewe him there. And they brought him on an horse, and he was buryed at Jerusalem amonges his progenitours in the cite of Dauid. * And all the people of Juda toke Azarias beynge sixtene yere olde / and made him kynge in place of his father Amazias. He buylt Ailath and brought it agayn to Juda / after that the kyng was layde to reste with his fathers.

CAPII XV.

The fiftene yere of Amazias sonne of Joas kynge of Juda, was Jeroboam sonne of Joas made kynge ouer Jsrael in Samaria / and raygned one and fourty yeres, and wrought wyckednesse in the syghte of the Lorde: for he tourned in nothynge from the synne of Jeroboam the sonne of Nabat, whiche made Jsrael to synne. He restored the costes of Jsrael from the entrynge of Hemath vnto the see, in the wyld feldes / accordyng to the word of the Lorde God of Jsrael whiche he spake thowe his seruaunte Jonah the sonne of Amithai the prophet, which was of Geth Ophir. For the Lorde hadde sene howe the affliction of Jsrael was exceding bitter / in so moche that the pyslonel and the forsaken were at an ende. And there was no helper vnto Jsrael. And the Lorde had not yet sayd that men shoulde put out the name of Jsrael from vnder heuen. And therfore he holpe them by the hande of Jeroboam the sonne of Joas.

The reste of the dedes of Jeroboam / and all he dyd, and his power how he fought, and how he restored Damasco and Hemath to Juda in Jsrael, are wrytten in the boke of Cronicles of kynges of Jsrael. And Jeroboam layde him to reste with his fathers, and with the kynges of Jsrael, to whom Zacharias his sonne succeded.

¶ Azarias kynge of Juda becometh Leprouse. Jotham raygneth for him. Helum kylleth Jeroboam and succeedeth him. After whom raygneth Manahem Phakeiah, Phakeh, Hosea, Jotham, Thas, one after another.

CAPI XV.

The seuen and twentye yere of Jeroboam kynge of Jsrael / Azarias sonne of Amazias kyng of Juda began to raigne. Sixtene yeres olde was he, when he was made kynge, and raygned two and fyftye yeres in Jerusalem, his mothers name was Jechelia, and was of Jerusalem. And he dyd that pleased the Lorde all thynges, as dyd his father Amazias: saue that they put not the hyllaulters away / for the people offered and burnte styll in the hyll aulters. And the Lorde smote the kynge that he was a leper vnto the day of his death / and dwelte in an house at Iyberetye by himselfe / and Jotham the kynges sonne gouerned the house, and iudged the people of the lande. The reste of the dedes of Azarias and al he dyd, are wrytten in Chronicles of kinges of Juda. And Azarias layd him to slepe with his fathers. and they buryed him with his fathers in the cite of Dauid / and Jotham his sonne raygned in his stede.

In the.xxxviij. yere of Azarias kyng of Juda his Zacharias the sonne of Jeroboam made kynge vpon Jsrael in Samaria / and raygned sixe monethes / and * did that pleased the Lorde, as dyd his fathers / and tourned not from the synnes of Jeroboam the son of Nabat, which caused Jsrael to synne. And Selum the sonne of Jabes conspired agaynste him, and smote him before the people, and kylled him, and raigned in his stede. Gene.xxvij.a

The reste of the dedes of Zacharias, are wrytten in the Chronicles of kynges of Jsrael. This is the saying that the Lorde spake vnto Jehu, saynge: * thy sonnes shall syt on the seate of Jsrael in the fourth generacion. And it came so to passe. *iiij. Reg.x.c

Selum the sonne of Jabes began to raigne the nyne and thirtye yere of Azarias kynge of Juda / and he raygned a moneth in Samaria. For Manahem the sonne of Gadi came vp fromte Thersah, and wente to Samaria and smote Selum the sonne of Jabes in Samaria, and slewe him, and raygned in his stede. The rest of the dedes of Selum, and the treason whiche he conspired, are wrytten in the Chronycles of kynges of Jsrael. The same tyme Manahem destroyed Thaphsah, and all that were therin / and the costes therof from Thersah (because they opened not to him) he smote, and rent all the women with chylde. Helum. D

The nyne and thirtye yere of Azarias kyng of Juda, began Manahem the sonne of Gadi to raygne vpon Jsrael / and continued ten yeres in Samaria. And he dyd euyll in the syghte of the Lorde, and tourned not all the dayes from the synne of Jeroboam the sonne of Nabat, which made Jsrael to synne. And Phul kynge of Assiria came vpon the land. And Manahem gaue Phul a thousande talentes of syluer, to helpe him to stablysshe his kyngdome. And Manahem raysed the money in Jsrael, vpon all men of substaunce, for to gyue the kynge of Assiria fyftye sycles of syluer a pece. And the kynge of Assiria turned backe agayne and taryed not there in the lande. The reste of the dedes of Manahem and all he dyd, are wrytten in the Chronicles of kynges of Jsrael. And when Manahem was layde to reste with his fathers, Phakeiah his sonne raigned in his stede. Manahem. 1 Tar. E

The fyftyeth yere of Azarias kynge of Juda, began Phakeiah the sonne of Manahem to raygne ouer Jsrael in Samaria / and continued two yeres, and wrought wyckedly in the syghte of the Lorde, and lefte not of from the synnes of Jeroboam sonne of Nabat, which caused Jsrael to synne. And Phakeh the sonne of Romeliah, a capitayne of his, conspired agaynste him, and slewe him in a toure of the kynges house, with Argob and Ariah, and fyftye men with him that were Galaadites. And when he had kylled him, raygned in his rowme. The reste of Phakeiah and all he dyd, are wrytten in the Chronicles of kynges of Jsrael. Phakeiah.

In the.lij. yere of Azarias kyng of Juda, began Phakeh the sonne of Romelia to raygne ouer Jsrael in Samaria, & continued twentye yeres, and dyd euyll in the syghte of the Lord, F

and turned not from the synnes of Jeroboam sonne of Nabat that made Israel to synne. In the dayes of Phaketh kyng of Israel, came Teglath Phalasar king of Assiria/and toke Aion, Abel, Beth, Maaca, Janoa, Kades, Hazor, Galaad, Galile, and all the lande of Nephthali/& caried them awaye to Assiria.

And Hosea the sonne of Elah conspyred treason agaynst Phaketh the sonne of Romelia, and smote him and slewe him, and raigned in his stede / the twentye yere of Jotham the sonne of Oziah. The rest of the acts of Phaketh, and all he dyd, are written in the Cronicles of the kynges of Israel.

The seconde yere of Phaketh sonne of Romelia kyng of Israell, began Jotham the sonne of Oziah kyng of Juda to raigne. Fyue and twentye yeres olde was he, when he began to raygne/and he raygned sixtene yeres in Jerusalem. His mothers name was Jerusa, the doughter of Zaweh. And he dyd that was ryghte before the Lorde: euen in all thynge, as dyd his father Oziah, so dyd he. But he put not awaye the hyll aulters / for the people offered and burnte incense styll in the hyll aulters/he buylte the hyghest wore in ỹ house of the Lorde. The rest of the dedes of Jotham and al he did, are written in ỹ Cronicles of kinges of Juda. In those dayes the Lorde began to sende agaynst Juda Razin the kynge of Syria, and Phaketh the sonne of Romelia. And Jotham rested with his fathers, and was buryed with his auncestours in the cite of David his father/and Achaz his sonne raygned in his stede.

¶ Achaz kynge of Juda, consecrateth his sonne in fyre: and hath many battayles agaynste the kynge of Israel. He causeth an aultare to be made lyke vnto it of Damasco. In the stede of Achaz raygneth Ezechias his sonne.

CAPI. XVI.

THe seuentene yere of Phaketh sonne of Romelia kyng of Israel/Achaz sonne of Jotham kynge of Juda, began to raigne being of thage of twentye yere, when he was made kynge/ and raigned sixtene yere in Jerusalem/and dyd not the thynge that was ryghte in the eyen of the Lorde his God, as dyd David his father: But went in the waye of the kynges of Israel / & therto he offered his sonne in fyre, after the abhominacion of the hethen, whiche the Lorde cast out before the chyldren of Israel. And he offered and burnt the fat in ỹ hyl aulters, and on the hylles and vnder euery grene tree. Then Razin kynge of Syria, and Phaketh sonne of Romelia kynge of Israell, came vp to Jerusalem to fight. And they besieged Achaz, but could not ouercome him. At the same tyme Razin kyng of Syria broughte Ailath agayn to Syria, and rid the Jewes thece. And the Symmites went to Ailath and dwelt there in vnto this daye.

Then Achaz sent messegers to Teglath Phalasar king of Assiria, saying: I am thy seruant and thy sonne come and deliuer me out of the hande of the kyng of Syria, and out of ỹ hande of the kyng of Israel, whiche be risen agaynst me. And Achaz toke the syluer & the golde that was founde in the house of the Lorde, & in the treasure of the kynges house, and sent it for a rewarde to the kynge of Assiria. And the kyng of Assiria was applynge to his mynde, & went to Damasco, and toke it/and caried the people awaye to Kir, and slewe Razin.

And kynge Achaz went agaynste Teglath Phalasar kynge of Assiria, to Damasco. And when he sawe a certayne aulter that was at Damasco, he sente to Uria the preest the pyctoure of the aulter, and the facyon of all the workemanshyp therof. And Uria the preest made an aulter in all poynctes lyke to the pyctoure whyche kyng Achaz had sente from Damasco. and had fynished it by the kynges comynge frome Damasco. And when the kyng was come from Damasco, and saw the aulter, he went to it, and offered theron. And he burnt his burnt offeryng, and sprynckled the bloode of his peaceofferyng/and poured his wyne out, and sprynckled the bloude of his peaceofferynges vpon the sayde aulter. And the brasen aulter that was before the Lorde, he remoued from betwene the aulter and the house of ỹ Lorde, and put it on the north syde of the ỹ aulter.

And the kyng commaunded Urias the preest sayenge: vpon the greate aulter set on fyre al ỹ morninge burntofferynges, and in the meatofferynges / and the kynges burnt sacrifice, and his meatofferynge and the burntofferynges of all the people of the lande and their meatofferynges & their drynkofferynges, & poure theron all the bloude of all maner of sacrifices. But the brasen aulter shall be myne to enquyre with. And Urias the preest dyd all thynges as kynge Achaz commaunded him. And kynge Achaz brake the sydes of the bases, and toke the lauers from them, and toke downe the see from the brasen oxen that were vnder it, and put it vpon a pauement of stone. And therto the pulpyt for the Saboth that they hadde made in the house, and the kynges entrye without, turned he to the house of the Lorde, for feare of the kynge of Assiria. The reste of the dedes of Achaz whiche he dyd, are wrytten in the Cronycles of kynges of Juda. And Achaz layde him to reste with his fathers and was buryed with his fathers in the cite of David / and Ezechias his sonne raygned in his rowme.

¶ Hosea kinge of Israel is taken. And he and all his royalme brought to the Assyryans.

CAPI. XVII.

IN the. xij. yere of Achaz kynge of Juda, Hosea sonne of Elah beganne to raygne in Samaria vpon Israel, and contynued nyne yeres, and dyd that displeased the Lorde but not so cupll as dyd the kynges of Israel that were before hym. And Salmanasar king of Assiria came vpon him/ and Hosea became his seruaunt, and gaue him tributes. And the kynge of Assyria founde treason in Hosea, because he had sent messengers to Sua kynge of Egypte, and sent no tributes vnto the kynge of Assiria, as he was yerely wont to do. Therfore the kynge of Assiria besieged him & bound him and put him in prysion. ✻ And then the kynge of Assiria came thorow out all the land and came to Samaria & besieged it thre yere. And in the nynthe yere of Hosea, the kyng of Assyria toke Samaria & caryed Israel awaye into Assiria and put them in Hala, in Habor on the ryuer of Gozan, and in the cyties of ỹ Medes. For the chyldren of Israel had synned agaynste the Lorde their God whiche hadde brought them out of the lande of Egypt, frō the hande of Pharao kynge of Egypte, and worshipped other goddes. And they walked in the ordinaunce of the heythen whiche the Lorde cast out before the children of Israel, & the thinges whiche the kynges of Israell had made. And the children of Israel wrapte them selues in thinges that were not wel towarde the Lorde their God. And they buylte them hylaultres in all their cyties, bothe in the towres where they kept watche and also in the stronge townes. And they made them Images and superstitious woodes on euery hyghe hyll and vnder euery grene tree. And there they sacrificed in the hylaultars, as dyd the heythen, which the Lorde caryed away at their commynge, and wrought wycked dedes to anger the Lorde with. And they serued Idoles, concernynge which thing the Lord had sayde to them: ye shall not do so. And the Lord testified to Israel and to Juda, by all the prophetes and by all the Seers, sayenge: Turne frome your wycked wayes, and kepe my commaundementes and myne ordinaunces, according to all the lawes which I commaunded your fathers, and as I sent to you by my seruaunts the Prophetes. But they wolde not heare, but hardened their neckes, lyke to the neckes of their fathers that dyd not beleue ỹ Lorde their God. And they refused his ordinaunces and his couenaunt that he had made with their fathers, and the wytnesse whiche he had wytnessed to them, and folowed vanitie and became vayne, lyke to the heythen, ỹ were roundeabout them, of whych, the Lorde had charged theym, that they shulde not do lyke them. But they left the commaundementes of the Lorde their God, and made them Images of metall, that is to saye two calues and made groues and bowed them selues vnto all the hoste of heauen, and serued Baal.

And they caused their sonnes & their doughters to passe thorow the fyre, and vsed witchcraft and charmes, and had them appointed themselues to worke wickednesse in the sight of the Lorde, for to anger him.

Wherefore the Lorde was exceadynge wroth vnto Israel, and put them out of his sight, that there was left but the tribe of Juda only. Yea and Juda kept not the commaundementes of their God, but walked in the ordinaunces which they had made. Therefore the Lorde refused all the seed of Israel and vexed them and ouerlade them vnto the handes of spoylers, vntyll he had caste them out of his sight. And Israel diuided them selues frome the house of David, and made Jeroboam the sonne of Nabat kynge. Which Jeroboam thrust Israel away from the Lorde and made them synne a great synne. And so ỹ chyldren of Israel walked in all the synne of Jeroboam which he had set vp, and departed not frome the same, tyll the Lorde hadde put Israel awaye out of his sight, as he sayde by all his seruaunts the Prophetes. And so he translated Israel out of their lande to Assiria, euen vnto this daye. Jerem.xxv.a

And the kynge of Assiria broughte people frome Babylon and frome Cutha, and frome Aua, and frome Hemath, and from Sepharuaim, and put them in the cyties of Samaria in stede of the children of Israel. And they possessed Samaria and dwelt in the cyties thereof. But at the begynninge of their dwelling, they feared not the Lorde. Wherefore ỹ Lord sent Lyons vpon them whiche slewe theym. Then men tolde the kynge of Assyria, sayeng: The nacions which thou hast brought & put in the cyties of Samaria, know not the maner of the God of the lande, and therfore he hath sent Lyons vpon them, which slay them because they know not the maner of the God of the lande.

Then the kyng of Assiria commaunded sayenge: cary thyther one of the preestes whiche ye brought thence, and let him go and dwell there, and teache them the facyon howe to serue the God of the countreye. And then one of the preestes which they had caryed thence, went and dwelt in Bethel, and taught them how they shulde feare the Lorde. Howbeit euery nacion made their owne Goddes & put them in the houses of the hylaultares whiche the Samaritans had made, euerye nacion in their cyties where they dwelt. The men of Babilon made Socoth, Benoth. The men of Cuth made Nergel. They of Hemath made Asima. The Cuites made Nebahaz, and Tharthak. And the Sepharuaites burnt their children in fire vnto Adramelech. & Anamelech, the goddes of the Sepharuaites. And thoughe they feared the Lord, yet they made them preestes of the lowest of the people, for the hylaultres which sacrificed for them in the houses of the hylaultars. And so they feared the Lorde, and yet serued their owne goddes after the maner of the people frome whence they were broughte.

Unto this daye they do after the olde maner: they neyther feare the Lorde, neyther do after their owne ordinaunces and customes, & after the lawe and commaundement whiche the Lorde commaunded the children of Jacob whose name he called Israel, and made an appointement with them and charged them sayenge: feare not any other gods, nor bowe your selues to them nor serue them, nor sacrifice to them: but to the Lorde which broughte you out of the lande of Egypt with great power and a stretched out arme, him feare and to him bowe, and to him sacrifice. And the ordinaunces, customes, lawe and commaundement that

Sycoth. Benoth. Nergel. Asima. Nebahaz. Tharthak. Anamelech. Gene.xxxv.b Jud.vi. Jere.x.a

ment which I wrote for you, se ye be diligent to do, for euer more, and feare not anye other goddes. And the appoyntement that I haue made with you, se ye forget not, and that you feare none other goddes: but the Lorde your God ye shall feare, and he shall deliuer you out of the handes of all your enemyes. Howbeit they herde not, but dyd after the olde maner. And euen so dyd these nations feare the Lorde and serue their Images eueto: and so dyd their children and their children's children vnto. Euen as dyd their fathers, so do they vnto this daye.

¶ Ezechias kynge of Juda putteth downe the brasen serpent, and destroyeth the Idolles. Salmanasar bringeth Israel to the Assyrians. The Prophesye of Sennacherib.

CAPI. XVIII.

A 4. Par. xvij. a

THe thirde yere of Hosea sonne of Ela, kyng of Israel, raygned Ezechias sonne of Achaz kynge of Juda. Twentye and fyue yeres olde was he, when he beganne to raygne, and raygned .xxix. yeres in Jerusalem. His mothers name was Abi the daughter of Zacharias, and he dyd that pleased the Lord in all thynge, lyke to Dauid his father. He put awaye the hyll aultares and brake the Images and cut downe the groues, and all to brake the brasen serpent that Moses made.

Deute. xvi. a

Nume. xxi. a

For vnto those dayes the chyldren of Israell dyd burne sacrifyce to it, and called it Nehustan. He trusted in the Lorde God of Israell, so that after him came none lyke him among all the kynges of Juda, neither amonge them that were afore him. He claue to the Lorde & departed not frome him, but kept his comaundements which the Lorde commaunded Moses. And the Lorde was with him, And whatsoeuer he toke in hande he dyd it wysely. And he rebelled against the kynge of Assiria and serued him not. He slew the Philistines euen vnto Azah and the coostes therof, both in castels of garrisons and stronge cities.

Esay. xxxvi. c

In the fourth yere of kynge Ezechias whiche was the seuenth yere of Hosea sonne of Ela kynge of Israel, came Salmanasar kyng of Assiria vpon Samaria and besieged it. And they toke it at the ende of thre yere, which was the sixte of Ezechias: that is to say the ninth yere of Hosea kynge of Israel, was Samaria wonne. And the kynge of Assiria dyd carye away Israel vnto Assiria, and put them in Dalah and in Habor on the ryuer of Gozan, and in the cities of Medes: because they wolde not herken vnto the voyce of the Lorde their God, But transgressed his appointment, and all that Moses the seruaunt of the Lorde commaunded, and wolde neyther heare nor do.

Samaria besieged and wonne.

2. Par. xxix. a
Esdr. xxxvi. a
Esdr. xxxvij. a

* The .xxij. yere of kynge Ezechias came Sennacherib kynge of Assiria against all the stronge cities of Juda and toke them. Wherupon Ezechias kynge of Juda sent to the kynge of Assiria to Lachis, sayenge: I haue offended. Depart from me, and what thou putteste on me that will I beare. And the kyng of Assiria layed vpon Ezechias kynge of Juda, thre hundred talentes of syluer and thirty talentes of golde. * And Ezechias gaue them all the syluer that was founde in the house of the Lorde and also in the treasure of the kynges house. And the same season Ezechias cut of the wozes of the temple of the Lorde and the pyllers, whiche the same Ezechias kynge of Juda couered ouer, and gaue the to the kyng of Assyria.

And the kynge of Assyria sent Thartan and Rabsaris and Rabsaketh from Lachis kynge Ezechias with a great host to Jerusalem. And they went vp and came to Jerusalem, and went and stode by the coundyt of the ouermost pole whiche is in the waye to the fullers fylde, and called to the kynge. And there came out to them, Eliakim the sonne of Helkiah stearde of housholde and Sebnah the scribe, and Joah the sonne of Asaph, the cosyre. And then Rabsaketh sayd to them. Tell ye Ezechias I pray you: thus sayeth the great kynge the kynge of Assyria. What confidence is this that thou hast? thou wylte happely speake a lyghte wozde, that thou hast counsell and power to make warre. On whome then doest thou trust, that thou rebellest against me? doest thou trust to the staffe of this broken reede Egypt, on whiche yf a man leane, it wyll renne in to his hande and perce it. Soo euen so is Pharao kynge of Egypte vnto all that trust on hym. * Yf ye saye vnto me, we trust in the Lorde our God. Is not this he, whose hyaultares and other aultares Ezechias hathe put downe, and hath sayde to Juda and Jerusalem, downe your selues before this aulter here in Jerusalem? How therfore coyne thy selfe to my Lorde the kynge of Assyria, and I will deliuer the two thousand horses, yf thou be able to set ryders vpon them: (and yf thou be not) how then arte thou able to resist one of the leste Dukes of my maysters seruauntes? or trustest thou to Egypte for charettes and horsmen? Moreouer tell me, whether I am come without the bidding of the Lorde to this place to destroye it? Esay. xxxvi. The Lorde sayde to me, go vp to this lande and destroye it. Then sayde Eliakim the son of Helkiah and Sobnah and Joah, to Rabsaketh: speake, we praye the, to thy seruauntes in the Syrians language, for we vnderstande it: and talke not with vs in the Jewes tongue, in the eares of the people that are on the walles. And Rabsaketh sayde vnto them: hath my master sent me only to thy master and to the, to speake these wordes, or rather to the men that kepe the walles, that they shall eate their owne dyrt and drinke their owne pysse with you?

And so Rabsaketh stode and cryed with a lowde voyce in the Jewes language, and spake, sayenge: Heare the sayenge of the great kynge, the kynge of Assiria. Thus sayeth the kynge: Let not Ezechias begyle you, for he is not able to deliuer you out of my handes, neyther let Ezechias make you trust to the Lorde sayenge: the Lorde shall surely helpe vs, and this cyte shall not be deliuered into the handes of the kynge of Assiria. Hearken not

vnto Ezechias, for thus sayeth the kyng of Assiria. Deale kyndely with me, and come oute to me. And then eat euery man of his owne vyne, and of his frygge tree, and drynke euery man of the water of his owne welle, tyll I come and fet you to as good a land as yours is, a land of corne and wyne, a lande of breed and vyneyardes, a lande of oliue trees of oyle and of heny. And ye shall lyue and not dye. And harken not vnto Ezechias for he wyll begyle you, sayeng: the Lorde shall deliuer vs. For haue the goddes of the nacyons deliuered any God his lande, oute of the hande of the kynge of Assyria? where are the gods of Hemath and of Arphad? where are the goddes of Sepharuaim of Ana and Auah? did they deliuer Samaria out of myne handes? what God of any lande hath deliuered his lande oute of myne hande, that the Lorde shulde deliuer Jerusalem out of myne hand?

But the people helde their peace and answered not him a wozde: for the kinge hadde commaunded, sayenge: answere him not.

Then Eliakim the stearde of housholde, and Sobna the scribe, and Joah the sonne of Asaph the recorder, came to Ezechias with their clothes rent and tolde him the wozdes of Rabsaketh.

¶ The Angell of the Lorde kylleth. Clxxxv. thousande men of the Assyrians. Sennacherib is kylled of his owne sonnes.

CAP. XIX.

WHen kynge Ezechias herde this, he rent his clothes and put on sacke, and went to the house of the Lorde. Furthermore he sent Eliakim stearde of housholde, & Sobna the scribe, & the elders of the Preastes clothed in sacke, to Isai the Prophete the sonne of Amos. And they sayde to him, thus sayeth Ezechias: This daye is a daye of tribulation & of rebukynge and rayinge: Euen as when the children are redy to be borne, and the mother hath no power to be deliuered. Oh that the Lorde thy God wolde heare all the wordes of Rabsaketh, whome the kyng of Assiria his master hath sent to raple on the liuynge God, & to rebuke him with wordes, which the Lorde thy God hathe herde. Wherfore lyft vp thy prayer for the remnaunt that are left. When the seruauntes of kynge Ezechias were come to Isai: Isai sayde to them. So shall ye say to your master. Thus sayeth the Lord: be not afrayde of the wordes thou hearest, wherwith the younge men of the kynge of Assiria haue raysed on me. For I will sende him a blaste that he shall heare tydinges, and so returne to his owne lande: And I will ouerthrowe him with the sworde, euen in his owne lande.

And Rabsaketh went backe againe & found the kynge of Assiria fighting against Lobnah: for he had herde, that he was departed from Lachis. And he herde tydinges of Tharaka kyng of the blacke Mozes, that he was come out to fight against him. And thereupon he departed and sent messengers vnto Ezechias, sayenge. Thus saye to Ezechias kynge of Juda, Let not thy God carye the out of the way, in whome thou so trustest, saying: Jerusalem shall not be deliuered into the hande of the kynge of Assyria. Beholde, thou hast harde what the kynges of Assyria haue done to all landes, howe they haue vtterlye destroyed them, And howe then wouldest thou escape? hathe the goddes of the heythen deliuered them whiche myne auncestours haue destroyed: as Gozan, Haran, Rezeph, and the children of Eden which were in Thelasar? where is the kynge of Hemath, the kyng of Arphad the kynge of the cyte of Sepharuaim, & the kynge of Ana, and the kynge of Auah?

When Ezechias had receyued the letters of the hande of the messengers and hadde red them: he went into the house of the Lorde. & layde them abrode before the Lorde. And Ezechias prayed before the Lorde & sayd: Lord God of Israell, whiche dwellest betwene the Cherubes, thou arte God alone ouer all the kyngdomes of the earthe, and thou hast made both heauen and earthe. Lorde, bowe thyne eares and heare: Open Lorde thyne eyen and se: & heare the wordes of Sennacherib which hath sent to raple on the liuing God. Certes o Lorde, the kynges of Assiria haue destroyed nations and their landes, and haue set fyre on their goddes. For they were no goddes, but the worke of the handes of man: euen wood and stone. And therfore they destroyed them. Now therfore (Lorde our God) saue thou vs out of his hande, that all the kyngdomes of the earthe maye knowe, that thou Lord art God alone. And Isai the sonne of Amos sent to Ezechias sayenge: Thus saith the Lorde God of Israel, the thinge that thou hast prayed to me concerninge Sennacherib kyng of Assiria, I haue herde. This is the thinge that the Lord sayeth of him: He hath despysed the, O virgine daughter of Sion: He hath shaken his hed at the, thou daughter of Jerusalem: whome hast thou rayled on, and whom hast thou reuyled? Against whome hast thou lyfted vp thy voyce and hast eleuate thyne eyes so vyghe? Euen against the holy of Israell. By the hand of thy messengers thou hast rayled on the Lord and sayde, with the multitude of my charettes I am come vp to the heyght of the mountaynes euen alonge by the sydes of Libanon, & haue cut of the vyghe Cedar trees, and the lustre fyrre trees therof, euen to the woode of Carmel that belongeth therto. I haue dygged & dronke straunge waters, and haue dryed vp with the soles of my fete poles enclosed. But hast thou not hearde howe I haue ordeyned suche a thinge a greate whyle ago, and haue prepared it frome the beginninge? And nowe I bringe it forth, and it shulde be to destroy, and to bringe stronge cyties, in to rude heapes of stones. And the enhabitauntes of them shall be of lytle power, and faynte dreed and confounded. * They shalbe as the grasse of the felde, and grene herbes, and as the hey on the toppes of the houses which withereth or it come to any heyght. I wote where thou dwellest, and thy comminge out, and going in, and

Esay. xxxvi. c

Zacha. ii. b

Esay. xxxvij. b

Psal. cxxviij. a

knowe I to, and how thou fretteſt vp thy dyſ
pleſures agaynſte me. And becauſe thou fretteſt
vp thy duſt ſtes agaynſt me, and that thy ra-
gynge is come vp to myne eares: therfore I
wyll put a tynge in thy noſe and a bytt in thy
lyppes, and wyll bringe the backe agayne by
ſame wage thou cameſt. And this ſhall be a
ſygne vnto the: eate this yere of the frutes
of the ſeed that fell oute, and the nexte yere,
that waxeth of it ſelfe. And the thyrde yere
ſowe and reape, plant vyneyardes and eate
the frutes therof. For ye houſe of Juda that
is eſcaped and left, ſhall yet agayne take ro-
tyng downewarde, and beare frute vpward.
For out of Jeruſalem ſhall go a remnaunt, &
a nombre that ſhall eſcape out of mount Si-
on: the zele of the Lorde of ✠ Hoſtes ſhall
bringe this thynge to paſſe.

Wherfore thus ſayth the Lorde ouer the
kynge of Aſſyria: he ſhall not entre into this
cytie, nor ſhote one arowe into it, nor come
before with ſhylde nor caſte anye banke a-
gaynſt it: but ſhall go backe agayne by waye
he came, and ſhall not come at this cytie, ſayth
the Lorde. For I wyll defende this cytie and
ſaue it. For myne owne ſake & for Dauid my
ſeruaunts ſake.

The ſelfe ſame nyght the Aungell of the
Lorde went out and ſmote in the hoſte of the
Aſſyrians an hundred foure ſcore & fyue thou-
ſande. And when they were ryſen early in the
mornynge: beholde, they were all dead coꝛſes.
And ſo Sennacherib kynge of Aſſiria auoyded
and departed and went agayne, and dwelt at
Ninive. And as he was in his deuocion kne-
linge in the houſe of Niſroch his God, Adra-
melech and Sarazar ſmote him with ye ſwerd.
And they eſcaped into the lande of Ararat, &
Aſarhadon his ſonne raygned in his ſteade.

Ezechias is ſycke and recouereth the ſygne of his
health by the dyall of Achaz. He receyueth rewar-
des of Berodach, and is reproued of Iſai wrause he
ſhewed hym the treaſure. He dyeth and Manaſſes
his ſonne raygneth in his ſteade.

CAPI. XX.

In dayes that tyme Ezechias was ſycke vn
to the deathe. And the Prophete Iſai
ſonne of Amoz came to him and ſayde
to him. Thus ſayth the Lorde: put thyne
houſholde in an ordre, for thou ſhalt dye and
not lyue. And Ezechias turned his face to the
wall and beſought the Lorde ſayenge: Oh
Lorde, remembre yet how I haue walked be
fore the truely, and with a perfecte herte, and
haue done that which is good in thy ſight, and
wept a great pace. And Iſai was ſcarce gone
out into the myddle of the cytie, but that the
worde of the Lord came to him, ſayenge: turne
agayne and tell Ezechias the leader of my pro
pie. Thus ſayth the Lord God of Dauid thy
father. I haue herde thy prayer and ſeene thy
teares. Beholde I wyll laye to thy dayes
daye that dayes thou ſhalt go vp into ye houſe
of the Lorde. And I will lengthen thy dayes
yet xv. yeres, and will deliuer bothe thee
and this cytie out of the hande of the kynge of
Aſſiria, and will defende this cytie for myne
owne ſake, and for Dauid my ſeruaunts ſake.
And Iſai ſayde: bringe a lumpe of fygges.
And they brought and put it on the ſoꝛe, and
he recouered.

Then ſayde Ezechias to Iſai: What is the
ſigne, that the Lorde will heale me, and that
I ſhall go vp into the houſe of the Lorde the
thirde daye? And Iſai ſayde: this ſigne ſhal
thou haue of the Lorde, that the Lorde will
do that he hathe ſpoken: ſhall the ſhadowe go
forwarde ten degrees, oꝛ go backe agayne ten
degrees? And Ezechias ſayde: It is a lyght
thing for the ſhadowe to go downe ten degree.
Therefore I will not that: but let the ſhadow
go backwarde ten degrees. And Iſai the pro
phete called to the Lorde, and he brought ye
ſhadowe ten degrees backwarde by which it
had gone downe, in the dyall of Achaz.

At this ſame ſeaſon Merodach Baladan ſy
ſonne of Baladan kynge of Babylon ſent let
ters and preſents vnto Ezechias, for he had
herde that Ezechias was ſicke. And Ezechias har
ned vnto them and ſhewed them al that was
in the ſpyttery houſe, and his ſiluer and golde
and odoures and precious oyntementes and
his armoure and all that was founde in his
treaſure: there was nothinge in his houſe
in all his realme, that he ſhewed them not.

Then came Iſai the Prophete vnto kynge
Ezechias and ſayde to him: What ſayde theſe
men and frome whence come they to the?
Ezechias ſayde: they be come from a farre coun
trey, euen frome Babilon. And he ſayde: what
haue they ſeene in thy houſe? And Ezechias
ſayde: all that is in my houſe haue they ſeen:
there is nothinge amonge my treaſure that I
haue not ſhewed them. And Iſai ſayde vn
to Ezechias: Heare the woꝛde of the Lorde. Be
holde the daye ſhall come, that all that is in
thyne houſe and that thy fathers haue layde
vp in ſtoꝛe vnto this daye, ſhall be caryed to
Babilon, and nothinge ſhall be left ſayeth the
Lorde. And of thy ſonne that proceedeth out of
the, which thou begatteſt, ſhall there be tay
en awaye and ſhalbe made chamberlaynes in
the palace of the kynge of Babilon. And Ez
chias ſayde to Iſai: welcome be the woꝛde of
the Lorde which thou haſt ſpoken. Is that ſo
and trouthe be kept in my dayes.

The reſte of the actes of Ezechias, and all
his power, and how he made a pole and ditch
and brought the water into the cyte, are
written in the boke of Chronicles of kynges
of Juda. And Ezechias ſlepte with his
fathers, and Manaſſes his ſonne raygned
in his ſtede.

Manaſſes reigneth agaynſte the Lorde, and ſetteth vp
ydolatrie. He killeth many innocentes. He is taken
priſoner, and repenteth, whereof he is reſtored to his
kyngdome. After whom raygneth Amon. And laſtly Ioſias.

CAPI. XXI.

Manaſſes was twelue yeres olde when
he began to raygne and raygned fyfty
and fyue yeres in Jeruſalem: his mo
thers name was Hapſibah. And he dyd

diſpleaſed the Lorde, euen after the abomina
cions of the heythen which the Lorde threw
out before the childꝛen of Iſrael. And he wet
and buylt the hyllaulters agayne, whiche Ez
chias his father had deſtroyed. And he erect
hy aulters to Baal and made groues, as dyd
Achab kynge of Iſrael. And he bowed him
ſelfe vnto all the hoſte of heauen and ſerued
them. And he buylt aulters in the very houſe
of the Lorde, of which the Lorde had ſayde:
✠ In Jeruſalem I wyll put my name. And he
buylt alteres vnto all the hoſt of heuen, euen
in two courtes of the houſe of the Lord. And
he offred his ſonne in fyre, and obſerued diſ
mal dayes, and vſed witchcraft and maynt ay
ned ſoꝛcerers with ſpiꝛites, and tellers of foꝛ
tunes: and wrought moche wyckednelle in ye
ſyght of the Lorde to angre him.

And he put an Ymage of a groue that he
had made, euen in the verye temple of whi
che the Lorde hadde ſayde to Dauid and to
Salomon his ſonne, ✠ in this houſe and in
Jeruſalem whyche I haue choſen oute of all
tyꝛbes of Iſrael, wyll I put my name foꝛ ey
uer. Neyther wyll I make the fete of Iſraell
moue anye more oute of the lande which I
gaue theyr fathers: ſo that they wyll be by
ſyghte to do all I haue commaunded them,
and all the lawe that my ſeruaunte Moſes
commaunded them. But they herkened not:
for Manaſſes had led them out of the waye,
to do moꝛe wickedlye then dyd the Panyms
whych the Lorde deſtroyed before the face of
the childꝛen of Iſrael.

And the Lorde ſpake by his ſeruauntes the
Prophetes ſayenge: becauſe Manaſſes kynge
of Juda hathe done ſuche abominations, and
hath wroughte wyckedly aboue all that the
Amoꝛites which were before him dyd: & hathe
made Juda ſynne alſo with his Ymges: ther
fore thus ſayth the Lorde God of Iſraell.
✠ Beholde, I will bringe ſuche euell vpon
Jeruſalem and Juda, that the eares of all
that it, ſhall tyngle at it. And I will ſtretche
ouer Jeruſalem the ſquarynge lyne of Sama
ria and the plomets of the houſe of Achab.
And I will wype oute Jeruſalem, as a man
wolde wype a diſhe, and when he hath wy
ped it turneth it vpſet downe. And thoughe I
leue a remnaunt of myne enheritaunce, yet I
will deliuer theym into the handes of theym
that hate them, and they ſhall be robbed and
ſpoyled of all their enmemyes: euen becauſe
they haue done wyckedly and haue angred me
ſythens the tyme their fathers came oute of
Egypte vnto this daye. And moreouer Ma
naſſes ſhed innocent bloude exceedinge aboun
dauntly, in ſo moche that he replenyſhed Je
ruſalem in all coꝛners, beſyde his ſynne wher
with he made Juda ſynne and to do euyll in
the ſyght of the Lorde. The reſt of the actes of
Manaſſes and all he dyd and his ſynne that
he ſynned, are written in the boke of Chroni
cles of kynges of Juda. And Manaſſes layde
him to ſlepe with his fathers, and was bury
ed in the garden of his owne houſe, euen in
the garden of Oza: and Amon his ſonne raygned
in his ſteade.

Amon was. xxij. yeres olde when he began to raygne, and he raygned two yeres in Jeru ſalem. His mothers name was Meſalemeth the dwughter of Haru of Jathbah. And he dyd that diſpleaſed the Lorde as his father Ma naſſes did. He walked in all the way that his father walked in, and ſerued the Ymges that his father ſerued, and bowed hym ſelfe to theym. And he forſoke the Lorde God of his fathers, and walked not in the waye of the Lorde.

And the ſeruauntes of Amon conſpired a gainſt hym, and ſlue him in his owne houſe. But the people of the lande ſlue all that cō ſpired agaynſt kynge Amon, and made Joſias his ſonne kynge in his rowme. The reſte of the actes of Amon whiche he dyd are wꝛytten in the Chronicle of the kynges of Juda And they buryed him in his ſepulchre in the garden of Oza, and Joſias his ſonne raygned in his ſteade.

After Joſias herde of the boke of the lawe that was founde in the temple, he ſendeth to Oldah the Prophetiſſe for counſill.

CAP. XXII.

Joſias was. viij. yeres olde when he began to raygne, and he raygned. xxxj. yeres in Je ruſalem. His mothers name was Jedida the doughter of Adaiah of Bezecath. And he dyd that ſemed right in the ſight of the Lord, and walked in all the wayes of Dauid his father and bowed neyther to the righte hande ne to the lefte.

And the. xviij. yere of his raygne kynge Jo ſias ſent Saphan the ſonne of Azalia, the ſon of Meſulam the ſcribe to the houſe of the Lord ſayenge: go to Helkia the hyghe preaſte, and let him ſumme the ſiluer that is brought into the houſe of the Lorde, whiche the kepers of the doꝛes haue gathered of the people, and let them delyuer it into the handes of the werke man that haue the ouerſyghte of the houſe of the Lorde, which ſhall gyue it to theym that worke vpon the houſe of the Lord, to repayre the decayed places therof, euen vnto carpen ters and maſons, and foꝛ to bye tymbre and hewe ſtone to repayre the houſe. Howbe it let no reckenynge be made with them of the mony that is delyuered into their handes, but let theym doo it of their conſcience. And Helkias the hyghe preeſt ſayde to Saphan the ſcribe. I haue founde the boke of the lawe in the tem ple of the Lorde, and Helkia gaue the booke to Saphan, and he red it. And then Saphan the ſcribe went to the kynge and brought him woꝛde agayne, and ſayde: thy ſeruauntes po wred out the ſiluer that was founde in the tē ple, and haue delyuered it vnto the workemā that haue the ouerſight of the houſe of the Lord. Furthermore Saphan the ſcribe ſhewed the kynge ſayenge: Helkia the preaſt hath delyue red me here a boke. And Saphan red it before the kynge.

And the kynge as ſone as he had herarde the wordes of the booke of the lawe, he rente his clothes

clothes, and commaunded Helkia the prieſt & Ahikam the ſonne of Saphá and Achobor the ſonne of Michaia and Saphan the ſcribe, and Alahiah a ſeruaunte of the kynges, ſayinge:
Jeremy.xxi.a goo ye and ſeke of the Lorde for me and the people, and for all Juda, concernynge the wordes of this boke that is foūde. For it is a great wrathe of the Lorde that is kendled vpon vs that oure fathers haue not harkened vnto the wordes of this boke, to do in all poynctes as it is wryten therin.

And Helkia the hyghe prieſte and Ahikam Achobor, Saphan, Alahia wente vnto Olda
Oldah. the Prophetesse, wyfe of Sellum the ſonne of Tekuah, the ſonne of Haraham kepar of the robes, whiche Prophetesse dwelte in Jeruſalem in the ſeconde warde, and communed with her. And ſhe ſayde to them: Thus ſayeth the Lorde God of Iſrael. Tell the man that ſente you to me thus ſayth the Lorde: Beholde I
D wyll bringe euill vpon this place, and on the dwellers therin: euen all the wordes of the boke whiche the kynge of Juda hathe redde
breauſe they haue forſaken me, & haue burnte offeringes vnto other Goddes, to angre me
with all the & workes of their handes. Therefore is my wrathe kendled agaynſt this place,
& That is, with their ymages. and ſhall not be quenched. But to the kynge of Juda, whiche ſente you to enquyre of the Lorde, ſo ſhall ye ſaye: thus ſayth the Lorde God of Iſrael, as touchynge the wordes whiche thou herdeſt. Breauſe thyne herte did melte, and thou makedeſt thy ſelfe before me the Lorde, when thou herdeſt what I ſpake agaynſte this place, and the inhabitauntes of the ſame how that it ſholde be deſtroyed and made a curſed: & tarenſt thy clothes and wepteſt before me: of that alſo I haue herde ſayethe the Lorde. And therfore loo, I wyll re-
ceyue the vnto thy fathers, and thou ſhalt be put vnto thy graue in peace, & thyne eyes ſhall ſe none of the euyll whiche I wyll bringe vpon this place. And they brought the kynge worde agayne.

¶ Iosias readeth Deuteronomium before the people, the purgeth downe the Idolatrie after he had taught the preaſtes thereof. He keepeth paſſouer. He was ſlayne in Mygedo. His ſon Jehoahas raygneth in his ſtede: after he was taken his ſon Jehoiakim was made kynge.

CAPI. XXIII.

Josias.xxxiiii.f And the kynge ſente and gathered vnto him all the elders of Juda and of Jeruſalem, and the kynge wente vp into the house of the Lorde, and all the men of Juda and all the inhabitauntes of Jeruſalem with him, and the prieſtes and the prophetes and all the people bothe ſmall and great. And he redde in the audience of them all the wordes of the boke of the teſtament that was foūde in the house of the Lorde. And the kynge ſtode by a pyller, and made a teſtament before the Lorde, that they ſholde walke after the Lorde, and kepe his commaundementes and his teſtimonies, and his ordinaunces, with all their

hart & with all their ſoule, & make good the wordes of the ſayde appointment that were wryttē in the foreſayd boke. And all the peo-
ple conſented to the appointment. Then the kynge commaunded Helkia the hyghe prieſt and the lower Prieſtes and the kepers of the
dore, to bringe out of the Lordes temple all the veſſelles made for Baal, and for the grene
and for all the hoſte of heauen. And he burnte them without Jeruſalem in the feldes of Cedron, and caryed the aſſhes of them into Bethel. And he put downe the ydolgrous prieſtes, whiche the kynge of Juda hadde ordeyned
burne offeringes in the hyll aulters in the
tyes of Juda rounde about Jeruſalem, and
alſo them that burnt ſacrifices vnto Baal, to
the ſonne and to the moone, and to the plan-
ets, and to all the hoſte of heauen. And he
brought oute the grene frome the temple of
the Lorde without Jeruſalem, vnto the
brooke Cedron, and burnte it at the brooke
Cedron, and ſtampte it to powdre, and caſte
the duſte therof vpon the graues of the peo-
ple of the countrey. And he brake downe the
ſodomytes houſes that were in the house of the Lorde, in whiche the women wouē tentes for the
grene.

And he brought all the prieſtes out of the
cities of Juda, and defaced the hyllaulters
where the prieſtes had burnt ſacrifice from
Gabaa to Berſabe. And he brake downe the
hyllaulters of the gates, that were in the en-
trye of the gate of Joſua the gouernour of
the cytye, whiche were on the left hande of
the gate of the cytye. Neuertheleſſe the prieſtes of the hyllaulters myght not come at the
aulter of the Lorde in Jeruſalem, but eate
they had eate of the vnleuē bread among their
brethren.

And he deſtroyed Tophet alſo whiche is
in the valeye of the children of Hinnom, be-
cauſe no man ſholde offer his ſon or his daugh-
ter in fyre to Moloch: he put downe the hor-
ſes that the kynges of Juda had gyuen to the
ſonne at the entryng of the house of the Lord
in the chamber of Nathanmelech the chā-
berlayne which was of Parua'im, and burnt
the charettes of the ſonne with fyre. And the
aulters that were on the toppe of the parlour
of Achaz which the kynges of Juda had made,
and the aultares which Manaſſes had made
in the two courtes of the house of the Lord,
the kynge brake downe, and came thence and
caſte the duſte of them into the brooke Cedron.

And the hyllaulters that were before Jeruſalem on the ryght hande of the mount Mi-
ſheth, whiche Salomon the kynge of Iſrael had
buylded to Aſtaroth the abominacion of the Zido-
nites, and to Camos the abominacion of the Moabites, and to Melchom the abomination
of the children of Ammon, the kynge de-
ſtroyed, & brake the ymages, & caſte mans bones
vpon them, & defiled the place with mans bones.
Moreouer the aulter that was at Bethel, & the hyllaulter made by Jeroboā the ſonne of Nebat,
which made Iſrael ſynne: both the aulter and alſo the hyll he brake downe and
brent the hyll and ſtampte it to powdre, and
burnt the grene. And as Josias tourned hym
ſelfe, he eſpyed the graues that were in the
mounte, and ſente and fet the bones oute of
the graues and burnt them vpon the aultare
and polluted it accordynge to the worde of the
Lorde that the man of God had proclaymed,
whiche openlye hadde tnounced the ſame
thynges.

Then the kynge ſayde: What meaneth
yonder graue ſtone that I ſe? And the men of
the cytie tolde him, it is the Sepulchre of the
man of God, which came frome Juda and o-
penlye tnounced the ſelfe ſame thynges that
thou haſte done to the aultare of Bethel. And
he ſayde let hym be: ſe that no man moue his
bones. And ſo his bones eſcaped, with the bo-
nes of a Prophete, that came oute of Sa-
maria.

And theris all the houſes of the hyllaulters
of the cytes of Samaria, whiche the kynges
of Iſrael had made, to angre the Lorde with:
Josias put out of the waye, and dyd to them
in all poynctes as he dyd in Bethel. And he ſa-
crificed all the preaſtes of the hyllaultars that
were there euen vpon the aultares, and burnt
mans bones vpon them, and returned to Je-
ruſalem.

And the kynge commaunded all the people
ſayinge: & kepe the feaſt of paſſouer vnto the
Lorde your God, as it is wryttē in the boke
of this teſtament. For there was no paſſouer
holden lyke that, frome the dayes of the iud-
ges that iudged Iſrael, and thorowe oute all
the dayes of the kynges of Iſrael and of Ju-
da. And in the .xviij. yere of kynge Josias,
was this paſſouer holden to the Lorde in Je-
ruſalem.

Moreoure workers with ſpirites, ſothſayers, Ymages of wytchecraft, Idoles and all
other abhominacions that were eſpyed in the
land of Juda and in Jeruſalem, Josias put
out of the waye, to make good the wordes of
the lawe, which were wryttē in the booke of
Helkia the preaſte founde in the house of the
Lorde. Lyke vnto hym was there no kynge a-
fore him, that turned to the Lorde with all
his hart, with all his ſoule, and all his might,
euenlynge to all the lawe of Moſes, neyther
after him aroſe there any ſuche.

Notwithſtandinge the Lorde tourned not
him ſelfe frome his feārce and great wrathe,
wherwith he was angrye againſt Juda vpon
all the prouocacions that Manaſſes prouoked
him. But the Lorde ſayde: I will put Juda
alſo out of my ſight, as I haue done
Iſrael, and will caſt of this cytie Jeruſalem,
which I haue choſen, and the house of which
I ſaide, my name ſhalbe there.

The reſt of the dedes of Josias, and all he
dyd, are wrytten in the boke of the Chronicles
of kynges of Juda.

* In his dayes Pharao Necoa, kynge of
Egypte, went againſt the kynge of Aſſyria to
the ryuer Euphrates. And kynge Josias went
againſte him, and was ſlayne of him at Ma-
gedo when he had ſene him. And his ſeruaun-
tes caryed hym dead from Magedo & brought
him to Jeruſalem, & buryed him in his owne
Sepulchre. And the people of the lande toke
Joachas the ſonne of Josias, and annoynted
hym, and made hym kynge in his fathers
rowme.

Joachas was thre and twenty yeres
olde, when he began to raygne, and raygned
three monethes in Jeruſalem. His mothers
name was Hamutal, the doughter of Jeremia
of Lobnah. And he dyd that diſpleaſed the
Lorde, in all thinges as his fathers had done.
And Pharao Necoa put him in bondes at Re
G blad, in the lande of Hemath, in the tyme of
his raygne in Jeruſalem, and put the lande to
a tribute of an hundred talentes of ſiluer and
a talente of golde. And Pharao Necoa made
Eliakim, the ſonne of Josias, kynge, in the
rowme of Josias his father, and tourned his
name to Joakim, and toke Joachas awaye,
Jeremy.xxiij whyche when he came to Egypte, dyed
there.

And Joakim gaue the ſiluer and the golde
to Pharao: howbe it he taxed the lande, to
gyue the money at the commaundemente of
Pharao, and as euery man was ſet at, ſo he
requyred the ſiluer and the golde of the peo-
ple of the lande, to gyue Pharao Necoa. Jo-
akim was fyue and twenty yeres olde, when
he beganne to raygne, and he raygned eleuen
yeres in Jeruſalem. His mother was named
Zebda the doughter of Phadaia of Rama.
And he dyd that was euyll in the ſyghte of
the Lorde, lyke in all thynges as dyd his fa-
thers.

¶ Joakim dyeth, and after him ſucceadeth Joachin: Jeruſalem is beſyeged of the Babilonians. Joachin
yeldeth him ſelfe to the kynge of Babilon. And in
his rowme came Mathaniah, whiche was called
Zedekias.

CAPI. XXIIII.

In his dayes came Nabuchodonoſor kynge & of Babilon, and Joakim became his ſeruaunte three yeres, and then tourned and rebelled agaynſte hym. And the Lorde ſent vpon hym men of warre oute of Caldee, oute of Syria, oute of the Moabites, and frome the children of Ammon: and ſente them in-
to Juda, to deſtroye it, accordynge to the ſay-
enge of the Lorde whiche he ſpake by his ſer-
uauntes the Prophetes. Only at the bydding
of the Lorde happened it ſo to Juda, to put
them oute of his ſight, for the ſynne of Ma-
naſſes accordinge to all he dyd: and for the in-
nocent bloude that he ſhed and fylled Jeruſa-
lem with innocent bloude, whiche the Lorde
wolde not forgyue.

The reſt of the dedes of Joakim and all he
dyd, are wrytten in the Chronicles of kynges
of Juda. And Joakim layd him to ſlepe with
his fathers, and Joacin his ſonne raygned
in his ſtede. But the kynge of Egypte,
As came

came now no moze onte of his lande: for the kynge of Babilon had taken frome the ryuer Euphrates, all that pertayned to the kynge of Egypte. Joacin was eyghtene yeres olde, when he began to raygne, and raygned in Jerusalem three monethes. His mothers name was Nehustha the doughter of Elnathan of Jerusalem. And he dyd that displeased the Lorde in all poyntes as his father dyd.

Daniel.i.a

✱ In his tyme came the seruauntes of Nabuchodonozor kynge of Babylon, to Jerusalem and the cytie was beseged. And Nabuchodonozor came to the cytie as his seruauntes were yet besegynge of it. ✱ And Joacin the kynge of Juda came out to the kynge of Babylon, with his mother, his seruauntes, his Lordes and his chamberlaynes. And ꝑ kynge of Babilon toke him, in the eyght yere of his raygne.

✱Hester.ii.a.

And he caryed out thence all the treasure of the house of the Lorde, and the treasure of the kynges house, and brake all the vesselles of golde which Salomon kynge of Israell hadde made, in the temple of the Lorde, as the Lord had sayde. And he caryed awaye all Jerusalē, and all the Lordes and all the men of myght, to the nombre of ten thousande into captiuite and all craftes men and Joyners, none remayninge saue the poore people of the lande. And he caryed awaye Joacin to Babylon, and the kynges mother, and the kynges wyues, and his chamberlaynes, and the myghtye of the lande caryed he awaye frome Jerusalem to Babilon. And all the men of actiuite to the nombre of seuen thousande, and craftesmen ꝛ toyners a thousande, all stronge and apte for warre, dyd the kynge of Babilon bring to Babilon to dwell. ✱ And the kynge of Babilon made Mathaniah his fathers brother, kynge in his stede, and chaunged his name and called him Zedekia.

ii.Par.xxxvi.b Jerem.xxv.a

Zedekia was one and twentye yeres olde when he began to raygne, and he raygned eleuen yeres in Jerusalem. His mothers name was Hamital / the doughter of Jeremia, of Lobnah. And he dyd euyll in the sight of the Lorde, in all poyntes lyke to Joakim. For throughe the wrathe of the Lorde it so chaunced to Jerusalem and Juda, butyll he had cast them out of his sight. And the sayde Zedekia rebelled against the kynge of Babilon.

¶ By the rebellynge of Zedekia is the towne of Jerusalem besieged of Nabuchodonozor. The towne and the temple are both burnte. The sonnes of Zedekia are slayne before his eyes, and after are his eyes put oute. Juda is brought to Babilon, and after is Joacin exalted.

CAP. XXV.

A Jerem.xxxix.a. and.lii.a

Wherfore in the nynthe yere of his raygne, the tenth daye of the tenth moneth came Nabuchodonozor kynge of Babilon with al his power to Jerusalem: and pitched against the towne and made engynes against it on euery syde. And the cytye continued besyeged vnto the eleuenth yere of kynge Zedekias. And the nynth daye of the fourth moneth of that yere, there was so great hunger in the cytie, that there was no sustinaunce for the people of the lande.

And the cytie was broken vp: wherfore all the men of Armes fled by night, by a way that stode a gate, betwene two walles harde by ꝑ kynges garden: the Caldeys lyenge about the cytie.

Then the kynge went strayght towarde ꝑ wyldernesse. And the host of the Caldeys followed after him, and toke him in the wyldernesse of Jericho, all his armye beynge scattered awaye frome him. When they had taken him, they brought him to Nabuchodonozor kynge of Babilon to Reblah, whiche impeched him of treason. And they slewe the sonnes of Zedekias before his eyen, and put out the eyen of Zedekias, and fettered him, and caryed him to Babilon.

In the seuenth daye of the fifthe monethe which was in the nyneteth yere of kyng Nabuchodonozor kynge of Babilon, came Nabuzaradan seruaunte of the kynge of Babilon, ꝑ chiefe Capitayne vnto Jerusalem: and burnt the house of the Lorde, and the kynges house and all the houses of Jerusalem, and al great houses with fyre. And all the host of the Caldeyes that were with the chiefe Capitayne: brake downe the walles of Jerusalem rounde about. And the reste of the people that were lefte in the cytye, and they in that were fledde to the kynge of Babilon, and the reste of the commen people, Nabuzaradan the chiefe Capitayne caryed awaye, and lefte of the poore of the lande to dresse the vynes, and to tyll ꝑ grounde.

And the pyllers of brasse that were in the house of the Lorde and the bottomes, and the brasen see that was in the house of the Lorde, the Caldeyes brake, and caryed the brasse of them to Babilon. And the lauers, scoueles, dyssynge knyues, ladelles, and the mynistring vesselles of brasse, they caryed awaye. And fyrepannes, and basens that were eyther of golde or siluer, toke the chiefe Marshall awaye with the two pyllers ꝛ the see of brasse, and the bottomes which Salomon had made in the house of the Lorde. The brasse of all these vessellis was without wayght. The heyght of the one pyller, was .xviii. cubytes, and the heed thereon was brasse, and three cubites longe with a wrethe and pommegranates roundabout vpon the heed, all of brasse. And of the same fashion was the seconde pyller ꝑ a wreth.

And the chiefe Capitayne toke Saraiah the chiefe preaste, and Zophoniah the hyghe preast saue one, and three keepers of the dore. And out of the cytie he toke a certayne chamberlayne that had the ouersight of the men of warre, and fyue men that were euer in the kynges presence, which were founde in the cytye, and Sopher the Capitayne of the hoste ꝑ taught the people of the lande ꝑ feates warre and three score men of the people of the lande that

that were founde in the cytie also. And Nabuzaradā the chiefe Capitayne toke thē ꝛ brought them to the kynge of Babylon to Reblah. And the kynge of Babilon smote them ꝛ slewe them at Reblah in the lande of Hemath. And so Juda was caryed awaye out of theyr land.

f Iuda

And ouer the people that remayned in the lande of Juda, which Nabuchodonozor kynge of Babylon left, he set Godoliah the sonne of Ahikam the sonne of Saphan. And when all the capitaynes of the men of warre and the men yede that the kynge of Babylon hadde made Godoliah gouernor: there came to Godoliah to Mazphah: Ismael the sonne of Nathaniah and Johanan the sonne of Kareah ꝛ Saraiah the sonne of Thanehumeth the Netophathite and Jezoniah the sonne of Maachathi and their men. And Godoliah sware to them, and to their men, and sayde to them: feare not ye the seruauntes of the Caldeyes, but dwel in the lande and serue the kynge of Babilon and ye shalbe in good state.

g

But it chaunced the seuenth moneth after, that Ismael the sonne of Nathaniah the son of Elisama of the kynges bloude came, and ten men with him, and smote Godoliah that he dyed: and so dyd he the Jewes ꝛ the Caldeyes that were with him at Mazphah. Wherupon all the people both smal and great and the Capitaynes of the mē of warre arose, and went to Egypte: for they were afrayed of the Caldeyes.

Notwithstandinge yet the thirtye and seuenth yere, after Joacin kynge of Juda was caryed awaye, the twenty and seuenth day of the twelfte moneth, dyd Euilmerodach kynge of Babilon lyft vp the heed of Joacin kynge of Juda out of the pryssonne house, and spake kyndly to him, and set his seate aboue ꝑ seate of all the kynges that were with him in Babilon, and chaunged his pryson garmentes.

And he dyd euer eate bred before him all the dayes of his lyfe. And a cōtinual pozcion was alligned him of the kynge, frome daye to daye as longe as he lyued.

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¶ The ende of the fourth boke of the kynges, whiche after the Hebrues is the seconde.

Aa.ij.

THE CHRONICLES OF THE KYNGES OF IVDA, THE FYRST BOKE.

¶ The bryefe rehersall of the boke Pedigrewe of Adam, vnto the sonnes of Esau and Jacob.

CAPI. I.

A Dam, Seth, Enos
Kainan, Mahalchel, Jared: Hanoch, Mathusaleh, Lamech: Noe
Sem, Cham, and Japheth. The sonnes of Japheth: were Gomer
Magog, Madai, Jaua
Thubal, Moloch, and
and Thiras. The sonnes of Gomer were: Ascanez, Japheth and Rogormah. The sonnes of Jauan: Elisah, Tharsisah, Cethim and Dodanim.

The sonnes of Cham, Cus, Mizraim, Phut and Canaan. The sonnes of Cus: Saba, Heuilah, Sabatha, Remah, and Sabathaca. The sonnes of Remah: Saba, and Dadan. And Cus begat Nemrod: which Nemrod began to waxe mighty vpō the earth. And Mizraim begat Ludim, Anamim, Laabim, Nephthuim, Phetrusim and Chasluim: of whyche came the Philistines, and the Caphthorites. And Canaan, begat Zidon his eldest sonne, & Heth, Jebusi, Amori, Gergesi, Heui, Araki, Sini, Aruadi, Zamari, and Hamathi. The
B sonnes of Sem: Elam, Assur, Arphaxad, Lud, Aram, Uz, Hul, Gether, and Meschech. And Arphaxad begat Salah, and Salah begate Eber. And vnto Eber were bozne twoo sonnes: the name of the one was Phaleg, because in his dayes the lande was diuyded. And his brothers name was Jekthan. Jekthan begat Elmodad, Saleph, Hazermoth, and Jerah: Hadoram, Usal, and Dekla: Ebal Abimael, and Saba: Ophir, Hauila, and Jobab. All these were the sonnes of Jekthan.

Sem, Arphaxad, Salah: Eber, Phaleg, Rau: Hesug, Nahor, Thare: Abram other wyse called Abraham. The sonnes of Abraha Isaac and Ismael. And these are their bzoudz: the firste sonne of Ismael was Nabaioth, then Kedar, Abdeel and Mabsam: Masma, Duma, Massa, Hadar, and Thema: Jetur
C Naphis, and Kedmah. These are the sonnes of Ismael. The sonnes of Keturah Abrahams concubine: she bare Zamram, Jekshan, Madan, Madian, Jesbok, & Suah. The sonnes of Jekshan: Saba and Daban. The sonnes of Madian: Ephah, Epher, Henoch, Abida and Eldaah. All these are the sonnes of Keturah.

Abraham begat Isaac. The sonnes of Isaac Esau and Israel. The sonnes of Esau: Eliphas, Rauel, Jehus, Jaalom and Korah. The sonnes of Eliphas: Theman, Omer, Zepho, Gaetham, Kenz, Themna and Amalech. The sonnes of Rauel: Nahath, Zarah, Samah, and Missa. The sonnes of Seir: Lotan, Sobal, Zebeon, Anah, Dison, Eser and Dison. The sonnes of Lotan: Hori and Homam, and Thamna was Lotans sister. The sonnes of Sobal: Alian, Manahath, Gal, Sephi, and Onam. The sonnes of Zebeon: Aiah and Anah. The sonnes of Anah: Dison. The sonnes of Dison: Hamaran, Eshban, Jethran and Charan. The sonnes of Eser: Balaan, Hauuan and Jakan. The sonnes of Dison: Uz, and Aram. These are the kynges that raygned in the lande of Edom before any kynge raygned amonge the children of Israel. Bale the sonne of Beor, and the name of his cyte was Denahabath. And whē Bale was dead, Jobab the sonne of Zareh of Bozth raygned in his stede. And after the death of Jobab, Husam of the lande of Themanites raygned in his rowme, and after the death of Husam, Hadad, the sonne of Barad which smote Madianites in the felde of Moab, raygned in his rowme, and the name of his cyte was Auith. And after the death of Hadad, Semlah of Masrekah raygned in his stede. And after the death of Semlah Saul of Rohoboth vpon Euphrates raygned in his place. And after the death of Saul, Baal Hanan the sonne of Achobor raygned in his rowme. And after the death of Baal Hanan, Hadad raygned in his place, and & name of his cite was Phau, & his wyues name was Mehetabeel & daughter of Matred the wughter of Mesahab.

But after the death of Hadad, there were Dukes in Edom. Duke Thamna, Duke Alah, Duke Jetheth: Duke Oholibama, Duke Elah, Duke Phinon, Duke Kenaz, Duke Teman, Duke Mabzar: Duke Magdiel & Duke Iram. These were the Dukes of Edom.

¶ The Pedigrewe of Juda vnto Jesse the father of Dauid.

CAPI. II.

These be the sonnes of Israel: Ruben, Symeon, Leui, Juda, Issachar and Zabulon: Dan, Joseph, Ben Jamin, Nephthali, Gad and Asser. The sonnes of Juda: Er, Onan, and Helah. These three were borne him of the wughter of Sua the Cananitish. But Er the eldest sonne of Juda was euil in the sight of the Lorde, and therfore he slewe him. And Thamar his wughter in lawe bare him Phares and Zarah: soo that all the sonnes of Juda were fyue. The sonnes of Phares Hezron and Hamul. The sonnes of Zarah: Zamri, Ethan, Heman, Chalchal, & Dara: fyue in al. The sonnes of Carmi: * Achar that troubled Israel, which transgressed in vnlefull thinges. The sonnes of Ethan: Azaria. The sonnes of Hezron that were bozne him: Jerhameel, Ram and Calubai. And Ram begat Aminadab: and Aminadab begate Nahason a ruler amonge the children of Juda. And Nahazon begat Salma: and Salma begat
Boz

Boz: and Boz begat Obed: and Obed begat Jsai. And Jsai begat his eldest sonne Eliab, and Abinadab the seconde, and * Hasma the thyrde. Nathanael the fourth, Raddai the fyfte, Ozem the sixte, and Dauid the seuenthe Whose systers were Zaruia and Abigail. The sonnes of Zaruiah: were Abisai, Joab, and Azahel, three. And Abigail bare Amasa, the father of whiche Amasa was Jether an Jsmaelitte.

And Caleb the sonne of Hezron begat Asubah a woman and Jerioth whose sonnes are these: Jaser, Sobab, and Ardon. But Asubah dyed, and Caleb toke Ephratha whiche bare hym Hur. And Hur begat Uri, and Uri begat Bezeleel. And afterwarde Hezron went in to the daughter of Machir the father of Galaad, and was whē he toke her, three score yere olde. And she bare him Segub. And Segub begat Jair which had xxij. cyties in the lande of Galaad. And he ouercame the Gessurites and the Aramites, and toke the townes of Jair from them, and Kenath with & townes that longed to the same, euen three score townes. All these were the sonnes of Machir the father of Galaad. And after the death of Hezron at Caleb in Ephrata, Abia, his wyfe bare him Ashur, the father of Thekua.

And the sonnes of Jerhameel the eldest son of Hezron were, Ram, the eldeste and Buna, Ozem, Ozem and Ahiah. And Jerhameel had yet an other wyfe named Atarah, whiche was the mother of Onam, and the sonnes of Ram, the eldeste sonne of Jerhameel were, Maaz, Jamin and Akar.

The sonnes of Onam were, Samai and Jada. The sonnes of Samai: Nadab and Abisur. And the wyfe of Abisur was called Abihail whiche bare him Ahaban and Molid. The sonnes of Nadab: Saled and Appoim. But Saled dyed without chyldren. The sonne of Appaim was Jesei. The sonne of Jesei was Sesan. And the sonne of Sesan was Oholai. And the sonnes of Jada the brother of Samai were Jether and Jonathan. But Jether dyed without chyldren. The sonnes of Jonathan were Phaleth and Ziza. These were the sonnes of Jathameel. Sesan had no sonnes but onely daughters. And Sesan had a seruaunt that was an Egyptian named Jeraha to whome he gaue his daughter to wife, and she bare him Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Ophlal. Ophlal begatte Obed. Obed begat Jehu, Jehu begatte Azariah. Azariah begat Helez, Helez begat Eleasah, Eleasah begat Sisamai, Sisamai begat Sellum, Sellum begat Jecamiah, Jecamiah begat Elisama.

The sonnes of Caleb the brother of Jerhameel were Mesa his eldest sonne whiche was the father of Ziph: and the sonnes of Maresa the father of Hebron. The sonnes of Hebron were Coreh, Taphuah Rekem and Sama. Sama begat Raham the father of Jorkoam and Rekem begat Samai. The sonne of Samai was Maon. And Maon was the father of Bethzur.

And Ephah & concubyne of Caleb bare Haran, Mosa and Gazez: And Haran begate Gazez. The sonne of Jahadai were Regem, Jotham, Gesam, Phalet, Ephah and Saaph. And Maachah an other concubyne of Caleb bare Sabor, Thahanah. And she bare also Saaph the father of Maomanah, & Sue the father of Machbe & the father of Gibaa. And Caleb had a daughter called Acsah.

These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrata: Sobal the father of Kariath Jarim, and Salma, & father of Bethlehem: and Hareph the father of Beth Gader. And Sobal the father of Kariath Jarim had sonnes euen the halfe kinrede of Menuah.

The kynredes of Kariath Jarim were the Jethrites, the Puthites, the Semathites & the Maleretites. And of them came the Zarathites & the Esthaolites: The sonnes of Salma, Bethlehem and Netophathi that were the glorye of the house of Joab, and halfe the Manahthites & of the Zoraites. And so were & kinreds of the wryters that dwelt at Jabes the Thrathites, the Simeathites & Surhathites whiche are the Kenites, that came of Hemath the father of Beth Rechab.

¶ The Genealogye of Dauid in Hebron in and Jerusalem.

CAP. III.

A These are the sonnes of Dauid whiche were borne him in to Hebron: the eldest Amnon of Ahinoam the Jezrahelitesse. The. ij. Daniel by Abigail the Carmelitesse. The. iij. Absalom the son of Maacah daughter of Tholmai kynge of Gesur. The. iij. Adonijah the sonne of Hageth. The. v. Saphatiah by Abital. The. vi. Jethrā by Eglah his wife These. vi. were borne him in Hebrō where he raygned seuen yeres and syre monethes. And
B in Jerusalem he raygned. xxxiij. yere.

And these were borne him in Jerusalem: Samua, Sobab, Nathan, and Salomon: these. iiij. of & daughter of * Bath Sua & the daughter of Amiel. The Jebahar * Elisama, Eliphalet, Noged, Nepheg, Japhia, Elisama, Eliada, and Eliphelet: nyne in nūbre. These are al the sonnes of Dauid, beside the sonnes of his concubines and Thamar their syster.

C Salomons sonne was Roboam, whose sonne was Abiah: and Asa was his sonne, and Josaphat his sonne: whose sonne was Joram: and his sonne was Ochoziah, and Joas was sonne to hym. And his sonne was Amaziah, and his sonne was Azariah, and his sonne was Jotham. And Achaz was hys sonne, and Ezechias was sonne to hym, and Manasses was his sonne. And Amon was hys sonne, And Josias was sonne to hym. And the sonnes of Josias were, the eldest sonne Johanan, the seconde Joakim, the thyrde Zedekiah, and the fourth Sellum. The sonnes of Joakim were Jecon- Matth. 1. b
D iah his sonne, whose sonne was Zedekiah.

* Otherwise Bethsabe.
* Otherwise Suua.

Aa. iij. The

The sonnes of Jeconiah ‖ Prysoner were Salathiel, Melchiram, Phadaiah, Senazer, Jecamiah: Hosama and Nabadiah. The sonnes of Phadaiah were Zorobabel & Semei. The sonnes of Zorobabel, Mosolam, Ananiah and Salumith their sister, and Hasubah, Ohel, Barachiah, Hasadiah, Josab Hesed, fyue in noumbre. The sonnes of Ananiah: Phaltiah and Jesaiah, whose sonne was Raphiah, and his sonne Arnan, and his sonne was Obdiah, and his sonne Sechaniah. The sonne of Sechaniah was Semaiah. And the sonnes of Semaiah were Hatus, Jegal, Bariah, Naariah, Sephat, and Hesa, fyue. And the sonnes of Naariah, were Elioenai, Ezechias, and Azricam, three. And the sonnes of Elioenai, were Hodaiah, Eliasub, Phelaiah, Akub, Johanan, Dalaiah, and Anani, seuen.

¶ The Genealogye of the sonnes of Juda, and Symeon.

CAPI. IIII.

A Gen.xxxviii.g and.xlvi.b THe sonnes of Juda: Phares, Hezron, Carmi, Hur, and Sobal. And Reaiah, the sonne of Sobal begat Jahath. And Jahath begate Ahumai and Laad, whiche are the kynredes of the Zarcathites. And of these came the father of Etam, Jezrael, Jesema, & Jedebos, with their sister called Zalelphuni: And Phanuel father of Gedor: And Eser the father of Husah. These are the sonnes of Hur the eldest son of Ephrata father to Bethleem. And Assur the father of Thekua had two wyues: Halaah and Naarah. And Naarah bare him Ahusam, Hepher, Themani and Hahastari. These were the sonnes of Naarah B And the sonnes of Halaah were Zareth, Jezar and Ethnan. And Coz begat Anub and Zobebah, and the kynredes of Aharhel the sonne of Harum. But Jabes was nobler then his brethre. And his mother called his name Jabes, sayeng: Because I bare him with sorow. And Jabes called on the God of Israel, sayeng: Yf thou shalt bleisse me, and enlarge my borders, and shalt let thyne hande be with me and kepe me frome cuyll that it vexe me not, thou shalte vse bountyfullye with me. And God sent him his requyre.

Chelub the brother of Suah begat Mahir, who was the father of Esthon. And Esthon begat Beth, Raphe, and Phaseh, and Thehenah the father of the cyte of Nahas which are the men of Rechah. The sonnes of Kenas C Othniel and Saraiah. And the sonnes of Othniel were Hathath.

And Maonothi begat Ophrah. And Saraiah begate Joab the father of them of the valeye of Craftesmen, so called because they were craftesmen. And the sonnes of Caleb the sonne of Jephonneh, were Hiru, Ela, and Naam. And the sonne of Ela was Kenas. And the sonnes of Jehaleleel were Ziph and Ziphah, and Thiria, and Asarael. And the sonnes of Ezra: were Jether, Mered, Epher, Jalon, Thahar, Mariam, and Samai, and Jesbah the father of Esthamoa. And his wyfe Judiah bare Jared the father of Gedor, and Heber the father of Socoh, and Jecuthiel the father of Zanoah. And these were the sonnes of Bethiah the doughter of Pharao whiche Mered toke. The sonnes of the wyfe of Hodia, the sister of Nahan, the father of Kehila were Hagarmi, and Esthamoa the Machathite. The sonnes of Simon were Amnon Rinah, Benhanan, and Thilon. And the sonnes of Jesi were Zoheth and Benzoheth.

* The sonnes of Selah the sonne of Juda were Er the father of Leeah, and Laadah the father of Mareiah, and the kynredes of the houssholdes of them that wrought buysynesse houlse of Asbea. And Jokim and the men of Cozebah, and Joas and Saraph, which bare inhabited in Moab, but returned to Lehem, and to Hebarim Aikim. These were potters and dwelte amonge trees and hedges, and were in the kynges worckes, and dwelt there.

The sonnes of Simeon: Namuel, Jamin, Jarib, Zorah, and Saul, whose sonne was Sellum, and the sonne of him was Mabsam, and his sonne was Masma. And the sonne of Masma was Hamuel, and his sonne was Zachur, and the son of him was Semei. Semei hadde sixtene sonnes and sixe doughters. But his brethren hadde not manye children, neyther were the kynredes of theym lyke to the children of Juda in multitude. And they dwelt at Berlabe, Molabah, and at Hasar Sual, at Balaah, Ezem, Tholad, Bathuel, Hormah and at Ziheleg: at Bethmarcaboth, Hasar Susim, Bethberei and Saaraim. These were their cyties vntyll the raygne of Dauid. And their villages were Etam, Ain, Remon, Tochen and Asan, fyue townes and all the vyllages that were roundrabout the sayde cyties vnto Baal.

This is the habitation of theym and this Pedigretwe.

And Mesobab, Jemlech, Josah the sonne of Amasias: and Joel and Jehu the sonne of Josabiah, the sonne of Saraiah, the sonne of Asiel: and Elioenai, Jakobah, Jesohaiah: Asaiah, Adiel, Jesimiel, and Banaiah: Ziza the sonne of Sephei, the sonne of Allon, the sonne of Idaiah, the sonne of Zemri, the sonne of Samaiah. These are suche as came by name, heades of their kynredes. And the auncient houssholdes of them spred in multitude.

And they went as farre as Gador, vnto the eastsyde of the valey, to seke pasture for their catell. And they founde fat pasture and good, and a wyde lande, both quyete and frutefull: for they of Ham dwelte there before.

And these now afore written by name were in the dayes of Ezechias kynge of Juda, and smote the tentes of theym, and the habitacions that were founde there, and destroyed them vtterly vnto this day, and dwelt in their rowmes: because there was pasture there for their sheype.

And besides this there went of the sonnes of Simeon fyue hundred men: Phalthiah, Naariah, Raphiah, and Oziel, the sonnes of Jesi beynge theyr heades: And smote the reste of the Amalekytes, that were escaped, and they dwelt therin vnto this daye.

¶ The genealogye of Ruben and Gad and of the halfe tribe of Manasses.

CAPI. V.

THe sonnes of Ruben the eldest sonne of Israel: for he was the eldest. * But because he defyled his fathers bedde, his byrthe ryghte was gyuen vnto the sonnes of Joseph the sonne of Israel / and so he is not reckened vnto the byrthe ryghte. For vnto Juda whiche was myghtye amonge his brethren, was gyue the principalitye before him. But the byrthe ryghte was gyuen Joseph. The sonnes then of Ruben, the eldest sonne of Israell: were Henoch: Phalu, Hezrom, & Carmi.

The sonnes of Joel: Samaiah, and his sonne Gog, and his sonne Semei, and his sonne Micah, and the sonne of him was Reaiah, and his sonne was Baal, and Beerah was his sonne. Whiche Beerah Thiglath Phalneser kynge of Assira caryed awaye: for he was a greate Lorde amonge the Rubenytes. But vnto his brethren in theyr kynredes / when they are reckened after theyr byrthe / were Jeiel, and Zacharias the chiefe heades.

And Bala the sonne of Azan the sonne of Sema, the sonne of Joel, dwelte in Aroer and so forthe vnto Nebo, and Baalmaon.

B And Eastwarde he enhabyted vntyll the wildernesse / euen vpon the ryuer Euphrates / for theyr catell was moche in the lande of Galaad.

And in the dayes of Saul, they warred with the Hagarites, whiche were ouerthrowen by theyr handes. And they dwelte in theyr tentes throwe out all the Eastlande of Galaad.

And the chyldren of Gad dwelte ouer against them in the lande of Basan / euen vnto Salcah. And in Basan, Joel was the chefest and Saphan the nexte, then Jaanai and Saphat. And theyr brethren in the auncient houssholdes of them, were Michael, Mosolam, Seba, Jorai, Joacan, Zia, Eber and Heuen. These were the chyldren of Abihail the sonne of Huri the sonne of Jeroah Galaad ‖ sonne of Michael, the sonne of Jesisai the sonne of Jahdo the sonne of Buz. Ahi was the sonne of Abdiel the son of Guni, the heed of an auncient houssholde among them. And they dwelt in Galaad & in Basā and her townes, and in al the suburbes of Saron / euen vnto the ende of theyr borders.

C And they were all reckened by kynredes in the dayes of Jotham kynge of Juda / and in the dayes of Jeroboam kynge of Israell. The sonnes of Ruben, of Gad, & of halfe the tribe of Manasses, euen of myghtynge men hable to beare shylde and swerde, and shot with bowe / & taught to make warres, were foure & fourty thousande, seuen hundred, and three score that went out to battayle. And they fought with the Hagarites, and with Jetur, Naphas and Nodab. And they were holpe agaynst them, & the Hagarites were delyuered in to theyr handes, w al that were w the Hagarites. For they cryed to God in the battayle, & he herd them / bycause they trusted to him. And they toke of theyr catell fyftye thousande camelles, and two hundred and fyftye thousande sheep, and two thousande asses / and of the people an hundred thousande: for there fell manye dead bycause the warre was of God. And they dwelt there in their stedes, vntyll the tyme that they were caryed awaye.

And the chyldren of halfe the tribe of Manasses dwelte in the lande, from Basan vnto Baal Hermon and Senir, and vnto mounte Hermon / and they were manye. And these were the heades of the auncient houssholdes of them: Epher, Jesi, Eliel, Azriel, Jeremiah, Hodaiah, Jehadiel, men of great power / men of name / and heades of the auncient houssholdes of them. D Josh.xiii.b :

But when they hadde transgressed agaynste the God of their fathers / & had gone a hoorying after the goddes of the people of the lande / whiche God destroyed before them / God stered vp the spirite of Phul, kyng of Assiria, and the spirite of Thiglath Phalneser kyng of Assiria / and caryed awaye the Rubenites, the Gaddites, and the halfe tribe of Manasses / & brought them vnto Helah, Habor, Hara, and to the ryuer Gozan / where they remayne vnto this daye. IIII. Reg.xv.b

¶ The pedigrue of the sonnes of Leui.

CAPI VI.

THe sonnes of Leui: Gerson, Cahath, and Merari. The sonnes of Cahath Amram, Jsehar, Hebron, and Oziel. The chyldren of Amram: Aaron, Moses, & Maria. The sonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar. A Gene.xlvi.b; Exo.vi.b

Eleazar begat Phinehes. Phinehes begat Abisue. Abisue begat Boki. Boki begat Ozi. Ozi begat Zarahia. Zarahia begat Meraioth. Meraioth begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Johanan. Johanan begat Azariah whiche ministred in the temple that Salomon buylte in Jerusalem.

Azariah begate Amariah. Amariah begate Ahitob. Ahitob begat Zadoc. Zadoc begate Sellum. Sellum begate Helkiah. Helkiah begate Azariah. Azariah begate Saraiah. Saraiah begate Josedec, whiche when the Lorde caryed awaye Juda and Jerusalem by the hande of Nabuchodonozor, wente with them. II. Par.xxvi.b B

* The sonnes of Leui are these: Gerson, Cahath, and Merari. And these be the names of the sonnes of Gerson: Lobni and Semei. And the sonnes of Cahath, were Amram/ * Exod.vi.c

ram, Jzachar, Hebron, and Oziel. The sonnes of Merari: Moholi, and Musi. These are the kynredes of Leui concernynge theyr auncient fathers.

The sonnes of Gerson: was Lobni, and his sonne Jahath, and his sonne Zamah, and his sonne Joah, and his sonne Ado, and his sonne Zerah, and his sonne Jeathrai. The sonnes of Cahath: Aminadab and his sonne Core, and his sonne Assir, and his sonne Elcanah, and his sonne Abiasaph, and his sonne Assir, and Thahath was his sonne, and Vrpel his sonne, and Oziah his sonne, & Saul was his sonne.

The sonnes of Elkanah: Amasai, Ahimoth, and Elcanah. The sonnes of Elcanah: Zophai, whose sonne was Nahath, and his sonne Eliab, and Jeroham his sonne, and Elcanah his sonne, and Samuel the sonne of him. And the sonnes of Samuel: the eldest Vaini, and then Abiah.

The sonnes of Merari: Moholi, & his son Lobni, and his sonne Semei, and his son Oza, and his sonne Samaa, and his sonne Hagiah, and his sonne Asaiah.

These be they whiche David set for to sing in the house of the Lorde, after that the arcke had rest. And they ministred before the dwellynge place of the tabernacle of wunesse with syngynge, vntyll Salomon had vpplet the temple of the Lorde in Jerusalem. And then they wayted on theyr offices, accordynge to the order of them. These are they that wayted with their chyldren of the sonnes of Cahath: Heman a synger which was the sonne of Joel the sonne of Samuel. The sonne of Elcanah, the sonne of Jeroham, the sonne of Eliel: the sonne of Thoah, the sonne of Zuph, the sonne of Elcanah, the sonne of Mahath, the sonne of Amasai, the sonne of Elcanah, the son of Joel, the sonne of Azarias, the sonne of Zophonias: the sonne of Thahath, the sonne of Assir, the sonne of Abiasaph, the sonne of Core: the son of Jzachar, the son of Cahath: the son of Leui: the sonne of Israel.

And his brother Asaph stode on his ryghte hande, whiche was the sonne of Barachias, the sonne of Samaa: the sonne of Michael, the sonne of Baasaiah, the sonne of Melchiah, the sonne of Athani, the sonne of Zarah, the sonne of Adaiah: the sonne of Ethan, the sonne of Zamah, the sonne of Semei: the son of Jahath, the sonne of Gerson, the sonne of Leui.

And their brethren & sonnes of Merari stode on the left hande: Ethan the sonne of Chusi, the sonne of Abdi, the sonne of Maloch: the sonne of Hasabiah, the sonne of Amaziah, the sonne of Helkiah: the sonne of Amazi, the son of Boni, the sonne of Somer: the son of Moholi, the sonne of Musi, the sonne of Merari, the sonne of Leui.

Their brethren the Leuites were apponnted vnto all manor seruyce of the tabernacle of the house of God. But Aaron and his sonnes vsed vpon the aultre of burntofferinges, and on the aultre of incense & were appoynted vnto all that was to do in the place most holy, & to make an appoyntment for Israel in all poyntes, accordyng as Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sonne was Phinehes, & his son Abisue and his sonne Boki, and the son of him Ozi: and his sonne Zarahia: and the sonne of him Meraioth, and his sonne of Amariah, and the sonne of him Achitob, and Zadoc his son, and Ahimaaz his sonne.

And these are the dwellynge places of them in theyr townes and coostes: I mean of the sonnes of Aaron of the kynred of the Cathytes, for so their lot fell. They gaue vnto them Hebron in the land of Juda with the suburbes rounde about it. But the countrey and villages therunto belongynge, they gaue to Caleb the sonne of Jephoneh. And to the sonnes of Aaron, they gaue the enfraunchysed cyte, Hebron, and Lobna with theyr suburbes, and Jathir and Ethemoa with theyr suburbes: & Hilen with their suburbes, & Dabir with her suburbes, and Asan with her suburbes, & Bethsemes with her suburbes. And out of the tribe of Ben Jamin Gabee & her suburbes, Alemach with her suburbes, Anathoth with her suburbes: so that all their cytes amonges them in trebes, were thyrtene.

And vnto the sonnes of Cahath, [illegible] the trybe, were cytes gruen out of the tribe of Manasses by lot, ten cities. And vnto the sonnes of Gerson amonge them kynredes were gruen out of the tribe of Jzachar, and out of the tribe of Asser, & out of the tribe of Nephthali: and out of the tribe of Manasses in Basan thirtene cytes. And vnto the sonnes of Merari were gruen by lot amonge their kynredes out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon twelue cytes.

And the chyldren of Israel gaue the Leuites suche cytes with theyr suburbes, and that by lot, out of the tribe of the chyldren of Juda, & of the tribe of Simeon, and out of the tribe of the chyldren of Ben Jamin, euen the said cities that are rehersed by name.

Concernynge the sonnes of Cahath, the cytes of their coostes were of the tribe of Ephraim. * In which tribe they gaue vnto them the cytes of refuge: Sichem in mount Ephraim with her suburbes, and Gaser with her suburbes, Jecmaam with her suburbes, Bethoron with her suburbes, Jzalon with her suburbes, and Geth Remon with her suburbes. And out of the halfe tribe of Manasses, Aner with her suburbes, and Baalam with her suburbes amonge the kynredes of the remnaunt of the sonnes of Cahath.

And vnto the sonnes of Gerson were gruen out of the kynred of the halfe tribe of Manasses Golan in Basan, with her suburbes, and Asaroth with her suburbes. And out of the tribe of Jzachar, Kedes with her suburbes, Dabrath with her suburbes, Ramoth with her suburbes * Anem with her suburbes. And out of Aser, Masal with her suburbes, Abdō with her suburbes, Ihukoh with her suburbes, and Rohob with her suburbes. And out of & tribe

of Nephthali, Kedes in Galilee with her suburbes Hamon with her suburbes, and Kiriathaim with her suburbes.

And vnto the rest of the children of Merari were gruen out of the tribe of Zabulon, Remono with her suburbes, and Thabor with her suburbes. And on the other syde Jordan by Jericho, euen on the East syde of Jordan were gruen them out of the tribe of Ruben: Bosor in the wyldernesse with her suburbes Jaza with her suburbes, Kademoth with her suburbes, Mephath with her suburbes. And out of the tribe of Gad, Ramoth in Galaad with her suburbes, Mahanaim with her suburbes, Hesebon with her suburbes, and Jezer with her suburbes.

¶ The pedigree of Jssacar. Ben Jamin, Nephthali, Manasses, Ephraim, and Aser.

CAPI. VII.

THe sonnes of Jssacar: Thola, Phuah, Jasub and Samrom, foure. The sonnes of Thola: Ozi, Rephaiah, Jeriel, Jahmai, Jebsam and Samuel, which were heades in the auncient houshoides of Thola, and mē of might amonge their kynredes: the nombre of them in the dayes of David, were two and twenty thousande, and fyue hundred. The sonnes of Ozi: Jzrahiah. The sōnes of Jzrahiah: Michael, Obadiah, Joel, Jesiah, fiue heed men in all. And among them in theyr kynredes and auncyente houshoides, fyue and thyrtye thousande men prepared to warre. For they hadde many wyues and sonnes. And of their brethren amonge all the kynredes of Jssacar, were reckened of men of warre, foure score and seuen thousande in all.

The sonnes of Ben Jamin: Bale, Bocher and Jadiel, thre. The sonnes of Bale: Ebon, Oz, Oziel, Jerimoth and Uri, fyue heades, auncient houses, and men of might, and were nombred, two and twenty thousande, & foure and thyrtye.

The sonnes of Bocher: Zamirah, Joas, Eliezer, Elioenai, Amri, Jeremoth, Abiah, Anathoth, and Alamath. All these are the chyldren of Bocher, and were reckened in their kynredes, with the heedes of the auncyent houshoides of them that were men of power, twenty thousand and two hundred. The sonnes of Jediael: Balahan. The sonnes of Balahan: Jeus, Ben Jamin, Ahud, & Canaanah, Zethan Thardis, and Ahisahar. All these are the sonnes of Jediael, & auncient heedes, and mē of mighte, fyue thousand and two hundred that went out to battayle. And Supphim and Huphim were the chyldren of Jr. And the Husites were the chyldren of Aher.

The sonnes of Nephthali: Jahaziel, Guni, Jezer & Selum, the chyldren of Balahah. The sonnes of Manasses: Azriel whiche Aramiah his concubyne bare, the bare also Machir the father of Galaad. And Machir gaue to Huphim and Huphim wiues. And the name of his sister was Maacah, and the name of an other sonne was Zalphahad. And Zalphahad had vnghtees. And Maacah wyfe of Machir, bare a son and called his name Phares, and the name of his brother was Sares, whose sonnes were Ulam and Rekem. The sonne of Ulam was Bedan. These are the sonnes of Galaad the sonne of Machir, the sonne of Manasses. And his syster Hekeah bare Jesiah, Abiezer, and Mahalah. And the sonnes of Hemida: were Ahaian, Sechem, Lekeci, and Aniam.

The sōnes of Ephraim: Suthalah, whose son was Bared, and Thahath his sonne, and his sonne Eladah, and Thahath his son, and Sabad his sonne, and Suthelah his sonne, and Ezer and Elead. And the mē of Geth that were borne in the lande slewe them, because they were come downe to take awaye theyr catrell. And Ephraim theyr father mourned manye a daye, and his brethren came to comforte him.

And he lay with his wyfe, whiche conceyued & bare him a son, and he called the name of him Barlah, because it went euyll with his houshoide. And his doughter was Sarah whi the buylte Bethhoron the nether, and also the vpper, and Uzā Sarah. And Raphah was his sonne: whose sonne was Releph, with his brother Thaleh, whose sonne was Thahan, & his sonne Laadam, and his sonne Ammihud, and his sonne Elisama, and his sonne Nun, & his sonne Josua.

And their possession and habitacion was Bethel, and the townes that appertained therto, and vnto the East of Naeran, and on the west syde of Gazer, with the townes therof, and Sichem with the townes of the same, & Ahaiah with her townes, and a longe by tyde borders of the chyldren of Manasses, Bethsea with her townes, Thaanach with her townes, Magew with her townes, & Dod with her townes. In those dwelt the chyldren of Joseph the sonne of Jsrael.

The sonnes of Aser: Jomnah, Jesuah, Jsuai, Bariah and Serah theyr syster. The sonnes of Bariah: Heber and Melchiel whiche was the father of Barsaith. And Heber begat Japhlet, Sommer, Hotham and Sua theire sister. The sonnes of Japhlet: Phlah, Banahal, and Asauath. These are the chyldren of Japhlet. The sonnes of Somer: Ahi, Rohagah, Jahubah and Aram. And the sonnes of his brother Helem: were Zophah, Jemna, Seles, and Amal. The sonnes of Zophah: Suah, Harnepher, Sual, Beri, Jamrah, Bosor, Hod, Sama, Silsa, Jethran, and Beera. The sonnes of Jether: Jephoneh, Phaspah, and Ara the sonnes of Ola: Areh, Haniel, and Rezia. And these were the chyldren of Aser and heedes of auncient houses & pure persons, and mē of mighte, & the heed of Lordes. And when they were nombred in aray to battayle, they were in nombre like & twenty thousande men.

¶ An other Genealogye of the sonnes of Ben Jamin.

CAPI.

CAPI. VIII.

a Genes.xlvi.b 1.Para.vii.b

BEnJamin begate Bale his eldest sonne, Asoal the seconde, Aharah the thyrde, Noh the fourth, and Raphaph the fyfte. And the sonnes of Bale: were Addar, Gera, Abihud, Abisua, Naaman, Ahohah, Gera, Saphuphan, and Huram. And these are the sonnes of Ahud, auncyent heedes among the inhabitauntes of Gabaa, whiche caryed theym to Manahath: Naaman, Ahiah, and Gera, whiche Gera caryed them awaye, and begate Oza and Ahihud. And he begate Haharaim in the countreye of Moab, after he hadde sente them awaye/ Husim and Baraah was his wyues. And he begate of Hodes his wyfe Jobab, Zebia, Mosa, Malcham, Jeus, Hachiah and Marma. These are his sonnes, being auncient heades.

b And of Husim he begate Ahithob and Elphaal. The sonnes of Elphaal: were Eber, Misaam, and Hamad which buylt Ono, Lod, and the townes longynge thereto: and Baraah and Hama, whiche were auncient heedes among the inhabiters of Aialon/ and they draue out awaye the inhabiters of Geth. And Hato, Selac, Jeremoth, Zabadiah, Arod, Ader, Michael, Jespha, and Joha, the sonnes of Bariah: Zabadiah, Mosolam, Hezeki, Heber, Hamari, Jesiah, Jobab, the sonnes of Elphaal. And Jakim, Zeeri, Sabdi, Elianai, Zelethai, Eliel, Adaiah, Baraiah, Zamareth the sonnes of Semei. And Jespha, Eber, Eliel, Abdon, Zeeri, Hanan, Hananiah, Aiian, Anthothiah, Jephdaiah, and Phanuel, are the sonnes of Selac. And Hamfari, Hohoziah, Otholiah, Jeriah, Eliah, and Zechri, are the sonnes of Jeroham. These were auncient heedes in theyr kynredes, and dwelte in Jerusalem. And at Gabaon dwelleth c the father of Gabaon, whose wyfe was called Maacah. And his eldest sonne was Abdon, then Sur, Cis, Baal, Nadab, Gedur, Ahaio, and Zacher. And Makeloth begat Samaah. And these also dwelte with theyr brethren in Jerusalem ouer agaynste them. And Ner begate Cis, and Cis Saul, and Saul begate Jonathan, Melchisua, Abinadab and Isbaal. And the sonnes of Jonathá was Meribbaal, and Meribbaal begate Micah. And the sonnes of Micah were Phithon, Melech, Tharea and Ahaz. And Ahaz begate Joadah. And Joadah begat Elmoth, Asmoth and Zamri. And Zamri begate Moza. And Moza begate Banah, whose sonne was Raphah/ and his sonne was Elasah, and his sonne Azel. And Azel had sixe sonnes, whose names are these: Ezricam, Bochru, Ismael, Sariah, Obdiah, and Hanan. All these were the sonnes of Azel. And the sonnes of Aesek his brother, were Ulam his eldest, and Jeus the seconde, and Eliphelet the thyrde. And the sonnes of Ulam were myghtye men and bowmen, and hadde many sonnes, and sonnes sonnes, an hundred and fyfty. All these are the sonnes of BenJamin.

¶ Of the prestes, Leuites, and of theyr offyces.

CAPI. IX.

ANd all Israel were nombred by kynredes and lo, they be wrytten in the boke of the kynges of Israel. And Juda were caryed awaye to Babilon for theyr offences. And the olde inhabiters that dwelte in theyr owne possessions and cities were Israel, the priestes, Leuites and Nathinetites. But in Jerusalem dwelte of the chyldren of Juda, of the chyldren of BenJamin, and of the chyldrē of Ephraim and Manasses. Othai the son of Amihud the sonne of Amri the sonne of Omri of the sonnes of Bani of the chyldren of Phares the sonne of Juda. And of Siloni, Asaiah the eldest, and his sonnes. And of the sonnes of Zerah, Jeuel with theyr brethren fyue hundred and fourscore and ten.

And of the sonnes of BenJamin: Sallu the sonne of Mosolam, the sonne of Hodauia the sonne of Hasnuah/ and Jobaniah the son of Jeroham. And Elah the sonne of Oza, the son of Mochori. And Mosolam the sonne of Saphatiah the sonne of Rauel, the sonne of Jebaniah with other theyr brethren in theyr kynredes/ nyne hundred fyfty and sixe. And all these were honourable heedes in the auncient houssholdes of them.

And of the prestes: Jedaiah, Jehoiarib and Jachin: Azarias the sonne of Helkiah the son of Mosolam/ the sonne of Sadoc/ the sonne of Maraioth the son of Achitob the chyefe in the house of God. And Adaiah the son of Jeroham, the son of Phashor the sonne of Melchiah/ and Maasi the son of Adiel, the sonne of Jezerah, the son of Mosolam, the son of Mosolamoth, the son of Emer, with other theyr brethren, heades in the auncient houssholdes of them, a thousande, seuen hundred and sixtye actiue men in the worke of the seruice of the house of God.

And of the Leuites: Semeiah the sonne of Hasub, the sonne of Ezricam, the son of Hasabiah of the sonnes of Merari. And Bakbakar the carpenter, and Galal. And Mathaniah the sonne of Micah, the sonne of Zeri, the sonne of Asaph. Obdiah the son of Semeiah, the sonne of Galal, the son of Jeduthun. And Barachiah the son of Asa, the sonne of Elcanah that dwelte in the villages of the Nophathites.

The porters were Selum, Achub, Talmi, and Ahiman, with theyr brethren, Selum beyng the chiefe. For vnto that tyme they had watched at the kynges gate Eastwarde, in the rotes of the children of Leui by companyes. And Selum the son of Core, the son of Abiasaph, the son of Core with his brethren the Corhites in the house of theyr fathers had theyr businesse and office to kepe the woze of the tabernacle for theyr fathers in the hoste of the Lorde kepte the entreynge. And Phinehes the sonne of Eleazar was ruler ouer them before the Lorde whiche was with hym. And Zacharias the sonne of Mosolamiah kepte the wast of the tabernacle of wytnesse. All these were chosen men to kepe the treeholdes, two hundred and twelue, and were nombred in theyr ly-

lages. And them dyd David and Samuel the Seare ordeyn in theyr faythfulnesse. And their childre had the ouerlyghte of the gates of the house of the Lorde, and of the house of the tabernacle to kepe them.

In foure quarters were the kepers: towarde the East, West, Northe, and Southe/ and theyr brethren that were in the countreye came in theyr weekes as theyr course came aboute with them. For the Leuites were committed to these foure principall porters vpon theyr credence. And they had the ouerlyghte of the chambres, and treasures of the house of God, and kepe all myghte rounde aboute the house of God: bycause the keppnge thereof pertayned to them, and to open it euerye morynge. And certayne of them hadde the rule of the ministrynge vesselles, and broughte them in and out by tale. And of them were certayne appointed to ouerse the vesselles, and all holye ornamentes, and of the floure, wyne, oyle, franke encense and swete odoures. But certayne of the sonnes of the preestes were sette to make swete sauoures.

And Mathathiah one of the Leuytes/ the eldest sonne of Helum: the Corachite, hadde the ouerlyghte of the thynges that were bakē in the fryenge panne. And other of theyr brethren the sonnes of Caahath hadde the ouerlyghte of the shewebreed, to prepare agaynste all Sabbathes. These are the syngers, auncyent heedes amonge the Leuites, diuyded by chambers: for they had to do bothe daye and myght. These were the auncient among the Leuites in theyr generations. And these dwelt in Jerusalem.

And in Gabaon dwelte Jeuell the father of Gabaon, whose wyfe was called Maacah. And his eldest sonne was Abdon, then Sur, Cis, Baal, Ner and Nadab: Gedor, Ahio, Zacharias and Makeloth. And Makeloth begat Semaan. And they also dwelte with their brethren at Jerusalem, ouer harde by them. And Ner begate Cis, and Cis Saul/ and Saul begate Jonathan, Melchisua, Abinadab and Isbaal/ and the sonne of Jonathan, was Meribbaal. And Meribbaal begate Micah, the sonnes of Micah, were Phithon, Melech and Thahrea. And Ahaz begat Jaarah. And Jaarah begat Alamath, Asmoth, Zamri/ Zamri begat Moza. And Moza begat Baana, whose sonne was Raphaia, and his sonne was Elea sah, and his sonne Azel. And Azel had sixe sonnes, whose names are these: Ezricam, Bochru, Ismari, Sariah, Obdiah and Hanā. These are the sonnes of Azel.

¶ The battayle of Saul agaynste the Philistines: wherin he dyeth and his sonnes also.

CAPI. X.

ANd the Philistines fought agaynst Israel/ and the men of Israell fledde before the Philistines, and were ouerthrowen and slayne in mounte Gelboe. And the Philistines pursued Saul and his sonnes, and slewe Jonathas, Abinadab, and Melchisua the sonnes of Saul. And the battayle wente sore agaynste Saul/ in so moche that the shoters mette hym/ and he was wounded of the shoters. Then sayde Saul to his weapon bearer: drawe thy swerde and thrust me thorowe therwith, that these vncircumcised come not and mo me shame. And his weapon bearer wolde not, but feared exceedyngly. Wherupon Saul caughte a swerde and fell vpon it. And when his harnesbearer sawe that Saul was deed, he fell on a swerde also and dyed.

And thus Saul and his thre sonnes, and all his house dyed together. And when all the men that dwelte in the valeyes sawe how they fledde/ and that Saul and his sonnes were deed, they forsoke theyr cityes and ran awaye/ and the Philistines came and dwelte in them.

On the morowe when the Philistines came to stryppe the deed bodyes, they founde Saul and his sonnes ouerthrowen in mounte Gelboe. And when they had strypt hym, they toke his heed and his harnesse and sent theym into the lande of the Philistines rounde aboute to shewe tydynges vnto theyr goddes and to the people: And they put his harnesse in the houses of theyr goddes. But his heed they hanged in the house of Dagon. And when all they of Jabes in Galaad herde all that the Philistines had wone to Saul, all the men of warre arose and sette awaye the bodye of Saul, and the bodyes of his sonnes and broughte them to Jabes, and buryed the bones of them vnder an oke in Jabes, and fasted seuen dayes.

Thus Saul dyed for his trespace that he trespaced agaynste the Lorde, in that he kepte not the worde of the Lorde, and in that he asked counsell of a woman that wroughte with a spirite, and asked not of the Lorde. And therfore the Lorde kylled hym, and tourned the kyngdome vnto David the sonne of Isai.

¶ After the death of Saul is David annoynted in Hebron. The Jebusites rebell agaynst David, from whyche he taketh the Towre of Sion. His men are nombred.

CAPI. XI.

A Then all Israel assembled to David vnto Hebron and sayd: se, we be thy bones and thy flesche. And moreouer in tyme past when Saul was kynge, thou leddest Israel out and in, and the Lorde thy God sayde vnto the: thou shalte leade my people Israel, and shalt be capitayne ouer my people Israel. And when all the elders of Israell were come to the kynge of Hebron, David made a couenaunt with them there, before the Lorde. And they annoynted David kynge ouer Israel, according to the worde of the Lord by the hand of Samuel. David also and all Israel went to Jerusalem, whiche is Jebus: for there dwelte the Jebusites the inhabitauntes of the lande. And the inhabitauntes of Jebus sayd to David, thou commest not here. Nuertheles Da-

Dauid wan the castell of Sion, whiche is called the cityе of Dauid. Then sayde Dauid: who so euer smyte the Jebusites fyrste, shall be the vnycpall capitayne and a lorde. And Joab the sonne of Saruiah went fyrst vp, and was therfore the chiefe capitayne. And bicause Dauid dwelte in the castell, it was called the city of Dauid. And he buylt the city on euery syde from Mllo rounde about. But Joab repayred the reste of the cityе. And Dauid prospered and waxed great, and the Lorde of hostes was with hym.

L 11. Reg. xxiii. a

* These are the principall men of power that clane to Dauid in his kyngdome with all Israel, to make hym kynge vpon Israel accordynge to the worde of the Lorde, which he spake to Israel. And this is the nombre of the mighty men which Dauid had: Isbaam the sonne of Hachamoni the chyefe of thirtye, he lyfte vp his spere agaynst thre hundred, & slew them at one tyme.

After him Eleazar the son of Dodo his vncle an Ahothite, whiche was one of the three myghtyest, he was with Dauid at Phasdamin where the Philistines were gathered to battayle. In whiche place was a parcell of grounde full of barleye, and the people fledde for feare of the Philistines. And they stepte forth in the myddes of the grounde, and defended it, and slewe the Philistines. And the Lorde gaue a great victorye.

D And the three of the thyrtye chiefe, went to a tocke to Dauid at the caue Odollam, whē the hoste of the Philistines had pytched in the valeye of Raphaim. And Dauid was in an hold. And there was a garrison of the Philistines at Bethlehem the same tyme. And Dauid longed

11. Reg. xxiii. c

and sayd. * Oh, that one wolde gyue me of the water of the wel of Bethlehem that is in the gate for to drinke. And these iij. brake thorow the hoste of the Philistines, and drewe of the water of the well of Bethlehem, that was in the gate, and toke it and brought it to Dauid. Neuertheles Dauid wolde not drynke of it, but offered it to the Lorde, and sayd: God forbyd it me that I sholde do this thing, to drinke the bloude of these men § haue put their lyues in ieopardye (for with the ieopardie of their lyues they brought it) and therfore he wolde not drynke it. This did the three myghtyest.

L And Abisai the brother of Joab was capitayne of the three / and he lyfte vp his spere agaynste three hundred and slewe them, and had a name amonge the three. And he was moche more noble then any of the three, & was their capitayne, but was not lyke to any of the three in actes.

Banaiah, the sonne of Joiada the sonne of a stronge man that had wne great dedes, & was of Cabzeel: he slew two strong lyons of Moab, and went downe and slewe a lyon in a pit in tyme of snowe and he slewe an Egyptian, whose stature was fyue cubites longe, and in his hand had a spere like a weuers beame. And the other went to him with a wasser, and plucked the spere out of the Egyptians hand, and slewe him with his spere. Suche thynges dyd Banaiah the sonne of Joiada, and had a name with the three myghtyest, and was the more glorious of thyrtye: but attayned not vnto the three. And Dauid made hym of his secret counsell.

And these were the best men of warre of the hoste: Asael the brother of Joab, and Elhanan the sonne of Dodo of Bethlehem. Samoth the Harorite, Helez the Phalonite: Ira the sonne of Akes the Thekuite, Abiezer § Anathothite. Sobocai the Husathite, Ilai the Ahohite. Maharai the Netophathite, and Heled the sonne of Baanah the Nethophathite: Ithai the sonne of Ribai of Gabaah that pertayned vnto the children of Benjamin: Banaiah the Pharathonite: Hurai of the ryuers of Gaas. Abiel the Arbathite: Azmoth the Bahurimite, Eliahaba the Saalbonite. The sonnes of Hasem the Gezonite, Jonathan the sonne of Sage, an Hararite: Ahiam the sonne of Sarar the Hararite, Eliphal the sonne of Ur. Hepher the Mecherathite, Ahiah the Phalonite. Hezro the Carmelite, and Naari the son of Ezbai. Joel the brother of Nathan: Mibahar the sonne of Gari: Zelec an Ammonite and Naharai a Beerothite the bearer of the harnesse of Joab the sonne of Zaruiah: Ira the Ithrite, and Gared a Jethrite, Urias the Hethite, Zabad the sonne of Ohalai: Adina the sonne of Siza a Rubenite, and an heed amonge the Rubenites, and thirty about hym: Hanan the son of Maacah, and Jonaphat a Mathanite: Ozrah an Astharothite: Hama & Jaiel the sonnes of Hothan an Aroerite: Jediael the sonne of Zamri and Joha, his brother Thosites: Eliel a Mahumite. And Jeribai and Josaiah the sonnes of Elnaem and Jethma a Moabite. Eliel and Obed, and Jasiel of Sobaiah.

¶ What they were that went with Dauid when he fledde frome Saul.

CAPL XII

And these folowynge came to Dauid to Zikeleg whyle he yet kepte hym selfe close for feare of Saul the son of Cis, and they were of the men that succoured him in battayle, weaponed with bowes, and could handle stones, arowes and bowe, as well with the lefte hande as with the ryght, and were of Saules brethren, euen of the tribe of Benjamin. The chyefest were Ahiezer and Joas the sonnes of Hamaah a Gabaonite, and Jesiel Phalite, the sonnes of Azmoth. Baracah and Jehu of Anathoth / & Ismaiah a Gabaonite as mighty as any of thyrtye, and more myghty. And Jeremiah, Jehaziel, Johanan and Josabad of Gedor, Eleusai, Jerimoth, Baaliah, Semeriah and Saphatiah: Haraphites, Elkanah, Jesiah, Azarel, Joezer, Jasebeam of Korhites. And Joelah, and Zabadiah the sonnes of Jeroham of Gedor.

Also certayne of the Gaddites fledde vnto Dauid, when he kepte an holde in the wyldernesse, men of myght, and men apte for warre and couthe handle shylde and spere, whose faces were lyke the faces of lyons / and were also as swyfte as the roes of the mountaynes: Ezer the first, Obdiah the seconde, Eliab the thyrde, Masmannah the fourth, Jeremiah the fyfth, Ethi the sixt, Eliel the seuenth, Johanam the eyght, Elsabad the nynth. Jeremiah the tenth, and Machbanai the eleuenth. These were of the sonnes of Gad, and were capitaynes ouer men of warre, the small ouer an hundred, and the greate ouer a thousande. These are they that went ouer Jordan in the first moneth, when he had fylled ouer all his bankes / and they put to flyght them of the valeye, both of the east syde and also the west.

And there came of the children of Benjamin and Juda, to the holde of Dauid. And Dauid went out to them, and answered and sayd to them: Yf ye be come peasably vnto me, to helpe me, myne herte shall be together with you. But yf you come to beguyle me, and to be myne aduersarye, sythe there is no wyckednesse in myne handes, the God of our fathers loke theron and rebuke it. And the spirite came vpon Amasai a capitayne ouer thyrtye / and he sayde / thyne are we Dauid, and on thy syde thou son of Jai: * peax be with the, and peax with thyne helpers / for thy God helpeth the. Then Dauid receyued them, & made them heedes al companyes of men of warre.

And there fell of Manasses to Dauid when he went with the Philistines agaynste Saul, to battayle, but holpe them not. For the lordes of the Philistines toke counsell and sente hym worde, sayinge: he wyll fall to his master Saul to the ieopardie of our heedes. And as he went to Zikeleg, there fell to him of Manasses Adnah, Jozabad, Jediel, Michael of Jozabad, Elihu, and Zilethai, heedes of the thousandes of Manasses. And they holpe Dauid agaynst thole routers. For they were all mighty men, and capitaynes in warre. And there came one & other to Dauid daye by daye, to helpe him: vntyl it was a greate hoste, lyke the hoste of God.

And this is the nombre of the heedes prepared to battayle, that came to Dauid to Hebron to turne the kyngdome of Saul to him, accordyng to the worde of the Lorde.

The children of Juda that bare shylde and spere, were sixe thousande and eyght hundred well furnyshed to warre. Of the children of Simeon, men of mighte to warre, seuen thousande, and one hundred. And of the children of Leui, were foure thousande and sixe hundred. And Joiada was the chyefe of them of Aaron, and with him thre thousande and seuen hundred. And Sadock a yonge man of greate power, had his fathers houshold with capitaynes two and twentye. And of the children of Benjamin § brethre of Saul, were thre thousande. And a great part of them dyd yet folow the house of Saul.

And of the children of Ephraim, were twenty thousande, & eyght hundred, men of might, and named men in the houholdes of their fathers. And of the halfe tribe of Manasses xviij thousande, which were appoynted by name to go to make Dauid kynge. And of the children of Issachar, which were men that had vnderstandyng in the eyght tyme to know what Israel ought to doo. The heedes of them were two hundred, and all their brethren at their wyll. And of Zabulon that went out with the host, and proceded in araye to battayle with all maner of wepons of warre / sixty thousande that kepte in araye with one accorde. And of Nephthali a thousande capitaynes / and with them with shylde and spere seuen and thyrtye thousande. And of Dan prepared to battayle, were eyght and twenty thousande and sixe hundred. And of Aser that wente out with the hoste to make battayle, fourtye thousande. And of the other syde Jordan, of the Rubenites, Gaddites, and of the halfe tribe of Manasses, with all manner of habilimentes of warre an hundred & twentye thousande.

H All these dyenge men of warre, hable to ordre the araye, came to Hebron with pure herte, to make Dauid kynge vpon all Israel. And more ouer, all the rest of Israel was of one accorde to make Dauid kynge. And there they were with Dauid thre dayes eatyng and drynkinge: for their brethren prepared for them. Moreouer they that were nye to them: as Issachar, Zabulon and Nephthali, broughte breed on asses, camelles, mules, and oxen, and meate: flloure, figges, rosynges, wyne, oyle, oxen, and shepe abundantly. For there was myrthe in Israel.

¶ The Arcke is brought agayne from Cariath § Jarim to Jerusalem. Oza dyer h.

CAPL XIII.

And Dauid counselyed with the graund capitaynes, and petye capitaynes, and with all the lordes / and sayde vnto all the congregacion of Israel: yf it seme you good and also to be of § Lorde our God, let vs take and sende vnto the remnaunt of our brethren thrōwe out all the lande of Israel, and to the preestes and Leuites with them in their cities and suburbes, and gather them together to vs. and let vs bringe agayne the arcke of God to vs: for we regarded it not in § dayes of Saul. And all the congregacion was contente so to do / for the thyng semed good in the eyes of al the people.

And Dauid gathered all Israel together frō B Sihor in Egypt vnto Hemath, to bringe the arcke of the Lorde frome Kariath Jarim. And Dauid went vp and all Israel to Baalah, and so to Kariath Jarim that is in Juda, to fet thence the arcke of the God and Lorde that sytteth on the Cherubes, where his name is called on. And they caryed the arcke of God in a newe carte oute of the house of Aminadab. And Oza and Ahio drane the carte. And Dauid and al Israel played before God with al their myghte, with syngynge, harpes, psalteryes, tymbrelles, and trompettes. And when they came on the threshyng flooze of Chidon, Oza put forth his hande to holde the arcke / for the oxen stombled. And the Lord was wroth with Oza and smote him, bicause he put his hande

§ That is Nilus.

to the Arcke. And there he dyed before God.
And Dauid was heuye / because the Lord had
rent in peces Oza, and called the sayde place
¶ That is, the
deuyll rou of
Oza.
¶ Peres vnto this daye. And Dauid was so a-
traydo of God that daye, that he sayde, how
shall I bringe the Arcke of God home to me?
And so Dauid brought not the Arcke home to
him to the cytye of Dauid: But turned it in
to the house of Obed Edom a Gethite. And
the Arcke of God was with Obed Edom in his
house, thre monethes. And the Lorde blessed the
house of Obed Edom and all that he had.

¶ Hiram sendeth woode and workemen to Dauid. Dauid begetteth children, after he had taken hym wyues. He hath two victories of the Philistines.

CAPI. XIIII.

A
1. Reg. 5. b.
Then Hiram kynge of Tyre sent messen-
gers to Dauid, and tymbre of Cedar
trees with masons and carpenters, to
buylde hym an house. Wherby Dauid per-
ceyued that the Lorde had prepared him to be
kynge vpon Israel, in that his kyngdom was
lyfte vp on hygh, because of his people Israel.
And Dauid toke yet mo wyues at Jerusalem
and begat mo sonnes & daughters. And these
are the names of his children whiche he had
borne him at Jerusalē: Samua, Sobab, Na-
than, and Salomon: Jebhar, Elisua, and Ce-
liphalet: Noga, Nepheg, and Japhiah, Eli-
sama, Baliada, and Eliphelet.

B And when it was knowen amonge the
Philistines, that Dauid was anoynted kyng
vpon all Israel, all the Philistines went vp
to seke Dauid. And Dauid herde of it, and
went out agaynste them. And the Philistines
came & praunced in the valeye of Raphaim.
And Dauid asked God, sayinge: Shall I goo
agaynst the Philistines? and wylt thou deli-
uer them in to myne handes? And the Lorde
sayde to him: go, for I will deliuer them in-
to thyne handes. And when they were come
as ferre as ¶ Baal Pharazim, Dauid slet the
C ¶ Some rede,
the playne of
valley.
there. And Dauid sayde: God hathe deuyded
myne enemyes with myne handes as a man
wold deuide water. And therfore they called
the name of the sayde place Baal Pharazim.
D And they left theyr gods there, which Dauid
bad to be burnt with fyre.

And the Philistines came agayne and ran
abrode in the valey. Then Dauid asked God:
And God sayd to him go not after them, but
turne awaye from them, and come vpon them
streyght from the pere trees. And when thou
hearest a sounde of one ¶ go in toppes of the
pere trees, then goo oute to battaple: for
God wyll go out before the to smyte the hoste
of the Philistines. And Dauid did as God co-
maunded him. And they smote the hoste of the
Philistines all the waye frome Gabaon to
Gazer, and the fame of Dauid went out into
all landes, and the Lorde made all nations
feare him.

¶ The Leuites bringe agayne the Arcke of the co-
uenaunt of the Lorde. Dauid daunsynge before it
is despysed of his wyfe Micholl, the daughter of
Saul.

CAPI. XV.

AND Dauid made him houses in the
cyte of Dauid, and prepared a place for
the Arcke of God, and pitched for it a
tent. And then Dauid sayd, the Arcke of God
oughte not to be carped but of the Leuites.
For them hath the Lorde chosen to beare the
Arcke of the Lorde and to mynyster to him for
euer. And therfore Dauid gathered all Israel
to Jerusalem, to fetche the Arcke of the Lorde
vnto the place, whiche he had ordeyned for it.
And Dauid brought together the children of
Aaron and the Leuites. Of the sonnes of Co-
hath: Uriel the chiefe, and of his brethren a
hundred and twentye. And of the children of
Merari: Asaiah the chiefe, and of his brethren
two hundred and twentye. And of the sonnes
of Gerson Joel the chief, and of his brethren
an hundred and thirtye. And of the children of
Elizaphan: Semeiah the chief, and of his
brethren two hundred. And of the sonnes of He-
bron Eliel the chief, and of his brethren four-
score. And of the sonnes of Oziel, Amman
the chiefe, and of his brethren an hundred
and twelue.

And Dauid called to Sadock and Abi-
that the priestes, and to the Leuites Uriel,
Asaiah Joel, Semeiah, Eliel, and Ammiuadab,
and sayde vnto them: ye are the principall
heedes of the Leuites, sanctifye therselues
selues and your brethren, and bringe the Arke
of the Lorde God of Israel vnto the place
I haue prepared for it. For because ye
not there at the fyrste tyme, the Lorde our
God hathe deuyded vs, for that we sought
him not as the fashion ought to be. And the
priestes and the Leuites sanctified themselues,
to fet the Arcke of the Lorde God of Is-
rael. And the children of the Leuites bare
Arcke of God vpon theyr shoulders with
ues as Moses commaunded, according to
worde of the Lorde. And Dauid spake to
chiefe heedes of the Leuites, that they
appoynt of theyr brethren to synge with
struumentes of musycke Psalteryes, Ha
and Symbales that sounded, and to syng
brygne with ioyfulnesse. And the Leuites a
poynted Heman the sonne of Joel: and o
his brethren, Asaph the sonne of Barachi
And of the sonnes of Merari theyr brethren
Ethan the sonne of Cusaiahu. And with
theyr brethren the seconde degree: Zecha-
ah, Ben, Jaaziel, Semiramoth, Jah
Uni, Eliab, Banaiah, Maaseiah, Mat
thiah, Eliphelehu, Machaniah, Obed Edom,
and Jaiel, porters. Heman, Asaph, and Ethan
sange with cymbales of brasse to make a noise.
And Zechariah, Oziel, Semiramoth, Jehiel,
Ani, Eliab, Maaseiah, and Banaiah sange
with psalteries on an ¶ Almoth. And Mat-
thiah, Eliphelehu, Mikneiah, Obed Edom, Je-
iel, and Oziah sange with harpes, and were
aboue to courage with all. And Conanias the
chiefe of the Leuites was maister of the song,
and taught to synge / for he was a man of
vnderstandynge.

And Barachias and Elcana kepte the

of the Arcke. And Sacaniah, Josaphat, Na-
thanael, Amasai, Zacharias, Banaiah, and
Eliezer priestes, were blowers with trom-
pettes before the arcke of God. And Obed-
Edom and Jahiah were keepers of the wore of
the arcke. ✣ And Dauid and the elders of Is-
rael, and the Capitaynes ouer thousandes
wente to fet the arcke of the appoyntment of
the Lorde oute of the house of Obed Edom
with gladnesse. And when God had holpe the
Leuites that bare the arcke of the appoynt-
ment of the Lorde, they offered seuen oxen and
seuen rammes. And Dauid had on hym an
albe of lynne, and so had the Leuites that bare
the arcke, and so had the syngers, and Cona-
niah the ruler of the songe and of the syngers.
And Dauid had moreouer vpō him an Ephod
of lynnen. And all Israell brought the arcke
of the Lordes couenaunt with shoutyng and
with blowynge of hornes, and with trompet-
tes and cymbales that sounded, and with psal
tryes and harpes.

And as the arcke of the appoyntment of
the Lorde came in to the cyte of Dauid, Mi-
chal the doughter of Saul loked oute at a
wyndowe: and when she sawe kynge Dauid
daunsynge and playinge, she despised hym in
her herte.

¶ After the Arcke was brought, Dauid ordeyneth dayly and his brethren to ministre before the Lord. And he prayseth the Lorde God of Israel.

CAPI. XVI.

WHen they had brought in ✣ arcke of God,
they set it in the tente, that Dauid had
pitched for it. And they brought burnt
sacrifice and peaceofferynges before God. And
when Dauid had made an ende of offeryng of
burntofferinges and of peaceofferynges, he bles-
sed the people with the name of the Lord. And
he dealte to all Israel bothe man and woman
a cracknell of breed, a pece of flesshe, & a messe
of soppes.

And he appoynted certayne of the Leuites
to ministre before the Lorde, and to repete,
and to thanke and prayse the Lorde God of
Israel, that is to wete: Asaph the chief, and
next to him Zacharias, then Jeiel, Semira-
moth, Jehiel, Mathathi, Eliab, Banaiah,
Obed Edom, and Jeiel with psalteryes and
harpes. But Asaph with soundynge cymbales
and Banaiah & Jahaziel priestes with trom-
pettes contynuallye before the arcke of the
couenaunt of God. In that tyme Dauid dyd
first appoynte chiefly to thanke the Lorde, Asaph
and his brethren. ✣ Thanke the Lorde, call on
his name, make his actes be knowen amonge
the people.

Synge vnto him and play vnto him, and re-
porte all his wonderfull actes. Prayse his holy
name. And let the hertes of them that seke the
Lord reioyce. Seke the Lord and his strength:
seke his presence alwaye.

Remembre his meruayles whiche he dyd,
and his wonders, and the iudgementes of his
mouth: Thou seed of Israel are his seruauntes:
the children of Jacob are his chosen. He is the
Lorde our God: & in all landes are his iudge-
mentes. Thynke on his appoynted euer, &
on the worde which he commaunded to a thou-
sande generations. Of his couenaunt to Abra-
ham, and of his othe to Isaac, which he set
before Jacob for a lawe, and to Israel for an
euerlastyng couenaunt, sayinge: to the I will
gyue the lande of Canaan, to be the portion of
your enheritaunce. When you were a smalle
company in nombre, euen but a fewe, and ther-
to straungers therin. And they went from peo
ple to people, and frome one kyngdome to an
other nation. He suffered no man to do them
wronge: But rebuked kynges for their sakes.
Touche not myne anoynted, nor do my Pro-
pheetes anye harme. ✣ Synge vnto the Lorde Psal. 95. a
all the erth, and shewe from daye to daye his
victories.

Tell amonge the Heathen of his glorye
and amonge all nacyons of his wonderfull
dedes.

For greate is the Lorde, and to be prays
ed exceedyngly: and feerefull is he aboue all
goddes.

For all the goddes of the heathen are vayn: D
but the Lorde made heuen.

Prayse & honour are in his presence: strength
and gladnes are in his place.

Ascribe to the Lord, ye kynredes of people: ascribe to the Lorde glory and strength.

Gyue honour vnto the Lordes name: bring presentes and come before him, and bowe to the Lorde in holy apparell.

All the earthe trare hym, he stablysshed the earthe that it can not moue. The heauen reioyce, and the earthe be gladde / and let men tell amonge the nations, that the Lorde is a kynge.

Let the see sounde and his fulnesse, and let the feldes reioyce and all that are therin.

Let the trees of the wod synge at the presence of the Lord: for he commeth to iudge the erth.

Thanke the Lorde for he is good, & his mer- D
cye lasteth euer / and saye: saue vs (o God our
sauiour) and gather vs together, and deliuer
vs from the heathen, that we may thanke thy
holy name, and prayse the with prayse that be-
commeth the. Blessed be the Lorde God of Is-
rael for euer & euer, and all nations shall saye
Amen / & prayse the Lorde.

And he lefte there before the arcke of the
Lordes couenaunt, Asaph and his brethren,
to ministre before the arcke continually day
by daye. And Obed Edom with his brethren thre
score and eyght / and Obed Edom the sonne of
Jeduthum and Osah to be porters. And Sa-
dock the priestes with his brethren the priestes
and he set before the tabernacle of the Lorde
at the hyll called of Gibaon, to offre burnt-
offeryngs vnto the Lorde vpon the brasen of-
feryng aulter perpetually at mo[r]nyng and
euenynge: according to all that is written
in the lawe of the Lorde which he commaun-
ded Israel. And with them Heman and Jedu-
thum, and other that were chosen and named
by name, to thanke the Lorde, for his mercye
lasteth euer. And with them Heman and Jedu-

Iouthum were trompettes and sounding lym
bales, and instrumētes of the melodye of God.
And the sonnes of Iouthum were porters.
And then all the people departed euerye man
to his house, and David returned to loke to
his household.

¶ David is forbydden to buylde an house vnto the
Lorde. Christ is prefigured vnder the figure of Sa-
lomon.

CAPI. XVII.

a 2. Regū. vii. a

AND as David dwelte in his house, he
sayde to Nathan the Prophete: loo, I
dwell in an house of Cedar tree: and
the arcke of the Lordes couenaunt dwelleth
vnder skynnes. And Nathan sayd to David: w
al that is in thyne herte, for God is with the.
But the same nyght the worde of God came
to Nathan, sayinge: goo and tell David my
seruaunt, thus sayth the Lorde: thou shalte
not buylde me an house to dwell in. For I
haue dwelt in no house sythens I brought out
the chyldren of Israell vnto this daye: but I
haue gone from tent to tent, and from one ta-
bernacle to an other. Neyther in anye place
where so euer I haue walked thorowe out all
Israel, spake I eure one worde to anye of the
Iudges of Israel which I commaunded to fede
my people, sayinge: why buylde ye not me an
house of Cedar tree? Now therfore thus saye
vnto my seruaunt David: thus sayth the Lorde
of hostes: I toke the out of the pasture where
thou kepteste shepe, that thou shuldest be cap-
tayne ouer my people Israel. And I haue ben
with the in all that thou takest in hande, and
haue weded out all thyne ennemyes out of thy
syghte, & haue made the a name lyke the name
of the greatest men of the earthe. And I wold
ordeyne a place for my people Israel, and wyl
make it fast, and they shall dwelle vnder it,
and shall moue no more. Neyther shall the
chyldren of wickednesse vexe them anye more,
as at the begynnynge, and sythens the tyme
I commaunded Iudges to be ouer my people
Israell: and wyll bringe vnder all thyne en-
nemyes, (for I tolde the that the Lorde wyll
buylde the an house.) But when thy dayes be
expyred that thou muste go after thy fathers,
I wyll set vp thy seed after the, whiche shall
be of thy sonnes, and wyl settle his kyngdom.
He shall buylde me an house, & I wyll stablisshe
his seate for euer. I wyll be his father, and he
shall be my sonne, and I wyl not put my mer-
cye away from him, as I dyd from him that
was before the. But I wyll set him in myne
house, and in my kyngdome for euer, & his seat
shall be sure for euer.

Nathan had tolde David according
to all these wordes, and to all this vision, king
David went and sate him before the Lord, and
sayd: what am I, O Lorde God, and what is
myne housholde, that thou hast promoted me
thus farre. And yet it is semed lytle in thyne
eyes, O God. But that thou wouldest speake of
thy seruauntes house for a great while to come:
and hast loked vpon me as vpon a man of high
degree, O Lorde God. What can David adde
more of the, wherin thou wouldest make thy se-
uaunt more glorious? Thou knowest thy se-
uaunte: And Lorde for thy seruauntes sake,
euen accordynge to thyne owne herte, thou
hast wone all this magnificence, to shewe
all bounteousnesse Lorde, there is none lyke
the, nor anye God saue thou: accordynge to
all that we haue herde with oure eares. Nor
ouer what nacyon on the earthe is lyke thy
people Israell? whiche God wente and re-
demed to be his owne people, and to make
the a name of excellencye and terriblenesse,
with castynge oute nacions before thy people
for euer, and thou Lorde, arte become their
God.

And now (Lorde) the thynge thou hast spo-
ken concerning thy seruaunt and his house, le
it be true for euer, and do as thou hast sayd. And
thy name continue and ware greate for euer,
that it be sayd: the Lord of hostes, the God of
Israel is God in Israel, and the house of Da-
uid thy seruaunt be stable before the. For thou
Lorde hast tolde thy seruaunt that thou wylt
buylde hym an house. And therfore thy ser-
uaunt hath founde in his herte to praye before
the. And now Lorde, thou arte the very God,
and hast promysed this goodnesse vnto thy
seruaunt. Now therfore goo to, and blesse the
house of thy seruaunt, that it maye continue
before the for euer. For what thou blessest, O
Lorde, that is blessed for euer.

¶ The battayles of David against the Philistines.

CAPI. XVIII.

AFter this, David beat the Philistines,
and subdued them, and toke Geth and
the townes therunto pertenynge, out
of the handes of the Philistines. And he beat
the Moabytes, and the Moabytes became
Dauids seruauntes, and payde hym tribute.
And David beate Hadadezer kynge of Zo-
bah vnto Hemath, as he wente to stryke
his dominion vnto the ryuer Euphrates. And
David toke from hym a thousande chariottes,
and seuen thousande horsemen, and twenty
thousande fotemen, and brake all the chari-
ottes, saue that he reserued of them an hundred.
Then came the Syrians of Damasco to helpe
Hadadezer kyng of Zobah. And David slew
of the Syrians, two and twentye thousande,
and put garrisons in Syria Damasco: And the
Syrians became Dauids seruauntes, and
broughte hym tribute. For the Lorde helpe
David in all that he wente about. And Da-
uid toke the shyldes of golde that were on
the seruauntes of Hadadezer and broughte
them to Jerusalem. And frome Thebadath
& Chun, cytyes of Hadadezer, broughte Da-
uid exceedinge moche brasse, wherwith Salomon
afterwarde made the brasen see and the pyl-
lers and the vessellles of brasse.

And when Thou kynge of Hemath herde
how David had beaten all the hoste of Ha-
dezer kyng of Zobah, he sent Hadoram his son
to kyng David, to aske his peace, and to prayse

him, because he had foughte with Hadadezer
and beaten him, (for Thou had warre w Ha-
dadezer) and sent all maner of iewels of golde
syluer and brasse with him. And kynge David
dedicated them also vnto the Lorde with the
syluer and golde that he brought from all nacy
ons: from the Edomites, from the Moabites,
from the chyldren of Ammon, from the Philis-
tines, and from the Amalekites. And Abisai the
sonne of Zeruiah slewe of the Edomites in the
salt valeye xviij. thousand, and put a garrison
in Edom, and all Edom became Dauids ser-
uauntes: for the Lorde kept David in all that
he toke in hande. And David raygned ouer all
Israell, and dyd ryght and equite vnto all his
people. And Joab the sonne of Zeruiah was
ouer the hoste, and Josaphat the son of Ahiud
recorder, and Zadock the son of Achitob, and A-
himelech the son of Abiathar were the preistes,
and Susa was scrybe, and Banaiah the sonne
Joiada was ouer the Cerethites and the Phe
lethites, and the eldest sonnes of David were
at the kynges hande.

¶ Hanon kyng of the sonnes of Ammon doth great
iniurye to the seruauntes of David.

CAPI. XIX.

AFter this, it chaunced that Nahas king
of the chyldren of Ammon dyed, & his
sonne made kynge in his stede. Then sayd
David: I wyll shewe kyndnes vnto Hanon
the sonne of Nahas, because his father dealt
kyndly with me. And therupon David sent mes-
sengers to comforte hym ouer the dethe of his
father. And when the seruauntes of David
were come in to the land of the childre of Am-
mon to Hanon to comforte hym, the lordes of
the chyldren of Ammon sayd to Hanon: thin-
kest thou that David dothe honoure thy fa-
ther in thy syght, that he hath sent comforters
vnto the? Naye, but it is to serche and ouer-
throwe and to shyye out the land, that his ser-
uauntes be come vnto the.

Therupon Hanon toke Dauids seruautes
and shaued them, & cut of their cotes harde by
their buttockes, and sent them awaye. Then
they departed, and sent David worde how they
were serued and the kynge sent to mete them
(for the men were exceedyngly ashamed) and
sayd: tarye at Jericho vntyll your berdes be
growen, and then returne. And when the chil
dren of Ammon perceyued they had wone in-
iurye vnto David: Hanon and the chyldren of
Ammon sente a thousande talentes of syluer
to hyre them charettes and horsemen oute of
Mesopotamia and oute of Syria Maacah
and oute of Zobah. And they hyred two and
thirtye thousande charettes, and the kynge of
Maacah and his people, whiche came & pyt-
ched before Medeba. And the chyldren of Am-
mon gathered them selues togither from their
cytyes, and marched oute to battayle. And as
soone as David herde of it, he sent Joab with
all the hoste of stronge men. And the chyldren
of Ammon came out and put them in arraye to
battayle before the gate of the cirye. And the
kynges that were come, kepte them by them
selues in the felde.

When Joab saw that the front of the bat-
tayle was before hym and after, he chose out
of all the youthe of Israell, and put them in
araye agaynst the Syrians. And the rest of the
people he delyuered vnto Abisai his brother,
that they shulde put them selues in araye a-
gaynst the chyldren of Ammon, and sayde: yf
the Syrians be to stronge for me, succoure me/
and yf the chyldren of Ammon be to good for
the, I wyll helpe the. Plucke vp thyne herte,
and let vs playe the men for our peoples sake,
and for the cirye of our God, and the Lorde
do what semeth hym beste. And Joab and the
people that were with hym drewe nye to the
Syrians to fyght, and they fledde before hym.
And when the chyldren of Ammon sawe that
the Syrians were fledde, they ranne awaye
lykewyse from Abisai his brother, and gat
them in to the cirye. And Joab came to Jeru-
salem. Also when the Syrians sawe that they
were put to the worse of Israell, they sente
messengers, and let oute the Syrians that are
beyonde the ryuer with Sophach the capy-
tayne of the hoste of Hadadezer before them.
Whiche when it was tolde David, he assem-
bled all Israel, and went ouer Jordan, and set
vpon them. And David put him selfe in araye
agaynste the Syrians, and they foughte with
him. But the Syrians fledde before Israel, and
David destroyed of the Syrians seuen thou-
sande charettes, and slewe fourtye thousande
fotemen, and killed Sophach capitayne of the
hoste. When the seruauntes of Hadadezer saw
that they were put to the worse of Israel, they
made peace with David, and serued hym. Nei-
ther wolde the Syrians helpe the chyldren of
Ammon any more.

¶ The thre most victorious battayls of David.

CAPI. XX.

IN the yere folowynge about the tyme that
kynges go out a warefare, Joab caryed out
the armye of the hoste and destroyed the co-
trey of the children of Ammon, and went and
beseged Rabah and destroyed it: But David
bode at Jerusalem whyle Joab smote Rabah
and destroyed it: * And David toke their kyn-
ges crowne from his heed, and founde therin
the wayght of a talent of golde, & there were
precyous stones in it. And it was set on Da-
uids heed. He broughte out also the spoyle of
the cirye, whiche was exceedyng moche. And he
broughte forthe the people that were in it, and
tamed them with sawes and harowes of yron
and with brakes, and so dyd David with all
the cytyes of the children of Ammon. And then
David and all the people came again to Jeru-
salem. * After that, there arose warre at Ga-
zer with the Philistines, at whiche tyme So-
bocai the Husathite slew Saphai that was of
the chyldren of * Raphaim, and they were sub
dued. And there was battayle agayn with the
Philistines: and Elhanan the sonne of Iair
slewe Lahemi the brother of Goliath the Gi-
thite.

a 1. Regū. xi. a

b 2. Regū. xii. b

c

d

e

f 1. Regū. xxi. b

* Gen. xiiii. a

thite, whose spere was lyke a beame of a weuer. And there chaunced yet agayne warre at Geth, where was a mã of a very long stature, with .xxiiij. fyngers & toes, fyue on euery hande, and fyue on euery foote, and was the sonne of Haraphah & defied Israel. And Jonathan the sonne of Hamaa Dauids brother, slewe hym. These were borne of Haraphah at Geth, and were ouerthrowen by the hand of Dauid, and of his seruauntes.

¶ The people are punyshed with pestilence, because Dauid caused them to be nombred: so that there dyed thyrtie score and ten thousande men.

CAPI. XXI.

AND Satan stode vp agaynst Israel, and perswaded Dauid to nombre Israell.
And Dauid sayd to Joab and the rulers of the people/ go ye and nombre Israell from Berlabe to Dan, & bringe it to me, that I may knowe the nombre of them. And Joab answered: the Lord make thy people an hundred eymes so many moo as they be. But my lorde kynge, are they not all my lordes seruauntes? why then dothe my lorde requyre this thynge? why shoulde my lorde be a cause of trespace to Israel?
Neuertheles the kynges wordes preuayled agaynst Joab. And Joab toke his waye & went thorow out all Israel, and came to Jerusalem and gaue the nombre of the count of ỹ people vnto Dauid. And all Israell were in nombre a thousande thousandes, & an hundred thousande men that drewe swerde: and Juda was foure hundred and thre score and ten thousande men that drewe swerde. But the Leuites and Beniamin he counted not amonge them. For the kynges dede semed abhominable to Joab. And the Lord was displeased with this thyng, and smote Israell. Then sayde Dauid to God: I haue synned exceedyngly in doynge this thyng. Neuertheles yet doo awaye the wyckednesse of thy seruaunt, for I haue wonne aboue measure folyshly.
And the Lorde spake vnto Gad Dauids sear of vysyons, sayinge: goo and tell Dauid sayinge: Thus sayethe the Lorde: I gyue the the choyse of thre thynges: chose the one of them, that I may do vnto the. And Gad came to Dauid, and sayde vnto hym: Thus sayethe the Lorde: Chose the, either thre yeres sampsehement, or thre monethes to be consumed of thyne aduersaries, the swerde of thyne enemies ouertakynge the: or els the swerde of the Lorde thre dayes and pestilence in the lande, the aungell of the Lord destroying thorow out all the coostes of Israel. And nowe aduyse thy selfe what worde I shal bryng agayn to hym that sent me. And Dauid said to Gad, I am in exceedynge streyghtes. But let me fall in to the handes of the Lorde / for passynge greate is his mercye, and let me not fall in to the handes of men.
And the Lorde sente pestilence vpon all Israel, so that there were ouerthrowen of Israel thre score and ten thousande men. And God sente the aungell to Jerusalem to destroye it. And as he was aboute to destroye, the Lorde beheld, and had compassion on the wretchednesse, and sayde to the aungell that destroyed, it is ynoughe, now cease thyne hande. And the aungell of the Lorde stode by the threshynge floore of Ornan the Jebusite. And Dauid lyft vp his eyes, and sawe the aungell of the Lord stand betwene the erth and heuen with a drawen swerd in his hand, stretched out towarde Jerusalem. Then fel Dauid and the elders of Israel clothed in sacke vpon their faces. And Dauid sayd vnto God: Is it not I that commaunded to nombre the people? And I am he that haue synned and done euyll in deed. But what haue these shepe done? let thyne hande therfore, O Lorde God, be on me and on my fathers house, and not on thy people to plage them.
And the aungell commaunded Gad to saye to Dauid, that Dauid shoulde goo and reare vp an aulter vnto the Lorde in the threshynge floore of Ornan the Jebusite. And Dauid wente at the sayinge of Gad, whiche spake in the name of the Lorde. And Ornan turned about, and sawe the aungell, and his foure sonnes with him, and hyde them selues: for Ornan was threshynge whete. And Dauid came to Ornan. And when Ornan loked and sawe Dauid, he wente out of the threshynge floore and bowed hym self to Dauid, with his face to the grounde.
And Dauid sayde to Ornan: gyue me the place of the threshynge floore, that I may buylde an aulter therin vnto the Lorde. Let me haue it for as moche money as it is worth, that the plage maye cease from the people.
And Ornan sayde to Dauid: take it to the/ and let my Lorde kyng do what semeth good in his eyes: lo, I gyue the oxen for a burnt sacrifice, and the threshynge sleades for wode, and whete for meate offerynge: I gyue it all.
But kynge Dauid sayde to Ornan: not so/ but I will bye it for as moche money as it is worthe. I will not take that whiche is thyne for the Lorde, and offre burnt offerynges without coste.
And so Dauid gaue to Ornan for the place sycles of golde sixe hundred by wayght. And Dauid buylte there an aulter vnto the Lorde, and offered burntofferynges and peaceofferynges/ and called vnto the Lorde, and he herde hym from heauen in fyre vpon the aulter of burntofferynge. And the Lorde commaunded the aungell to put vp his swerde agayne into the sethe of it. At that tyme whē Dauid sawe that the Lorde had herd hym in the threshynge floore of Ornan the Jebusite, he vsed to offre there. For the tabernacle of the Lorde whiche Moses made in the wyldernesse, and the aulter of burntofferynge, were at that season in the hyll at Gabaon. And Dauid could not go before it to seke God, because he was feerde of the swerde of the aungel of the Lorde.
And Dauid sayde: This is the house of the Lorde God, and this is the burntoffering aulter for Israel.

¶ Dauid wylleth his sonne Salomon to buylde the temple of the Lorde: whiche thynge he hym selfe was forbydden to do.

CAPI. XXII.

AND Dauid commaunded to gather the straungers that were in the lande of Israell, and set hewers to hewe stone, to buylde the house of God. And Dauid prepared plentye of yron for nayles to the wyes of the gates, and to ioyne with all, and abonndaunce of bresse without wayght, and of Cedar trees without nombre. For the Zidons & they of Tire brought moche Cedar woode to Dauid. For Dauid thus thought, Salomon my sonne is yonng and tender, and the house that is to be buylte for the Lorde, must excede in greatnesse, that it maye be spoken of and prayse in al landes. I will therfore make ordinaunce for it. And so Dauid made greate prouision before his death.
And he called Salomon his sonne and charged him to buylde an house for the Lord God of Israel: And Dauid sayde to Salomon: * my sonne, I hadde in myne hert to buylde an house vnto the name of the Lorde my God. But the worde of the Lorde came to me sayinge: thou hast shed moche bloude, and hast made many battelles. Thou shalt not buylde an house for my name, for as moche as thou hast shed so moche bloude to the earthe in my sight. Beholde a sonne shalbe borne the, whiche shalbe a man of reste, for I will gyue him rest fro all his ennemyes roundabout. And his name shalbe * Salomon: for I will send rest and peace vpon Israell in his dayes. He shall buylde an house for my name, & he shalbe my sonne, and I will be his father, and will stablysshe the seate of his kyngdome vpon Israell for euer. Nowe my sonne, the Lorde be with the, that thou mayst prosper & buylde the house of the Lorde thy God, as he hathe sayde of the. And the Lorde gyue the wysdom and vnderstandinge, and make the gouernor of Israel, and to kepe the lawe of the Lorde thy God. For then thou shalte prosper: yf thou shalt be diligent to do the ordinaunces and lawes whiche the Lorde charged Moses with, to delyuer to Israell. Plucke vp thyne hert and be stronge, drede not nor be discouraged. Beholde in myne aduersite I haue prepared for the house of the Lord an hundred thousande talentes of golde, and a thousand thousand talentes of syluer, and as for brasse & yron it can not be numbred, it is so moche. And I haue prepared tymbre and stone, & thou shalt prouyde more therto. Moreouer thou hast workemen ynoughe and masons and carpenters to worke in stone and tymbre, and al maner of wyse men for whatsoeuer worke it be. And of golde syluer, brasse and yron there is no nombre. Aryse therfore and set vpon it, & the Lorde shalbe with the.
And Dauid commaunded al the rulers of Israel, to helpe Salomon his sonne sayeng, Is not the Lorde youre God with you? and hath he not gyuen you rest on euery syde? for he hath gyuen thinhabitauntes of the lande into myne hande, and the land is subdued before the Lorde and before his people. Nowe therfore set youre hertes and youre soules, to seke the Lorde your God. And aryse & buylde ye the temple of the Lord God, to bringe the arcke of the couenaunt of the Lorde, and the holy vessellis of God into the house so buylt for the name of the Lorde.

¶ Dauid bringe olde ordeyneth Salomon kynge. he rauseth the Leuites to be nombred, and assigneth them to their offices.

CAP. XXIII.

AND when Dauid was olde and stryken in yeres, he made Salomon his sonne kynge ouer Israel. And then he gathered togither al the rulers of Israel with the preastes and the Leuites. And the Leuites were nombred from .xxx. yere and aboue, and the tale of them in men polle by polle was .xxxviij. thousand. Of which .xxiiij. thousande were set to further the worke of the house of the Lorde. And sixe thousande were officers & iudges. Foure thousand were porters & foure thousand praysed the Lorde with such instrumentes as Dauid had made to prayse with.
And Dauid put an order amonge the children of Leui: Gerson, Cahath and Merari: Of ỹ Gersomites was Laadan & Semei. The sonnes of Laadan: the chief was Jehiel, & then Zethan and Joel, thre. The sonnes of Semei Salomith, Haziel, and Haran, thre. These were the auncient heedes of Laadan. And the sonnes of Semei were also Jahath, Zinah, Jaus and Bariah: these foure were the sonnes of Semei. And Jahath was the chief, Zinah the seconde. But Jaus and Bariah hadde not many sonnes, and therfore they were reckened for one auncient housholder.
The sonnes of Cahath: Amram, Jsehar, Hebron and Vziel, foure. * The sonnes of Amram: Aaron and Moses. And Aaron was appointed to consecrate in the place most holy with his sonnes for euer: and to burne the offringes before the Lorde, and to minister, and to bleste in his name for euer. And the children of Moses the man of God, were named with ỹ tribe of Leui. The sonnes of Moses: Gerson and Eliezer. And of the sonnes of Gerson: Sabael was the chiefe. The sonnes of Eliezer: Rohabiah the chiefe. And Eliezer hadde none other sonnes: But the sonnes of Rohabiah were verye many. And of the sonnes of Jsehar: Salomi, the chiefe. The sonnes of Hebron: Jeriahu the first, Amariah the second, Jahaziel the third and Jecmaam the fourth. The sonnes of Vziel: Micah the first and Jesiah the second. The sonnes of Merari: * Mahali: and Musi. The sonnes of Mahali: Eleazar and Cis. And Eleazar dyed and had no sonnes, but doughters onely, and their brethren the sonnes of Cis toke them. The sonnes of Musi: Mahali, Eder, and Jerimuth, thre. These are the children of Leui in ỹ house holdes of their fathers the auncient heedes, hewed and nombred by name & polle by polle from

Exo. vi. c. and 1. Paral. vi. c

frome .xx. yere and above, to worke in the seruice of the house of the Lorde. For Dauid sayd the Lorde God of Israel hath gyuen rest vnto his people, and they shall dwell in Jerusalem for euer.

Moreouer the Leuites shall now no more beare the tabernacle and all the vesselles that pertayned to the seruice therof. But at the last commaundement of Dauid, the Leuites were nombred frome .xx. yere and aboue, to wayte at the handes of the sonnes of Aaron in the seruice of the house of the Lorde, and to haue the ouersyght of the courtes, and of the store houses, and of the purifyenge of all holy thynges, and of the worke of the thynges that serued for the house of God, as the shewbred, the fyne floure, the meatoffrynges, the flawnes of swete bred, and of the thinges baken in the fryenge pan, or broyled on the gridyron, and on all maner measures and syse, & to wayte euery morninge to thanke & prayse the Lorde, and lykewyse at euē. And to wayte on euery offeringe of burntsacrifices vnto the Lorde, the Sabbothes and solde dayes of the monethes, and other fraskfull dayes by nombre and custome, was their office euer before the Lorde. And that they shuld wayte on the tabernacle of wytnesse and on the holy place, and on the sonnes of Aaron their brethren, in the seruice of the house of the Lorde.

¶ Dauid assygneth their office to the sonnes of Aaron.

CAPI. XXIIII.

a Leuitt.xbi.a. THe diuision of the sonnes of Aaron: Nadab, Abihu, Eleazar and Ithamar. * But Nadab & Abihu dyed before their father and had no children. And Eleazar and Ithamar were the preastes. And Dauid ordered them on ei is maner: Zadok of the sonnes of Eleazar and Achimelech of the sonnes of Ithamar to be in office by course. And there were mo myghty heddes founde of the sonnes of Eleazar then of the sonnes of Ithamar. And he diuided them into .xbi. heddes of auncient houssholdes of the sonnes of Eleazar, and eight of the sonnes of Ithamar. And he put them in order by lot, one with an other to be rulers in the sanctuary & Lorde before God as well of the sonnes of Ithamar as of ꝑ sonnes of Eleazar. And Semeiah the son of Nathanael the scribe of the Leuites wrote the before the kynge and the Lordes, and before Zadock the preast and Achimelech the sonne of Ebiathar, and before the auncient heddes of the preastes and of the Leuites: one principal houssholde for Eleazar, and one for Ithamar.

And the first lot fell to Jehoiarib. The .ij. to Jedaiah. The .iij. to Harim. The .iiij. to Seorim. The .v. to Melchiah. The .vj. to Mijamin. The .vij. to Hakos. The .viij. to Abiah. The .ix. to Jesua. The .x. to Secaniah. The .xj. to Eliasib. The .xij. to Jakim. The .xiij. to Huphah. The .xiij. to Jsbaab. The .xv. to Belgah. The .xvj. to Emer. The .xvij. to Hesir. The .xviij. to Hapsis. The .xix. to Pethahiah. The .xx. to Jehezekiel. The .xxi. to Jachin. The .xxij. to Gamul. The .xxiij. to Delaiah. The .xxiij. to Maasiah.

This is the order of them in their offices, to come into the house of the Lorde according to their manr vnder Aaron their father, as the Lorde God of Israel commaunded.

The rest of the sonnes of Leui: of the sonnes of Amram, Subael. Of the sonnes of Subael Jehedeiah. Of the sonnes of Rehabiah the first Jesias. Of the Jzaharites, Selemoth. Of the sonnes of Selemoth, Jahath. And the sonnes of Hebron were Jeriah the first, Amariah the .ij. Jahaziel the .iij. Jekameam the .iiij. Of the sonnes of Vsiel, Micah. Of the sonnes of Micah, Samir. The brother of Micah was Jesiah. Of the sonnes of Jesiah, Zacharias. The sonnes of Merari, were Mahali & Musi. The sonnes of Jaaziah, Beno. The sonnes of Merari by Jaaziah, Beno, Shoham, Zacur and Ebri.

Mahali had Eleazar which had no sonnes. The sonnes of Kis: Jerahemel. The sonnes of Musi: Mahali, Eder and Jerimoth. These are of the children of Leui, in the houssholdes of their fathers. And their call lottes agaīst their brethren the sonnes of Aaron, before Dauid the kynge and Zadoc and Achimelech and the auncient heddes and preastes of the Leuites: as well the youngest brother as in auncient bed.

¶ The syngers are appointed with their place, and lottes.

CAPI. XXV.

AND Dauid and the Captaynes of the host appointed out to do seruice, ꝑ sonnes of Asaph of Heman and Jeduthun, which shulde prophesie with harpes, Psalteries and Cymbales. And the multitude of the were men to doo seruice in their offices. Of the sonnes of Asaph: Zaur, Joseph, Nathanias, Asarelah, to wayte on Asaph which prophesied by the kynge.

The sonnes of Jeduthun: Godoliah, Zeri, Jsaiah, Hasabiah and Mathathiah, Simei, Hasabiah, at the handes of their father Jeduthun, with harpes: which Jeduthun prophesied in to thanke and prayse the Lorde. The sonnes of Heman: Bukiah, Mathaniah, Vsiel, Sebuel, Jerimoth, Hananiah, Hanani, Eliathah, Gedaliah, Romamthi, Ezer, Jesbekasah, Mallothi, Hothir and Mahaziah. All these were the sonnes of Heman the syngers Seer of the kyngs with the worde of God, to lyft vp the horne. God gaue to Heman. xiij. sonnes and thre daughters. All these were at the hand of their father to singe in the house of the Lord with Cymbales, Psalteries and Harpes, in the seruice of the house of God. And at ꝑ side of the kyng was Asaph, Jeduthun and Heman. But the multitude of them were with their brethren that were connynge in the songe of the Lorde. And the nombre of al that taught were two hūdred foure skore and eyght. And they call lottes indifferently, how they shuld wayte as well the small as the great, as wel the learned as the vnlearned.

AND the fyrst lot of Asaph fell to Joseph. The second to Godoliah & with his brethren and sonnes, twelue personnes. The thyrde fell to Zacur with his sonnes and brethren & they were twelue personnes. The fourthe to Jsrael with his sonnes and brethrē twelue personnes. The fyfte to Nathaniah with his sonnes and brethren twelue personnes. The syxte to Bukiah with his sonnes and brethren twelue personnes. The seuenth to Jesaiah with his sonnes and brethren twelue personnes. The eyghte to Mathaniah with his sonnes and brethren twelue personnes. The nynthe to Semei with his sonnes and brethren twelue personnes. The tenth to Asareel with his sonnes and brethren twelue personnes. The eleuenth to Hasabiah with his sonnes and brethrē twelue personnes. The twelueth to Jsbuel with his sonnes and brethren twelue personnes. The thirteene to Hubuel with his sonnes and brethren twelue personnes. The fourteene to Mathathiah with his sons and brethren twelue personnes. The fyftene to Jermoth with his sonnes & brethren twelue personnes. The sixtene to Hananiah with his sonnes and brethren twelue personnes. The seuentene to Jesbokasah with his sonnes and brethren twelue personnes. The eyghtene to Hanan with his sonne and brethren twelue personnes. The nynetene to Malothi with his sonnes and brethren twelue personnes. The twentye to Eliathah with his sonnes and brethren twelue personnes. The .xxi. to Hothir with his sonnes and brethren twelue personnes. The .xxij. to Gedaliah with his sonnes and brethren twelue personnes. The xxiij. to Mahaziah with his sonnes and brethrē twelue personnes. The .xxiij. to Romamthi Ezer with his sonnes and brethren twelue personnes.

¶ The porters of the temple are ordeyned euery man to the gate whiche he shulde kepe.

CAPI. XXVI.

THe diuision of the porters amonge the Corahites: Meselemiah the son of Kore of the children of Asaph.

And the sonnes of Meselemiah were these: Zacharias the eldest, Jadiel the seconde, Zabadias the thyrde, Jathaniel the fourthe. Elam the fyfte, Johanan the syxte, Elioenai the seuenth. And Obed Edom had sonnes Semeias the eldest, Josabad the seconde, Joah the thyrde, Sacar the fourthe, Nathanael the fyfte, Amiel the syxte, Jssachar the seuenth, and Peulthai the eyghte, for God had blessed him.

And vnto Semeiah his sonne, were sonnes borne that ruled in the house of their father, for they were men of myght. The sonnes of Semeiah: Othni, Rapheel, Obed and Elzabad, and his brethren men of actiuite, Elihu and Samachiah. All these were of the children of Obed Edom, which with their brethren men of power and strength for the office, were .lxij. of Obed Edom. And Meselemiah had sonnes

and brethren, & actiue men eyghtene. And Hosah of the children of Merari had sonnes. Shimri the chiefe, yet he was not the eldest, but his father made him the chyefest. Helkiah the seconde. Tabeliah the thyrde, and Zacharias the fourth: so that all the sonnes and brethren of Hosah were thyrtene.

Vnto these was diuyded the office of the portershyp, as vnto heades ouer the men that wayted with their brethren, and ministred in the house of the Lorde. And they caste lottes, the smalle as well as the greate in the houssholdes of their fathers, frome gate to gate. And the east lotte fell to Selemiah. And for Zacharias his sonne a wyse counsellioure, they caste lottes / and his lotte came oute towarde the Northe. And Obed Edoms lot fell to the Southe. And to his sonnes fell ꝑ the counsell houses. And to Suphim and Hosah fell the West with the gate Salecheth, where the waye goeth vpwarde, the one waye being fast by the other. ꝑ Some rede the bowse of Asuphim.

In the East kept fyue Leuites: in the North foure a daye, and in the South foure a daye, & in euery counsell house two, & in the watche houses on the hyghe waye westwarde foure: two in a house. These are the diuisions of the porters amonge the sonnes of Korah, and the sonnes of Merari. And of the Leuites Ahiah had the ouersyghte of the treasure of the house of God / and of the treasure of the offered thynges. ꝑ Some rede in Parbar.

As concernyng the sonnes of Laadan which were Gersonites: Laadan had auncyente fathers. Laadan the Gersonite had Jehieli. The sonnes of Jehieli: Zethan and Joel his brother, whiche were ouer the treasures of the house of the Lorde. Amonge the Amramites, Jzaharites, Hebronites, and Vzielites, was Subuel the sonne of Gerson, the sonne of Moses, a ruler ouer the treasure. And of his brethren the sonnes of Eliezer, was Rehabiah, whose sonne was Jsaiah, and his sonne was Joram, and his sonne Zechri, and his sonne was Selomith, whiche Selomith and his brethren were ouer all the treasures of the dedicate gyftes, whiche Dauid the kynge and the auncyente heades of the Captaynes ouer thousandes and hundredes, and the captaynes of the hoste had dedicated of the spoyle wonne in battayle, to mayntayne the house of the Lorde: and ouer all that Samuel the Seer, and Saul the sonne of Kis, and Abner the sonne of Ner, and Joab the sonne of Zeruiah had dedicated. All that was dedicated, was vnder the hande of Selomith, and of his brethren.

Of the Jzaharites, Conaniah and his sonnes were in businesses, without for the made officers and iudges ouer Jsrael. And of the Hebronites: Hasabiah and his brethren, men of actiuite a thousande and seuen hundred were officers in Jsrael on this side Jordan westwarde, in all affayres of the Lorde and seruice of the kynge. And Jerijah was the chyefest amonge the Hebronites and fathers of the Hebronites. And in the fourty yere of ꝑ raigne of Dauid, they were soughte for. And there were

were founde of them men of prowesse at Jezer in Galaad. And his brethren were in men of prowesse, two thousande and seuen hundred auncient heades, whiche kynge David made rulers ouer the Rubenites, Gadites, and halfe the tribe of Manasses, in all matters concernynge God bussynesses of the kynge,

¶ Of the prynces and rulers that mynystred vnto the kynge.

CAPI. XXVII.

A TO speake of the chyldren of Israell: in the nombre of them were auncient heades and capitaynes of thousandes and hundredes, and officers that serued the kynge in all thynge accordynge to the companyes that came in, or wente oute, moneth by moneth throwe oute all the monethes of the yere. And euery company had four and twenty thousande. Ouer the fyrst companye in the fyrst moneth, was Jasoboam the sonne of Zabdiel. And in his nombre were foure and twenty thousand. And the chyefest of all the capitaynes in the host of the fyrst moneth was of the children of Pharez. Ouer the companye of the seconde moneth, Dodai and Aboottie, and in his hoste was Makeloth a ruler. And in his company were foure and twenty thousande. The chyefe capitayne of the thyrde hoste in the thyrde moneth, was Banaiah the sonne of Joiada the preest. And in his host foure & twenty thousande. This is the same Banaias that was myghty amonge thyrtye and aboue thyrtye. And in his parte was Amizabad his sonne.

B The fourth capitayne in the foureth moneth was Asael the brother of Joab, and Zabadiah his sonne after him. And in his route foure and twenty thousande. The fyfte capitayne in the fyfte moneth was Samahut the Jezrahite. And in his host xxiiij. thousande. The sixte capitayne in the sixte moneth was Ira the son of Ikes a Thekite: and in his host foure and twentye thousande.

The seuenth capitayne in the seuenth moneth was Helez the Phalonite, of the children of Ephraim: and in his hoste foure and twentye thousande. The eyght capitayne in the eyght moneth was Sibbecai an Husathite of the kin of Sarah: and in his hoste foure and twenty thousande. The nynthe capitayne in the nynth moneth was Abiezer an Anathothite of the sonnes of Jemini: and in his hoste xxiiij. thousande. The tenthe capitayne in the tenth moneth was Maharai the Netophathite of the [illegible] and in his hoste foure and twentye [illegible] The eleuenth moneth was Be[illegible] [illegible] Ephra[illegible] [illegible] twenty [illegible] [illegible] time [illegible] [illegible] [illegible]

of the Lorde, vnto the hande of Jeheliel the Gersonite. And the people reioyced that they were so wyllynge: for with a pure herte they were wyllynge vnto the Lorde, And therto Dauid the kyng reioyced with grete gladnesse. And Dauid blessed the Lorde before all the congregacion and sayde: Blessed arte thou Lorde God of Jsrael oure father, for euer & euer. Thyne (O Lorde) is greatnesse, power glorye, victorye, and prayse: for all that is in heauen and in erthe is thyne and thyne is the kyngdome (O Lorde) and thou arte lyfte vp an heed aboue all. Ryches and honoure come of the, and thou raygnest ouer all and in thine hande is power and strengthe, and in thyne hande it is to make great & to gyue strengthe vnto all. And Nowe oure God, we thanke the, and prayse thy glorypouse name. For what am I? and what is my people? that we shuld obtayne strengthe to be so wyllynge? But all is of the, and of that we receyued of thyne hande we haue gyue the. For we be but straūgers before the and tenaūntes, as were all oure fathers. Oure dayes on the erthe is but a shadowe, and there is none abydynge. O Lorde oure God, al this heape that we haue prepared to buylde the an house for thy holye name, commeth of thyne hande, and is al thyne.

I wote my God, that thou proouest the herte and hast pleasure in playnesse. And in playnesse of myne herte I haue wyllyngly gyuen all this. And now I se thy people whiche are here in gladnesse to offer wyllyngly to the. O Lorde God of Abrahaam / Isaac and of Jsrael oure fathers, kepe this for euer in the ymaginacyon of the thoughtes of the herte of thy people, and prepare their hertes vnto the. And gyue vnto Salomon my sonne / a pure herte to kepe my cōmaundrementes / thy testimonyes and thyne ordynaunces / and to do all / & to buylde the house which I entended.

And Dauyd sayde to all the congregacyon: blesse the Lorde your God. And all the congregacyon blessed the Lorde God of their fathers / and lowted and bowed them selues vnto the Lorde and to the kynge. And they offered offeringes vnto the Lord. And on the morowe after the sayd daye / they offred in burntofferinges vnto the Lorde a thousande oxen / a thousande rammes and a thousande lam mes with their drynkeofferinges. And they slue plenteously thorowoute all Jsrael, and dyd eate and drynke before the Lorde the same day with great gladnesse. And they made Salomon the sonne of Dauyd kynge the second tyme, and anoynted him vnto the Lorde to be ruler, and Sadocke to be the preste. And so Salomō sate on the seate of the Lorde and was kynge for Dauyd his father, and prospered, and all Jsrael obeyed him. And all the Lordes and men of power, and all the sonnes of kynge Dauyd submytted them selues vnder kynge Salomon. And the Lorde magnifyed Salomon on hyghe in the syght of all Jsrael, and gaue him so glorious a kyngdome as none of all that were kynges before in Jsraell had. Now Dauyd the sonne of Jsai was kynge ouer all Jsrael. And the space he reygned ouer Jsrael was fourtie yere: seuen yere in Hebron and .xxxiij. yere in Jerusalem. And he dyed in a good age: olde, ryche and glorious: And Salomon his sonne raigned in his steade. The actes of Dauyd the kyng both the fyrst and laste, are wryten in the bokes of Samuel the seare and in the boke of Nathan ✠ prophete, and in the boke of Gad the sear of bisyons, with all his kyngdome and power & tymes that wet ouer him & ouer al ✠ kīn gdomes of the erth.

(:)

¶ The ende of the fyrste boke of chronicles of kinges of Juda, called Paralipomenon.

THE CHRONYCLES OF THE KYNGES OF IVDA, THE SECONDE BOKE, THE FYRST CHAPTER.

¶ The offeryngs of Salomon in the hyllaulter at Gabaon, where he receyueth an answere of God what wysdom shulde be gyuen hym with the number of his charettes and horsemen.

CAPI. I.

AND Salomon the sonne of Dauid waxed stronge in his kyngdom and the Lorde his God was with him & auaunced him on hyghe. And Salomon comuned with all Jsrael, the capitaynes ouer thousandes & hundredes the iudges and al other lordes and auncient heades thorow out all Jsrael. And so Salomon and all the congregacion with him went to the hillaulter of Gabaon: for there was the tabernacle of the wytnesse of God, *whiche Moses the seruaunt of the Lorde made in the wyldernesse. But the Arcke of God had Dauid brought frome Kariath Jarim, in to the place he hadde prepared for it. Where he had pytched a tent for it euen at Jerusalem. Moreouer the brasen aulter that Bezeleel the sonne of Uri, the sonne of Hur had made, was at Gabaon also, before the tabernacle of the Lorde. And Salomon and the congregacion went to vyset it. And Salomon offred there before the Lorde vpon the brasen aulter that was by the tabernacle of wytnesse, a thousande burntsacrifyces. And the same night God apeared vnto Salomon and sayd to him: aske what thal I gyue the. And Salomon sayde vnto God: thou hast shewed great mercy vnto Dauid my father, and hast made me kynge in his stede ✠ & now Lord God let thy promyse vnto Dauid my father be true for thou hast made me kynge ouer a people lyke the dust of the earth in multitude. Wherfore gyue me wysdome and knowledge howe to behaue my selfe vnto this people: for who is able to iudge this people that is so great?

Then God sayde to Salomō, because thou hadest this in thine hert, and dydest not aske treasure and rychesse, honoure and the lyues of thyne enemyes, neyther yet longe lyfe: but hast asked wysdome and knowledge, to iudge my people, ouer which I haue made the kyng: wysdome and knowledge shalbe gruen the, & I will gyue the treasure, rychesse, and glorye also, that amonge the kynges before the or after the, none was or shalbe lyke ✠. And so Salomon came frome the hylaulter that was at Gabaon to Jerusalem frome the tabernacle of wytnesse and raygned at Jerusalē. And Salomon gathered charettes & horsemen: so that he had a thousande and foure hundred charettes, and twelue thousande horsemen, whiche he bestowed in the charet cyties and aboute ✠ kynge at Jerusalem. And the kynge made siluer and golde at Jerusalem as plenteous as stones, and Cedar trees as plentye as the mulberry trees that growe in the valeyes. And the horses which Salomon hadde, were brought him out of Egypte frome Keua. The kynges marchantes fet them out at Keua at a pryce. They came and brought out of Egypte a charet for fyre hundred sycles, and an horse for an hundred and lyfty. And so brought they to all the kynges of the Hethites and to the kynges of Suria thorow the handes of the sayd marchauntes. II. Regū. x.

¶ Salomon sendeth to Hiram the kynge of Tyre for wood and workemen.

CAP. II.

AND Salomon determined to buylde an house for the name of the Lorde, & an house for his kyngdome: and tolde out thre skore and ten thousand men to beare burdens and foure skore thousand to hewe in the mountayne, and thre thousande and fyre hundred to ouerse them. A

✠ And Salomon sente to Hiram kynge of Tire sayenge: As thou dyddest deale with Dauid my father and dyddest sende him Cedar wodde, to buylde him an house to dwell in, euen so deale with me nowe that I may buylde an house for the name of the Lorde my God, to consecrate it to him to burne swete odoures and to set shewbred before him perpetually, & for burntsacrifice morninge and euenynge, & on the Sabothdayes, and the fyrst daye of euery newe moone, and in the solemne feastes of ✠ Lorde our God, so to continewe euer in Jsrael. And the house whiche I buylde is greate: for great is our God aboue all goddes: So that who can be able to buylde him an house: whē that heauen, neyther heauen aboue all heauens is able to receyue him, what am I then that I shoulde buylde him an house? naye, but to burne sacrifice before him: sende me nowe therfore a connyng man to worke in golde, siluer, brasse, yron, scarlet, crymosyn, and Jacinct colloure, and that can skyll to graue, to be with the connynge men that are with me in Juda and Jerusalem, whiche Dauid my father dyd prepare. And sende me also Cedar trees, fyre trees and * Algume trees out of Libanon. For I wote well * thy seruauntes can skyll to hewe tymbre in Libanon. And loo, my men shalbe with thyne, that they may prepare me tymbre ynough. For the house which I buylde is great and wonderfull. And beholde, I sende for thy seruauntes the cutters and hewers of tymbre twenty thousande quarters of whete, and twentye thousande quarters of barleye, and twentye thousande bathes of wyne, and twenty thousand bathes of oyle. B III. Regū. v. d. * Some rede Lozal or Hiz sycl.

And Hyram kynge of Tire answered in wry

tynge and sent to Salomon: because the Lorde loueth his people, he hathe made the kynge ouer them. And Hiram sayde moreouer: blessed be the Lorde God of Israell, whiche hath made both heuen and erth, that he hath gyuen Dauid the kynge a wyse sonne, ꝑ hath discretion and vnderstandynge, to buylde an house for the Lord, and an other for his kingdome. And nowe I haue sent a wyse man and a man of vnderstandynge called Hiram Abi, ꝑ is the sonne of a woman of the daughters of Dan (how be it his father was a Tirian) and he can skylle to worke in golde, syluer, braſſe, yron, stone, tymbre, scarlet, Jacinct, bysse, and cremosin: and graue all maner of grauinges, and to fynde all maner sotle worke that shalbe set before hym, with thy cunnynge men, ꝑ with the cunnynge men of my Lorde Dauid thy father. And nowe the wheat, barley, oyle and wyne whiche my Lorde hath sayde, lette him sende his seruauntes. And we wyll cutte wood out of Lybane, as moche as thou shalt nede and wyll bynde it to the in shyppes, by see to poste Jabo: and thence thou mayste carye them to Jerusalem. And Salomon nombred all the straungers that were in the lande of Israel, after the tyme his father Dauid had nombred them. And they were founde an hundred and. liij. thousande and fyue hundred. And he set. lxx. thousande of them to beare burthens, and. lxxx. thousande to hewe in the mountayne, and thre thousande and fyue hundred to encourage and to set the people a worcke.

¶ The temple of the Lorde an the porche are buylded with other thinges therto belongynge.

CAPI. III.

A 2. Regū. vi. a

THen Salomon began to buylde ꝑ house of the Lorde, at Jerusalem, in mounte Moriah, which was shewed Dauid his father when he prepared a place in the threshynge flaure of Ornan the Jebusite. And he began to buylde the seconde daye of the seconde moneth, the fourthe yere of his raygne. And this is the foundacion of Salomon in buyldinge the house of God. The length was thre shore cubites after the old cubyte, ꝑ the bredth xx. And the porche at the ende was as large as the house bredth twenty cubytes: ꝑ the height was an hundred and twenty cubytes. And he ouerlayde it on the inner syde with pure gold.

B And the great house he syled with fyrre tre, and ouerlayde it ouerow with good golde, ꝑ graued therin palmetrees ꝑ chaynes folding in with spindles. And he paued the house with precious marbell goodly. And it was gold of Pharuaim. And he ouerlayde the house: both beames, postes, walles and dres with golde, and grauid Cherubes vpon the walles.

And he made the house moste holye, whose length was twenty cubytes ryght to the bredth of the house, and the bredth therof was also twenty cubytes. And he ouerlayde it with the best golde, that due to the somme of fyre hundred talentes. He made also naples of golde, ꝑ the wayght of euery naple of golde weyed fyfty sycles. And he ouerlayde the vpper chābres with golde.

And he made in the house moste holy two Cherubes of Image worke, and gylded them with golde. And the wynges of the Cherubes were twenty cubytes longe. The one wynge was fyue cubytes and touched the wal of the house, and the other wynge was lykewyse. v. cubytes and touched the wynge of the other Cherub. And the one wynge of the other Cherub was fyue cubytes, and touched the wall of the house, and the other wynge was fyue cubytes also, and reached to the wynge of the other Cherub. So that ꝑ wynges of these Cherubes raught twentye cubites. And they stode on their fete and loked inwardes. And he made a fore hangynge of Jacynct colour, of scarlet, cremosyne and bysse: and caused Cherubes to be bourdered theron. And he made fore the house two pyllers of. xxv. cubytes longe. And the hed that was aboue on the ty of one of them was. v. cubytes. And he made suche chaynes as was in the quere, ꝑ put them on the heedes of the pyllers, and made an hundred pomegranates, and put them on ꝑ chaynes. And he reered vp the pyllers before the temple: one on the ryghthande and an other on the lefte, and called the ryght Jachin and the lefte Boaz.

¶ The aulter of braſſe, the fre, the vessels to worke with, the candelstyckes, &c.

CAPI. IIII.

AND he made an aulter of braſſe. xx. cubytes longe and. xx. cubytes brode and. x. cubytes hyghe. And he cast a brasen sea of ten cubytes from brym to brym, and round in compase and fyue cubytes hygh: and a line of thirty cubytes might haue copased it rounde about. And the lykenes of oxen dyd compasse it roundabout vnder it: that is to wete, two rowes of oxen cast whiche when it was cast dyd compase that see which was ten cubytes wyde, roundabout. And it stode also vpon xii. oxen: of which three loked North, three West, three South, and three East, and the see vpon them aboue an hyghe, and the hynder partes of them inward. And the thickenes of it was an handebreede, and the brym lyke the brym of a cup, with floures of lylyes. And it receyued thre thousand bathes.

And he made ten lauers: and put fyue on the ryghthande and fyue on the left, to washe in. And in them they thrust the flesh of the burnt offeryngs. But the see was for the preestes, to washe in. And he made ten candelstyckes of golde in their facyons, and put them in the temple: fyue on the ryghthande and fyue on the left. And he made also ten tables, and put them in the temple: fyue on the ryghthande and fyue on the left. And he made an hundred basens of golde. And he made the courte of the preestes, and the greate courte and dores for and ouerlayde the doores of them with braſſe.

braſſe. And he set the see on the ryghtsyde of ꝑ east ende, towarde the south. And Hiram made pottes, shouelles and basens.

And Hiram fynished the worke he made for kynge Salomon vnto the temple of God: The two pyllers with their sculpes of ꝑ two heades that were on the toppes of the pyllers and the two wreathes to couer the two sculpes of the heedes that were on the toppes of the pyllers: and foure hundred pomegranates for the two wreathes, two rowes of pomegranates for euery wreathe, to couer the two sculpes of the heedes that were on the pyllers. And he made bottomes, and lauers vpon the bottomes: and the see with twelue oxen vnder it. And therto pottes, shouelles, flesshe hokes, and all their vessels dyd Hiram Abi make for kyng Salomon for the house of the Lorde, of bryght braſſe. In the playne of Jordan dyd ꝑ kynge cast them, in the thicke earthe, betwene Soceth and Zaredatha. And made of al these vessels so myghty great aboundance, that the wayght of braſſe could not be reckened.

And Salomon made all the vesselles that pertayned to the house of God: the golden auter and the tables with the shewbred vpō the same candelstyckes with their lampes to burne after the manner before the quere, and that of pure golde, and the floures and the lampes, ꝑ tongues were golde, and that perfect golde: and the dressynge knyues, basens, sponces and coulers of pure golde. And the vnner wyes of the place moste holy, and the wyes of the temple, were golde. And thus was all the worke ꝑ Salomon made for the house of the Lorde fynished.

And when the worcke that Salomon made in the house of the Lorde was fynished: then Salomon broughte in the gyftes dedicate by Dauid his father, the syluer and the gold and all the iewels, and put them amonge the treasure of the house of God.

¶ After the fore houses and the Arcke were put in ye temple, the glorye of the Lord fylled the temple.

CAPI. V.

THen Salomon gathered the elders of Israel togither and al the heedes of the trybes and auncient Lordes among the children of Israel, vnto Jerusalem: to brynge the Arcke of the couenaunt of the Lorde forth of the cyte of Dauid which is Sion. And all the men of Israell resorted vnto the kynge in the feast of the seuenth moneth. And when al the elders of Israell were come, the Leuites toke vp the Arcke, and the preastes and the Leuites brought awaye the Arcke and the tabernacle of wytnesse, and all the holye vesselles that were in the tabernacle. And kynge Salomon and all the congregacion of Israell that were assembled vnto him before the Arcke, offred sheepe and oxen, so many that they could not be told or numbred for multitude. And the preastes brought the Arcke of the apoyntemēt of the Lorde vnto his place in the quere of the temple and place moste holye: euen vnder the wynges of the Cherubes, that the Cherubes stretched oute their wynges ouer the place of the Arcke and couered the arcke and her staues aboue on vpwarde. And the staues of the Arcke, were so longe, that they were sene a lytle before the quere, but not farre without. And there it remayneth vnto this daye. Moreouer there was nothinge in the Arcke saue the two tables whiche Moses put therein at Horeb, which the Lorde had written to the children of Israel, after their commynge forth frome Egypte. And when the preastes were come oute of the holy place (for all the preastes that were founde there sanctified theym selues and dyd not as yet at that tyme wayte by course) But the Leuites euery one of them that were vnder Asaph, Heman and Jduthun, and amonge their children & brethren, were arayed in bysse and sange with Cymbales, Psalteries & harpes standinge east frome the aulter, and with them an hundred & twenty preastes blowinge trompettes. And the trompet blowers and the singers so agreed, that it semed but one voyce in prayesinge and thankynge the Lorde. And as the voyce of the trompettes, symbales and instrumentes of melody arose, * & as they prayesed the Lorde, that he was good and that his mercy lasteth euer, the house of the Lorde was fylled with a cloude: so that the preastes could not endure to minister by reason of the cloud. For the glorye of the Lorde hadde fylled the house of God.

* Psal. cv. a.

¶ The wordes of Salomon to the people, and the prayer he made to God.

CAPI. VI.

A iii. Reg. viii. b

THen Salomon sayde: The Lorde hathe spoken, that he wyll dwel in darcknesse. And I haue buylt an habitation for the and a place to dwell in for euer. And the kyng turned his face and blessed the hole congregacion of Israel, and all the congregacion of Israel stode. And he sayde: blessed be the Lorde God of Israel whiche spake with his mouthe to my father Dauid & hathe fulfylled it with his handes, for God sayde: sythens the tyme I brought my people oute of the lande of Egypte, I chose no cyte amonge all the trybes of Israel to buylde an house in, that my name myght be there, neyther chose I any man to be a ruler ouer my people Israell. But nowe I haue chosen Jerusalem to haue my name there, and haue chosen Dauid to be ouer my people Israel.

ii. Reg. vii. a iii. Reg. viii. b i. Para. xvii. b

* And it was in the herte of Dauid my father to buylde an house for the name of the Lorde God of Israel: But the Lorde sayd to Dauid my father: for as moche as it was in thyne herte, to buylde an house for my name, thou dydest well that thou haddest it in thyne hert. Notwithstandinge thou shalt not buylde the house, but thy sonne which shall issue out of thy loynes, he shall buylde an house for my name. And the Lorde hathe made good his

sayenge that he hathe spoken. For I arose in the rowme of Dauid my father, and sate on the seate of Israell, as the Lorde promysed, & haue buylt an house for the name of the Lord God of Israel. And therin I haue put ✠ aerke wherein the couenaunt of the Lord made with the children of Israel, is. And he stepte forthe before the aulter of the Lorde in the presence of all the congregation of Israell, and stretched out his handes, for Salomon had made a brasen pulpyt of fyue cubytes longe and. v. cubytes broade, and three of heyght, and had set it in the myddes of the great court, vpon ✠ he stept and kneled downe vpon his knees before all the congregacion of Israel, and stretched out his handes to heaue and sayd: Lord God of Israel there is no God lyke the ether in heauen or in earthe, which kepest couenaũt
6. Paral. v. b and shewest mercy vnto thy seruauntes, that walke before the with all their hertes. Which thou hast kept with Dauid my father that thou promysedest him: thou saydest it w thy mouth and hast fulfilled it with thyne hand, as it is to se this daye.

Now Lorde God of Israel kepe with thy seruaunt Dauid my father, that thou promysedest him sayenge: ✠ thou shalt not be without one or other in my sight that shall sit vpõ
3. Reg. ii. a and. xv. b 2. Para. vii. d the seate of Israel, vpon this condition yet, if thy children will take hede to their wayes to walke in my law, as thou hast walked before me. Now Lorde God of Israel let thy saying be true, whiche thou saydest vnto thy seruaũt Dauid. How be it in deed dede, cã God dwel with man on earthe? Beholde, neyther heauen or heauen aboue all heauens is able to conteyne the: how shuld the house then whiche I haue buylt for the w it? But turne to ✠ prayer of thy seruaunt and to his supplicatiõ (O Lorde my God) to herken vnto the voyce and prayer which thy seruaunt maketh before the. That thyne eyes be open ouer this house daye and night, and ouer the place of whiche thou hast sayde, that thou wouldest put thy name there: to herken vnto the prayer which thy seruaunt prayeth at this place: hecke therfore vnto the prayers of thy seruaunte and of thy people Israell, whiche they praye in this place. But heare thou it out of thy dwellinge place heauen: and when thou hearest it be mercyfull. ✠ If a man synne againste his neyghbour, & an aduertacion be layde to his charge, to aduise him with all, and the aduertacion come before thyne aulter in this house: then heare thou from heauen, and worke & iudge thy seruauntes, that thou rewarde the cupll, and bringe his waye vpon his heed, and iustifye the righteous, and giue him according to his righteousnesse.
3. Reg. viii. d

Lykewyse yf thy people Israel be put to ✠ worse before their enemyes, because they haue synned against the: Yet yf they turne & confesse thy name, and make intercession and praye before the in this house: thẽ heare thou from heauen and be mercyfull vnto the synne of thy people Israel, and bringe them agayne vnto the land which thou gauest to them and to their fathers.

If heauen be shut vp, ✠ there be no rayne, because they haue synned against the: yet if they praye at this place and confesse thy name and turne from their synnes at thy scourging: then heare thou from heauen and be mercyfull vnto the synne of thy seruauntes and of thy people Israel, that thou shewe the a good waye to walke in, and sende rayne vpon thy lande which thou hast giuen vnto thy people for an enheritaunce.

If there chaunce darthe in the lande, pestilence, drought, or myldewe, grashoppers or caterpillers, or that their ennemyes besege them in the cytes of their owne land, or what so euer plage or sickenesse it be. Then all the supplications and prayers that shall be made of all men amonge all thy people Israel, which shall know euery man his owne sore and his owne griefe, and shall stretche out their handes towarde this house: thou shalt heare from heauen thy dwellynge place, and shalt be mercyful, and giue euerye man according vnto all his waye, euen as thou shalt know euery mans herte: for thou onely knowest the hertes of the childre of Adam: that they may feare the and walke in thy wayes as longe as they lyue vpon the earthe, which thou gauest to our fathers.

Moreouer a straunger whiche is not of thy people Israell, yf he come from a farre lande for thy great names sake & thy myghty hande and stretched out arme, and so come and praye at this house: thou shalt heare him from heauen thy dwellynge place, and shalt do anye dinge to all that the straunger calleth to the: that all the nacyons of the erth may know thy name, and feare the, as doth thy people Israell: and that it maye be knowen that this house which I haue buylt, is called after thy name.

When thy people shall go out to warre against their enemyes ✠ way ✠ thou shalt sende them: Yf they praye to the, the waye towarde this cyte whiche thou hast chosen, and house which I haue buylte for thy name: then heare from heauen, their supplication and prayer, and helpe them in their right.

Yf they shall synne against the (as there is no man but that he shall synne) and thou & angrye with them and delyuer them to their enemyes, and they leade them awaye captyue vnto a lande ferre or neare, yet yf they bethe come to them agayne in the lande, where they be in captyuite, and turne and praye vnto the in the lande where they be in captyuite, saying we haue synned and haue done cupll and wickedly, and turne agayne to the, with all their hertes, & all their soules, in the lande of their captyuite where they be kept in bondage, and so praye towarde their lande which thou gauest vnto their fathers, and cyte which thou hast chosen, and to this house which I haue buylt for thy name: Then heare from heauen thy dwellinge place, their supplication & prayers, and iudge their cause, and be mercyfull vnto thy people, thoughe they haue synned against the.

Noo now my God let thyne eyes be open

and thyne eares attent vnto the prayers made in this place. And nowe therfore aryse Lorde God in thy restinge place: bothe thou and the Arke of thy strength, and let thy preastes put on victory and thy sayntes reioyce in goodnes And Lorde God turne not awaye the face of thyne anoynted: But remembre the mercyes promysed to Dauid thy seruaunt.

¶ The fyre consumeth the sacrifyces. The Lorde appeareth to Salomon the seconde tyme.

CAPI. VII.

When Salomõ had made an ende of prayenge, there came downe fyre from heauen and consumed the burntoffring and the sacrifices. And the glory of the Lorde fylled the house: that the preastes coulde not go into the house of the Lorde, because the glory of the Lorde had fylled the house of ✠ Lord. And all the children of Israel sawe howe the fyre came downe, and the glorye of the Lorde vpon the house, and stouped with their faces to the earthe vpon the pauement and bowed them selues, and confessed vnto the Lorde, that he was good, and that his mercye lasted for ever.

And the kynge and all the people offred offringes before the Lorde, So that kynge Salomon offred. xxij. thousand oxen, and an hundred and twenty thousande shepe. And so the kynge and al the people halowed the house of God. And the preastes waited on their offices and the Leuites with instrumentes of musyke of the Lorde whiche kynge Dauid made to confesse vnto the Lorde that his mercy lasteth euer, when Dauid gaue prayse thorow their handes. And the preastes blewe trompettes fast by them: and all Israel stode. Moreouer Salomon halowed the myddle of the courte that was before the Lorde: for there he offred burntofferinges and the fat of the peaceoffringes, because the brasen aulter which Salomõ had made, was not able to receyue ✠ burntofferinges and the meateofferinges and the fat.

And Salomon kept a feast the same season of seuen dayes, and all Israell with him, an exceadinge great congregacion, euen from the entrynge into the ryuer of Egypte. And ✠ eyght dayes they made a gatheringe. For they kepte the dedicacion of the aulter seuen dayes and the feast seuen dayes. And the. xxiij. daye of ✠ seuenth moneth, he let the people departe into their tentes, glad and merye in hert for the goodnesse that the Lorde had shewed to Dauid, to Salomon and to Israel his people.

✠ And so Salomon synished the house of the Lorde, and the kynges house, and all that came in his herte, to make in the house of the Lorde and in his owne house, and that prosperously.

And the Lorde appeared to Salomon by nyght and sayde to him: I haue herde thy petition and haue chosen this place for my selfe, to dwell in house of sacrifice. ✠ Moreouer yf I shut vp heauen that there be no rayne, or yf I commaunde the grashoppers to deuoure the lande or yf I sende pestilence amonge my people: yet yf my people that are named after my name, shall humble them selues and make intercession and seke my presence, and turne from their wycked wayes, then will I heare from heauen and be mercyfull to their synnes, and wil heale their lãde. Furthermore myne eyes shal be open and myne eares attent vnto the prayers made in this place. And fynally I haue chosen & sanctified this house, that my name be there for euer, and myne eyes & myne herte shalbe there perpetually.
3. Reg. ix. a

And yf thou shalt walke before me as Dauid thy father walked, to do accordinge to al that I haue commaunded, and shalte kepe myne ordinaunces and my lawes: then I wil stablyshe the seat of thy kyngdome, according to the couenaunt I made with Dauid thy father sayenge: ✠ Thou shalt haue euer one or other that shall rule in Israel. But yf ye turne awaye and forsake myne ordinaunces and my commaundementes whiche I haue set before you, and shall go and serue other goddes and bowe your selues to them: then wil I plucke them vp by the rootes out of my lande which I haue giuen them, and will cast this house which I haue sanctified for my name oute of my sight, and will make a prouerbe and a tale of it amonge all nations. And this house that is so hyghe, shall be a wonder to all that passeth therby, that they shall saye: Why hathe the Lorde dealt on this fashion with this land and with this house? And it shall be aunswered them, because they forsoke the Lord God of their fathers whiche brought them out of the lande of Egypte, and clawe to other goddes, and bowed to them and serued them: euẽ therfore brought he on them all this cupll.
3. Reg. ix. a and. xv. b 2. Para. vii. d

¶ The cities that Salomon buylded after the house of God was fynished.

CAPI. VIII.

After twenty yeres when Salomõ had buylte the house of the Lorde. and his owne house: he buylte the cytes that Hiram gaue him, and put certayne of the children of Israel in them. And Salomon wente to Hemath Zobah and strengthed it. And he buylte Thadmor in the wyldernesse and all ✠ store cytes which he buylt in Hemath. And he buylt Bethhoron the vppre and Bethhoron the nether, and made them stroge cytes with walles, gates and barres. And Baalath and all the store cytes that Salomon had, and all the charet cytes and the cytes of horsmen. & all that Salomon had lust to buylde in Ierusalem and Libanon, and thorowoute all the lande of his dominion.
3. Reg. ix. b

And all the people that were left of the Hethites, Amorites, Pherezites, Heuites and Iebusites, whiche were not of the children of Israel: euen the children of them, which were lefte after them in the lande, and were not consumed of the children of Israel, vpõ Salomõ

make tributaries vnto this daye. But of the childzen of Israel dyd Salomō make no bōdmen in his woꝛke: but they were men of war and rulers and greate Loꝛdes with him, and capitaynes ouer his charettes and hoꝛsemen. And kynge Salomons officers that ouerslawe and ruled the people, were two hundzed and fyftye.

And Salomō brought the wughter of Pharao out of the cytte of Dauid into the house þ he hadde made foꝛ her. Foꝛ he sayde: my wyfe shall not dwell in the house of Dauid kynge of Israell, foꝛ it is holy, because the Arche of the Loꝛde came into it.

And fꝛome thencefoꝛthe Salomon offered burntoffringes vnto the Loꝛde on the aultare of the Loꝛde whiche he hadde buylt befoꝛe the porche to offꝛe daye by daye accordinge to the commaundement of Moses, and in the sabbotes and newmones, and the thꝛe solemne feastes of the yere, the feast of swete bꝛed, þ feast of weekes and the feast of boothes.

And Salomon assigned the pꝛeastes euerye man to his office as Dauid his father had oꝛdred them, and the Leuites vnto theꝛ office, foꝛ to pꝛayse and minister befoꝛe the preestes daye by daye, and the poꝛters by courte at euery gate. Foꝛ so hadde Dauid the man of God commaunded. And the commaundemente of the kynge vnto the pꝛeastes and the Leuites concernynge what so euer cause it was, and concernyng the treasures, was not disobeyed.

And all the woꝛke of Salomon went well foꝛwarde euen fꝛome the daye of the foundacion of the house of the Loꝛde was layde: tyll he had fynyshed it, that the house of the Loꝛde was perfect. And then went kynge Salomon to Ezion Gaber, and to Eloth and to the sees syde in the lande of Edom. And Hiram sent him by the handꝛ of his seruauntes, shippes & seruauntes that couthe skill of the see: Whiche went with the seruantes of Salomon to Ophir, and bꝛought thence foure hundzed and fyftye talentes of golde, and bꝛought it to kynge Salomon.

¶ The cōmunication of Salomon with the quene of Saba, and the gyftes that the one gaue the other. The deth of Salomon: after whome succedeth Roboam.

CAPI. IX.

1.Regū.x.a Matth.xii.b Luc.xi.b

AND the quene of Saba herde of þ fame of Salomon and came to proue him with ryddelles at Ierusalem, with a very great companye, and with camelles that bare swete odoures and plentye of golde and pꝛeciouse stone. And when she was come to Salomon, she communed with him of al that was in her herte. And Salomon soꝛced her al her questions, that there was nothinge hyd fꝛome Salomon, which he tolde her not.

And when the quene of Saba had sene the wysdome of Salomon and the house that he had buylt, and the meat of his table and the sittinge of his seruauntes, and the standinge of his waytes, and their apparell, and his buttelars with their apparell, and his pꝛaier out of whiche he went into the house of the Loꝛde, she was so astonyed that there was no more herte in her.

And then she sayde to the kynge: the saying whiche I herde in myne owne lande, of thyne actes and of thy wysdome, is truthe. But I beleued not the wordes of theym, tyll I came and myne eyes hadde sene it. And lo, the one halfe of thy wysdome was not tolde me: thou exceedst the fame that I herde, happy ar thy men, and happy are these thy seruauntes which stande before the alwaye and heare thy wysdome. Blessed be the Loꝛde thy God whiche had lust to the, to make the, kynge on his seate, vnto the Loꝛde thy God. Because thy God loued Israel, to make them continue euer, therfoꝛe made he the kynge ouer them to iudge and equite.

And she gaue the kynge an hundzed and.xx. talentes of golde, and of swete odoures no more great abundaunce with pꝛecious stones, that there was no such swete odoures as the quene of Saba gaue kynge Salomon. And moꝛeouer the seruauntes of Huram and the seruauntes of Salomon whiche bꝛought golde fꝛome Ophir, bꝛought also * Algum wood and pꝛecyouse stones. And the kynge made of the Algume wood stayres in þ house of the Loꝛde and in the kynges palace, harpes and psalteries foꝛ singers. And there was no such wood sene before in the lande of Iuda. And kynge Salomon gaue to the quene of Saba all her desyre that she asked about that she bꝛought vnto the kyng. And so she turned and went awaye to her owne lande with her seruauntes.

The somme of golde that came to Salomon yere by yere, was fyue hundzed. lxvi. talentes of golde, besydes that which chapmen and marchauntes bꝛoughte, and all the kynges of Arabia, and Dukes of countryes bꝛoughte golde and syluer to Salomon. And kynge Salomō made two hundzed bokelers of golde. vj. hundzed speres of beten golde to a bokelar: and three hundzed shyldes of beten golde, three hundzed speres of golde to a shylde, and he put them in the house of the wod of Libanon.

And the kynge made a great seate of Iuory and ouerlayde it with pure golde. And there were fyue steppes to the seate with a fotestole of golde fastened to the seate: and pomelles on eche syde of the sittinge place, and two lyons standinge by the pomelles. And.xii. lyons stoode on the one syde and on the other vpon fyue steppes, that there was no fashion in any kyngdome.

And all the dꝛynkynge vessels of kynge Salomon were golde, and all the vessels of the house of the foꝛest of Libanō, were pure golde: as foꝛ syluer, it was coūted nothinge worth in the dayes of Salomō. Foꝛ the kynges shippes went * to Tharsis with the seruauntes of Huram once thꝛe yere ones. And the shippes of Tharsis bꝛought golde, syluer, the tethe of Elephantes apes and peacockes.

And kynge Salomon passed al the kynges of the earthe in rychesse and wysdome. And all the kynges of the earthe soughte the presence of Salomon, to heare the wysdome that God hadde put in his herte. And they bꝛought euery man his presente in vesselles of syluer, and vesselles of golde, and rayment, harnesse, swete odoures, hoꝛses and mules, yere by yere.

And Salomon had foure thousande maungers of hoꝛses and charettes foꝛ them, and.xii. thousande hoꝛsemen. And he bestowed them in the charet cityes, and with the kynge at Ierusalem. And he raygned ouer al the kinges fꝛom Euphrates, vnto the lande of the Philistines, and fꝛo the boꝛdeꝛs of Egypt. * And the king made syluer in Ierusalem as plenteous as stones, and Cedar trees as plenteous as the mulbeꝛye trees that growe in the valeyes. And Salomon had hoꝛses bꝛought him out of Egypt, and out of all landes.

* The rest of the actes of kynge Salomon both fyꝛste and laste, are wꝛytten in the boke of Nathan the Pꝛophete, and in the pꝛophesye of Ahiah the Silonite, and in the vysyons of Iadi the sear of vysyons agaynste Ieroboam the sonne of Nabat. And when Salomon had raygned in Ierusalem vpon all Israell foure pere, he layde dym to reste with his fathers, and was buryed in the cityе of Dauid his father, and Roboam his sonne raygned in his stede.

¶ The falling fꝛo of Roboam, and the deuysion of his realme.

CAPI. X.

AND Roboam wente to Sichem: foꝛ to Sichem were all Israel come to make him kynge. And when Ieroboam the sonne of Nabat beynge in Egypt herde it (foꝛ he was fled foꝛ feare of Salomon the kynge) he retourned out of Egypte. And they sent and called him. And so Ieroboam and all Israell came and communed with Roboam and sayd. Thy father made vs a greuous yoke: but rere thou somwhat of the greuous seruyce of thy father, and of his heuye yoke that he put vpon vs, and we wyll serue the. And he sayde to them: come agayne after thꝛe dayes to me. And the people departed.

And kynge Roboam counselled with the elders that stode befoꝛe Salomon his father, whyle he lyued, and sayde: What counsell geue ye me, to answere this people agayne? And they tolde him sayinge: yf thou shalte be kynde to this people and please theym / and shalte speake louynge wordes to them, they will be thy seruauntes foꝛ euer. But he lefte the counsell whiche the elders gaue him, and toke counsell with the younge men that were nourished vp with dym, and hadde stande in his syght, and sayde to them: What aduyse geue ye, that I may answere this people whiche haue communed with me, sayinge: Abate somwhat of the yoke whiche thy father dyd put vpon vs.

And the younge men that were nourished vp with dym, talked with him, sayinge: thus answere the people that spake to the, sayinge. Thy father made our yoke heuye: But make thou ours somwhat lighter. Thus wyse answere them: My lytle fynger shall be beuyer then my fathers loynes. * Foꝛ where my father put a heuye yoke vpon you, I wyll put moꝛe thereto / * where my father chastised you with whippes, I wyl chastise you with Scoꝛpyons. Nowe when Ieroboam and all Israel were come the thyꝛde daye, as the kynge bad, sayinge: come agayne to me the thyꝛde daye: The kynge answered them cruelly: foꝛ kyng Roboam lefte the counsell of the aged men, & answered them after the aduyse of the younge men, sayinge: Yf my father haue made youre yoke greuouse, I wyll adde therto / and where my father chastised you with whippes, I will chastise you with scoꝛpions. And so the kynge harkened not vnto the people / foꝛ the turnyng awaye was of God, that the Loꝛde myghte make good his sayinge whiche he spake by the handꝛ of Ahiah the Silonite to Ieroboam the sonne of Nabat. And when all Israel saw that the kynge wolde not heare them, the people answered the kynge sayinge: what part haue we with Dauid, oꝛ enheritaunce with the son of Isai? let euery mā of Israel go to his tent. * And nowe Dauid se to thyne owne house. And therupon all Israell gatte them to theyꝛ tentes / so that Roboam raygned ouer no mo of the childzen of Israel then dwelte in the cityes of Iuda. Then kyng Roboam sent to the Haduram that was ouer the tribute, and the childzen of Israel stoned him with stones that he dyed. But kynge Roboam made spede and gat him vp to his charet to flee to Ierusalem. And so Israel departed fꝛom the house of Dauid vnto this daye.

¶ Roboam is foꝛbidden to fyghte agaynste Ieroboam. He hathe eyghteene wyues and thꝛe scoꝛe concubines: and by them eyghte and twentye sonnes and thꝛee scoꝛe daughteres.

CAPI. XI.

AND when Roboam was come to Ierusalē, he gathered of the house of Dauid and Ben Iamin to the nombze of nyne scoꝛe thousande chosse men of warre to fyght with Israell / foꝛ to bꝛynge the kyngdome agayn to Roboam. But the wozde of the Loꝛd came to Hemelah the man of God, sayinge: speake vnto Roboam the sonne of Salomon kynge of Iuda, and to all Israell that are in Iuda, and to Ben Iamin, and saye: thus sayth the Loꝛde. Go not noꝛ fyght with your brethꝛen: but retourne euerye man to his house / foꝛ this thing is done of me. And they obeyed the wozdes of the Loꝛde, and retourned fꝛom goynge agaynst Ieroboam.

And Roboam dwelte in Ierusalem & buylt stronge cityes in Iuda: as Bethlehem, Etam, and Thekua: Bethzur, Socho, and Odllam: Geth, Maresah and Ziph: Adurahim, Lachis and Azecah: Zarah, Aialon, & Hebzon. Which were thꝛe stronge cityes of Iuda, & Ben Iamin.

And

And when he hadde repayred suche stronge cities, he put capitaynes in them, and store of victayle, and of oyle, and of wyne. And he ordeyned in all cities shyldes and speres, and made them exceedyng stronge. And so Juda and Benjamin were vnder him.

And the preestes and the Leuites that were in all Israell reserted to him out of all theyr coostes. Ja to moche that the Leuites lefte their suburbes and possessions and came to Juda and Jerusalem: for Jeroboam and his sonnes had cast them out from ministrynge vnto the Lorde. * And he ordeyned him preestes of 2.Paralip.g hyllaulters, bothe to fylde deuylles, and also to the calues whiche he hadde made. And after them there came of al the tribes of Israel (such as their hertes moued them to seke the Lorde God of Israell) to Jerusalem to offre vnto the Lord God of their fathers, & so they strengthed the kyngdom of Juda, and made Roboam the sonne of Salomon myghty thre yere long/ for thre yere they walked in the waye of David and Salomon.

D And Roboam toke him Mahalath ſ̄ wughter of Jerimoth the sonne of David to wife/ And Abihail the doughter of Eliab the sonne of Jsai, whiche bare him chyldren: Jeus, Samariah & Zaham. And after her, he toke Maacah the wughter of Absalom, whiche bare him Abiah, Ethai, Ziza and Salumith. But Roboam loued Maacah the doughter of Absalom aboue all his othre wyues & concubynes/ for he toke eyghtene his wiues, & thre score concubynes, and begate thre score doughters, and eyght and twenty sonnes. And Roboam made Abiah the sonne of Maacah the chefe ruler amonge his brethren, for to make him kynge. And he played a wyse parte, and scatered of al his chyldren thorow out all the countreyes of Juda and Benjamin in euery stronge city. And he gaue them aboundaunce of vitayle, and asked many wyues.

¶ Sesac kynge of Egypt robbeth the temple of the Lorde. Roboam dyeth, and Abiah his sonne succedeth him.

CAPI. XII.

A AND when Roboam had stablysshed the kyngdome and made it stronge he forsoke the lawe of the Lorde, and all Jsrael with him. * Wherfore the fyfte yere of 2.Paralip.xiiij.g kynge Roboam, Sesac the kynge of Egypte came vp agaynst Jerusalem (bycause they had trespassed agaynst the Lorde) with twelue hundred charettes, and thre score thousande horsemen. And the people were without nombre that came with him forth of Egypte, with them of Lybia / and the ſ̄ Suchites, and the b Some red Ethiopi here. blackemoores. And they toke the stronge cytees that were in Juda, and came to Jerusalem.

Then came Semeiah the Prophete to Roboam, and to the lordes of Juda that were gathered to Jerusalem for feare of Sesac, & sayd to them: thus sayth the Lorde: Ye haue lefte me, and therfore wyll I leaue you also in the

handes of Sesac. Wherupon the lordes of Jsrael and the kyng humbled them selues & sayd: the Lorde is righteous. And when the Lorde sawe ſ̄ they submitted them selues, the worde of the Lorde came to Semeiah, sayyng: they meke them selues, and therfore I wyll not destroye them. But I wil wtsture them somwhat, and my wrath shall not fall vpon Jerusalem. Neuertheles they shall be his seruaunts, to knowe what difference is betwene my seruice and the seruyce of the kyngdomes of other landes. So Sesac kynge of Egypte came to Jerusalem, & toke away the treasures of the house of the Lorde, and the treasures of the kynges house, and shortly he toke all. And he toke vp the shyldes of golde whiche Salomon made. In stede of whiche kyng Roboam made shyldes of brasse, and put them in the keepyng of the capitaynes of his garde, whiche watched the gate of the kynges house. And as often as the kynge went to the house of the Lorde, the garde went and fet them, and brought them agayne vnto the garde chambre. And so whan he humbled him self, the wrathe of the Lorde turned from him, and destroyed not all together. And moreouer there were many good thynges yet in Juda.

So kynge Roboam waxed myghtye in Jerusalem and raigned. And Roboam was one and fourty yeres old whē he was made kyng, and he raigned seuentene yeres in Jerusalem the cytye whiche the Lorde had chosen out of all the tribes of Jsrael, to put his name there. His mothers name was Naamah, an Ammonite. * And he dyd euyll, for he prepared not his herte to seke the Lorde. The actes of Roboam first and last, are writtē in the bokes of Semeiah the Prophete, and of Addo the seer at dyuers, so moche as they longe to the genealogye, and the perpetuall warre that was betwene Roboam and Jeroboam in their tyme. And Roboam layd him to slepe with his fathers, & was buryed in the cyte of David, and Abia his sonne raigned in his stede.

¶ The vyctorye of Abia agaynst Jeroboam.

CAPI. XIII.

THe eyghtenth yere of kynge Jeroboam began Abia to raygne ouer Juda, and he reigned thre yeres in Jerusalem. His mothers name was Michaiah, the doughter of Uriel of Gabaah. And there was warre betwene Abia and Jeroboam. And Abia made a battayle with an hoste of fyghtyng men, foure hundred thousande chosen men. Jeroboam put in araye to fyghte agaynst him with eyghte hundred thousande prouē men of stronge.

And Abia stode vp vpon Zemaraim in the mount Ephraim, and sayd: Heare me Jeroboam and all Jsrael. Beecommeth it you to knowe that the Lorde God of Jsrael gaue the kyngdome of Jsrael to David for euer: euen to him and to his sonnes, by a ſ̄alted couenaūt? But Jeroboam the sonne of Nabat, the seruaunt of Salomon, the sonne of David rebelled agaynst the Lorde. And there gathered to him lewde men and vnthryftes, and preuayled agaynst Roboam the sonne of Salomon: for Roboam was yonge and tender herted, and not stronge ynoughe for them.

And nowe ye thynke to preuayle agaynst the kyngdome of the Lorde in the hande of the sonnes of David, bycause ye be a greate multitude, and haue with you the golden calues whiche Jeroboam made you for goddes. And haue ye not caste oute the preestes of the Lorde the sonnes of Aaron, and the Leuites/ and made you preestes lyke the nacions of other landes: euen who so euer commeth and consecrateth his hande with an oxe, and seuen rammes, the same is made preest to them that are no goddes.

But with vs is the Lorde our God whom we haue not forsaken / and the preestes of the sonnes of Aaron ministrynge vnto the Lorde/ and the Leuites in office burnynge vnto the Lorde euery mornyge and euery euen burnt offrynges, & swete incense: and the shewbreed put in order vpon a pure table: and the candlestycke of golde, with the lampes of the same, to be lyghte euery euen. For we kepe the watch of the Lorde oure God: but ye haue forsaken him. Moreouer, beholde, God is with vs in the forewarde, and his preestes and the trumpe trompettes to crye alarum agaynst you. Ye chyldren of Jsrael fyght not with the Lorde God of youre fathers: for it wyll not prosper with you. But for al that, Jeroboam sent men priuily about to come behynde vpon them: and so they were before Juda, and the layers in wayte were behynde them. And whē Juda tourned and sawe the battayle behynde and before, they cryed vnto the Lorde, and the preestes blewe the trompettes, and the men of Juda gaue a shoute. And as the men of Juda shouted, God smote Jeroboam and all Jsrael before Abia and Juda. And the chyldren of Jsrael fledde before Juda / and the Lorde deliuered them in to the handes of Juda. And Abia and his people slewe a greate slaughter of them: so that there were stryken downe of Jsrael, fyue hundred thousande chosen men. And the chyldren of Jsrael were brought vnder at that tyme/ and the chyldren of Juda preuayled, bycause they leaned vnto the Lord God of their fathers. And Abia folowed after Jeroboam, and wanne certayne cityes from him: Bethel, with townes belongyng therto, and Jsanah with the townes that longed therto, and Ephron with her townes. And Jeroboam recouered not strength agayne in the dayes of Abia. At laste the Lorde plaged him that he dyed.

And Abia waxed myghtye, and toke him fourtene wyues, and begat two and twentye sonnes, and sixtene doughters. The reste of the actes of Abia, and his wayes and workes, are writtē in the storye of the Prophete Addo. And when Abia was layde to slepe with his fathers, they buryed him in the cyte of David. And Asa his sonne raygned in his stede. In whose dayes the lande was quyet tenne yeres.

¶ Abia dyeth, after whom succedeth Asa.

CAPI. XIIII.

AND Asa dyd that was good and eyghte in the eyes of the Lorde his God, and toke awaye the aulters of straungers, & the hyllaulters, and brake the ymages, and cut downe the groues, and commaunded Juda to seke the Lorde God of their fathers, and to do accordynge to the lawe and commaundement. And he put awaye oute of all the cityes of Juda, the hyllaulters and the pollis: for ſ̄ kyngdome was quiet before him. And he buylt stronge cityes in Juda, bycause the land was in reste, & he had no warre in those yeres. For the Lorde had gyuen him rest. 3.Reg.xv.d Asa.

And therfore he sayd to Juda: let vs buylde these cityes, and compasse them with walles and towres, gates and barres, whyle we haue the lande quiet. For we haue sought the Lord oure God: and bycause we haue sought him, he hathe gyuen vs reste on euerye syde. And so they buylte and prospered. And Asa had an armye that bare shylde and spere, oute of Juda thre hundred thousande/ and oute of Benjamin that bare shilde and drewe bowes, two hundred and foure score thousande, and were all stronge men.

And there came oute agaynst them Zarah the Mozian, with an host of ten hūdred thousande, and thre hundred charetters, and came as feere as Mareſa. And Asa wente oute to him, and they put in araye to battayle in the valeye of Zephatah beside Mareſa. And Asa 2.Reg.xviiij. cryed vnto the Lord his God, and sayd: Lorde it is all one with the, to helpe them that haue no power, with fewe or with manye: helpe vs O Lorde our God for we truste to the, and in thyne name we be come agaynst this multytude. Thou arte the Lorde oure God, let not man preuayle against the. And the Lord smote the blacke Mozes before Asa and Juda, that they fled. And Asa and the people that was with him, pursued them as farre as Gerar. And the blacke Mozes were ouerthrowen, that there remayned none alyue of them, but were destroyed of the Lorde, and of his hoste/ they caried also a mighty great pray. And they smote all the cityes rounde about Gerar. For the feare of the Lorde came vpon them. And they robbed all the cityes, for there was exceedyng moche to be robbed in them. Furthermore they smote the tentes of the cattel, and caried away plentye of sheep, and camelles, and so returned to Jerusalem.

¶ Asarye Obed the memorion of the Prophet Azarias after he had put out the false Goddes, exhorteth to the Lorde. He deposeth his mother of her dominion.

CAPI. XV.

And

1 And the spirite of God came on Azaria the sonne of Obed. 2 And he went out a-gaynst Asa, and sayde to hym: heare me Asa and all Juda and Ben Jamin. The Lorde is with you whyle ye be with hym: and yf ye shall seke hym, he wyll be founde of you: but yf ye shall forsake hym, he wyll forsake you. 3 There wyll come manye dayes in Israell, in whiche there shall be no true God nor preeste that teacheth, nor anye lawe. 4 And in theyr tribulacion they shall tourne vnto the Lorde God of Israel, and shall seke hym, and he shall be founde of them. 5 And in those dayes there shall be no peace to them that goo oute and in. But great vexacion on euery syde vpon the inhabitours of all landes. 6 For one nacion shall destroye an other, and one cyte an other: for God wyll vexe them with all aduersitie. 7 But plucke you vp youre heertes, and let not youre handes faynte, for youre workes shall be rewarded.

8 When Asa herde those wordes and the Prophesye of Azaria the sonne of Obed the Prophete, he toke courage & put awaye the abhominactions oute of all the lande of Juda and Ben Jamin, and oute of the cytes whiche he wanne in mounte Ephraim, and renued the aulter of the Lorde that was before the porche of the Lorde. 9 And he gathered all Juda and Ben Jamin, and the straungers with them out of Ephraim, Manasses, and Simeon. For there fell manye to him oute of Israell, when they sawe that God was with him. 10 And they assembled at Jerusalem the thyrde moneth of the fyfteme yere of the raygne of Asa. 11 And they offered vnto the Lorde the same tyme of the spoyle whiche they had brought, seuen hundred oxen, and seuen thousande shepe. 12 Then they made a couenaunt to seke the Lord God of theyr fathers, with all theyr heertes, and all theyr soules: 13 so that all that sought not the Lord God of Israel, shulde dye for it whether he were small or greate, man or woman. 14 And they sware vnto the Lorde with a loude voyce and showtyng, and with trompettes and horns. 15 And al Juda reioysed in the othe, for they had swoyne with all theyr heertes, and sought him with all theyr luste, and he was founde of them. And the Lorde gaue them rest rounde aboute. 16 Furthermore kynge Asa put Maacah his mother oute of authoryte, bycause she had made an ydoll in a groue: and brake downe the ydoll, and stampte it and burnte it by the brooke Cedron. 17 But they put not the hyllaunteers out of Israel: neuertheles the herte of Asa was pure all his lyfe. 18 And he brought into the house of God the dedicate gyftes whiche he and his father hadde dedicate, in golde, syluer, and other iewelles. 19 And there was no more warre vnto the fyue and thyrtye yere of the raygne of Asa.

¶ Asa, for feare of Baasa kynge of Israel, maketh a couenaunt with Benhadad kynge of Syria.

CAPI. XVI.

In the fyue and thyrtye yere of the raygne of Asa, came Baasa kynge of Israell against Juda, and buylte Ramah, to the entent he wolde let none that pertayned to Asa kyng of Juda haue passage in and out. 2 Wherupon Asa fet syluer and golde forth of the treasure of the house of the Lorde, and of the kynges house, and sent it to Benhadad kyng of Syria that dwelt at Damasco, and sayd. 3 There is leage betwene me and the, and so was betwene my father and thyne, wherfore I haue sent the syluer and golde, that thou goo and breake thyne appoyntment with Baasa kynge of Israel, that he may depart from me. 4 And Benhadad graunted vnto kynge Asa, and sent the capitaynes of his armye against the cytyes of Israel. And they brake Iton, Dan, Abelmaim, and all the store cytyes of Nephthali. 5 Which Baasa herde this, he lefte buylynge of Ramah, and letted his worke cease. 6 Then Asa the kyng tooke al Juda, and caryed away from the kyng tooke al Juda, and caryed away from thence the stones and tymbre of Ramah, wherwith Baasa had buylded: and he buylte therwith Gaba and Maspha.

7 At that same tyme Hanani the seer, came to Asa kynge of Juda, and sayde to hym: Bycause thou trustest in the kynge of Syria, and trustest not in the Lorde thy God, therfore the hoste of the kynge of Syria escapeth out of thyne hande. 8 Were not the blacke Morians and they of Libia a greate hoste, with exceadyng manye charettes and horsemen? And yet bycause thou trustedst in the Lorde, he delyuered them in to thyne hande. 9 For the eyes of the Lorde beholde all the earthe, to strengthen the heertes of them that are holy with hym. Therin thou hast wonne holy welye: and from hencefoorthe thou shalte haue warre. 10 Wherupon Asa was wrothe with the seer, and put him in prison, for he was displeased with hym bycause of that. Moreouer he oppressed certayne of the people the same season.

11 The dedes of Asa bothe first and last, are written in the boke of the kynges of Juda and Israell. 12 And the nyne and thyrtye yere of his raygne, Asa fell sycke of his feete, and his disease exceded. And besyde this in his sickenesse he asked no counsell of the Lorde, but of physicions. 13 And at the laste Asa fell on slepe with his fathers, and dyed when he had raygned one and fourtye yere. 14 And they buryed him in his owne sepulchre which he had made in the cyte of David, and layd him in the bed which he had fylled with swete odours & diuers kyndes, made by the crafte of the potecaries. And they dyd exceadyng great coste about the synge of him.

¶ Josaphat succedeth after Asa, which walketh feare of the Lorde to be vexed among the people.

CAPI. XVII.

And Josaphat his sonne raygned in his stede, and mightyer then Israell. 2 He put soudyours in all the stronge cytyes of Juda, & set rulers bothe in the lande of Juda, and also in the cytes of Ephraim, which Asa his father had wonne. 3 And the Lorde was with Josaphat, bycause he walked in the olde wayes of his father Dauid, and sought not Baals: 4 But sought the Lorde God of his father, and walked in his commaundementes, and not after the doynges of Israell. 5 Therfore the Lorde stablysshed the kingdome in his hande, and all Juda broughte him presentes, that he became exceadyng ryche and glorious. 6 And his herte was courageous in the wayes of the Lorde, and he put downe yet more of the hyllaunteers and groues out of Juda.

7 In the thyrde yere of his raygne he sente of his Lordes: Benhail, Abdiah, Zacharias, Nathanael, and Michaeas to teache in the cytes of Juda: 8 and with them Semeiah, Nathemah, Zabadias, Asahel, Semiramoth, Jonathan, Adonias, Thobias, and Thobadonias Leuites: and with them Elisama and Joram priestes. 9 And they taught in Juda, and had the boke of the law with them, and went throughout all the cytes of Juda and taught the people.

10 And the feare of the Lorde fell vpon all the kingdomes of the landes that were rounde about Juda, that they durst not warre with Josaphat. 11 And the Philistines brought Josaphat gyftes and tribute siluer. And there of Arabians brought him of hepe, seuen thousande and seuen hundred rammes, and seuen thousande and seuen hundred he goates. 12 And Josaphat prospered and grewe vp on hygh. And he buylte in Juda castelles and store cytyes, 13 and had great substaunce in the cytyes of Juda, and stronge men and men of myghte in Jerusalem.

14 And this is the order in the houses of theyr fathers of the capitaynes ouer thousandes in Juda: Adnah the capitayne, and with him of stronge men, three hundred thousande. 15 And next to him Johanan a capitayne, and with him two hundred and foure score thousande. 16 And by his syde Amasias the sonne of Zechri deliuered vnto the Lorde, and with him two hundred thousande mightye men. 17 And of the children of Ben Jamin, Eliada was a man of myght, and had with him armed with bowes and shelues, two hundred thousande. 18 And by his syde Josabad, with whom were an hundred and fourte score thousande furnished for warre. 19 These serued on the kyng, besydes those which the kyng had put in stronge cytyes thorow out all Juda.

¶ After Achab had asked counsell of the foure hundred Prophetes, he putteth Micheas in prison. He ioyneth with the Lorde of all hostes.

CAPI. XVIII.

1 And Josaphat became herre ryche & glorious, and ioyned affinite with Achab. 2 And after certayne yeres he went downe to Achab to Samaria. And Achab slewe hepe

and oxen plenteously for him, and for the people that came with him, and intreated him to go vp vnto Ramoth in Galaad. 3 And Achab kyng of Israel sayd to Josaphat kyng of Juda: wilt thou go with me to Ramoth in Galaad? And he answered him, I will be as thou, & my people shall be as thyne, and we will be with the in the warres.

4 And Josaphat sayde vnto the kynge of Israel: aske I praye the, the worde of the Lord. 5 And the kynge of Israel gathered together of the prophetes foure hundred men, and sayd vnto them: shall we goo to Ramoth in Galaad to fyght, or shall I cease? And they sayde, goo: the Lorde shal deliuer it in to the kinges hand. 6 And Josaphat sayd: Is there yet here neuer a Prophete more of the Lorde, that we myghte aske of him? 7 And the kynge of Israell sayd to Josaphat: there is yet one, to aske the Lorde by him: But I hate him, for he neuer prophesieth me good, but alwaye euyll, one Michaeas the sonne of Jemla. And Josaphat sayde: let not the kynge saye so. 8 Then the kynge of Israell called one of his chamberlaynes, and sayde: fetche hyther quyckly Michaeas the son of Jemla. 9 And the kynge of Israell, and Josaphat kyng of Juda, sate eyther of them on his seate in their apparell, in a threshynge floore beside the gate of Samaria, and all the Prophetes prophesyenge before them. 10 And one Sedechias the sonne of Chanaana made him hornes of yron, and sayde, thus sayth the Lorde: with these thou shalte pushe Syria, vntyll thou haste broughte them to nought. 11 And all the Prophetes prophesied euen so, sayinge: goo vp to Ramoth in Galaad and prospere, for the Lorde shall deliuer it in to the hande of the kynge. 12 And the messenger that went to call Michaeas, spake to him, sayinge: beholde the wordes of the Prophetes are pleasaunt to the kynge with one assente, lette thy wordes I praye the, be lyke one of theirs, and speake that whiche is pleasaunt. 13 And Michaeas sayde: as truly as the Lord liueth, euen what my God sayth, that will I speake. 14 And when he was come to the kynge, the kynge sayd to him: Michaeas, shall we goo to Ramoth in Galaad to fyght, or shall I be in rest? And he answered: goo ye and prospere, for the Lorde shall deliuer it in to youre handes. 15 But the kynge sayde to him: how often tymes shall I adiure the that thou saye nothyng but truthe to me in the name of the Lorde.

16 Then he sayd: I se al Israel scattered in the mountaynes, as shepe that haue no shepeherd. And the Lorde sayd: these haue no master, let them returne euery man to his house in peace. 17 Then sayde the kynge of Israell to Josaphat: dyd I not tell the that he wolde not prophesye good vnto me, but euyll? 18 And he answered: therfore heare ye the worde of the Lorde. I sawe the Lorde sytte vpon his seate, and all the company of heuen standynge on his right hande and on his lefte. 19 And the Lorde sayde: who shal disceyue Achab kynge of Israel, that he may go and be ouercome at Ramoth in Galaad. And whyle one sayde thus, & an other that, there came out a spirite and stode before the

the Lorde and sayd: I wyll discerne him. And the Lord sayd to him, how? And he sayd I wyl go out, and wyll be a lyenge spirite in ꝑ mouthes of all the Prophetes. And the Lorde sayd thou shalte discerne him, and shalte preuayle, go out and do euen so. And nowe beholde the Lorde hath put a lying spirite in the mouthes of all these thy Prophetes, and yet the Lorde hath spoken euyll agaynste the. And Sedechias the sonne of Canana went and smote Micheas vpon the cheke, and sayd: by what way wente the spirite of the Lorde frome me, to speake in the? And Micheas sayde: thou shalte se the daye when thou shalte runne from chambre to chambre for to hyde thy selfe. Then sayd the kynge of Israel: take ye Micheas, and deliuer him to Amon the gouernour of the citye, and to Joas the kynges sonne, and saye/ thus sayth the kynge: put this felowe in prison, & fede him with breed of sorowe, and water of trouble, tyll I come agayne in peace. And Micheas sayd: yf thou come agayne in peace, then hath not the Lorde spoken in me. And Micheas sayd moreouer: harken ye people euery one of you. And so the kynge of Israell and Josaphat the kynge of Juda wente vp to Ramoth in Galaad. Then sayd the kynge of Israel to Josaphat: I wyl chaunge my clothes and get me to battayle, but se thou haue thyne owne apparel vpon the. And the kyng of Israel chaūged him selfe, and they went to battayle. But the kynge of Syria commaunded the capitaynes of his charettes, sayinge: se ye fyghte not agaynst small or great, sauc agaynst the kynge of Israel onely.

And when the capitaynes of the charettes sawe Josaphat, they had thoughte he had ben the kynge of Israell, and therefore compassed him, to fyghte. But Josaphat cryed oute, and the Lorde holpe him, and God tourned them awaye from him. For when the capitaynes of the charettes perceyued that it was not the kynge of Israell, they tourned backe agayne from him. And a certayne man drewe his bow at auenture, and smote the kynge of Israel betwene the ioyntes of his habergyne. And he sayde to the charet man, tourne thyne hande and carye me oute of the hoste, for I am hurte. And the battayle was sore that daye. How be it the kyng of Israel contynued standynge in his charet agaynste the Syrians vntyll euen. And about the sonne goynge downe, he dyed.

¶ After Josaphat was rebuked by the Prophete Jehu, he called agayne the people to the honourynge of the Lorde God.

CAPI. XIX.

A Jehu

THen Josaphat kynge of Juda returned to his house safe and sound to Jerusalē. And Jehu the sonne of Hanani the sear, went out agaynst him, and sayd to kynge Josaphat: oughtest thou to helpe the wycked, and to loue them that hate the Lorde? For this cause is the wrath of the Lorde vpon the. Neuertheles there are good thynges founde in the, in that thou hast put awaye the groues create oute of the lande, and hast prepared thyne herte to seke God. And as Josaphat dwelte at Jerusalem, he went agayne amonge the people frome Berseabe to mount Ephraim, and broughte them agayne vnto the Lorde God of their fathers. And he set Iudges in the lande, throughout all the stronge cities of Juda, cite by cite/ and sayde to the Iudges: take hede what ye do, for ye do not Iudges in the lawe of man, but of God, whiche is with you in the wordes of the lawe. Wherefore let the feare of the Lorde be with you, and take hede and do it. For there is vnrighteousnesse in the Lorde our God, nor regardynge of persones, nor takynge of rewardes.

Moreouer in Jerusalem dyd Josaphat set popyl certayne of the Leuites of the prestes, and of the auncient heades of Israell, ouer the customes of the Lorde, and causes of strife. Whiche wone, they returned to Jerusalem. And he charged them, sayinge: worshippe in the feare of the Lorde, with trueth and perfecte herte. And what so euer come to you of your brethren that dwelle in their cytyes/ betwene blonde and blonde, lawe, commaundement, ordinaunces and customes: se ye warne them that they trespace not agaynst the Lorde, lest wrathe come vpon you, and on your brethren. Thus do, and ye shall not offende. And here Amarias the Priest, whiche is ouer you in all matters of the Lorde, and Zabadias the sonne of Ismael, a ruler in the house of Juda, he is ouer all causes concernynge the kynge, with officers of the Leuites before you. Take courage to you, and goo vpon it, and the Lorde shall be with the good.

¶ The meruelous victory that the Lorde gaue Josaphat kynge of Juda agaynst the Moabites, and the children of Ammon, and them of Seir.

CAPI. XX

AFter this came the children of Moab & the children of Ammon, and with them a companye of the Ammonites against Josaphat to battayle. And there came some that told Josaphat, saying: there commeth a great multitude agaynste the from the other syde the see out of Syria. And se, they be in Haseson Thamar, whiche is Engadi. Then Josaphat feared and set him selfe to seke the Lorde, and proclamed a fastynge throughe out all Juda. And Juda gathered them selues togyther to aske counsell of the Lorde. Furthermore there came out of al ꝑ cities of Juda to seke the Lorde. And Josaphat stode in the assemble of Juda and Jerusalem in the house of the Lorde before the newe courte, and sayd: Lorde God of our fathers, arte not thou God in heuen, and raygnest ouer all the kyngdomes of the people? And in thyne hande is power and myght, so that no man can stand before the? Art not thou our God, whiche dyddest call out the inhabitantes of this lande before thy people Israel, and gauest it to the seed of Abraham thy frende for euer and they dwelte therin, and haue buylt for the a temple therin vnto thy name, & sayd: when euyll commeth vpon vs, as the swerde of iudgement, pestilence, or hunger: then ye we stande before this house and before the/ (for thy name is in this house) and shall crye vnto the in our tribulation, thou shalt heare and helpe. And nowe beholde, the children of Ammon and Moab, and mount Seir, by whiche thou wouldest not let Israell passe, what tyme they came fro the of Egypte: but they departed from them, & destroyed them not. And now marke how they rewarde vs/ they come to cast vs out of thy possession whiche thou hast gyuen vs. O our God, wylte thou not iudge them? for we haue not so great puyssaūce that we can make resistence agaynst this great company that commeth agaynst vs. Neyther wote we what to do, but our eyes be vnto the. And all Juda stode before the Lorde with their yongfrugers, their wyues and their children: the spirite of the Lord came vpon Jahaziel the sonne of Zacharias, the sonne of Banaia, the sonne of Jeiel, the sonne of Mathaniah a Leuite of the sonnes of Asaph, euen as he was in the myddes of the company. And he sayd: harken all Juda, and the inhabitours of Jerusalem, and also kyng Josaphat. Thus sayth the Lorde vnto you, be not afrayde or fearte ye for cause of this greate multitude. For the warre is not yours, but Gods. And to morow ye shall goo downe to them: se, they come vp at Ziz, and ye shall mete them in the toppe of the brooke of the wyldernesse of Jeruel. For it shall not be you that shall fyghte in this warre: but stande fayed onely, and beholde the helpe of the Lorde, whiche is with you: feare not, nor let your hertes faile, O ye of Juda and of Jerusalem. To morow marche forwarde to them: for the Lorde is with you.

And Josaphat bowed him self with his face to the erth, and all Juda and the inhabitours of Jerusalem fell before the Lorde, and worshipped him. And the Leuites and the children of the Caathytes and of the Corahites rose vp to prayse the Lorde God of Israell with a loude voyce on hyghe. And so they arose early in the morninge and gat them out vnto ꝑ wyldernesse of Thekua. And when they went out Josaphat stode and sayd: heare me Juda, and inhabitours of Jerusalem. Beleue in ꝑ Lord your God, and so shal ye continue: and beleue his Prophets, and so shal ye prospere. And he gaue the people counsell, and set the singers of the Lorde, and them that prayse in holy apparell, to goo oute before the armye, and to saye praise the Lord, for his mercy lasteth euer. And what time they began to laud and prayse, then the Lorde set their enemyes vpon their owne selues as many as were come to fight agaynst Juda, euen the children of Ammon and Moab against mount Seir, for the children of Ammon and Moab rose agaynst the inhabitours of mount Seir, to destroye them vtterlye, and to wype them awaye. And when they had made an ende of the inhabitoures of Seir, then they holpe to destroye eche other.

And when Juda came to Maspha ꝑ wyldernesse, they loked to the multitude. And beholde, they were ded carkesses fallen to ꝑ erth, and none escaped. And Josaphat and his people went to reype and spoyle the ded, & found amonge them aboundance of goodes and rayment and of pleasaunt iewelles, and caughte from them more then they couldē carye awaye: so that they were thre dayes in gatherynge of ꝑ spoyle, it was so moche. And ꝑ fourth day they assembled in ꝑ valey of blessyng, for there they blessed the Lorde. And therfore they called the name of the said place the valey of blessing vnto this daye. And so al the men of Juda and Jerusalem returned, & Josaphat among the thickest of them, for to go agayne to Jerusalem ꝑ gladnesse, for the Lord had made them to reioyse of their enemyes. And they came to Jerusalem with psalteries & harpes and trompettes, euen vnto the house of the Lorde, & the feare of God fel in the kyngdomes of all landes, when they had herde that the Lorde fought agaynst the enemyes of Israel. And so the realme of Josaphat was in tranquilite: for his God had geuen him rest on euery syde.

So Josaphat raygned vpon Juda, and was xxxv. yeres olde when he began to raygne, and raigned .xxv. yere in Jerusalē. And his mothers name was Asuba the doughter of Silhi. And he walked in the waye of Asa his father, and bowed not thence, but did that was pleasaunt in the syghte of the Lorde. How be it they put not downe the hyghtes, neither did the people yet prepare their hertes vnto the God of their fathers. The rest of the actes of Josaphat first and last are writtē in the workes of Jehu the sonne of Hanani, which noted them in the boke of the kynges of Israel.

After this Josaphat kynge of Juda ioyned him selfe with Ochosiah kynge of Israell, whiche was a wycked doar. And he coupled him selfe with him to make shyppes to goo to Tharsis. And they made the shyppes in Asion Gaber. And Eliezer the sonne of Dodanah of Maresa prophesied agaynst Josaphat, saying: because thou hast ioyned thy selfe with Ochosiah, the Lorde hath broken thy workes. And the shyppes were broke that they were not able to go to Tharsis.

¶ Josaphat dyeth & Joram succeedeth him, which putteth to death his brethren/ and is oppressed of the Philistines/ and dyeth of the flyxe.

CAPI. XXI.

JOsaphat slepte him to rest with his fathers, and was buryed with his fathers in the cyte of David, and Joram his sonne raygned in his rowme, which Joram had other brethē sonnes of Josaphat: Azariah, Jehiel, Zecharias, Azariah, Michael, and Sephatiah. All these were the sonnes of Josaphat kynge of Juda. And their father gaue them many great gyftes in syluer, golde, and other precious thinges, with stronge cities in Juda: but the kyngdome he gaue to Joram because he was the eldest. Whē Joram was promoted vpon the kyngdome of

his father and feteled, he slew all his other bre-
thren with the swerde, and diuers of the lordes
iiij.Re.viij.d of Israel also. *Joram was two and thirtye
yere olde when he began to raygne, & raigned
B eyght yeres in Jerusalem. And he walked in
the wayes of the kynges of Israel, lyke as did
the house of Achab (for a doughter of Achab
was his wife) and he wrought euil in the eyes
of the Lorde. Howbeit the Lorde wolde not
destroye the house of David, bicause of the
couenaunt he had made with David, and as
he promised to geue a lyght to him and to his
sonnes for euer.

In his dayes the Edomites rebelled bicause
they wolde not be vnder the hande of Juda, &
made them a kynge. And Joram went forthe
with his lordes and all his charettes with him
and rose by nyghte and layde on the Edomp-
tes. Which compassed hym in, and the Capi-
taynes of his charettes. And so Edom depar-
ted from the subiection of Juda vnto this day.
That same tyme also did Lobnah departe frō
his kynge vnder his power, bycause he lefte the
Lorde God of his fathers. Moreouer he made
hyllaulters in the mountaynes of Juda, and
caused thinhabitaunters of Jerusalem to com-
mytt aduultery, and he draue Juda out of the
waye.

The lettres of Elias

And there came a writyng to him from Elias
the Prophete of this tenoure. Thus sayth
the Lordes God of David thy father: bycause
thou walkedest not in the wayes of Josaphat
thy father, and in the wayes of Asa kynge of
Juda, but walkedest in the wayes of the kyn-
ges of Israel, and hast made Juda & the dwel-
lers of Jerusalem go a whoryng, lyke to the wo-
rying of the house of Achab, & hast also slayne
thy brethren that were thy fathers house,
which were better then thou: Beholde, the
Lorde wyll smyte the with a myghtye plage
in thy folke, in thy children, in thy wyues, and
in thy goodes. And thou shalt haue moche dis-
ease thorowe infirmite in the bowelles, tyll
thy bowelles fall oute by reason of thy sicke-
nesse daye by daye.

D And the Lorde stered vp against Joram the
spirite of the Philistines and the Arabias that
bo,der on the blacke Mores: Whiche came a-
gaynst Juda and all to eare the lande, and ca-
ried away all the substaunce that was found
in the kynges house, and moreouer his sonnes
and his wyues, so that there was not one son
left him, saue Joahaz his yongest sonne. And
after all this, the Lorde smote him in his bo-
welles with an incurable disease. And in pro-
ces of tyme, euen about the ende of two yeres
his guttes fell oute by reason of his sickenesse
and he dyed of euyll diseases. But they made
him no bonefyre lyke the bonefyres of his fa-
thers. When he began to raygne, he was xxxij.
yere olde, and raygned in Jerusalē eyght yere.
And he walked not pleasauntly, and they bu-
ryed him in the cite of David: but not in the
sepulchre of the kynges.

¶ Ochozyah raygneth i the rowme of Joram/ Jehu
[illegible] Ochozyah. Athaliah murdreth
[illegible] the kynges sede saue only Joas escapeth.

CAPI. XXII.

AND the inhabitoures of Jerusalem made
Ochoziah his yongest sonne kyng in his
stede. For the men of warre that came
with the Arabians in the hoste, had slayne all
his elder sonnes. And so Ochoziah the son of
Joram kynge of Juda was made kynge. Two
and fourtye yere olde was he, when he began
to raygne, and raygned one yere in Jerusa-
lem. His mothers name was Athaliah the
doughter of Amri. And he walked also in the
wayes of the house of Achab / for his mother
was his counsellour for to do euyll. Wherin
he dyd that displeased the Lorde, lyke as the
house of Achab, for they were his counsellers
after the deth of his father, to his destruction,
and he also walked after their counsell. And
Joram sonne of Achab kyng of Israel went to
fyght with Hazael kynge of Syria at Ramoth
in Galaad / and they of Ramoth wounded him.
Wherfore he returned to be healed in Jezrel
of the woundes which were geuen him at Ra-
moth, when he fought with Hazael kynge of
Syria. And Ochoziah the son of Joram kynge of
Juda, went downe to se Joram the son of A-
chab at Jezrael, bycause he was diseased. For
it was conuenient to Ochoziah of God to goe
Joram, and that when he was come, he shulde
go out with Joram, against Jehu the sonne of
Namsi, whom the Lorde had anointed to
destroye the house of Achab.

And as Jehu was executynge iudgement vpon
the house of Achab: he founde the lordes of
Juda, and the sonnes of the brethren of Ocho-
ziah, that waited on Ochoziah, and he slewe
them. And he sought Ochoziah, & they caught
him where he was hid in Samaria, & brought
him to Jehu. And when they had slayne him,
they buryed him: bicause (sayde they) he was
the son of Josaphat with the whole heart
with all his herte. And there was none of the
house of Ochoziah that coulde obteyne to be
kynge.

* For Athaliah the mother of Ochoziah,
when she sawe her sonne was ded, arose and
slewe all the seed of the kyngdom of the house
of Juda. But Josabeth the doughter of the
kynge toke Joas the sonne of Ochoziah, &
stale him from among the kynges sonnes that
were slayne, and put him and his nource in a
sleppynge chambre. And so Josabeth the dough-
ter of kynge Joram and wyfe of Jehoiada the
Preeste, bycause she was the sister of Ocho-
ziah) hyd him from Athaliah that she shulde
not slee him. And he was with them hyd in the house
of God, sixe yere. And Athaliah raygned ouer
the lande.

¶ Joas the sonne of Ochoziah is made kynge:
Athaliah is put to death.

CAPI. XXIII.

IN the seuenth yere Jehoiada toke herte, &
made a bonde with the capitaynes of hun-
dredes, Azariah the sonne of Jeroham, Ish-
mael the sonne of Johanan, Azariah the sonne
of Obed, Maaliah the sonne of Zichri, &

Elisaphat the sonne of Zechri. And they
went about in Juda and gathered the Le-
uites out of all the cityes of Juda, and the
auncyent headdes of Israell, and came to
Jerusalem. And all the congregacyon made
a bonde with the kynge in the house of God.
And Jehoiada sayd to them: Beholde, the kin-
ges sonne muste raygne ouer the chyldren of
David, as the Lorde hathe sayde. This is it
therfore that ye shall do. The thyrde parte of
you Preestes and Leuites whiche come in the
Sabaoth daye, shall kepe the wozes, and an o-
ther thyrde parte shal be in the kynges house,
and an other thyrde parte shall be in the gate
of the foundacion, and all the people shall be
in the courtes of the house of the Lorde. And
there shall none come in to the house of the
Lorde, saue the preestes and the Leuites that
ministre. They shall goo in, for they are holye.
And all the people shal kepe the watche of the
Lorde. And the Leuites shall compasse the kynge
rounde about, euerye man his weapon in his
hand: and what so euer other man come in to
the preas of the house, he shall dye for it, and
they shal be with the kyng, as he commeth in,
& as he goeth out.

And the Leuites and all Juda dyd in all
thynges as Jehoiada the preeste commaunded,
and toke euery man his men: both them that
came in, and them that went out the Sabaoth
daye: for Jehoiada the preest dyd let none of the
companyes departe. And Jehoiada the preest de-
liuered to the capitaynes of hundredes speres
and shyldes, and doubletes that pertayned to
kynge Dauid, and were in the house of God.
And he sette all the people and euery man his
weapon in his hande, from the ryght corner
of the house to the lefte corner of the house, a-
long by the aulter, and the house round about
the kynge. And they brought out the kynges
sonne, and put on him the crowne and the te-
stimonye, and made him kyng. And Jehoiada and
his sonnes annoynted him and said: God saue
the kynge.

When Athaliah herde the noyse of the peo-
ple runnynge and prayssynge the kynge, she
went amonge the people vnto the house of the
Lorde. And when she sawe the kynge stande
at his pyller in the enterynge, and the lordes
and trompettes aboute the kynge, and all the
people of the lande reioysynge and blowynge
with trompettes, and the syngers with instru-
mentes of musyche teachynge to playse: She
rente her clothes and cryed: treason treason.
And Jehoiada the preeste wente oute with the
capitaynes of hundredes that were appoynted
to garde the hoste, and sayde to them: haue
her oute without the araye, and who so euer
followeth her, lette him be slayne with the
sworde. For the Preeste sayde: slee her not in
the house of the Lorde. And they layde han-
des on her and when she was come out to the
entryng of the horsegate in the kynges house,
they slew her there. * And Jehoiada made a bond
betwene him and all the people and the kyng
that the Lordes people. And all the people
went to the house of Baal and destroyed it, &
brake the aulters and ymages, and slewe Ma-
than the Preeste of Baal afore the aulters.
And Jehoiada put the offices of the house of the
Lorde in the handes of the Preestes, the Le-
uites whiche Dauid had diuided in compa-
nyes for the house of the Lorde, to offre burnt
offeringes vnto the Lord, as is written in the
lawe of Moses, with reioysyng and singing,
as it was ordeyned by David. And he set porters
vnto the gates of the house of the Lord, þ
no vncleane person in anye poynte shoulde en-
tre in.

And he toke the capitaynes of hundredes,
and the nobles and the gouernours of the pe-
ple and all the folke of the lande, and brought
the kyng downe out of the house of the Lord,
and they went thorowe the hygh gate in the
kynges house, and set the kynge vpon the seat
of the kyngdome. And all the people of þ land
reioysed, and the cite was in tranquillite, but
they slewe Athalia with the sworde.

¶ Joas kynge the lyfe of Joiada keepeth the
lawe, but after his deathe he regardeth him not. He
killeth Zacharias the Prophete. Joas is killed of
his owne seruauntes, after whome raygneth Amazias.

CAPI. XXIIII.

IOas was seuen yere olde when he began to
raygne, and raygned fourtye yeres in Jeru-
salem. His mothers name was Zebia of
Beersabe. And Joas dyd that pleased the Lorde
all the dayes of Joiada the Preeste. And Jo-
iada gaue him two wyues, and he begate son-
nes and doughters.

A iiij.Reg.xij.d

It chaunced after that, that Joas was min-
ded to mende the house of the Lorde. Where-
vpon he gathered together the Preestes & the
Leuites, and sayd to them: *go out thorowe
the cities of Juda, and gather of all Israel mo-
ney to strengthe the house of your God, from
yere, and se ye haste the thynge: howbeit the
Leuites were slacke. When the kynge called
Joiada that was the chyefe, and said to him:
Why requyrest thou not of the Leuites to
bringe in, out of Juda and Jerusalem, the
summe appoynted by Moses the seruaunt of
the Lorde, and by the congregacion of Israel,
for the tabernacle of wytnesse. For wycked
Athaliah and her chyldren hadde broken the
house of God, and hadde bestowed all the de-
dicat gyftes of the house of the Lorde, aboute
Baals.

B

Wherfore at the kynges commaundement
they made a coffer, and sette it at the gate of
the house of the Lorde: and made proclama-
cyon thorowe Juda and Jerusalem to bringe
in to the Lorde the * taxacion of Moses the Exod.xxx.b.
seruaunt of God, whiche he set vpon Israel in
the wyldernesse. And the lordes and all the peo
ple reioysed, and brought in and caste in to the
coffer, vntyll it was full. And when the tyme
came that the chest shulde be brought in by the
handes of the Leuites at thappoyntement of
the kynge. when they sawe that there was
moche money: then came the kynges scribe,

and one appointed by the chiefe Priestes, and powred out that was in the coffer, and tooke it and carried it to his place againe, and thus they did daye by daye, and gathered moche money.

And the kyng and Joiada gaue it to workemen that wrought vpon the house of the Lorde, and hyred masons and carpenters to repaire the house of the Lorde, and artificers in yron and brasse, to repaire the Lordes house. And the workemen wrought, and the worke prospered thorowe their handes: and they made the house of God as it ought to be, and strengthed it. And when they had finished it, they brought the rest of the money to the kyng and Joiada, and therwith were made vessels for the house of the Lorde: that is to saye vessels to ministre withall, and to serue for burntofferynges, as ladels and vessels of golde and syluer. And they offered burntofferynges in the house of the Lorde continually all the dayes of Joiada.

And Joiada waxed olde and full of yeres, and died. An hundred and thirtye yere olde was he when he died. And they buryed him in the citie of Dauid among the kynges, because he had wrought good in Israell, and on God, and on his house. After the deth of Joiada came the lordes of Juda and made obeysaunce to the kyng. And then the kyng hearkened vnto them. And so they left the house of the Lorde God of their fathers, & serued groues & ymages. And then came there wrath vpon Juda and Jerusalem for this their trespace. Notwithstandynge God sente Prophetes to them, to bringe them againe vnto the Lorde. And they testified vnto them. But they wolde not heare.

Zacharias. And the spirite of God came vpon Zacharias the sonne of Joiada the priest, and he stepte vp aboue the people, and sayde to them. Thus sayth God: why breake ye the cõmaundementes of the Lorde? ye shall therfore not prospere, but as ye haue forsaken him, so shall he forsake you. * Whereupon they conspyred Math. xxiii. b against him, and stoned him with stones, at commaundement of the kyng, euen in the court of the house of the Lorde. And Joas the kynge remembred not the kyndnes which Joiada his father had done to him, but slewe his son. And when he died, he sayd: the Lorde se & requyre it & reckenynge.

And when the yere was oute, the hoste of the Syrians came against him: and they came to Juda and Jerusalem, and destroyed all the lordes of the people, and sente all the spoyle of them vnto the kynge to Damasco. And though the armye of Syria came with a small compasse of men, yet the Lorde deliuered a verye great hoste in to their handes, because they had forsaken the Lord God of their fathers, and vnto them they executed Joas according to his desertes.

And as soone as they were departed from him, though they left him in greate diseases, yet his owne seruauntes conspired against him for the bloude of the children of Ioiada the Priest, and slewe him on his bedde. And when he was dead, they buryed him in the cytye of David, but not in the sepulchres of the kynges. And these are they that conspyred against him: Zabad the sonne of Semaath an Ammonite, and Iosabad the sonne of Semrith a Moabite, and his sonnes. And the summe of the taxe that came to him, and the foundacion of the house of God, are written in the boke of kynges. And Amazias his sonne raygned in his stede.

¶ Amazias ouercometh the Edomites. And Joas kynge of Israel ouercometh and byndeth Amazias.

CAPL. XXV.

AMazias was fyue and twenty yere olde when he began to raygne, and raygned nyne and twentye yere in Jerusalem. His mothers name was Joiadan of Jerusalem. And he did that pleased the Lord, but not with the hole herte. And as soone as he was settled in the kyngdome, he slewe them that killed the kyng his father. But he slewe not their children, accordynge to that is written in the lawe in the boke of Moses, to whom the Lord commaunded, sayinge: * the fathers shall not dye for the childrens causes, nor the children for the fathers, but euery man shall dye for his owne synne. And Amazias assembled Juda together and made capitaynes ouer thousandes, & euer hundredes in the houses of their fathers throughout all Juda and Ben Jamin. And he nombred them from twenty yere and aboue, and founde them three hundred thousande younge lusty men able to go to battayle, and that could handle speare and shild. And he hyred eyghtie thousande fyghtynge men out of Israel, for an hundred talentes of syluer.

But there came a man of God to him and sayde: Kynge, lette not the armye of Israel goo with the, for the Lorde is not with Israel nether with anye of the house of Ephraim. Or elles yf thou medes wylte, then go and do it, and make thy selfe stronge to battayle: and thou shalte se, that God shall make the fall before thyne enemyes. For God hath power to helpe or to caste downe. And Amazias sayde to the man of God, what shall we do then for the hundred talentes which I haue geuen vnto the hoste of Israel? And the man of God sayde: the Lorde is able to geue the moche more then that.

Then Amazias seuered the armye that was come to him out of Ephraim, to go home againe. Wherefore they were exceadynge wrothe with Juda, and returned home in great angre.

And Amazias toke herte, and caryed out his hoste, and went to Saltdale. * Where he slewe of the children of Seir ten thousande. And other ten thousande the children of Juda toke aliue, and caryed them vnto the toppe of the rocke, and cast them downe from the top of the rocke, that they all to burst: but the men of the armye which Amazias had turned backe that he wolde not let go with his people to battayle, ran vpon the cities of Juda from Samaria vnto Bethoron, and slewe three thousande of them and wan moche spoyle.

And it chaunced, after that Amazias was come from the slaughter of the Edomites, and had brought the goddes of the children of Seir, he set them vp to be his goddes, and bowed him selfe before them, & burned incense vnto them. Wherefore the Lorde was wrothe with Amazias, and sente to him a Prophete, & said to him: why seekest thou the goddes of the people which were not able to deliuer their owne people out of thyne handes? And as the Prophet spake to him, he said to him: haue men made the of the kynges counsell? cease, leest thou be slayne. And the Prophete ceased and sayd: I am sure that God hath taken counsel to destroy the, because thou hast done this, and obeyest not my counsell.

Then Amazias kyng of Juda toke aduyse, and sent to Joas the sonne of Joachas the son of Jehu kynge of Israell, and sayd: come and let vs se eyther other. And Joas kynge of Israell, sente againe to Amazias kynge of Juda saynge: a thystell in Libanon sente to a Cedar tree of Libanon, saying: * giue thy dough ter to my sonne to wyfe. But there came the wylde beastes of Libanon, and trode downe the thystell. Thou thynkest: lo, I haue beaten the Edomites, therfore thyne herte aryseth to glorifye thy selfe. Now abyde at home: what needeth the to prouoke to euyl, that thou perishe and Juda with the?

But Amazias rested not: for it came of God, euen to deliuer them in to the handes of their enemyes, and that because they had sought the goodes of the Edomites. And Joas kyng of Israel came vp: and they sawe eyther other, both he and Amazias kynge of Juda at Bethshames in Juda. And Juda was put to the worse before Israel, and fledde euery man to his tente. And Joas kynge of Israel toke Amazias kynge of Juda the sonne of Joas, the sonne of Ohoziah at Bethshames: and brought him to Jerusalem, and rente the wall of Jerusalem, from the gate of Ephraim, vnto the corner gate, foure hundred cubytes longe. And he toke all the golde and syluer and all the vessels that were founde in the house of God with Obed Edom, and the treasure of the kynges house and hostages, and returned to Samaria.

And Amazias the sonne of Joas kynge of Juda lyued after the deathe of Joas sonne of Iehu kynge of Israell fyftene yeres. The rest of the actes of Amazias first and laste, are not they written in the boke of kynges of Juda and Israel. And after the tyme that Amazias did turne awaye from the Lorde, they conspyred treason against him in Jerusalem: and he fled to Lachis, whyther they sente after him and slewe him there, and brought him vp with horses and buried him with his fathers in the cyte of Juda.

¶ After the deathe of Amazias raygneth Oziah which is otherwise with the leppe, and Joatham raygneth in his rowme.

CAPL. XXVI.

Then all the people of Juda toke Oziah which was sixtene yere olde, and made him kynge in the rowme of his father Amazias. And he buylte Eloth and brought it againe to Juda, after the kynge was layde to reste with his fathers. Sixtene yere olde was Oziah when he began to raygne, and he raygned two and fifty yere in Jerusalem. His mothers name was Jecaliah of Jerusalem. And he did that pleased the Lord in all poynctes, as did his father Amazias. And he sought God while Zacharias the teacher to se God liued: and as long as he sought the Lord, God made him prospere.

And he went to battayle against the Philistines, and brake downe the walles of Geth and the walles of Jabneh, and the walles of Asdod / and buylte cityes aboute Asdod, and amonge the Philistines. And God holpe him against the Philistines, and against the Arabians that dwelte in Gurbaal, and against the Meunites. And the Ammonites gaue tribute to Oziah, and his name spred abrode euen to Egypt: for he played the man, and exceded. Moreouer Oziah buylte towres in Jerusalem ouer the corner gate, and ouer the valeye gate, and ouer other corners, and made them stronge. And he buylte towres in the wyldernesse, and digged manye welles. For he hadde moche cattell, both in the valeye, and also in the playne, and plowmen and vyne dressers in the mountaynes and in Charmel, for he loued husbandrye.

And Oziah hadde an hoste of fyghtynge men that wente oute to warre in the armye, and were tolde and nombred by Jeiel the scrybe, & Maaseiah an officer, vnder the hande of Hananiah one of the kynges lordes. And the hole nombre of the auncient heades of the men of myght, were two thousande and fyue hundred, and vnder the handes of them was the armye of the hoste, three hundred and seuen thousande, and fyue hundred that made warre in myghte and strengthe, to helpe the kynge against his enemyes. And Oziah prouyded them throughout all the hoste, shyldes, speres, helmets, habergynnes, bowes, and slynges for stones. And he made engynes in Jerusalem by the crafte of artificers, to be on the towres and corners, to shote arowes and greate stones with. And his name spred farre abrode / for he was wonderfye holpe, vntyll he was become myghtye.

And in his greatnesse his herte arose, that he was marred, and transgressed against the Lorde his God. For he went in to the temple of the Lorde to burne incense vpon the aulter of incense. But Azarias the priest went in after him with foure score priestes of the Lorde that were bolde men. And they stepte to Oziah the kynge, and sayde to him: it pertayneth not to the Oziah to burne incense vnto the Lorde, but to the priestes the children of Aaron that are consecrate for to burne incense. Come out of the sanctuarye, for thou hast trespaced, and it shall be no worshyp to the before the Lorde God.

And Oziah was wroth & had incense in his

hande to offre, and in his indignacion agaynste the Pzeest, * the leprye sprange in his forehed before the Pzeestes in the house of the Lozde, euen before the incense autter. And Azarias the chyefe Pzeeste with all the other Pzeestes loked vpon hym: and beholde, he was a lepre in his forehed, and they draue him thence. And thereto he was fayne to go oute, because the Lozde hadde plaged him. And Oziah the kynge continued a lepre vnto the daye of his deathe, and dwelt in an house at libertie: how be it he was cast oute of the house of the Lozde. And Joatham his son had the gouernaunce of the kynges house, & iudged the people of the lande.

* iiii. Reg. 5. d. a.

The reste of the actes of Oziah both the firste and laste, dyd Isaias the Prophete, the sonne of Amos write. And when Oziah was layde to rest with his fathers, they buryed him with his fathers in the felde of the burial of the kinges. For they sayd: he is a lepre. And Joatham his sonne raigned in his stede.

¶ Joatham raygneth and ouercōmeth the Ammonites. Achaz his sonne raygneth after him.

CAPI. XXVII.

IOatham was fyue and twentye yere olde when he began to raygne, and raygned sixtene yere in Jerusalem. His mothers name was Jeruiah the doughter of Zadoc. And he dyd that pleased the Lozde in all poyntes as dyd his father Oziah: saue, that he came not to the temple of the Lozde, and that the people dyd yet corrupte themselues. He buylte the hye gate of the temple of the Lozde, and on the walle Ophel he buylte moche. Moreouer he buylte cities in the mountaynes of Juda, and in the woode countrey he buylt castels and towres.

And he foughte with the kynge of the chyldren of Ammon, and preuayled agaynst them. And the chyldren of Ammon gaue him that same yere an hundred talentes of syluer, and tenne thousande quarters of wheate, and as moche barley. So moche also did the chyldren of Ammon geue him the seconde yere, and the thirde. And Joatham became mighty, because he dressed his waye before the Lozde his God.

The reste of the actes of Joatham and all his warres and his wayes are written in the boke of kynges of Israell and Juda. He was fyue and twentye yere olde, when he began to raygne, and raygned sixtene yere in Jerusalem. And when Joatham was layde to reste with his fathers, they buryed him in the citye of David: and Achaz his sonne raigned in his stede.

¶ The wyckednesse of Achaz kynge of Juda. After him raygneth Ezechias.

CAPI. XXVIII.

ACHaz was twentye yere olde when he began to raygne, and raygned sixtene yere in Jerusalem. And he dyd not that pleased the Lozde, as dyd his father Dauid: but walked in the wayes of the kynges of Israel, and made thereto Basis of metall. He offered incense in the valeye of the chyldren of Hennon, and burnte his chyldren in fyre after the abhominacion of the nacyons which the Lozde threwe oute before the chyldren of Israel. And he offered burnt incense in hyghe places, and on mountaynes, and vnder euery grene tree.

Wherfore the Lozde his God deliuered him in to the hande of the kynge of the Syrians: whiche beat him, and caryed away a great multitude of his captiue in to Damascon. And further, he was deliuered in to the hande of the kyng of Israel, which slewe of his a mighty slaughter. For Phaked the sonne Remaliah slewe in Juda an hundred and twentye thousande in one daye, and all fyghtyng men: and that because they had forsaken the Lozde God of their fathers. And Zechri a mighty man in mount Ephraim slewe Maasiah the kinges sonne, and Ezricam the lozde stewarde of his house, and Elcanah that was next to the kyng. And the chyldren of Israell toke pyseners of their brethren two hundred thousande women, sonnes and doughters, and thrist awaye moche spoyle of them, and brought it to Samaria.

But there was a Prophet of the Lozde named Obed, whiche wente oute to the hoste that came to Samaria, and sayde to them: Behold, because the Lozde God of youre fathers was wrothe with Juda, he deliuered them in youre handes. And ye haue slayne them with cruelte that reacheth vp to heuen. And now ye purpose to kepe vnder the chyldren of Juda and Jerusalem, and to make them bondemen and bondewomen. What other thynge do ye (ye vnhappye) then offende the Lozde your God? But nowe heare me, and deliuer the prisoners agayne whiche ye haue taken of your brethren, for the great wrathe of the Lozde is vpon you.

And certayne of the heades of the chyldren of Ephraim: as Azarias the sonne of Johanan, Barachiah the sonne of Mesillemoth, Ezechiah the sonne of Selum, and Amasa the sonne of Hadalai stode vp agaynste them that came from warre, and sayd vnto them: Ye shall not bringe in the captyues hyther. For nowe we haue offended the Lozde alreadye, ye entende to adde moze to oure synnes and trespace. For oure trespace is greate alreadye, and there is feare wrathe vpon Israel. Wherfore the men of armes lefte the captyues and the spoyle before the lozdes and all the congregacion.

And there arose certayne appointed them by name, and toke the pyseners and clothed all that were naked amonge them, and spoyle, and arayed them and shoed them, and gaue them to eate and to drynke, & annointed them, & caried all that were feble of them vpon asses, and brought them to Jericho the cyte of palme trees fast by their brethren: and they returned to Samaria agayne.

And at that same tyme kynge Achaz sent vnto the kynges of Assur to haue helpe. And the Edomites came yet agayne and slue of Juda and caryed awaye some captyues. And the Philistines inuaded the cyties in the lowe countrey and the south of Juda: And toke Bethsames, Aialon, Gaderoth, and Socoh: with the townes belongynge thereto, and Thimna with the townes of the same. And Gimle with her townes, and dwelte therin. For the Lozde brought Juda lowe, because of Achaz kynge of Juda, whiche made Juda naked and transgressed agaynst the Lozde. And Thiglath palneser kynge of Assur came vnto him and besieged him, but preuayled not agaynste him. For Achaz toke awaye out of the house of the Lozde and oute of the kynges house and out of the Lordes houses and gaue vnto the kynge of Assur, though it holpe him not. And yet in the very tyme of his tribulacion dyd kynge Achaz trespace yet more agaynst the Lozde. For he offered vnto the Gods of them of Damasco which bet him and sayde because the goddes of the Syriens helpe them therfore will I offer to them, that they maye helpe me also. But they were his destruction & the destruction of all Israel. And Achaz gathered together the vessels of the house of God & brake them, & shut vp the wyes of the house of the Lozde, and made him autears in all corners of Jerusalem. And in al the cyties of Juda cyte by cyte he made hyghe places to burne incense vnto other goddes, and angred the Lozde God of his fathers. The rest of his actes and all his wayes both first and last are written in the boke of kynges of Juda and Israell. And whē Achaz was layde to rest with his fathers they buryed him in the cyte of Jerusalem: but brought him not vnto the sepulchres of the kynges of Juda. And Ezechias his sonne raigned in his stede.

¶ Ezechias restoreth vnto the temple of the Lozde all the vessels that had not bene regarded of his predecessours.

CAPI. XXIX.

EZechias began to raygne when he was. xxv. yere olde, and raygned. xxix. yere in Jerusalē. And his mothers name was Abia the doughter of Zachary. And he dyd that was right in the sight of the Lozde in all poyntes, as dyd Dauid his father. He opened the wyes of the house of the Lozde in the firste yere and first moneth of his raigne, and repaired them. And he brought in the preestes and the Leuites and gathered them together into the east strete and sayde vnto them.

Heare me ye Leuites: purifye youre selues and halow the house of the Lozde God of your fathers, and bringe out the filthynesse out of the holy place. For our fathers haue trespased and done wyckedly in the eyes of the Lozde our God: and haue forsaken him, and turned away their faces from the habitation of the Lozde and turned to their backes. And beside that they haue shut vp the wyes of the porche and quenched the lampes and haue neyther burned incense nor offred burntofferinges in the holy place vnto the God of Israel.

Wherfore the wrathe of the Lozde fell on Juda and Jerusalem: and he scattered them & made them so thynne that men dare se it, euen as ye se with youre eyes. For lo, our fathers were ouerthrowen with the swerde, and oure sonnes, our doughters and our wyues were caryed away prysoners for the same. Now haue I in my herte to stryke a couenaunt with the Lozde God of Israel: that his wrathe maye cease. Now therfore my sonnes be not negligent: for the Lozde hathe chosen you to stande before him, and to minister and burne offrinages to him.

Then the Leuites arose: Mahath the son of Amasai and Joel the sonne of Azariah dyd vnto of the children of the Cahathites: and the sonnes of Merari, Kis the sonne of Abdi, and Azariah the sonne of Jalaleel: and of the Gersonites, Joah the sonne of Zimma and Eden the sonne of Joah: and of the sonnes of Elizaphan, Simri and Jeiel: and of the sonnes of Asaph, Zachariah and Mathaniah: & of the sonnes of Heman, Jehiel and Semei: & of the sonnes of Jeduthun, Semaiah and Oziel. And they gathered their brethren and purified them selues, and then went at commaundement of the kynge by the worde of the Lozde for to clense the house of the Lozde. And the preestes wente into the house of the Lozde to clense it, and brought oute all the vncleannesse they founde in the temple of the Lozde, and in the courte of the house of the Lozde. And the Leuites toke it & caried it oute into the broke Cedron. They began the firste daye of the firste moneth to purifye, and came the eyght daye to the porche of the Lozde: so that they had purged the house of the Lozde in eyght dayes and the. xvi. daye of the firste moneth they made an ende.

And then they went in to Ezechias the kyng and sayde: we haue clensed all the house of the Lozde, and the autar of burntofferinges, with all his vessels, and the shewbreed table with all his apparell: and thereto all the vessels which the kynge Achaz dyd cast a syde when he raygned and transgressed, them we haue repayred and sanctified: and se, they are before the autar of the Lozde. And Ezechias the kynge rose early and gathered the Lordes of the cyte and went vp to the house of the Lozde. And there were brought seuen oxen, seuen rammes, seuen lambes, and seuen kyddes to be a synneoffring for the kyngdom, for the sanctuary and for Juda. And he commaunded the preestes the sonnes of Aaron to offer them on the altar of the Lozde.

And they slewe the oxen: and the preestes receyued the bloude and sprynkled it on the autare: and they slew the rammes and sprinkled the bloude vpon the autare: and they slewe the lambes and sprinkled the bloude vpon the autare. And then they brought forth the kydes of the synneoffringe before the kynge and the

the congregation which put their handes vpō them. And the preastes slew them and offered the bloude of them vpon the aultare, to make satisfaction for all Israel: for the kynge sayd: that the burntofferinge and the synnofferinge shulde serue for all Israel. And they set the Leuites in the house of the Lorde with Symbales. Psalteries and harpes accordynge to the commaundemente of Dauid and of Gad the kynges sear of visions and of Nathan the prophete. For so was the commaundement of the Lorde thorow the hande of his prophetes.

And so the Leuites stode with the instrumentes of Dauid, and the preastes with trompettes. And Ezechias commaunded to offer the burntofferinge vpon the aulter. And when the burntofferinge began, the songe of the Lorde began, and the trompettes with the instrumentes of Dauid kynge of Israel. And all the congregation bowed theym selues, and the synges sange, and the trompettes blew, and cōtinued vntyll the burntofferinge was fynyshed.

And when they hadde made an ende of the burntofferinge, the kynge and all that were with him kneled downe, and bowed them selues, & gaue prayse and thankes. And Ezechias the kynge & the lordes bade the Leuites to prayse the Lorde with the wordes of Dauid and of Asaph the Sear of vysions. And the Leuites praysed that they reioysed agayne, and the other stouped and bowed them selues.

And Ezechias aunswered and sayde: nowe that ye haue fylled your handes to the Lorde go to and bringe in the sacrifices and thankofferinges into the house of the Lorde. And the congregacion brought in the sacrifices & thankofferinges, and all that were willing brought burntofferinges. And the nombre of the burntofferinges which the congregacion brought in was seuenty oxen, and an hundred rammes & two hundred lambes: and all for burntofferinges to the Lorde. And besyde that they dedicated sixe hundred oxen, and thre thousande sheepe.

But the preastes were to fewe, and were not hable to sleye all the burntofferinges. Wherfore their brethren the Leuites holpe them tyll the worke was ended, and vntyll the preastes were sanctified. For the Leuites were more diligent to sanctifie them selues then the preastes. And therto the burntofferinges were manye with the fat of the peaceofferinges and the drynkofferinges that belonged to the burntofferinges. And so the seruice pertayninge to the house of the Lorde went forwarde. And Ezechias reioysed, and all the people, that God had made the folke so redy: for the thing was sodenly wrought.

¶ Ezechias remueth the feast of passeouer.

CAPI. XXX.

AND Ezechias sent to all Israel and Iuda and therto wrote letters to Ephraim and Manasses, that they shulde come to the house of the Lorde at Jerusalem, to offer passeouer vnto the Lorde God of Israel. And the kynge helde a counsell with his lordes and all the congregation at Jerusalē to kepe the feast of passeouer in the seconde moneth. For they couldē not kepe it at that tyme for there were not preastes ynough sanctified, neyther was the people gathered togither to Jerusalem. And the thynge pleased the kynge and all the congregation. And they determined shulde be proclaymed thorowe out all Israel frome Berlabe to Dan, that they shuld come and holde the feast of passeouer vnto the Lorde God of Israell at Jerusalem: for they hadde not often done it, as it is wrytten howe they shulde.

And the messengers went with letters of the hande of the kynge and of his lordes thorow out all Israel and Juda, at the commaundement of the kynge which sayd: childrē of Israell, tourne agayne vnto the Lorde God of Abraham, Isaac, and Israell, and so will he tourne to the remnaunt of you that are escaped out of the handes of the kynge of Assur. And be ye not lyke youre fathers and youre bretheren whiche trespaced agaynste the Lorde God of youre fathers, which therfore gaue them vp that they are wasted as ye se. Wherfore be not hyr necked lyke vnto youre fathers, but yelde you selues vnto the Lorde, and come to his holye place whiche he hathe sanctified for euer, and serue the Lorde youre God, that his wrathe maye turne frome you. For yf ye tourne vnto the Lorde, youre brethren and youre children shall fynde compassion in the presence of them that holde them captyue, that they may come agayne vnto this lande: for the Lorde your God is full of mercye and compassion, & will not turne his face frome you, yf ye tourne agayne to him.

And the postes went from cyte to cyte thorow out the lande of Ephraim and Manasses and euen vnto Zabulon. But they laughed them to scorne and mocked theym. Neuertheles yet dyuers of Aser, Manasses and of Zabulon meekened them selues and came to Jerusalem. And therto the hand of God was in Juda, to make them of one accorde to do the commaundment of the kynge and the rulers, which was according to the worde of the Lorde. And so there assembled to Jerusalem moche people and a myghtye great congregacion, to holde the feast of swete bred in the seconde moneth.

And they arose and put awaye the aultars that were in Jerusalem. And all the wormē they dyd awaye and cast theym into the broke Cedron. And they slewe passouer the fourtene daye of the seconde moneth. And the preastes and Leuites sanctified them selues for shame, and broughte in the burntofferinges into the house of the Lorde. And they stode in their stidinge after their maner accordinge to the lawe of Moses the man of God. And the preastes sprynkled the bloude receyuinge it of the handes of the Leuites. And because there were many in the congregacion that were not sanctified: and therfore dyd the Leuites slay passouer for all that were not cleane to sanctify them to the Lorde.

There was very moch people out of Ephraim, Manasses, Isachar & Zabulon that were not cleane, and therfore dyd eate passouer otherwyse then wrytinge specifieth. But Ezechias prayed for them and sayd: the good Lorde be mercyful to all that set their hertes to seke the God that is the Lorde God of their fathers, thoughe they were it not accordinge to the clennesse of the holy place. And the Lord herd Ezechias and healed the people. And so the childrē of Israel that were founde at Jerusalem brake the feast of swete bred seuen dayes with great gladnesse, and the Leuites and the preastes praysed the Lorde day by day with lowde instrumentes.

And Ezechias spake hertely vnto the Leuites that had good vnderstandinge of the Lorde. And they dyd eate that feast seuen dayes long and offred peaceofferinges & thanked the Lorde God of their fathers. And the hole assemble toke counsell to kepe seuen dayes moo: & they helde those seuen dayes with gladnesse. For Ezechias kynge of Juda gaue for heaueofferinges to the congregacion a thousand oxen and seuen thousande sheepe. And the Lordes gaue to the congregation for heaueofferinges a thousande oxen and ten thousande sheepe. And the preastes sanctified them selues, that they were ynoughe.

And all the congregation of Juda with the preastes and Leuites, and all the congregacion that came out of Israell and the straungers, both that came out of the lande of Israel and that dwelt in Juda, reioysed. And there was great ioye in Jerusalem. For frome the tyme of Salomon the sonne of Dauid kynge of Israel it happened not so in Jerusalem. And the preastes and the Leuites arose & blessed the people, and their voyce was herde, and their prayer went vp vnto his holy dwelling place heauen.

¶ After Ezechias had called agayne the people vnto the waye of the Lorde he ordeyneth the preastes, vnto whome he commaundeth to gyue tythes.

CAPI. XXXI.

AND when they had fynished all this: all Israell that were founde in the cyties of Juda, went oute and brake the Images and cut downe the grones, and all to brake the hyaultares and the other aultares thorow out all Juda and Benjamin, Ephraim and Manasses, tyll they had made an ende of them. And afterwarde all the children of Israel returned euery man to his possession in their owne cyties. And Ezechias set the preastes and the Leuites in their ordre to wayte by courte, euerye man accordinge to his office whyther preast or Leuite: for the burntofferinges and peaceofferinges, and to minister and to thanke & to prayse in the gates of the lodge of the Lorde. And the kynge gaue a porcyō of his substaunce for burntofferinges at morninge and euen, and for burntofferinges on the Sabbothdayes and newe mones, and other solēne feastes, accordinge as it is wrytten in the lawe of the Lord. And he bad the people that dwelte in Jerusalem to gyue the parte of the preastes & Leuites, that they might be mayntayned in the lawe of the Lorde. And as sone as the worde came abrode, the children of Israell brought aboundaunce of fyrste fruites of corne, wyne, oyle, and honye, and of al maner of frutes of the felde: and the tythes of al maner of thinges brought they in plentyously. And the children of Israel and Juda that dwelt in the cyties of Juda, they also brought in the tythes of oxen and sheepe, and tythes of dedicate thinges which were dedicate to the Lord their God, and put theym on heapes. In the thirde moneth they began to laye the heapes and fynished them the seuenth.

And when Ezechias and the lordes came & sawe the heapes, they blessed the Lorde and his people Israell. And Ezechias questioned with the preastes and the Leuites concerning the heapes. And Azarias the chief preest of the house of Sadoc answered him & sayde: sythens they began to bringe the heaueofferinges into the house of the Lorde, we haue eaten & had ynoughe, and yet leste aboundaunce, for the Lorde hathe blessed his people and therof is this heape left. And Ezechias bad dresse vp chambers in the houses about the house of the Lorde. And so they dyd, and caryed in the heaueofferinges and the tythes and the dedicate giftes, euen of fydelitie.

Ouer which Chonanlah the Leuite hadde the rule with Semei his brother next to him. And Jehiel, Asasiah, Nahath, Asael, Jerimoth, Josabad, Eliel, Ismachiah, Mahath and Banaiah, were ouerseers ordeyned by Chonanlah and Semei his brother, at the appointement of Ezechias the kynge, and Azarias the ruler of the house of God. And Chore the sonne of Jemna the Leuite porter of the East wyde had the ouersight of the freewilloffrynges of God, to gyue peaceofferinges vnto the Lorde, and was ouer the thinges most holy. And vnder him were Eden, Miniamin, Jesua, Semeiah, Amariah and Sechaniah in the cyties of the preastes of their fidelitie, to gyue to their brethren their portions, as well to the small as to the great.

And to the males also that were reckened from thre yere & aboue amonge all that went into the house of the Lorde daye by day, to their seruice & to waite vp courte, And to the preastes that were reckened in the householdes of their fathers from. xx. yere & aboue, to waite when their courtes came. And to theym that were reckened thorow out all their babes, wyues, sonnes & doughters thorow out all the congregacion. For to the fidelitie of them dyd they commit their sanctified giftes. And therto amonge the children of Aarō the preastes were men named by name in the fieldes of the suburbes of all their cyties, cyte by cyte, for to gyue portions to all the males of the preastes and to all that were reckened amonge the Leuites.

And on this maner dyd Ezechias thorowe out all Juda, & dyd that was good, right & truely,

truthe, before the Lorde his God. And in all the woundes that he began in the seruice of ℣ house of God, to seke his God after the lawe and commaundment, he dyd with al his hert and prospered.

¶ Sennacherib which shulde haue beleged Ierusalē is broken of the Aungell. Ezechias dyeth after whom succedeth Manasses.

CAPL. XXXII

A
iiij.Reg.xviij.c

After these dedes and truthe, Sennacherib kynge of Assur came and entred into Juda and pyched against the stronge cyties and thought to drawe them to him.
But when Ezechias sawe that Sennacherib was come & that he purposed to fight against Jerusalem: he toke counsel with his capitaynes and men of might, to stop the watre of ℣ fountaynes that were without the cytie: and they were content to helpe him. And so there gathered moche people togither and stopt all the wrikes and the broke that ran thorow the myddes of the lande, entendinge that the kynges of Assur shulde not fynde moche watre, when they came. And he wente to sustely and buylde vp the wall where it was broken, and made towres aboue vpon, & yet an other wal without, and repayred Mello the cytie of David, and made many dartes and shildes.

B And he set capitaynes of warre ouer ℣ people & gathered theym togither into the large strete of the gate of the cytie and spake gently to them, sayenge. Pluck vp your hertes and be stronge: Be not afrayed or in any wyse discouraged for dred of the kynge of Assur, and
iiij.Reg.vi.c of the great multitude that is with him: * for there is one greatter with vs then with him. With him is an arme of flesh: but with vs is the Lorde our God for to help vs and to fight our battayles. And the people were well comforted with the wordes of Ezechias kynge of Juda.

After that, Sennacherib kyng of Assur sent of his seruauntes to Jerusalem (he him selfe lyenge before Lachis and all his kyngdome with him) vnto Ezechias kynge of Juda and vnto all Juda that were at Jerusalem, sayenge.

C
iiij.Reg.xviij.c Thus sayth Sennacherib kynge of Assur: * where in ye trust O ye that are besyeged in Jerusalem? Ezechias deceyueth you, to driuer you to death, hongre, and thrust, sayeng: the Lorde oure God shall rydde vs out of the hande of the kynge of Assur. Is it not that Ezechias that put downe his hyll aultares and his other aultares, and commaunded Juda & Jerusalem sayenge: before one aulter ye shal bowe your selues and vpon that offer also?

Moreouer haue ye not herde what I and my fathers haue wont vnto the people of all landes? were the gods of the people of other landes able to saue their landes oute of my hande? which of all the goddes of those nations that my fathers destroyed was it, that coulde driuer his people out myne hande, that your God shulde be able to driuer you oute of myne hande? Wherfore nowe let not Ezechias deceyue you eyther perswade you vnto
℣ faction, nor yet beleue him. For as no God amonge so many nations and kyngdomes, was able to ryde his people out of myne handes the handes of my fathers: euen so moche lesse shall your God kepe you out of myne hande. And yet more dyd his seruauntes spike against the Lorde God and against his seruaunt Ezechias. Furthermore he wrote a letter to raile on the Lorde God of Israel and spake thus sayenge: as the goddes of the nacions of other landes haue not delyuered their people out of myne hande, no more shall the God of Ezechias delyuer his people out of myne hande. And they cryed with a lowde voyce in the Iewes spache vnto the people of Jerusalem, ℣ were on the walles, to feare them and to make theym, that they might haue taken the cytie. And they spake against the God of Jerusalem, as against the goddes of the nacions of the earth, which are the workes of the handes of men.

But Ezechias the kynge and the Prophete Isai sonne of Amoz prayed concernynge that thinge and cryed vp to heauen. And the Lorde sent an aungell and destroyed all the men of warre and the Lordes and Capitaynes of the host of the kynge of Assur, that he turned his face with shame to warde his owne lande. And when he was come into the house of his God, he was there ouerthrowen with the sworde euen by them that issued out of his bowels. And so the Lorde saued Ezechias and the inhabiters at Jerusalem oute of the handes of Sennacherib kynge of Assur and of all other, and maynteined them on all sydes. Insomuch that many brought presentes vnto the Lorde to Jerusalem and precious gyftes to Ezechias kynge of Juda: so that he was magnified in the sight of all nations from thence forth.
* In those dayes Ezechias was sicke vnto death and besought the Lorde: which answered him and shewed him a wonderfull myracle: but Ezechias dyd not accordinge to the curtesye shewed him, for his hert arose therfore came there wrath vpon him and vpon Juda and Jerusalem. Notwithstanding Ezechias repented him self for the arrogancy of his hert bothe he and the inhabiters of Jerusalem. Wherfore the wrath of the Lord fel not vpon them in the dayes of Ezechias.

And Ezechias had exceadinge moche ryches and honour. And he gathered him treasure of syluer, golde, precious stones, spices, shildes, and all maner pleasaunt iewelles: and made store houses for the fruites of corne, wyne and oyle: and stables for all maner beastes, & sheddes for sheepe. And made him townes where he had catel of sheepe & oxen great aboundaūce. For God had geuen him substaunce exceadinge moche. And the same Ezechias stopped ℣ vpper waterspringes of Gehon & brought them downe to the West syde of the cytie of David. And Ezechias prospered in all his workes.
But when the Embassadours of the lordes of Babylon were sente to him, to enquire of the wonder that chaunced in the lande, God left him: to tempte him that all that was in his
hert

hert myght be knowen.
The reste of the dedes of Ezechias and his godlynesse are wryten in the vision of Isai the Prophete the son of Amoz in the boke of the kynges of Juda and Israel. And when Ezechias layde him to rest with his fathers, and they buryed him in the hyghest sepulchre of the sonnes of David: and Juda and the inhabitaunces of Jerusalem dyd him worshippe at his deathe. And Manasses his sonne raygned in his stede.

¶ Manasses is taken prysoner: and after destroyeth the Idoles. He dyeth after him succeadeth Amō. Amō is kylled of his owne people, and Josiah his sonne raygneth for him.

CAP. XXXIII.

1 Manasses was .xij. yere old when he was made kynge, and raigned .lv. yere in Jerusalem. And he dyd wyckedlye in the sight of the Lorde, lyke vnto the abominacions of the Paynims which the Lorde cast out before the children of Israel. For he went and buylt agayne the hyllaulters which Ezechias his father had broken downe. And he erected vp aulters vnto Baals, and made grooues, & worshipped him self vnto all the host of heauen and honored them. And he buylt aulters in the house of the Lorde: Of which the Lorde had sayde * in Jerusalem shall my name be for euer.
And he made aulters vnto all the host of heauen in the two courtes of the house of ℣ Lorde. And he burnt his children in fyre in the valey of the sonnes of Hennon. And he obserued diuinal dayes and occupyed wytchecraft and sorcery, and maynteined workers with spirites & fayre of fortunes: and wrought more euyll in the sight of the Lorde, to anger him with.
And he put the grauen Image of an Idole which he had made, in the house of God. Of which house God sayde to David and to Salomon his sonne, in this house here in Jerusalem which I haue chosen out of all the tribes, * I will put my name for euer, & no more
2 Reg. xxi. c remoue the feete of Israell forthe of the lande which I haue ordeyned for your fathers, In case they shalbe dyligent to do all I haue commaunded by Moses in all the lawe ordinaunces and maners. But Manasses made Judge the inhabiters of Jerusalem to erre, and to do worse then the Heythen which the Lorde destroyed before the children of Israel. And whē the Lorde spake to Manasses and to his people, they attended not to him.
Wherfore the Lorde brought vpon them ℣ Capitaynes of the host of the kynge of Assur, which tooke Manasses in an Iolde and bounde him with chaynes and caryed him to Babylon
2 Reg. xxi. c And when he was in tribulacion he besought the Lorde his God, and humbled him self ryghtwysly before the God of his fathers, and made intercession to him: and he was entreated of him and herde his prayer and brought him agayne to Jerusalem into his kyngdome. Then Manasses knewe how that the Lorde was the very God. After that, he buylt a wal without the cyte of David on the west syde of Gihon in the broke and so forth to Iudgate and rounde about Ophel and brought it vp of a very greate heyght, and put Capitaynes of warre in all the stronge cyties of Juda. And he toke away straunge goddes and the Idole out of the house of God, and all the aultares that he had buylt in the mount of the house of God and in Jerusalem, and cast them out of the cyte. And he made an aulter vnto ℣ Lord and sacrificed theron prosperous offrynges and thanke offrynges, and charged Juda to serue ℣ Lorde God of Israel. Neuertheles the people dyd other syll in the hyllaultars, howbeit vnto the Lorde their God only.
The reste of the actes of Manasses and his prayer vnto his God, and the wordes of the seers of vysions that spake to him in ℣ name of the Lorde God of Israell, are wryten amonge the dedes of the kynges of Israel. And his prayer and how that he was herde, and all his synne and trespace, and the places where he made hyllaulters and set vp grooues & grauen Images before he was meke ned, are wryten amonge the dedes of the seers or visions.
And when Manasses was layde to rest with his fathers, they buryed him in his own house and Amon his sonne raygned in his rowme. Amon
Amon was .xxij. yeres olde, when he began to raygne, and raygned two yere in Jerusalem.
And he dyd that displeased the Lorde lyke vnto Manasses his father, for Amon sacrificed to all the grauen Images which Manasses his father made, and serued theym, and meke ned not him selfe before the Lorde, as Manasses his father had meke ned him selfe: But Amon trespalled greatly. Wherfore his owne seruaūtes conspired against him and slew him in his owne house. And the people of the lande slewe all that had conspired against kynge Amon.
And there to the people of the lande made Josias his sonne kynge in his rowme.

¶ Josias destroyeth the Idoles and reformeth the temple in whiche is founde the boke of the lawe. He sendeth to Holda the prophetisse for counsell.

CAP. XXXIIII.

A Josias. iiij. Reg. xxij. c

Josias was made kynge when he was .viij. yere olde, and he raygned in Jerusalem .xxxj. yeres. And he dyd that pleased the Lorde, & walked in the wayes of David his father bowinge neyther to the ryght hande ne to ℣ left. Insomoche that the eyght yere of his raigne, when he was yet a lad, he began to seke after the God of David his father. And in the .xij. yere he began to purge Juda and Jerusalem of hyll aulters, grooues, kerued Images, & Images of metall: so that they brake downe ℣ aulters of Baals euen in his presence, and the Idolles that were vpon theym, he caused to be destroyed. And the grooues, kerued Images, & Images of metall he brake and made dust of them, and strawed it vpon the graues of them that had offred to them. And he burnt the bones of the preastes vpon the aultars. And thus he cleansed Juda and Jerusalem. And euen so dyd he
B
C
D
in the

in the cyties of Manasses, Ephraim, Simeon and of Nephthali. And in the wyldernesses of them rounde about he plucked a sonder the sulfares and the groues and dyd breake them and stampe theym to powder, and bet downe the ymes thorowout all the lande of Israel: and then returned to Jerusalem.

In the.xviij. yere of his raygne when he had purged the lande and the temple, he sent Saphan the sonne of Azalia, and Maasiah the gouernoure of the cytie, and Joah the sonne of Joachaz the recorder, to repayre the house of the Lorde his God. And when they came to Helkiah the hyghe preaste, men delyuered theym the moneye that was brought into the house of God, which the Leuites that kept ꝑ enteryes had gathered of the handes of Manasses and Ephraim and of all that yet remayned in Israel and of all Juda and Benjamin and of the enhabiters of Jerusalem. And they put it in the handes of the workemē that had the ouersight of the house of the Lorde, whiche gaue it to the labourers that wrought on the house of the Lorde, to repayre and mende it, and to masons and carpēters to bye hewed stone and tymbre, for to make couples & beames for the houses which the kynges of Juda had destroyed: And the men wrought in ꝑ worke faithfully.

And the ouerseers of them to courage them were Jahath and Obadiah Leuites of ꝑ children of Merari: and Sacharia and Mesulam of the children of the Cahathites, and as many other of the Leuites as couldē skill of instrumētes of Muske. And ouer the bearers of burthens and ouer all that wrought, in what so euer workmanship it were, were ryght scribes, officers and porters of the Leuites.

And as they brought out the moneye that was brought into the house, Helkiah ꝑ preast founde the boke of the lawe of the Lorde geuen by Moses. And Helkiah answered and sayde to Saphan the scribe: I haue founde ꝑ boke of the lawe in the house of the Lorde, & gaue the boke to Saphan. And Saphan caryed the boke to the kynge, and brought ꝑ kynge worde agayne, sayenge: all that was committed to thy seruaūtes, that do they. And they haue powred out the money that was founde in the house of the Lorde and haue delyuered into the handes of the ouerseers of the workmen. And then Saphan the scribe shewed the kynge, sayenge: Helkias the preast hath geuē me a boke, and he red it before the kynge.

And when the kyng had herde the wordes of the lawe, he rate his clothes, and commaunded Helkiah and Ahikam the sonne of Saphā and Abdon the sonne of Micah and the sayd Saphan the scribe and Asaia a seruaunt of the kynges, sayenge: go and enquire of the Lorde for me and for them: that are left in Israel and Juda ouer the wordes of the booke ꝑ is founde. For great is the wrath of the Lorde that is powred out vpon vs, because our fathers kept not the worde of the Lorde, to do after all that is written in this boke. And Helkias with the

The boke of the lawe is founde.

kohath the sonne of Hasarah kepers of the wardrope (which prophetisse dwelt in Jerusalem in the seconde warde) and they communed with her. And she sayde vnto them: thus sayth the Lorde God of Israel, tell ye the man that sent you to me: euen thus sayth the Lorde, I will brynge euyll vpon this place and vpon the enhabiters therof, euen all the curses that are written in the boke whiche they haue red before the kynge of Juda, because they haue forsaken me and haue offred vnto other Gods to anger me with all maner workes of their handes, therfore is my wrathe set on fyre agaīst this place and shall not be quenched.

And as for the kynge of Juda whiche sent you to enquire of the Lorde, so shall ye say vnto him: thus sayth the Lorde God of Israel concernyng the wordes which thou hast herd. Because thyne hert dyd melt and thou hast mekte thy selfe before God, when thou herdest his wordes against this place and against the enhabiters therof: and hast humbled thy selfe before me, and rent thy clothes and wepte before me, that haue I heard also sayth the Lord. Beholde I will take the to thy fathers & thou shalt be put in thy graue in peace, & thyne eyes shall not se all the myschefe that I will bryng vpon this place and vpon the inhabiters of the same. And they brought the kynge worde agayne. Then the kynge sent and gathered vnto hym all the elders of Juda and Jerusalem. And the kynge went vp into the house of the Lorde, and all the men of Juda and the inhabiters of Jerusalem and the preastes and Leuites and all the people great and small: and red al the wordes of the boke of the couenaūt that was founde in the house of the Lorde. And the kynge stode at his standing and made a couenaunt before the Lorde, to folowe the Lorde and to kepe his commaundementes, his wytnesses and his statutes with all his herte and with all his soule and to fulfill the wordes of the appoyntement written in the same booke.

And he made to come forthe all that were founde in Jerusalem and Benjamin, and the inhabiters of Jerusalem prompted to kepe the couenaunt of God which was the God of their fathers. And Josias put away all maner abhominations out of all landes that pertayned to the children of Israel, and brought all that were founde in Israell to serue the Lorde their God. And they tourned not a syde from the Lorde God of their fathers as longe as he lyued.

¶ Josias holdeth passouer. The kyng goeth agaynst the kynge of Egypte / and dyeth. The people bewayle hym.

CAPI. XXXV.

And Josias helde the feast of passeouer vnto the Lorde in Jerusalem, and they slewe passeouer in the.xiiij. daye of the first moneth. And he set the preistes in their offices and ayded them in the seruyce of the house of the Lorde. And he sayd to the Leuites that taught

taught thorowout all Israel and were sanctified vnto the Lorde: put the holy arke in the house which Salomon the son of David kyng of Israell dyd buylde, ye nede not to beare it vpon your shoulders. Wherfore now serue the Lorde your God and his people Israell. And prepare your selues by your auncient houshoulds and companyes, accordinge to the wrytynge of David kynge of Israel, and the wrytyng of Salomon his sonne. And stande in the holy place accordynge to the deuysions of the auncyent housholdes of youre brethren the chyldren of the people, and after the deuyson of the auncyent housholdes of the Leuites, & hyll passouer, sanctifye and prepare your brethren that they maye doo accordynge to the worde of the Lorde by the handē of Moses.

And Josias gaue to the common people in lambes and kydes, for palle ouer offerynges meate, vnto all that were present thirty thousande by tale, and three thousande oxen, euen of ꝑ kynges substaunce. And his lordes gaue willyngly both vnto the people and vnto ꝑ preastes and vnto the Leuites. Helkias, Zacharias & Jehiel rulers of the house of God, gaue vnto the preastes for palle ouer offerynges two thousande and syxe hundred lambes and kydes, and three hundred oxen. And Conenia with Semeia and Nethaneel his brethren, and Hasabiah and Jaiel and Josabad, Lordes of the Leuites, gaue vnto ꝑ Leuites, fyue thousande palle ouer offerynges, & fyue hundred oxen.

And the seruyce went forwarde: and ꝑ preastes stode in theyr places, and the Leuites in theyr companyes at the kynges commaundement. And they offered passouer: and the preastes sprynkled the bloude receaūyuge it of the Leuites, and the Leuites stryppe the beastes. And they set awaye the burntofferynges, to gyue them vnto the comū people as they were deuyded by auncient houses, for to offer vnto the Lorde, as is wrytten in the boke of Moses. And so dyd they with the oxē also. And they dressed the passouer with fyre as the maner was. But the other baloued dedicat beastes they sod in pottes, cauldrons and pannes and beled them quickely amonge all the comun people. And afterwarde they made redy for them selues and for the preastes and for the chyldren of Aaron, which were busyed in offeringe burntoffringes and the fat vntyll nyght. And therfore the Leuites prepared for them selues and for the preastes the sonnes of Aaron. And the singers the children of Asaph stode in theyr standinge accordinge to the commaundement of David and Asaph, Heman & Jeduthun the kynges seare of visions: and the porters wayted at euery gate, and might not departe from their seruice: But their brethrē the Leuites prepared for them. And so all the seruice of the Lorde went forwarde the sayde daye, to offeringe passouer of burntofferynges vpon the aultare of the Lorde, accordinge to the commaundement of kynge Josias. And so they dyd passouer the same tyme and kepte the feast of vnsauerd breade.vij. dayes. And there was no passouer lyke to that kept in Israel from the tyme of Samuel the Prophete: nether dyd any of the kynges of Israel holde suche a passouer feast as dyd Josias and the preastes & Leuites and all Juda, and almoche of Israel as couldē be had, and the inhabiters of Jerusalem. And this passouer was holden in the xviij. yere of the raygne of Josias.

After all this, when Josias had prepared the temple, Necho kynge of Egypte came vp to fight against Carcamis vpon Euphrates, and Josias went out against him. And the other sent messengres to him, sayenge: what haue I to do with the thou kynge of Juda? I came not against the now at this tyme, but against an house with whome I haue warre, & God bad me haste. Leaue therfore and medle not with God which is with me, least he destroy the. Neuertheles Josias turned not his face frō him, but made him redy to fight with him, & herkened not vnto the wordes of Necho out of the mouthe of God. And when he was come to fight in the valeye of Magedo, ꝑ shooters shot against the kynge Josias. And ꝑ kynge sayd to his seruauntes: cary me away, for I am sore hurt. And his seruauntes yadde him out of that charet & put him in an other, and brought him to Jerusalem where he dyed and was buryed in ꝑ sepulchre of his fathers. And all Juda and Jerusalem mourned for Josias. And Jeremye lamented Josias, and all syngynge men and syngynge women speake of Josias to this daye, and made it an ordynaūce in Israel: and they be written in lamentacions. The rest of the actes of Josias & his goodnes in folowinge the writinge of the lawe, & his deedes first and last are written in the boke of the kynges of Israel and Juda.

¶ After Josias raigned Joachaz, Joakim, Joachin, Sedechias, in whose tyme all the people were caryed awaye to Babilon and were brought agayne the.lxx. yere after, by kynge Cyrus.

CAP. XXXVI.

And the people of the lād toke Joachaz the son of Josias & made him kyng after his father in Jerusalem. And Joachaz was.xxiij. yere olde when he began to raygne, & raygned thre monethes in Jerusalē. For the kynge of Egypt put him downe at Jerusalem & raunsomed the lande in an hundred talentes of syluer & a talent of golde. And the kynge of Egypte made Eliakim his brother kynge vpon Juda & Jerusalem, & turned his name vnto Joakim, but Joachaz his brother Necho toke & caryed him to Egypte. Joakim was.xxv. yere old when he began to raigne, & raygned.xj. yere in Jerusalē: he dyd ꝑ displeased the Lord his God. Against him came Nabuchodonozor kyng of Babilō & bounde him in fetters to cary him to Babilon. Moreouer the kyng Nabuchodonozor caryed of ꝑ vessels of ꝑ house of the Lorde to Babilon & put them in his temple at Babilon. The rest of the actes of Joakim & his abominations, & ꝑ was layd to his charge, are written in the bookes of the kynges of Israel: & Joachin his sonne raygned

in his stede. Joacin was. viij. yere olde when he began to raygne, and raygned three monethes and ten dayes in Jerusalem / and dyd þ displeased the Lorde. And when the yere was out, kynge Nabuchodonozor sent and fet him to Babilon with the goodly vessels of þ house of the Lorde, and made Sedekias his brother kynge ouer Juda and Jerusalem.

And Sedekias was. xxj. yere olde when he began to raygne, and raygned a. xj. yere in Jerusalem. And he dyd that displeased the Lord his God, and humbled not him self before Jeremy the Prophete at the mouth of the Lord. And therto he rebelled against Nabuchodonozor which had receyued an othe of him by god and was to styfnecked and to harde hearted to turne vnto the Lord God of Israel. Furthermore all the rulers of the preastes with the people trespaced a pace after all manor of abominacions of the Panyms & polluted þ house of the Lorde whiche he had halowed in Jerusalem.

And the Lord God of their fathers sent to them by his messengers, tendynge them by tymes: for he had compassion on his people and on his dwellynge place. But they mocked the messengers of God and despised their wordes and mysused his Prophetes, vntyll the wrath of the Lorde so arose against his people that it was paste remedy. And so he brought vpon them the kynge of Caldey & slew their yonge men with the swerde in their holy temple, and neyther spared younge man nor mayden, neyther olde man, neyther so moche as him that stowped for age: But gaue al into his hande.

And all the vessels of þ house of God both great and smal, and the treasures of the house of God, and the treasures of the kynge & his Lordes he caryed to Babilon euery whit. And they burnt the house of God and brake downe the walles of Jerusalem, and burnt all the palaces therof with fyre, with all the goodly stuffe therof, and marred it. And he caryed awaye them that had escaped the swerde, to Babilon, where they were seruauntes to him and his children, vntyll the kyngdome of Persia began to rule, to fulfill the worde of the Lord by the mouthe of Jeremy, vntyl the land had her pleasure of her Sabbothes: for as longe as she laye desolate, she kept Sabboth vntyll the had fulfilled. lxx. yeres. And the first yere of Cyrus kynge of Persia to fynysh the word of the Lorde by the mouth of Jeremy, þ Lord stered vp the spirite of Cyrus kynge of Persia that he made a Proclamation throwout all his kyngdome, and set it vp in wrytinge, sayenge: Thus sayth Cyrus kynge of Persia, all the kyngdomes of the earth the Lord God of heauen hath gyuen me, whiche hathe charged me to buylde him an house in Jerusalem that is in the lande of Juda. Wherfore who so euer is amonge you of all his people, the Lorde his God be with him, and let him go vp.

¶ The ende of the seconde boke of the Chronycles of the kinges of Juda.

THE FYRST BOKE OF ESDRAS THE PROPHETE.

¶ Cyrus sendeth agayne the people that was in captyuytye, and restored them theyr holy vesselles: And commaundeth them to buylde agayne the temple.

CAPI. I.

IN the fyrste yere of Cyrus kynge of Persia (that the worde of the Lorde spoken by the mouth of Jeremy myght be fulfilled) the Lorde stered vp the spirite of Cyrus kynge of Persia, that he caused it be proclaymed thoroww out all his empyre, yea and by wrytinge also, sayenge: Thus sayth Cyrus the kynge of Persia: The Lorde God of heauen hathe gyuen me all the kyngdomes in the lande and hath commaunded me to buyld him an house at Jerusalem in Juda. Who so euer nowe amonge you is of his people, the Lord his God be with him, and let him go vp to Jerusalem in Juda, and buylde the house of the Lorde God of Israel. He is the God that is at Jerusalem. And who so euer remayneth yet in any manor of place (where he is a straunger) let þ men of his place, helpe him with syluer and golde, with good and catel, besyde that whiche they willyngly offer, for þ house of God at Jerusalem.

Then gat vp the principall fathers of Juda and Ben Jamin, and the preastes and Leuites, and all they whose spyrite God had rayse to goo vp, and to buylde the house of the Lorde at Jerusalem. And all they that were aboute them, strengthed their handes with vessels of syluer and golde, with good and catell and Jewels, besyde that whiche they gaue of their frewill. And kynge Cyrus brought forth of the vessels of the house of the Lorde, whiche Nabuchodonozor had taken out of Jerusalem, and put in the house of his God. But Cyrus the kynge of Persia brought them forthe by Mithridates the treasurer, and numbred them vnto Sesbazar the prince of Juda. And this is þ numbre of them: thirty basens of gold and a thousand basens of syluer, and nyne and twenty knyues, thirty cuppes of golde, and of other syluer cuppes foure hundred and ten. and of other vessels a thousand. So that all þ vessels both of golde and syluer, were fyue thousand and foure hundred. Sesbazar brought them all vp, with them that came vp oute of the captyuitye of Babilon vnto Jerusalem.

¶ The nombre of them that returned from captyuytye.

CAPI. II.

THese are the children of the lande that went vp oute of the captiuitie (whome Nabuchodonozor the kynge of Babilon had caryed away vnto Babilon) and came agayne vnto Jerusalem and in to Juda, euery one vnto his cytte, and came with Zorobabel Jesua, Nehemiah, Saraiah, Reelaiah, Mardochai, Belsan, Mesphar, Beguai, Rehum, and Baanah. This is now the numbre of the men of the people of Israel: The children of Phares, two thousand, an hundred, and. lxxij. The children of Saphatiah, thre hundred and two and twenty: the children of Arah, sixe hundred and. lxxv. The children of Pahath Moab amonge the children of Jesua Joab, two thousand eyght hundred and twelue: the children of Elam, a thousande, two hundred and foure and fyfty: the children of Zethua, nyne hundred, and fyue and fourty: the children of Zacai, seuen hundred and thre score: the children of Bani, sixe hundred and. xlij. The children of Bebai, sixe hundred and. xxij. The children of Asgad, a thousande two hundred and. xxj. The children of Adonicam, sixe hundred, and. lxvi. The children of Beguai, two thousand and. lvj. The children of Adin, foure hundred and. liij. The children of Ater of Ezechias, eyght and nynety: the children of Besai, thre hundred and three and twenty: The children of Jorah, an hundred and twelue: the children of Hasum, two hundred and thre and twenty: The childre of Gebar, fyue and nynety: the children of Bethlehem, an hundred and thre and twenty: the men of Netopha fyue and tyrty: the men of Anathoth, an hundred and eyght and twenty: the children of Asmaueth, two and fourty: the children of Kariath Jarim, Cephirah and Beerothi seuen hundred and thre and fourty: the childre of Ramah and Gabaah sixe hundred and. xxj. The men of Machmas, an hundred and two and twenty: the men of Bethel and Ai, two hundred and thre and twenty: the children of Nebo, two and fyftye: the children of Magbis, an hundred and fyue and fyftye: the children of the other Elam a thousande, two hundred and foure and fyfty: the children of Harim, thre hundred and twentye: the children of Lodhadid and Ono, seuen hundred & fyue and twentye: The chyldren of Jericho, three hundred and fyue and fourty: the children of Senaah, three thousande, sixe hundred, and thirty.

The preastes. The children of Jedaiah of the house of Jesua, nyne hundred and three & seuenty: the children of Emer, a thousande & two and fyftye: The children of Phashur, a thousande and two hundred, & seuen & fourty: The children of Harim, a thousande and seuentene.

The Leuites. The children of Jesua and Cadmiel of the children of Hodauiah, foure and seuenty. The singers, The children of Asaph, an hundred, and eyght and twentye. The children of the porters. The children of Selum, the children of Ater, The children of Talmon, the children of Akub, the children of Hatita, and the children of Sobai: all together

gyther an hundred and nyne and thirty.

The Nethinims, the children of Ziha, the children of Hasupha, The children of Tabaaoth, the children of Ceros, the children of Sicha, the children of Phadon, the children of Lebanah, the children of Hagabah, the children of Acub, the children of Hagab, the children of Samlai, the children of Hanan, the children of Gadel, the children of Gahar, the children of Reaiah, the children of Rezin, the children of Necuda, the children of Gasan, the children of Uza, the children of Phaseah, the children of Besai, the children of Asena, the children of Meunim, the children of Nephussim, the children of Bacbuc, the children of Hacupha, the children of Harhur, the children Bazeluth, the children of Mahira, the children of Harsa, the children of Barcom, the children of Sisara, the children of Thamah, the children of Neziah, the children of Hatipha.

The children of Salomons seruauntes, the children of Sotai, the children of Sopheretb the children of Pharuda, the children of Iaalah, the children of Darcon, the children of Gebell, the children of Saphatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims and the children of Salomons seruauntes were all together, three hundred and nynety and two.

And these went vp also, Thelmelah, Thel, Harsa, Cherub, Addon & Emer. But they could not shewe their fathers house nor their seed, whether they were of Israel. The children of Dalaiah, the children of Tobiah, the children of Necoda, five hundred and two and fyftye.

And of the children of the preastes. The children of Hobaiah, the children of Hakoz, the children of Berzilai, whiche toke one of the daughters of Berzilai the Galaadite to wyfe, and was counted amonge the same names: these sought the register of their byrth, & found none, therfore were they put frome the preasthode. And Hathirsatha sayde vnto them, that they should not eate of the most holy, tyll there rose vp a preast with the ✠ lyght and perfectnesse.

Ezod.29.xxviii.

The hole congregation as one man, was two and fourety thousande, three hundred and three score: beside their seruauntes and maydens, of whome there were seuen thousande, three hundred and seuen and thirtye. And they had two hundred singynge men and women, seuen hundred and five and thirty horses, two hundred and five and fourtye Mules, foure hundred and five and thirty Camels, and vi. thousande, seuen hundred and twenty Asses. And certayne of the chiefe fathers, when they came to the house of the Lorde at Jerusalem, they offred willyngly vnto the house of God, that it should be set in his place, and gaue after their habilitie vnto the treasure of ✠ worke three score and one thousande drammes, and fyue thousande pounde of siluer, and an hundred preastes garmentes. So the preastes and the Leuites, and certayne of the people, and the singers, and the porters, and the Nethinims dwelte in their cyties, and all Israell in their cyties.

¶ After the foundacyon of the temple ones renued, they sacrifyse vnto the Lorde.

CAP. III.

When the seuenth moneth came, and the children of Israel were now in their cyties, the people clouded together as one man, vnto Jerusalem. And Jesua the sonne of Josedec arose and his brethren the preastes, & Zorobabel the son of Salathiel and his brethren, and buylded the aultar of the God of Israel, to offre burntofferinges theron, as written in the law of Moses the man of God and the aultar they dyd set vpon his sockets (for there was a fearfulnes among them because of the nations and landes) and offred burntofferinges theron vnto the Lorde in the mornynge and at euen. And helde the feast of Tabernacles (as is written) and offred dayly sacrifices dayly in order, according to the custome, daye by daye. Afterwarde the dayly burntofferinges also, and of the new Mones of all the feast dayes of the Lorde that were halowed, and all manor of freewill offrynges, whiche they dyd of their owne motion vnto the Lorde.

Upon the first daye of the seuenth moneth beganne they to offre burntsacrifices vnto the Lorde. But the foundacion of the temple of the Lorde was not yet layde. Neuertheles they gaue money vnto the masons and carpenters, and meat and drynke and oyle vnto them of Zidon and of Tire, to bringe them Ceder tymbre frome Libanus by see vnto ✠ Joppe, according to the commaundement of Cyrus kynge of Persia.

In the seconde yere of their comynge vnto the house of God at Jerusalem and the seconde moneth, began Zorobabel sonne of Salathiel, and Jesua sonne of Josedec, and the rest of their brethren the preastes and Leuites and all that were come out of captiuitie vnto Jerusalem, and appointed the Leuites from twentye yere olde and aboue, to exercise workes of the house of the Lorde. And Jesua stode with his sonnes and brethren, and Cadmiel with his sonnes, and the children of Juda, to forthere the workemen of the house of God, namely the children of Henadad, with their children, and their brethren the Leuites.

And when the buylders layde the foundacion of the temple of the Lorde, the preastes stode in their araye, with trompettes. And the Leuites the children of Asaph with cymbales, to prayse the Lorde ✠ after the maner of Dauid kynge of Israel. And they sange together, gyuynge prayses and thankes vnto the Lorde, that he is gracious, and his mercy endureth for euer vpon Israel.

And all ✠ people shouted loude in prayssing the Lorde, because the foundacyon of the house of the Lorde was layde. Many also of the olde Preastes and Leuites and auncient fathers

fathers, which had sene the first house: when the foundacion of this house was layde before their eyes, wepte with a loude voyce. And many shouted with ioye, so that the noyse came a great sounde, in so much that the people could not perceyue the ioyfull sounde for the noyse of the weepynge amonge the people: for the people shouted with a loude crye, so that the noyse was herde farre of.

¶ The buylynge of the temple is hynderyd.

CAP. IIII.

But when the aduersaryes of Juda and Ben Jamin hearde, that the children of captiuitie buylded the temple vnto the Lorde God of Israell, they came to Zorobabel and to the principall fathers, and sayd to them: We wil buylde with you: for we seke the Lorde youre God as ye do. And we haue alwayes sacrifyce vnto hym, sythens that Asor Hadon kynge of Assur brought vs vp hyther. But Zorobabel and Jesua and the other auncient fathers of Israel answered them: It belongeth not to you, but to vs to buylde the house vnto our God: for we our selues will buylde vnto the Lorde our God of Israell, as Cyrus kynge of Persia hath commaunded vs.

Then the folke of the lande hynddered the people of Juda, & made them afrayde to buylde and hyred counselours against them and hynderd their deuyse, as longe as Cyrus kynge of Persia lyued, tyll the raygne of Darius kynge of Persia. And whe Assuerus was made kynge, in the begynninge of his raygne they wrote vnto him a complaynt against them of Juda and Jerusalem.

Also in the tyme of Artaxerxes, wrote Bistham, Mithridates, Tabeel, and the other of their conspiracie vnto Artaxerxes kynge of Persia. But the scripture of the letter, was written in the Syrians speache, and was red in the language of the Syrians. Rehum the chaunceler, and Samsai the scrybe, wrote also an Epistle frome Jerusalem, to Artaxerxes the kynge, of this tenour.

We Rehum the chauncelour, and Samsai the scrybe, and other of the counsel of Dina, of Apharsath, of Tarplat, of Persia, of Arach of Babylon, of Susan, of Deha, and of Sia, and other of the people, whome the great and noble Asnaphar brought ouer, and set in the cyties of Samaria, and other on this syde the water, and in Cenereth. (This is the summe of the letter that they sente vnto kynge Artaxerxes). Thy seruantes the men on this syde the water and in Cenereth to kyng Artaxerxes greetynge. Be it knowen vnto the kynge, that the Jewes are come vp frome the to vs vnto Jerusalem a cyte seditious and frowarde, and buylde the same, and laye the foundacion of the walles therof, and repayre them. Knowe nowe therfore, O kynge, that yf this cyte be buylded and the walles made vp agayn, they shall not geue tribute, tolle, ne pearely custome and so euen vnto the kynges shall this hurt redounde. But nowe lythe we al eate the-

by, whiche destroyed the temple, we woll no longer se the kynges dishonoure. Therfore we haue sent out, and caused the kynge to be certified therof: that serche maye be made in the Chronycles of thy progemitours, and so shalt thou fynde in the same Chronycles, and perceyue, that this cyte is seditious and noysom vnto kynges and landes, and that they cause others also to rebell of olde, and for the same cause was this cyte destroyed. Therfore we certifye the kynge, that yf this cyte be buylded, & the walles therof made vp, thou shalte kepe nothinge on this syde the water by reason of it.

Then sent the kynge an answere vnto Rehum Chaunceler, and Samsai the Scribe, & to the other of their counsel that dwelt in Samaria, and vnto the other beyonde the water. Peace and salutation. The letters whiche ye sent vs, haue bene openly red before me, and I haue commaunded to make serche: and it is founde, that this cyte of olde hath made insurrection against kynges, and how that sedicion and rebellion hathe bene committed therin. There haue bene mighty kynges also at Jerusalem, whiche haue raigned ouer all that is beyonde the water, and tolle, tribute and perely custome was gyuen therin. Doye now after this commaundemente, forbyd the same men, that the cyte be not buylded, tyll I haue gyuen commaundement. Se nowe ye be not negligent here in, leest the kynge haue harme by meanes of it. The kynges answere.

When kynge Artaxerxes letters were red before Rehum the chaunceler and Samsai the Scribe and their counsell, they went vp in al haste to Jerusalem vnto the Jewes, and forbad them with vyolence and power. The ceassed the worke of the house of God at Jerusalem, and continued so tyll the seconde yere of Darius kynge of Persia. The worke ceassed.

¶ By the exhortacyon of Aggeus and Zachary the temple is reedified.

CAP. V.

The Prophetes, Aggeus and Zachary ✠ sonne of Addo, prophecyed vnto the Jewes that were in Juda and Jerusalem, in the name of the God of Israell. Then gat vp Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and began to buyld the house of God at Jerusalem, and with the the Prophetes of God which helped them. At the same tyme came to them Thathanai the Capitayne on this syde the water, and Sthar buzanai, and their felowes, and sayd thus vn to them: Who hathe commaunded you to buylde this house, and to make vp the walles therof? Then tolde we them the names of the men, that made this buyldynge. But vpon the Elders of the Jewes came the eye of their God, so that they could not cause them to ceasse, tyll the matter was brought afore Darius, and tyll they had answered by letters therunto.

A Esd.vi. & vii.

B

This is the coppe of the letters that Thathanai Capitayne on this syde the water, and Sthar-buzanai, and their adherentes of Aphar sach (which were on this syde the water) sent vnto kynge Darius. The wordes they sente vnto him were these: Vnto Darius the kyng All peas. Be it knowen to the kynge, that we came into Jewry to the house of ℣ great God which is buylded with rought stone, and beames are layd in the walles, and the worke goeth fast forthe, and prospereth in their handes. We asked therfore the elders, and sayde vnto them: Who hath commaunded you to buylde this house, and to make vp the walles therof? We asked their names also, that we myghte certifye the, and haue written the names of the men that were their rulers. But they answered vs these wordes, and sayde: We are the seruauntes of the God of heauen and earthe, and buylde the house that was buylded many yeres ago, which a great kynge of Israel buylded and set vp. And after our fathers had serued ℣ God of heauen vnto wrath, he gaue them ouer into the hande of Nabuchodonozor kynge of Babilon the Caldee, which ouerthrew this house, and caryed the people awaye vnto Babilon. But in the first yere of Cyrus the kynge of Babilon, the same kynge Cyrus commaunded to buylde this house of God, for the vessels of golde and syluer in the house of God, which Nabuchodonozor tooke out of the temple at Jerusalem, and broughte them into the temple at Babilon, those dyd Cyrus the kynge take out of the temple at Babilon, ✻ and deliuered them vnto Sathazar by name, whom he made Capitayne, and sayde vnto him. Take these vessels, go thy waye and bringe them vnto ℣ temple at Jerusalem, & let the house of God be buylded in his place. Then came the same Sathazar and layd the foundacion of ℣ house of God at Jerusalem. Sithes that tyme hath it bene in buyldinge, and as yet is not fynyshed. Nowe therfore yf it lyke the kynge, let searche be made in the kynges treasure house at Babylon, whether it was kynge Cyrus cõmaundement, that the house of God at Jerusalem shulde be buylded: and sende vs the kynges pleasure in this behalfe.

¶ The cõmaundement of Darius, when the temple was buylded and dedycate, the chyldren of Israel kepe the feast of vnleuened bread.

CAPI. VI.

Then commaunded kynge Darius, search to be made in the Library of the kynges bookes, whiche laye at Babilon. So at Ecbathanis in a castel that lyeth in the lande of the Medes, was founde a booke, and in it was a recorde written after this maner: In the firste yere of kynge Cyrus, commaunded kyng Cyrus to buylde the house of God at Jerusalem, in the place where ℣ sacrifice is made and to laye a foundacion of thre score cubites hyghe, and thre score cubytes brode, and thre walles of rought stones, and one wall of tymber, and the expenses shulde be geuen of the kynges house. And the golde and syluer vessels of the house of God (which Nabuchodonozor toke oute of the temple at Jerusalem, and broughte vnto Babilon) shulde be restored again, that they may be brought vnto the temple at Jerusalem to their place into the house of God.

Nowe therfore thou Thathanai capitayne beyonde the water, & Sthar-buzanai, & your felawes which are beyonde the water, get ye awaye frome theym. Let theym worke in the house of God, that the Capitayne of the Jewes and their elders may buylde the house of God in his place. I haue commaunded also, what shall be wone to the Elders of Jude in the buyldinge of the house of God, that thes shall dylygently be taken of the kynges goodes, euen of the reuenues beyonde the water, and geuen vnto the men, and that they be not hyndred. That yf they haue nede of calues, lambes, or gotes, for burnte offrynge vnto the God of heauen, wheate, salt, wyne and oyle, after the custome of the preestes at Jerusalem be it geuen them dayly that no complaynte be made therein. And let them offre swete sauoures vnto the God of heauen, and praye for the kynges lyfe, and for his children. This commaundement haue I geuen. And what man so euer altereth these wordes, there shall a beame be taken frome his house, and set vp, he shalbe hanged theron, and his goodes shall be confyscated for the dede. For the God that hath made his name to dwell there, destroye all Realmes & people, that put to their hand to alter and breake vowne the house of God at Jerusalem. I Darius haue commaunded, that this be dilygently wone.

Then Thathanai, the Capitayne beyonde the water, and Sthar-buzanai with their fellowes (to whome kynge Darius had sende) dyd their deuoir. And the elders of the Jewes buylded, and they prospered thorow ℣ prophecyenge of Aggeus the prophete and Zacary the sonne of Addo: and buylded, and fynyshed the worke, according to the commaundement of the God of Israel, and after the commaundement of Cyrus, Darius and Artaxerxes kynges of Persia. And they were in fynyshynge the house vnto the thirde daye of the moneth Adar, that was in the sixte yere of the raygne of kynge Darius.

And the children of Israel, the preestes, the Leuites, and the other children of captyuite helde the dedication of the house of God with ioye, and offred at the dedication of the house of God, an hundred calues, two hundred rammes, foure hundred gotes: and for the synnynge for al Israel twelue he gotes, according to the nombre of the tribes of Israel, and set the preestes in their courses, and their Leuites in their offices to ministre vnto God which is at Jerusalem, as is written in the booke of Moses.

And the children of captiuite helde passouer vpon the fourtenth daye, of the first moneth: for the preestes and Leuites had purified them selues, so that they were all clene as one man, and offered Passouer for all the children of captiuitie, and for their brethren the Preestes, and for them selues. And the children of Israell, whiche were returned out of captiuitie, and all suche as dadde seuered them selues frome the filthynesse of the Paynims in the lande to seke the Lorde God of Israel, ate and helde the feaste of vnleuened breed seuen dayes with ioye: for the Lorde hadde made them gladde, and tourned the herte of the kynge of Assur vnto them, so that their handes were strengthed in ℣ worke of the house of God, whiche is the God of Israel.

¶ The commaundement of Artaxerxes/Esdras taketh the children of Israel/ and returneth to Jerusalem.

CAPI. VII.

After these thynges in the raygne of Artaxerxes kynge of Persia, there wente vp frome Babilon, Esdras the sonne of Saraiah, the sonne of Azariah, the sonne of Helkia, the sonne of Helum, the sonne of Zadoc, the sonne of Achitob, the sonne of Amariah, the sonne of Azaria, the son of Maraioth, the sonne of Zeraiah, the sonne of Ozi, the sonne of Boki, the son of Abisua, the sonne of Phinees, the sonne of Eleazar, the sonne of Aaron the chefe Preeste. This Esdras was a quicke lerde in the lawe of Moses, ✻ which the Lord God of Israell dyd geue. And the kynge gaue him all he requyred, according to the hand of the Lorde his God vpon him. He went vp certayne of the children of Israel, and of the preestes, and of the Leuites, of the syngers, of the porters, and of the Nethinims vnto Jerusalem, in the seuenth yere of kynge Artaxerxes. And they came to Jerusalem in the fifth moneth, that is the seuenth yere of the kynge. For vpon the first daye of the firste moneth began he to goo vp from Babilon: and on the firste daye of the fifth moneth came he to Jerusalem according to the good hande of God vpon him. For Esdras prepared his herte to seke the lawe of the Lorde, and to wo it, and to teache the precept and iudgement in Israel. This is the coppe of the letter that kynge Artaxerxes gaue vnto Esdras the Preest, the scribe, which was a teacher in the wordes of the Lorde, and of his statutes ouer Israell. Vnto Esdras the priest and scribe in the lawe of the God of heauen perfyte and greteynge. I haue commaunded that all they of the people of Israel, and of the preestes and Leuites in my realme, whiche are mynded to go vp to Jerusalem, that they goo with the, beinge sente of the kynge and of the seuen Lordes of the counsell, to vysyte Jude and Jerusalem, according to the lawe of God, whiche is in thy hande: and that thou take with the, syluer and golde, whiche the kynge and the Lordes of his counsell haue geuen of their good wyl vnto the God of Israel (whose habitacion is at Jerusalem) and all the syluer and golde thou canst fynde in all the countrey of Babilon: with that also that the people and Preestes gyue of their good wyl vnto the house of God at Jerusalem. Take thou ℣ same and bye dilygently with it, calues, lambes, gotes, and sacrifices, and drynckoffrynges, to be offered vpon the aultare of the house of youre God at Jerusalem. And loke what it lyketh the and thy brethren, to do with the rest of the moneye, that do after the will of youre God. And the vesselles that are geuen the for the ministracion in the house of thy God, those delyuer thou before God at Jerusalem.

And what so euer thyng more shall be nedefull for the house of thy God, whiche is necessarye for the to spende, let the same be geuen oute of the kynges chamber. I kynge Artaxerxes haue decreed and commaunded to all the kepers of our treasour beyond the water, that loke who so euer Esdras the Preest and scryde in the lawe of the God of heuen requyreth of you, that ye fulfyll the same dilygentlye, vntyll an hundred talentes of syluer, vntyll an hundred quarters of wheate, and tyll an hundred Bathes of wyne, and tyll an hundred Bathes of oyle, and salte without measure. What so euer belongeth to the rytes of the God of heuen, let the same be done with diligence for ℣ house of the God of heuen, that there come no wrath of, vpon ℣ kinges realme and his children.

And knowen be it vnto you, that ye shall haue no auctorite to requyre tares and custome and yerely rentes vpon anye of the Preestes, Leuites, syngers, porters, Nethinims, and ministers in the house of this God. But thou Esdras (after the wysdome of the God that is in thy hande) set thou Judges and presidentes to iudge all the people that is beyonde Jordan, euen all suche as knowe the lawe of thy God: and them that knowe it not, those se that ye teache. And who so euer wyll not dylygentlye fulfyll the lawe of thy God, and the kynges lawe, shal haue his iudgement for the dede, whether it be vnto death or to be banyshed or to be condemned in goodes, or to be put in prysou. iii. Esd. viij.c

✻ Praysed be the Lorde God of youre fathers, which so hath inspyred the kynges hert to garnysshe the house of God at Jerusalem: and hathe enclyned his mercye vnto me in the presence of the kyng and his counsellours, and before all the kynges lyke estates. And I was comforted (accordyng to the hand of the Lord my God ouer me) and so gathered I the heades of Israel togyther, that they myghte goo vp with me.

¶ The nombre of them that returned to Jerusalem with Esdras.

CAP. VIII.

These are the heades of them fathers that were named, whiche wente vp with me from Babilon, what tyme as kyng Artaxerxes raigned. Of the children of Phinees, Gersom: Of the chyldren of Ithamar, Daniel: of the children of Dauid, Hatus: of the children

chyldren of Zecanias, of the chyldren of Pha-
ros, Zacharye, and with him were nombred
an hundred and fyfty men: of the chyldren of
Pahath, Moab, Elioenai, the sonne of Zara-
hiah, and with him two hundred men: of the
chyldren of Zechanias the sonne of Jahasiel,
and with him thre hundred men: of the chyl-
dren of Adin Abed, the sonne of Jonathan, &
with him fyfty men: of the chyldren of Elam
Esaias the sonne of Athaliah, and with hym
seuentye men: of the chyldren of Saphatia,
Zabadiah the sonne of Michael, and with
him. lxx. men.

Of the chyldren of Joab, Obadiah the son
of Jehiel, and with him two hundred & eyght-
tene men: of the chyldren of Selomith the son
of Josphiah, and with hym an hundred & three
men. Of the children of Bebai, Zacharye the
sonne of Bebai, and with him eyght & twenty
men. Of the children of Asgad, Johanan the
sonne of Hakatan, and with hym an hundred
and ten men. Of the last chyldre of Adonicam,
and these were their names: Eliphelet, Jehiel
and Samaiah, and with them thre score men.
Of the chyldren of Begui, Uthai and Zabud,
and with them seuentye men. And I gathered
them togyther by the water that renneth to-
warde Ahaua, and there abode we thre dayes.
And when I loked amonge the people and the
preestes, I founde no Leuites there. Then sent
I Eliezer, Ariel, Semetah, Elnathan, Jarib, El
nathan, Nathã, Zachary and Mosollam the
rulers, and Joiarib and Elnathã the teachers,
and those sent I vnto Eu the chiefest at Cal-
phia, that they sholde fetche vs ministers for
house of our God, and I told them what they
sholde saye vnto Eu, and to his brethren the
Nethinims at Calphia.

And (accordynge to the good hande of our
God vpon vs) they broughte vs a wyse man
frome the chyldren of Moboli the sonne of
Leui, the sonne of Israell, I meane Sarabia
with his sonnes and brethren eyghtene. And
Hasabia, and with him Esaias of the children
of Merari, with his brethren and their son-
nes, twentye. And of the Nethinims, whome
Dauid and the Princes gaue to minister vnto
the Leuites, two hundred and twenty, all na-
med by name.

A fastynge proclaymed. And euen there at the water beside Ahaua,
caused I a fastynge to be proclaymed, that we
myght humble our selues before our God, to
seke of him a right waye for vs, and oure chyl-
dren, and all our substaunce. For I was asha-
med to requyre of the kynge, souldiours and
horsemen, and to helpe vs agaynst the ennemy
in the waye. For we had sayd vnto the kynge:
The hande of our God is vpon all them that
seke him in goodnesse, and his vyolence and
wrathe vpon all them that forsake him. So
we fasted, and sought this at our God, and be
herde vs. Then I rose out twelue of the chief
preestes, Sarabia, and Hasabia, & ten of their
brethren with them, and weied them there the
syluer and golde, and vessells for the offeryng
vnto the house of our God, whiche the kynge
and the lordes of his counsell and princes, and
all Israel that were at hand, had gyuen to the
offeryng: and there weyed I them vnder their
hande, fyue hundred and fyfty talentes of sy-
uer, and in syluer vessell an hundred talentes,
and in golde an hundred talentes, twenty cup-
pes of golde of a thousand drammes, and two
costly ornamentes of good brasse, as cleare as
golde, and sayd vnto them: Ye are holye vnto
the Lorde, therfore are the vesselles holy also,
and so is the syluer and golde that is gyuen of
a good wyll vnto the Lorde God of your fa-
thers: Watche ye therfore and kepe it, tyll ye
weye it downe before the chiefe Priestes and
Leuites, and auncient fathers of Israel in Je-
rusalem in the Thesaurie of the house of the
Lorde. Then toke the Preestes and Leuites
the weyed syluer and golde and vessell, to bring
it to Jerusalem vnto the house of oure God.
So we marched forwarde, from the water of
Ahaua, on the twelueth daye of the fyrste mo-
neth, to goo vnto Jerusalem: and the hande
of oure God was vpon vs, and delyuered vs
frome the hande of the ennemye and lyers in
awayte by the waye. And we came to Jerusa-
lem, and abode there thre dayes. But on the
fourth daye was the syluer and golde, and
vessell weyed in the house of oure God vnder
the hande of Meremoth the sonne of Vrias the
Preestes, and with him Eleazar the sonne of Phi-
nees, and with him Josabad the sonne of Je-
sua, and Noadia the sonne of Benoi the Leui-
tes, accordynge to the nombre and weyght of
euery one. And the weyght was all written at
the same tyme.

And the chyldren of the captiuytie, which
were come oute of prison, offered burnte offe-
rynges vnto the God of Israell: twelue bul-
lockes for all Israell, nynetye and fyue ram-
mes: seuentye and seuen lambes, and twelue
gotes for a synneofferyng, all to the burnte
offeryng of the Lorde. And thy delyuered the
kynges commyssion vnto the kynges officers,
and to the capitaynes on this syde the water.
And they auaunced the people, and the house
of God.

¶ Esdras complayneth on the people, that they ma-
ried them selues from God, and entermaryed with
the gentyles.

CAPI. IX.

When all this was performed, there cam to me, and sayde: the people of Israell and the Preestes and Leuites are not seuered from the nations in the landes as touchyng their abhominations, namely of the Cananites, Hetytes, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites. * For they haue taken their doughters, and their sonnes, and haue myxte the holye seed with the nacions of the landes: and moreouer the hande of the princes and rulers hath ben peynefull in this trespace. * When I herde this, I tare my clothes and my rayment, and plucke of the heere of my heed and of my berde, and sat mournynge. Then assembled vnto me all suche as feared the worde of the Lorde God of Israel, bycause of the great transgression. And I sate mournynge tyll the euenynge sacrifice. And about the euenynge sacrifice, I rose vp fro my heuynesse, and rente my clothes and my rayment, and fell vpon my knees, and spred out my handes vnto the Lorde my God, and sayd. My God, I am asshamed, and dare not lyfte vp myne eyes vnto the my God: for our wyckednelles are growen ouer our heed, & our trespaces are waxen great vnto the heuen: Sythis the tyme our fathers, haue we ben in great trespace vnto this daye, * and bicause of oure wyckednelle haue we and oure kynges ben gyuen vp in to the hande of kynges of the nacions in to the swerde, in to bondage, in to spoyle, and in to confusion of face, as it is come to passe this daye.

But now a lytle and sodayne graciousnes is come from the Lord our God, so that some of vs are escaped, that he maye giue vs a nayle in his holy place, that our God maye lyght oure eyes, and gyue vs a lytle lyfe in oure bondage. For we are bondmen, and our God hathe not forsaken vs in our bondage, but hath enclyned mercy vnto vs in the syght of the kinges of Persia, that he sholde gyue vs lyfe, & auaunce the house of our God, and buylde vp the desolate places therof, and to gyue vs an hedge in Iu-
de and Jerusalem.

And nowe, O our God: what shall we saye after this? for we haue forsaken thy commaun-
dementes, whiche thou haste commaunded by thy seruauntes the Prophetes, and sayd: The lande vnto whiche ye go to possesse, is vncleane thrown the filthynesse of the people of the lan-
des, by their abhominacions wherwith they haue filled it with vnclennes on euerye syde.

Therfore ye shall not gyue your doughters to their sonnes, and their doughters shall ye not take vnto your sonnes, and seke not their peax and welthe for euer, that ye maye be stronge and enioye the good in the lande, and that ye and your children may haue the inheritaunce of it for euermore.

And after all this that is come vpon vs, by-
cause of our euyll dedes and great trespace thou our God hast spared oure wyckednelles, and hast gyuen vs a delyueraunce as it is come to passe this daye.

And neuertheles we haue tourned backe, and haue let goo thy commaundementes, to make contracte with the people of these abho-
minacions. Wylte thou then be wrothe with vs, tyll we be vtterly consumed, so that no-
thynge remayne, and tyll there be no delyue-
raunce? O Lorde God of Israel thou art righ-
teous, for we remayne yet escaped, as it is this
daye. Beholde in thy presence are we in oure
trespace, for bycause of it there is no standyng
before the.

¶ The people repente them, and put awaye theyr
straunge wyues.

CAPI. X.

While Esdras prayed after this maner, and knowleged, wepte, and laye before the house of God, there resorted vnto him out of Israel a very great nombre of men and women, & chyldren: for the people wepte verye sore. And Sechanias the sonne of Jehiel one of the chyldren of Elam, answered & sayd vnto Esdras: We haue trespaced agaynst the Lorde oure God, in & we haue taken straunge wyues of all the people of the lande. Nowe there is hope yet in Israell concernynge this, therfore let vs make a couenaunt nowe with our God, to put awaye all the wyues, & suche as are borne of them, accordynge to the coun-
sell of the Lorde, and of them that feare the commaundement of oure God, that we maye doo accordynge to the lawe. Get the vp ther-
fore, for the matter belongeth vnto the. We wyll be with the, be of good comforte and do it. * Then rose Esdras, and toke an othe of the rulers, Preestes and Leuites, and of all Is-
rael, that they sholde doo accordynge to this worde: and they sware. And Esdras stode vp before the house of God, and wente in to the chambre of Johanan the sonne of Eliasib. And when he came thyther, he ate no breed, nor dranke water: for he mourned bycause of the transgression of them that hadde bene in captiuite.

And they caused a proclamacion be made thro-
owe oute Juda and Jerusalem, vnto all the chyldre which had ben in captiuite, that they sholde resorte vnto Jerusalem: And that who so euer came not within thre dayes, accordyng to the determinacion of the rulers and elders, all his substaunce sholde be forfeyte, and he to be put out of the congregation of the captiue. Then all the men of Juda and Benjamin as-
sembled vnto Jerusalem in thre dayes, that is on the twentye daye of the nynethe moneth: and all the people sate in the strete before the house of God, and trembled bycause of theyr synnes, and for the rayne. And Esdras & preest stode vp and sayd vnto them: * Ye haue trans-
gressed, in that ye haue taken straunge wiues, to make the trespace of Israell yet more: con-
fesse nowe therfore vnto the Lorde God of youre fathers, and do his pleasure, and seuer your selues frome the people of the lande, and frome the straunge wyues. Then answered all the assemble, and sayde with a loud voyce: Let it be vnto vs as thou hast sayde. But the people are many, and it is a rayny wether, and they can not stande here without, neyther is this a worke of one day or two, for we are many that haue offended in this transgression. Let vs ap-
poynte oure rulers therfore in all the congre-
gation, & all they which haue taken straunge wyues in oure cityes, maye come at the tyme appoynted, and the elders of euery cytye, and theyr Judges with them, tyll the wrathe of our God be tourned awaye frome vs for this offence.

Then were appoynted Jonathan the sonne of Asahel, and Jahasia, the sonne of Thekua ouer this matter: And Mosollam and Sabathai the Leuite holpe them. And the chyldren of the captyuite, dyd euen so. And Esdras the Preest, and the auncient heades throwe the house of theyr fathers, and all that were now rehersed by name, seuered them selues, and sat them

ehem downe on the fiel daye of the tenth mo-
neth to examyn this matter. And in the fyrste
daye of the fyrste moneth they made an ende
concernynge all the men ꝓ had taken straunge
wyues.

And amonge the chyldren of the Preestes
there were men founde ꝓ hadde taken straunge
wyues, namely amonge the chyldren of Jesua
the sonne of Josedec and of his brethren, Ma-
thias, Eliezer, Jarib and Godoliah. And they
gaue their handes there vpon, that they wolde
put awaye their wyues: and for their offering
to giue a ramme for their trespace. Among the
chyldren of Emer, Hanani, and Zabadiah. A-
mong the children of Harim, Maasiah, Eliah,
Semeiah, Jehiel. and Ozias. Amonge the chil-
dren of Phathur, Elioenai, Maasia, Ismael, Na-
thanael, Jozabed and Elasa. Amonge the Le-
uites, Jozabed, Semei and Kelaia, which same
is Kalithah, Pathahiah, Juda and Eleazar. A-
monge the singers: Eliasib. Amonge the por-
ters: Sellum, Telem and Uri.

Of Israel. Amonge the chyldren of Pharos:
Remiah, Jesiah, Melchia, Miamin, Eleazar,
Melchia, and Banaiah. Amonge the children
of Elam, Mathania, Zacharye, Jehiel, Abdi,
Jerimoth and Elia. Amonge the chyldren of
Zethua, Elioenai, Eliasib, Mathania, Jere-
moth, Zabad and Aziza. Amonge the chyldren
of Bebai, Johana, Hanania, Zabai and Ath-
lai. Amonge the children of Bani: Mosollam,
Maluch, Adaia, Jasub, Saal and Jerim.
Amonge the chyldren of Pahath Moab, Se-
na, Calai, Banaiah, Maasia, Mathaniah, Ez-
zeiel, Bezui, and Manasses. Amonge the chil-
dren of Harim, Eliezer, Isiah, Melchiah, Se-
meiah, Simeon, Ben Jamin, Maluch and Sa-
marias. Among the chyldren Hasem, Mathna,
Mathatha, Zabed, Eliphelet, Jeremi, Ma-
nasse and Semei. Amonge the children of Ba-
ni, Madai, Amram, Uuel, Baneay, Chelai,
Badaia, Uania, Maremoth, Eliasib, Mada-
nia, Mathanai, Jaasan, Bani, Bennui, Semei,
Salamia, Nathan, Adaia, Machnadebai, Sa-
sai, Sarai, Asarael, Selemiah, Samaria, Sa-
lum, Amariah, and Joseph. Amonge the chyl-
dren of Nebo, Jaiel, Mathathiah, Zabed, Ze-
bina, Jedai, Joel and Banaiah. All
these had taken straunge wy-
ues. And among ꝓ same
wiues there were
some that had
borne chil-
dren.

The ende of the fyrste boke
of Esdras.

THE BOKE OF NEHEMIAS, OTHERWYSE CALLED THE SECONDE BOKE OF ESDRAS.

Nehemy butler to kynge Artaxerxes, prayeth to God for the people.

CAP. I.

THese are the actes of Nehemie the sonne of Hachalia. It fortuned in the moneth Casleu, in the twenty yere, that I was in the castell at Susa: and Hanani one of my brethren came wt certayne men of Juda, and I asked them howe the Iewes dyd that were delyuered and escaped from the captiuitie, and how it went at Jerusalem. And they sayde vnto me: The remnaunt of the captiuitie are there in the lande in greate myschefe and vtbuke. ✳ The walles of Jerusalem are broken downe, and the gates therof are brent with fyre.

When I herde these wordes, I sate me downe and wepte, and mourned thre dayes, and fasted and prayed before the God of heauen, and sayd: O Lorde God of heuen, thou greate and terrible God, ✳ thou that kepest couenaunt and mercy for them that loue the, and obserue thy commaundementes: Lette thyne eares harken, and thyne eyes be open, that thou mayste heare the prayer of thy seruaunt, whiche I praye nowe before the, daye and nyght, for the chyldren of Israel thy seruauntes, and knowlege the synnes of the chil dren of Israell, whiche we haue committed agaynst the. And I and my fathers house haue synned also. We haue dene corrupte vnto the, in that we haue not kepte the commaundementes, statutes and lawes, whiche thou commaundedst thy seruaunte Moses. Yet call to remembraunce the worde that thou commaundedst thy seruaunt Moses, and saydest: Ye transgresse, I wyll scatter you abrode amonge the nacyons. But yf ye tourne vnto me, and kepe my commaundementes and do them: thoughe ye were caste out vnto the vttermost parte of heuen, yet wyll I gather you thence, and bringe you euen vnto the place that I haue chosen for my name, to dwelle there. They are thy seruauntes, and thy people, whome thou haste delyuered thorowe thy greate power, and stronge hande. O Lorde, lette thyne eares harken to the prayer of thy seruaunte, and the prayer of thy seruauntes, whose desyre is to feare thy name, and let thy seruaunt prosper this daye, and graunte hym mercye in the syghte of this man: for I was the kynges butler.

Nehemy had obteyned letters of Artaxerxes, he cometh to Jerusalem, and buylded the walles.

CAP. II.

IN the moneth of Nisan, in the .xx. yere of kynge Artaxerxes, when the wine stode before him, I toke vp the wine and gaue it vnto the kynge, and I was heuye in his presence. Then sayde the kynge vnto me: why lokest thou so sadly? Thou art not sycke, this is not without cause, but there is somwhat not well in thyne herte. And I was sore afrayde ꝓ sayde vnto the kynge: God saue the kynges lyfe for euer: sholde I not loke sadly? the cittye of my fathers burial lieth waste, and the gates therof are consumed with fyre. Then sayd the kyng vnto me: what is thy requeste? the made I my prayer to the God of heuen, and said vnto the kyng: yf it please the kyng, and if thy seruaunt be fauoured in thy syght: I beseche the sende me in to Juda, vnto the citty of my fathers buriall, that I may buylde it. And the kynge said vnto me, and also the quene that sate by him: how longe shall thy iourney continue, & when wilt thou come again? And it pleased the king to sende me, and I set him a tyme, and sayd vn to the kyng: yf it please the kyng, let him giue me letters to the capitaynes beyonde the water, that they may conueye me ouer, till I come in to Juda: and letters vnto Asaph keper of ꝓ kings wod, that he may gyue me wod for beames to the gates of the temple, for the towres of the house, for the walles of the city, and for the house that I shal entre in to. And the kyng gaue me accordyng to the good hande of God vpon me. And when I came to the capitaynes beyonde the water, I delyuered them the kynges letters. And the kynge had sent capitaynes and horsemen with me. But whē Sanaballat the Horonite, and Tobiah the seruaunt of the Ammonites herde this, it greued thē sore, that there was come a man which sought ꝓ welth of the chyldren of Israel. And when I came to Jerusalem, and had ben there thre dayes, I gat me vp in the nyght season, and a few men with me: for I tolde no man what God had gyue me in myne hert to do at Jerusalem, and there was not one beast with me, saue that I rode vpon. And I rode by night vnto valey gate before the dragon well, and to the donge gate, & consydered the walles of Jerusalem that were broken downe, and the gates therof consumed with the fyre. And I went ouer vnto the well gate, and to the kinges condite, and there was no rowme for my beast, that it could go vnder me. Then went I on in the night by the broke side, and consydered the wall, and turned backe and came home agayne to valeye gate.

And the rulers knewe not wyther I went, or what I dyd, for hither to had I not told ꝓ Jewes and the preestes, the counsellers and the rulers, & the other that laboured in the worke. And I sayd vnto them: ye se the mysery that we are in, how Jerusalem lyeth waste, & howe the gates therof are brent with fyre, come let vs buyld vp the walles of Jerusalem, that we be no more a reproche. And I tolde them of the

hande of my God, whiche was vpon me: and the kynges wordes that he had spoken vn to me. And they sayd: then let vs arise & buylde: and their handes were strengthed to good. But when Sanadalat the Horonite, and Tobias the seruaunt of the Ammonites, and Gesem the Arabian herde this, they laughed vs to scorne, and despised vs and sayd: what is this that ye do? Wyll ye fal away agayne from the king? Then answered I them, and sayd: the God of heuen he is that caused vs to prospere: and we be his seruauntes Let vs arise and buylde. As for you, ye haue no porcion nor right nor remembraunce in Jerusalem.

¶ The nombre of them that buylded the walles.

CAPI. III.

A Nd Eliasib the high preest gat him vp with his brethren the preestes, and buylded the sheepegate. They repayred it, & sette vp the wies of it: euen vnto the tower Meah repayred they it, namely vnto the * tower of Hananeel. Nexte vnto him buylded the men of Jericho. And beside him buylded Zachur the sonne of Amri. But the fyshgate dyd the chyldren of Asanah buylde, they couered it, and set on the doores locked and barred it. Nexte vnto him buylded Marimoth the sonne of Vrias the sonne of Hakoz. Nexte vnto him buylded Mesolam the sonne of Barachias the sonne of Mesesabeel. Next vnto him buylded Sadoc the sonne of Baana. Next vnto him buylded they of Thekua. But their great men put not their neckes to the seruice of their Lorde.

The oldegate buylded Joiada the sonne of Paseah, and Mesolam the sonne of Besodiah they couered it, and sette on the doores, lockes, and barres. Nexte vnto them buylded Melatiah of Gabaon, and Jadon of Meranoth men of Gabaon, and of Maspha for the seate of the capitayne on this syde the water. Nexte vnto him buylded Vsiel the sonne of Harhaiah the goldsmyth. Nexte vnto hym buylded Hananiah the Apotecaries sonne, and they repayred Jerusalem vnto the broode wall. Nexte vnto him buylded Raphaiah the sonne of Hur the ruler of the halfe quarter of Jerusalem. Next vnto him buylded Jedaiah the sonne of Haremaph ouer agaynst his house. Next vnto him buylded Hatus the sonne of Hasabonias. But Melchia the sonne of Harim, and Hasub the son of Pahath Moab buylded the other peece, and the towre beside the fornace. Nexte vnto him buylded Sellum the sonne of Salohes the ruler of the halfe quarter of Jerusalem, and his daughters.

The valey gate buylded Hanun, and the citezens of Zanoah. They buylded it, and set on the doores, lockes and barres, and a thousande cubites on the walle, vnto dounge gate. But dongyate buylded Melchiah the sonne of Rechab the ruler of the fourth parte of the bynesteres: he buylded it, and set on the doores, lockes and barres therof. But the well gate buylded Sellum the sonne of Cholhosah, the ruler of the fourth part of Maspha. He buylded it, and couered it, and set on the doores, lockes, and barres, and the wall vnto the pole of Siloah by the kynges garden, vnto steppes goo downe from the cite of David. After him buylded Nehemias the sonne of Asbuk, the ruler of the halfe quarter of Bethsur, vntyll the other lyde ouer agaynst the sepulchres of David, and the pole Asuta, and vnto the house of the myghtye.

After him buylded the Leuites, Rehum the sonne of Bani. Next vnto him buylded Hesebiah the ruler of the halfe quarter of Ceila in his quarter. After him buylded their brethren, Bauai the sonne of Banadad, the ruler of the halfe quarter of Ceilah. After him buylded Ezer the sonne of Josua the ruler of Maspha, the other peece harde ouer agaynst the harnesse corner. After him buylded Baruch the sonne of Zabai the other peece worshypfully costly, from the corner vnto the dore of the house of Eliasib the hyghe preest. After him buylded Marimuth the sonne of Vrias the son of Hacos the other peece, from the dore of the house of Eliasib, euen as long as the house of Eliasib stretched. After him buylded the preestes, men of the countrey. After him buylded Benjamin and Hasub ouer against their house. After them Asariah the son of Maasiah the son of Ananiah nexte vnto his house. After him buylded Benui the sonne of Henadad, the other peace frome the house of Asariah, vnto the turnynge, and vnto the corner. After him buylded Phalel the sonne of Vsai ouer against the corner and the hye towre, whiche lyeth out ouer from the kynges house, beside the court of the prysen. After him Phadaiah the sonne of Pharos (as for the Nethinims they dwelte in Ophel, vnto the water gate, towarde the east where the towre lyeth out.) After him buylded they of Thekua the other peece ouer against the great towre that lyeth outwarde, and vnto the wall of * Ophel.

But from horse gate forth buylded the preestes, euerye one ouer against his house. After them buylded Zadok the sonne of Emer ouer against his house. After him buylded Semaiah the sonne of Sechaniah keper of Eastgate. After him buylded Hananiah son of Selemias, & Hanun son of Talaph the first, the other peece. After him buylded Mesolam the sonne of Berachiah ouer against his treasurie. After him buylded Melchiah the goldsmythes son, vnto the house of the Nethinims, and of the marchauntes ouer against the counsel gate, & to the parlour in the corner. And betwene the parlour of the corner vnto Sheepe gate buylded the goldsmythes and the marchauntes.

¶ The buyldynge of Jerusalem is hyndred and let, but the Jewes buylde it beinge redy harnessed: lest theyr enemyes shulde inuade them.

CAPI. IIII.

When Sanabalat herde that we buylded the wall, he was wroth, and toke great indignacion, and mocked the Jewes, and sayd before his brethren and the hoste of Samarie what do the weake Jewes? shall they be let alone? shall they offre? shall they performme it in one daye? shall they make the stones pole agayne that are brought to dust and drye? And Tobias the Ammonite beside him sayd: let them buylde on, yf a fore go vp he shall breake downe their stony wall. Heare O thou our God how we are despised, turne their blame vpon their owne heed, that thou mayst gyue them ouer in to despitynge in the lande of their captiuitie. Couer not their wickednesse, and put not oute their synne frome thy presence: for they haue prouoked the buylders. Yet buylded we the walle, and ioyned it hole together vnto the halfe heyghte. And the people were well mynded to laboure. But when Sanabalat and Tobias, and the Arabians, and Ammonites, and Asdodites herde that the walles of Jerusalem were made vp, and that they had begon to stoppe vp the gappes, they were very wrothe, and conspyred all together to come and fyght against Jerusalem, and to make an hynderaunce therin. Nerthelesse we made our prayer vnto our God and set watchemen vpon the walle daye and nyght ouer agaynst them. And Juda sayd: the strength of the bearers is so feble, and there is so moche rubbysh, we are not able to buylde vp the wall. And our aduersaryes thought: they shal not knowe neither se, tyll we come in the myddes amonge them, and slee them, and hinder the worke. But when the Jewes that dwelte beside them came out of all the places where they dwelte aboute vs, and tolde vs as good as ten tymes: then set I the people after their kynredes with their swordes, speres and bowes beneathe in the lowe places behynde the wall, and loked, and gat me vp, and sayde vnto the chiefe men and rulers, and to the other people: be not ye afrayde of them, * thynke vpon the greate Lorde, whiche ought to be feared, and fyght for your brethren, sonnes, doughters, wyues, and houses. Neuerthelesse when our enemyes herde that we had goten worde of it, God broughte their counsell to nought, and we turned all agayne to the wall euery one vnto his labour. And from that time forth it came to passe, that the halfe parte of the yonge men dyd the laboure, and the other halfe parte helde the speares, shyldes, bowes, and brestplates: and the rulers stode beehynde all the house of Juda, whiche buylded on the walle, and bare burthens frome those that laded them. With one hande dyd they the worke, and with the other helde they their weapen. And euerye one that buylded, had his swerde gyrde by his syde, and so buylded they: and the trompetters stode beside me. And I sayde vnto the principall men and rulers, and to the other people: the worke is greate and large, and we are diuided vpon the walle one farre from an other. Loke in what place ye heare the noyse of the trompet, resorte ye thither vnto vs. * Our God shal fight for vs, and we wyll be labouryng in the worke. And the halfe parte of them helde the speares from the morowe spryng, tyll the starres came forth. And at the same tyme sayd I vnto the people: euerye one abyde with his seruaunte at Jerusalem, that in the nyghte season, we maye gyue attendaunce to the watche, and to labour on the daye tyme. Hereby I and my brethren and my seruauntes, and the men of the watche behynde me, we put neuer of our clothes, so moch as to washe our selues.

¶ The people are vexed with vsury. Nehemias forbyddeth vsurye. He requyreth not the tythynge of a capitayne.

CAPI. V.

And there arose a great complaint of the people and of their wyues against their brethren the Jewes. And there were some that sayd: our sonnes and oure doughters are to many, let vs take corne for them and eate, that we maye lyue. Some sayd: let vs set our landes, vineyardes and houses to pledge, and take vp corne in the derth. But some sayd: let vs borowe moneye of the kynges tribute for our landes and vineyardes. Now are our brethrens bodyes as our owne bodyes, and their children as our children: elles shulde we subdue our sonnes and doughters vnto bondage, and some of oure doughters are subdued alredye, and no strength is there in our handes, and other men shall haue oure landes and vineyardes.

But when I herde their complaynte and suche wordes, it displeased me sore, and I remolued so in my mynde, that I rebuked the heades & rulers, and sayd vnto them: * wyll ye requyre vsurye one of an other? And I broughte a great congregacion agaynste them, and sayd vnto them: we (after our habilitie) haue bought our brethren the Jewes, whiche were solde vnto the Panunes. And wyll ye sell youre brethren, whome ye haue boughte vnto vs? Then helde they their peace, and coulde fynde nothynge to answere.

And I sayde: It is not good that ye worke. Oughte ye not to walke in the feare of God, because of the rebuke of the heythen our enemyes? I and my brethren, and my seruauntes haue lent them money and corne: but as for vsurye, let vs leaue it. Therfore this same daye, se ye restore them their landes agayne, their vineyardes, oyle gardens, and houses, yea, the hundred parte of the money, of the corne, wyne, and oyle, that ye haue wonne of them. Then sayd they: we wyll restore them agayne, and wyll require nothynge of them, and wyl we as thou hast spoken. And I called the preestes, & toke an othe of them, that they shulde do so. And I shoke my lappe and sayde: God shake out euery man after the same maner frome his house and laboure, that maynteyneth not this worde: euen thus be he shaken out, and voyde. And all the congregacion sayd, Amen: and praysed the Lorde. And the people dyd so. And frome the tyme that it was commytted vnto me to be a capitayne in the lande of Juda, namely frome the twentyeth yere vnto the two and thirtyeth yere of kynge

Artaxerxes (that is twelue yere) I and my bre-
thren dyd not eate suche sustenaunce as was
gyuen to a capitayne. For the olde capitaynes
that were before me, had ben chargeable vn-
to the people, and dayly taken of them breed
and wyne, and fourty sicles of syluer: yea and
theyr seruauntes dayly oppressed the people.
But so dyd not I, and that because of the feare
of God. I laboured also in the worke vpō the
walle, and boughte no lande. And all my ser-
uauntes came thyther together vnto the worke
Moreouer there were at my table an hundred
and fyfteye of the Iewes and rulers, whiche
came vnto me from the Paynyms that are a-
boute vs, and theyr was prepared me dayly an
oxe, and syx chosen sheepe and byrdes, and euer
ones in ten dayes a greate quantitie of wyne.
Yet required not I the lyuyng of a capitayne,
for the bondage was greuous vnto the peo-
ple. ✠ Thynke vpon me God vnto the best, 1. Esdra. vi.d
accordynge to all that I haue done for this and xvii.b
people.

¶ The buyldinge is yet agayne hyndred and left.

CAPI. VI.

Nd when Sanabalat, Tobiah, and Ge-
sem the Arabian, and the other of oure
enemyes herd that I had buylded the
wall, and that there were no moo breaches
therin (how be it at the same tyme I had not
hanged the wrtes vpon the gates) Sanabalat
and Gesem wrote vnto me, sayinge: come and
let vs mete togyther in the villages vpon the
playne of the citye Ono. Neuertheles they
ymoughte to do me euyll. Notwithstandynge
I sent messengers vnto them, sayinge: I haue
a great busynesse to do, I can not come downe.
The worke sholde stande styll yf I were slacke
and came downe to you. How be it they sente
vnto me as good as foure tymes after the same
maner. And I gaue the same answere. Then
sente Sanabalat his seruaunte vnto me the
sixth tyme, with an open letter in his hande,
wherin was wrytten: it was tolde the hey-
then, and Gesem hathe sayde it, that thou and
the Iewes thynke to rebell: for the whiche
cause thou buyldest the walle, and wylte be
their kyng in these matters, and hast ordeyned
the Prophetes to preache of the at Jerusalem,
and to saye he is kyng of Juda. Now shal this
come to the kinges eares: come now therfore,
& let vs take our counsel togyther. Neuerthe-
les I sent vnto him, sayinge: there is no suche
thynge wonne as thou sayest: thou hast fay-
ned it out of thyne owne herte. For they were
all mynded to make vs afrayde, and thought:
they shall withdrawe their handes from the
worke, that they shall not laboure. Now be it
I strengthed my hande the more. And I came
vnto the house of Semeiah the sonne of De-
laiah the son of Mehetabeel, and he had shut
him selfe within, and said: let vs come togy-
ther in to the house of God, euen in to the mid-
tes of the temple, and shut the wrts of the tem
ple: for they wyll come to slee the, yea euen in
the night will they come to put it to rebuke. But
I said: sholde any suche man as I flee? Who
that being as I am, that wil go in to the tem-
ple to saue his lyfe? I wyll not go in. For I
perceyued & God had not sent him: Yet hath
he prophecied vpon me, neuertheles Tobias
Sanabalat had hyred him for money. There-
fore tobe the mynde, that I thought that I
sholde so do, and synne: that they might haue
an euil reaporte of me, to blaspheme me. Re-
member God thynke thou vpon Tobias and Sana-
balat, according vnto these their workes, & vpon
the prophet Noadiah, and of the other prophets,
that wolde haue put me in feare. And thus
was finyshed on the fyue and twentye day
of the moneth Elul, in two and fyftye dayes.
And when all our enemyes herde therof, all
the Heythen that were about vs, were sore
and their courage fayled them: for they per-
ceyued that this worke came of God. And
the same tyme were there manye of the chefe
of Juda, whose letters wente vnto Tobias,
from Tobias vnto them (for there were many
in Juda & were sworne vnto him: for he was
the sonne in lawe of Sechaniah, the sonne of
Arah, and his sonne Johanan had the daugh-
ter of Mosolam the sonne of Berechiah, and
they spake good of him before me and tolde
him my wordes) and Tobias sente letters, to
put me in feare.

¶ After the wall ones buylded the watche is ap-
poynted. They that returned from the captyuyte
are nombred.

CAPI. VII.

When we hadde buylded the wall I set
ged on the wrzes, and the porters, sy-
ngers, & Leuites were appoynted. And
commaunded my brother Hanani and Ha-
niah the ruler of the palace at Jerusalem (for
he was a faythful man, and feared God aboue
then dyd many other,) And I sayd vnto them
let not the gates of Jerusalem be opened tyll
the sonne be hote. And whyle they are yet ly-
ynge in the watche the doores shal be shut and
barred. And there were certayne citizens of Je-
rusalem appoynted to be watchemen, euery
one in his watche, and aboute his house. For
the citye, was large of rowme and greate, but
the people were few therin, & the houses were
not buylded.

And my God dyd put in my herte that I
gathered togyther the principall men, and the
people to nombre them, and I founde a regi-
ster of the nombre of them, whiche came vp a-
fore oute of the captiuite: and founde wry-
ten therin: ✠ these are the sonnes of the lande
that wente vp from the captiuite of the cap-
tiuge awaye (whom Nabuchodonozor the king
of Babilon had broughte awaye) and came a-
gayne to Jerusalem and Juda, euery man vn-
to his citye, whiche came with Zorobabel: Je-
sua, Nehemias, Asariah, Raamiah, Nahama-
ni, Mardochee, Belsan, Mesparath, Begue-
Nahum, and Baanah.

This is the nombre of the men of the peo-
ple of Israel. The children of Phares were two
thousande, an hundred and two and seuentye:
the children of Saphatiah, thre hundred and
two and seuentye: the children of Arah, fyue
hundred and two and fyftye, the children of
Pahath Moab, amonge the children of Je-
sua and Joab, two thousande, eyght hundred
and eyghteene: the children of Elam, a thou-
sande, two hundred and foure and fyftye: the
children of Zathua, eyght hundred and fyue
and fourty, the children of Zachai, seuen hun-
dred and thre score: the children of Bani, fyue
hundred and eyght and fourtye: the children
of Bebai, fyue hundred and eyghte and twen-
tye: the children of Asgad, two thousande,
thre hundred and two and twentye: the chil-
dren of Adonicam, syxe hundred and thre score
and seuen: the children of Begoai, two thou-
sande and thre score and seuen: the children
of Adin, syxe hundred and fyue and fyftye:
the children of Ater, of Ezechias, eyghte and
nynetye.

The children of Hasom, thre hundred
and eyghte and twentye: the children of
Bezai, thre hundred and foure and twentye:
the children of Hariph, an hundred and
twelue: the children of Gabaon, fyue and
nynetye: the men of Bethlehem and Nethe-
pha, an hundred foure score and eyghte: the
men of Anathoth, an hundred and eyghte and
twentye: the men of Beth Asmoth, two and
fourtye: the men of Kariath Jarim, Cephi-
rah and Beeroth, seuen hundred and thre and
fourtye: the men of Rama and Gaba, syxe
hundred and one and twentye: the men of
Machmas, an hundred and two and twen-
tye: the men of Bethel and Ai, an hundred
and thre and twentye: the men of Nebo, an
other and two and fyftye: the children of
the other Elam, a thousande, two hundred
and foure and fyftye: the children of Harim,
thre hundred and twentye: the children of
Jericho, thre hundred and fyue and fourtye:
the children of Lodhadid and Ono, seuen
hundred and one and twentye: the children
of Senaah, thre thousande, nyne hundred and
thyrtye.

The preestes. The children of Jadaiah
of the house of Jesua, nyne hundred seuentye
and thre: the children of Emer, a thousande
and two and fyftye: the children of Pashur
a thousande, two hundred and seuen and four-
tye: the children of Harim, a thousande and
seuentene.

The Leuites. The children of Jesua of
Cadmiel amonge the children of Hodeuah foure
and seuentye. The syngers. The children of
Asaph, an hundred and eyghte and fourtye. The
porters: The children of Salum, the children
of Ater, the children of Talmon, the chil-
dren of Accub, the children of Hatita, the chil-
dren of Sobai, all togyther an hundred and
nyne and thirtye.

The Nethinims. The children of Siha, the
children of Hasupha, the children of Teba-
both, the children of Keros, the children of
Sia, the children of Phadon, the children of
Lebana, the children of Hagaba, the chil-
dren of Salmai, the children of Hanan, the
children of Giddel, the children of Gahar, the
children of Raaia, the children of Rasin, the
children of Necoda, the children of Gesem, the
children of Uza, the children of Phaseah, the
children of Besai, the children of Meunim:
the children of Nephusesim, the children of
Bachuc, the children of Hacupha, the chil-
dren of Harhur, the children of Bazluth, the
children of Mahida, the children of Harsa, the
children of Bercos, the children of Sisera, the
children of Thamah, the children of Nesiah, the
children of Hatipha.

The children of Salomons seruauntes:
The children of Sotai, the children of Sophe-
reth, the children of Pherida, the children of
Jaala, the children of Darcon, the children of
Giddel, the children of Saphatiah, the children
of Hatil, the children of Pochereth of Zabai-
im, the children of Amon. All the Nethinims
& the children of Salomons seruauntes were
thre hundred, nynetye and two.

And these wente vp also of Thel Mela,
Thel Harsa, Cherub, Addon and Emer: but
they coulde not shewe theyr fathers house,
nor theyr seed, whether they were of Israell.
The children of Dalaiah, the children of To-
bia, and the children of Necoda, fyue hundred
and two and fourtye. And of the preestes the
children of Habaiah: the children of Hacos,
the children of Berzilai, whiche toke one of
the doughters of Berzilai the Galaadyte to
wyfe, and was named after theyr name. These
soughte the register of their pedigrue, & when
they founde it not, they were put from the
Preesthode. And Hathirsatha sayd vnto them,
that they shoulde not eate of the moost holye,
tyll there came vp a Preest with the light and
perteynelle.

The hole congregacion as one man, was
two and fourtye thousande, thre hundred and
thre score, beside their seruauntes and mayds,
of whome there were seuen thousande, thre
hundred and seuen and thirtye. And they had
two hundred and seuen and fourtye syngynge
men and women, seuen hundred and fyue and
thirtye horses, two hundred and fyue and four-
tye mules, foure hundred and fyue and thirtye
camelles: fyue thousande, seuen hundred and
twentye asses.

And certayne of the auncyent fathers gaue
vnto the worke. Hathirsatha gaue to the trea-
sure a thousande drammes, fyfye basins, fyue
hundred and thirtye preestes garmentes. And
some of the chefe fathers gaue vnto the trea-
sure of the worke twentye thousande drammes,
two thousande and two hundred pound of syl-
uer. And the other people gaue twentye thou-
sande drammes, and two thousande pounde of
syluer, and thre score and seuen Preestes gar-
mentes. And the Preestes and Leuites, the
porters, the syngers, and the other of the peo-
ple and the Nethinims, and all Israell dwelte
in their cities.

¶ Esdras gathereth the people and readeth to them
gyue lawe. They kepe the feast of tabernacles.

CAPI. VIII.

II. Esdras 8. a
III. Esdras 8. c

AND when the seuen moneth drewe nye, and the childzen of Israel were in theyr cy-
tyes, all the people gathered togyther, as one man, vpon the strete before the water
gate, and spake vnto Esdras the scribe, that he sholde fetche the boke of the lawe of Moy-
ses, whiche the Lorde commaunded to Israel.
Deute. xxxi. c
iiii. Reg. xxiii. a
* And Esdras the Preste brought the lawe
before the congregation, both of men and
women, and of all that coulde vnderstande it,
vpon the fyrste daye of the seuenth moneth,
The boke of the lawe is red to the people.
and redde therin in the strete that is before
water gate (frome the morninge vntyll the
noone daye) before men and women, and
suche as couldo vnderstande it: and the eares
of all the people were inclyned vnto the boke
of the lawe. And Esdras the scribe stode vpon
an hyghe pulpyt of wode, whiche they hadde
made for the preachynge, and besyde him stode
Mathathiah, Sema, Ananiah, Uriah, Helki-
ah, and Maasciah on his ryghte hande: and
on his lefte hande stode Phadaiah, Misael,
Melchiah, Hasum, Hasbadanah, Zacharye
and Mosolam.
5 And Esdras opened the boke before all the
people, for he stode aboue all the people. And
when he opened it, all the people stode vp.
And Esdras praysed the Lorde the great God.
And all the people answered: Amen, Amen/
with theyr handes vp, and bowed them sel-
ues, and worshipped the Lorde with theyr fa-
ces to the grounde. And Jesua, Baani, Serabi-
ah, Jamin, Aruba, Hodiah, Maiana, Azarias,
Jamin, Aruba, Hodiah, Hasabiah, Maasi-
ah, Celita, Azariah, Jozabed, Hanan, Phalai-
ah, and the Leuites caused the people to giue
hede vnto the law, and the people stode in theyr
place. And they redde in the boke of the lawe of
God diligently and playnely, so that men vn-
derstoode the tyynge that was redde. And Ne-
hemias (whiche is Hathirsatha) and Esdras
the preest and the scribe, and the Leuites that
caused the people to take hede, sayde vnto all
the people: this daye is holye vnto the Lorde
your God: be not ye sorye therfore, and wepe
no: for all the people wepte when they herde
the wordes of the lawe.
10 Therfore sayde he vnto them: goo youre
waye, and eate the fat, and dyynke the swete/
and sende parte vnto them also that haue not
prepared them selues, for this daye is holy vn-
to oure Lorde, be not you sorye therfore: for
the ioye of the Lorde is youre strengthe. And
the Leuites stylled the people, and sayde: hold
youre peace, for the daye is holye, vexe not ye
your selues. And al the people went their way
to eate and dyynke, and sende parte vnto other,
and to make greate myrthe, because they hadde
vnderstande the wordes that were declared vn-
to them.
13 And on the nexte daye assembled the chiefe
fathers amonge all the people and the Preef-
tes and Leuites, vnto Esdras the scribe, that
he shoulde teache them in the wordes of the
lawe. And they founde wrytten in the lawe
Leu. xxiii. d
* how the Lorde hadde commaunded by Moy-
ses, that the childzen of Israel shoulde dwell
in boothes in the feast of the seuenth moneth.
And so they caused it be declared and pro-
claymed, in all theire cityes, and at Jerusa-
lem, sayynge: goo vp vnto the mounte and
fetche Olyue braunches, Pyne braunches,
Myrte braunches, Palme braunches, and bran-
ches of thycke trees, to make boothes, as it
is wrytten.
16 And the people went vp and set, and made
them boothes, euerye one vpon the rofe of his
house, and in theire courtes, and in the courts
of the house of God, and in the strete by wa-
ter gate, and in the strete by the gate Ephra-
im. And all the congregation of them that
were come agayne oute of the captiuite made
boothes, and dwelte therin: for sythens the
tyme of Josua the sonne of Nun vnto this
daye, had not the childzen of Israell vsed it,
and there was verye greate gladnesse. Inde-
uerye daye frome the fyrst daye vnto the laste,
redde he in the boke of the lawe of God. And
seuen dayes helde they the feaste, and on the
eyghte daye they made a gatherynge, accor-
dynge to the manner.

¶ The people repent and forsake their straunge ma-
nes. Esdras receyueth the benedyctyon of God and re-
pentance of the people.

CAPI. IX.

IN the foure and twentye daye of this ma-
neth, came the childzen of Israel togyther
with * fastynge and sacke clothes, and earth
vpon them, and separated the seed of Israel
from all the straunge childzen, and stode and
knowleged their synnes, and the wyckednes-
ses of their fathers, and stode vp in their place,
and redde in the boke of the lawe of the Lord
their God foure tymes on the daye, and they
knowleged, and worshipped the Lorde their
God foure tymes on the daye. And the Leui-
tes stode on hygh, namelye Jesua, Banicabd-
miel, Sabaniah, Bani, Sarebiah, Banias
Chanani, and cryed loude vnto the Lorde their
God. And the Leuites, Jesua, Cadmiel, Ba-
nai, Hasabniah, Serebiah, Hodiah, Sebaniah,
Phathahiah, sayd: stande vp, prayse the Lo-
rde your God for euer: and let thankes be gyuen
vnto the name of thy glorye, whiche exalteth
all thankesgyuynge and prayse. Lorde, thou
alone hast made heuen, and the heuen of the
heuens, with all their hoste, the earthe and
that is therin, the see and all that is therin:
thou gyuest life vnto all, and the hoste of he-
uen bowe them selues vnto the. Thou arte
Lorde God, that hast chosen Abram, and
broughtest him out of * Ur in Chaldea, and
calledst him Abraham, and foundest his hert
faythfull before the, * and madest a couenaunt
with him to gyue vnto his seed the lande of the
Chananites, Hethites, Amorites, Pherezites,
Jebusites, and Gergesites, and hast made good
thy wordes: for thou arte righteous. * And
hast considered the affliccyon of our fathers in
Egypte, and hearde their playnt by the rede
see, and shewed tokens and wonders vpon
Pharao, and vpon all his seruauntes, and vpon
the people of his lande: for thou knewest how

they were presumptuous and cruell agaynste
them, and so madest thou the name as it
is this daye. And the redde see dyddest thou di-
ryde in sonder before them, so that they wente
thorowe the myddes of the see dyye grounde:
and their persecuters threwest thou in to the
depe as a stone, in the myghtye waters, and
ledddest them on the daye tyme in a cloudye
pyller, and on the nyghte season in a pyller of
fyre, to shewe them lyghte in the waye that
they went.
E * Thou camest downe also vpon mounte
Sinai, and spakest vnto them frome heuen,
and gauest them eyghte iudgementes, true
lawes, good commaundementes and statu-
tes, and declaredst vnto them thy holye Sa-
bath, and commaundedst them precептes, or-
dinaunces, and lawes, by Moses thy seruaūt:
and * gauest them breed frome heauen when
they were hungrye, and * broughtest forthe
water for them oute of the rocke when they
were thyrstye: and promysedst them that they
sholde go in and take possession of the lande,
ouer which thou haddest lyfte vp thyne hande
for to gyue them.
But oure fathers were proude and hard-
necked, so that they folowed not thy com-
maundementes, and refused to heare, and
were not myndeful of thy wonders that thou
dyddest for them: but became stordye and
hardye, in so moche that they tourned backe
in their bondage in their disobedience. But
thou my God forgauest, and wast gracious,
mercyfull, pacyent, and of greate goodnesse,
and forsookest them not. * And thoughe they
made a moulten calfe, (and sayd: this is thy
God that broughte the oute of the lande of
Egypte, and dyd greate blasphemyes, yet for-
sakest thou them not in the wyldernesse, ac-
cordyng to thy greate mercy. * And the clou-
dye pyller departed not from them on the day
tyme to leade them the waye, neyther the pil-
lar of fyre in the night season, to shewe them
lyght in the way that they went.
And thou gauest them thy good spiryte
to informe them, * and withholdest not thy
Manna frome their mouthe, * and gauest
them water when they were thyrstye. Fourty
yeres longe madest thou prouision for them
in the wyldernesse, so that they lacked no-
thynge * their clothes wared not olde, and
their fete swelled not. And thou gauest them
kyngdomes and nations, and partedst them
accordynge to their portions, so that they pos-
sessed * the lande of Sehon kynge of Hesebon,
and the lande of Og the kynge of Basan. And
their childzen multiplyedst thou as the sterres
of heauen, and broughtest them in to the
lande wherof thou haddest spoken vnto their
fathers, that they sholde go in to it, and haue
in possession.
And the childzen wente in, and possessed the
lande, * and thou subduedst before them the
inhabiters of the lande, euen the Cananites,
and gauest them in to their hande, and their
kynges and the people of the lande, that they
myght do with them what they wolde. And
they wanne their stronge cityes, and a fatte
lande, and toke possession of houses that
were full of all maner goodes, welles digged
oute, vyneyardes, oyle gardens, and manye
frutefull trees: and they ate and were fylled,
and became fat, and lyued in welthe thorowe
thy greate goodnesse. Neuertheles they were
disobedient, and rebelled agaynste the, and cast
thy lawe behynde their backes, and slewe thy
Prophetes (whiche exhorted them so earnestly
that they sholde conuerte vnto the) and dyd
great blasphemyes. Therfore gauest thou the
ouer in to the handes of their ennemyes that
vexed them.
And in the tyme of their trouble they cryed
vnto the, and thou herdest them from heuen,
and thorowe thy greate mercye, thou gauest
them sauiours, whiche helped them out of the
hande of their ennemies. But when they came
to reste, they tourned backe agayne to do e-
uyll before the: therfore lefte thou them in
the hande of their ennemies, so that they had
the dominion ouer them. So they conuerted, E
cried vnto the, and thou herdest them from he-
uen, and many tymes hast thou deliuered them
accordynge to thy great mercye, and testifiedst
vnto them, that they sholde turne agayne vn-
to thy lawe.
Notwithstandynge they were proude, and
hardened not vnto thy commaundementes,
but synned in thy lawes, (* whiche a man * Leu. xviii. a
shulde do, and lyue in them) and tourned the Roma. x. a
shoulder awaye, and were stiffenecked, & would Galat. iii. b
not heare. And manye yeres dyddest thou for- Ezech. xx. b
beare them, and bidest witnesse vnto the tho-
rowe thy spirite, euen by the office of thy Pro-
phetes, and yet wolde they not heare. There-
fore gauest thou them in to the hande of the
nations in the landes. But for thy greate mer-
cyes sake, thou hast not vtterly consumed the,
neither forsaken them: for thou art a gracious
and mercyfull God.
* Nowe our God, thou great God, mighty * II. Esd. xix.
and dreadfull, thou that kepest couenaunt and. xx. c
and mercy, regarde not a lytle all the trauayle Daniel. ix. a
that hath happened vnto vs, and our kynges,
Princes, Preestes, prophetes, fathers / and all
thy people, frome the tyme of the kynges of
Assur, vnto this daye. Thou arte ryghteous in
all that thou hast broughte vpon vs: for thou
hast wone tryghte. As for vs, we haue done vn-
godlye, and oure kynges, Princes, Preestes G
and fathers haue not wone after thy lawe, nor
regarded thy commaundementes, and thy ear-
nest exhortacions, wherwith thou hast exhor-
ted them, and haue not serued the in their
kyngdome, and in thy great goodes that thou
gauest them, and in the large and plentious
lande whiche thou gauest them, and haue not
conuerted frome their wycked workes. Be-
holde, therfore are we in bondage this daye:
euen in the lande that thou gauest vnto oure
fathers, to enioye the fruites and goodes ther-
of. beholde, there are we bondmen. And great
is the encrease of it vnto the kynges, whome
thou hast set ouer vs because of oure synnes,
and they haue dominion ouer our bodyes and
catell, and we are in greate trouble. Upon all
this therfore we make a sure couenaunt, and

wryte it, and let our princes, Leuites and preestes seale it.

¶ The names of them that sealed the couenaun betweene God and the people.

CAPI. X.

THese sealers were: Nehemias (that is) Hachaliahs the sonne of Hachaliah and Zedekiah, Saraiah, Asariah, Jeremye, Phashur, Amariah, Malchiah, Hatus, Sebaniah, Maluch, Harim, Meremoth, Obadiah, Daniel, Ienthon, Baruch, Mosolam, Abiah, Miamin, Maasiah, Belgai, and Semeiah: these were preestes. The Leuites were: Jesua the sonne of Azaniah, Benui amonge the chyldren of Henadad, and Cadmiel. And their brethren: Sechaniah, Hodiah, Celita, Phalaiah, Hanan, Micha, Rohob, Hasabiah, Zachur, Sherebiah, Sabaniah, Hodiah, Bani and Baninu. The heedes of the people were: Phahes, Pahath Moab, Elam, Zathua, Bani, Bonni, Azgad, Bebai, Adonias, Begoai, Adin, Ater, Ezechias, Asur, Hodiah, Hasum, Bezai, Hariph Anathoth Nebai, Magphias, Mosolam, Hezir, Mesesabel, Zadoc, Jaddua, Phalatia, Hanan, Anaiah, Hosea, Hananiah, Hasub, Haloh es, Phalcha, Hobek, Rehum, Hasebnah, Maasiah, Ahiah, Hanan, Anan, Maluch, Harim and Baanah.

B And the other people, the Preestes, Leuites, porters, syngers, Nethinims, and all they that hadde seuered them selues frome the people in the landes vnto the lawe of God, with their wyues, sonnes, and doughters / as many as coulde vnderstande it, and their lordes that had rule of them, receyued it for their brethren,

Iosu. xxiiii. c. ii. Para. xv. c. * And they came to sweare, and to bynde them selues with an othe to walke in Gods lawe, whiche was geuen by Moses the seruaunt of God, that they wolde kepe and do accordynge vnto all the commaundementes, iudgementes and statutes of the Lorde oure God: * and that we wolde not geue oure doughters vnto the people in the lande, neyther take their doughters for oure sonnes. And

Deutr. viii. c. if the people of the land brought ware on the Saboth, * all maner of victayles to sell, that we wolde not take it of them on the Saboth

Leuit. xxv. c. Deutr. xv. c. and on the holye dayes. * And that we wolde let for seuenth yere be free concerning all maner of charge.

L And we decreed a statute vpon oure selues, to geue yerely the thyrde parte of a syele to the ministracion in the house of oure God, namely for the shewbreed, for the dayly meate offerynge, for the dayly burntoffrynge of the Sabothes, of the new mones and feall dayes, and for the thynges that were sanctified, and for the synne offrynges, to reconcyle Israel withall, and for all the busynesse in the house of our God.

And we caste the lot amonge the preestes, Leuites, and the people, for offrynge of the wod (to be brought in to the house of our God after the houses of oure fathers, yere to yere, after the dayes) there, that it myght be dyent at tymes appoynted, vpon the aulter of the Lorde oure God, as it is wrytten in the lawe: and yerely to bryng the firstborne of our land, and the firstborne of our frutes of all trees, yere by yere, vnto the house of the Lorde: and the firstborne of our sonnes, and of our cattell, as it is wrytten in the lawe: and the firstborne of oure stocke of our shepe, that we shulde bryng all thys to the house of oure God, vnto the preestes that ministre in the house of oure God: and that we shulde bryng the firstborne of our meates, and of oure drynkes, and the frutes of all maner trees, of wyne also and of oyle, vnto the preestes to the chestes of the house of oure God. And the tithes of our lande vnto the Leuites, that the Leuites might haue the tithes in all cities of our ministracion.

And the Preestes the sonne of Aaron shall with the Leuites haue also of the tythes of the Leuites, so that the Leuites shall bryng vp the tithes of their tithes vnto the house of oure God, to the chestes in the treasure house. For the chyldren of Israel and the children of Leui shall bryng vp the firste frutes of the corne, wyne and oyle vnto the chestes. And there shall be the vessellles of the sanctuarye, and the preestes that minister, and the porters and syngers, that we forsake not the house of our God.

¶ Who dwelled in Jerusalem after it was buylded, and with in the cytyes of Juda.

CAP. XI

AND the rulers of the people dwelte at Jerusalem. But the other people caste lottes therfore, so that among ten one parte went to Jerusalem in to the holy cyte to dwell, and nyne partes in the cities. And the people thanked all the men that were willing to dwell at Jerusalem.

These are the heades of the lande that dwelte in Jerusalem, and in the cities of Juda. And euerye one dwelt in his possession, and in theyr cytyes of Israell, the Preestes, Leuites, the Nethinims, and the chyldren of Salomons seruauntes. And at Jerusalem dwelt certayne of the chyldren of Juda and of Ben Jamin.

Of the chyldren of Juda: Athaiah the sonne of Usiah the sonne of Zacharye, the sonne of Amariah, the sonne of Saphatiah, the sonne of Mahalaleel, of the children of Phares. And Maasiah the sonne of Baruch, the sonne of Chol Hose, the sonne of Hazia, the sonne of Adaia, the sonne of Joiarib, the sonne of Zacharye, the sonne of Silonit. All the chyldren of Phares that dwelte at Jerusalem, were foure hundred thre score and eyght valiaunt men.

These are the chyldren of Ben Jamin: Sallu the sonne of Mesullam, the sonne of Joed, the sonne of Phadaia, the sonne of Colaia, the sonne of Maasiah, the sonne of Ithiel, the sonne of Isaiah. And after him Abai, Sellai, nyne hundred and eyghte and twentye. Ioel

Joel the sonne of Zechri had the ouersyghte of them: and Juda the sonne of Senuah ouer the seconde parte of the cytye.

Of the preestes there dwelte: Idaia the sonne of Joiarib, Jachin, Saraiah the sonne of Helkia the sonne of Mosolam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Ahitob, was prince in the house of God, and his brethren that perfourmed the worke in the house: of whom there were eyghte hundred and two and twentye. And Adaiah the sonne of Ieroham, the sonne of Phalaliel, the sonne of Amzi, the sonne of Zacharye, the sonne of Phashur, the sonne of Melchiah and his brethren, chiefe amonge the fathers: of whom there were two hundred and two and forty. And Amasai the son of Asarael the son of Ahasai the sonne of Mosolamoth, the son of Emer: and his brethren were valiaunt men of whome there were an hundred and. xxviij. And their ouerseer was Zabdiel the sonne of Haggedolim.

L Of the Leuites: Semeiah the sonne of Hasub, the sonne of Azrikam, the sonne of Hasabiah the sonne of Bani: and Sabathai and Jozabad of the chiefe of the Leuites, in the outward busynes of the house of God. And Mathaniah the sonne of Micha, the son of Zabdi, the sonne of Asaph, which was the prince to begyn the thankesgyuyng vnto prayer. And Bakbukiah the seconde amonge his brethren, and Abda the sonne of Hammua, the sonne of Galal, the sonne of Idithun. All the Leuites in the holy cyte were twoo hundred lxxxiij. And the porters Acub and Talmon, and their brethren that kept the portes, were an hundred seuenty and two. The rest of Israel, the preestes and Leuites, were in al the cytties of Juda, euery one in his inheritaunce. And the Nethinims dwelt in Ophel: and Ziha and Gaspha belonged vnto the Nethinims. The ouerseer of the Leuites at Jerusalē, was Usi the sonne of Bani, the sonne of Hasabia, the sonne of Mathania, the sonne of Micha.

Of the children of Asaph there were syngers chefe the ministrey in the house of God: for it was the kynges cōmaundement concerning them, that the syngers shulde walc faithfully euery daye as was accordynge.

And Pathaia the sonne of Mesesabel of the children of Zarah the sonne of Juda were the kynges in all matters concernynge the people and their villages, throwout all their regions. And the children of Juda that were without in the townes of their lande, dwelte some at Kariath Arbe, and in the villages therof, and at Dibon, and in the villages therof: and at Cabzeel, and in the villages therof: and at Jesua, Molada, Bethphalet, Hazersual, Bersabe and in their villages: and at Siklag and Mechonah, and in their villages: And at Enimmon, Zarah, Jermuth, Zanoah, Odullam and in their villages: At Lachis, and in the fyldes therof: At Azekah, and in the villages therof: and dwelt from Bersabe vnto the valley of Hennom

The children of Ben Jamin of Gaba, dwelt at Machmas, Aia, Bethel and in their villages. And at Anathoth, Nob, Ananiah, Hasor, Ramah, Gethaim, Hadid, Zeboim, Nabalath, Lod, Ono and in the carpenters valley. And certayne of the Leuites that had portions in Juda, dwelt in Ben Jamin.

¶ The preestes and Leuites which came with Zorobabel to Jerusalem are numbred: and the wall is dedycate.

CAPI. XII.

THese are the preestes and Leuites that went vp with Zorobabel the sonne of Salathiel and with Jesua: Saraiah, Jeremy, Esdras, Amariah, Melich, Hatus, Sechaniah, Rehum, Meremoth, Aw, Genthoi, Abiah, Miamin, Haadia, Belga, Semaiah, Joiarib, Idaia, Salu, Amok, Helkia, and Jadaiah. These were the heades among the preestes and their brethren in the tyme of Jesua. The Leuites were these: Jesua, Benui, Cadmiel, Sarabiah, Juda and Machemiah ouer the office of thankesgyuynge, they & their brethren: Bacbukiah and Unni and their brethren, were about them in the watches.

Jesua begat Joakim. Joakim begat Eliasib. Eliasib begat Joiada. Joiada begat Jonathan. Jonathan begat Jadua. And in the tyme of Joakim were these the chefe fathers amonge the Preestes: vnder Saraiah, Maraiah, vnder Jeremy, Hananiah: vnder Esdras Mosolam: vnder Amariah, Joanan: vnder Melico, Jonathan: vnder Sebaniah, Joseph vnder Harim, Edna: vnder Maraioth, Helcai: vnder Adia, Zachary, vnder Genthon, Mosolam: vnder Abia, Zechri: vnder Miniamin and Moadia, Peltai: vnder Belga, Samua: vnder Semeiah, Jonathan: vnder Joiarib, Mathuai: vnder Jadaiah, Uzi: vnder Selai, Kelai: vnder Amok, Eber: vnder Helkia, Hasabiah: vnder Jadaiah, Nathanael.

And in the tyme of Eliasib, Joiada, Jobanan and Jadua, were the chefe fathers amōg the Leuites, and the preestes written vnder the raygne of Darius the Persian. The children of Leui the principall fathers were written in the Chronycles, vntyll the tyme of Jonathā the sonne of Eliasib. And these were the chefe amonge the Leuites, Hasabiah, Sherebiah & Jesua the sonne of Cadmiel, and their brethrē ouer against them, to geue prayse and thākes according as Dauid the man of God had ordeyned it, one watche ouer against an other. Mathania, Bakbukiah, Obadiah, Mosolam Talmon and Akub were porters in the watche at the thresholdes of the gates. These were in the tyme of Joakim the sonne of Jesua the sonne of Josedec, and in the tyme of Nehemi as the Capitayne and of the prest Esdras the scribe.

D And in the dedication of the wall at Jerusalem, were the Leuites sought out of all their places, that they myght be brought to Jerusalem, to kepe the dedication and gladnesse, with thankesgyuynges, with singynge with Cymbales, Psalteries and Harpes. And the children of the syngers gathered them selues together frome the playne countrey about Jerusalē

salem, and frome the villages of Nethophathi, and from the house of Galgal, and oute of the feldes of Geba and Asmaueth: for the singers had buylded them villages about Jerusalem. And the preistes and Leuites purified them selues, and clensed the people, the gates and the wall.

L And I caused the princes of Juda to goo vp vpon the wall, and appointed twoo greate queers of thankesgeuynge, whiche went on ꝑ ryght hande of the wall towarde the Donge gate, and after them went Hosaiah, and half of the princes of Juda, and Azaria, Esdras, Mosolom, Juda, Ben Jamin, Semeiah and Jeremy: and certayne of the preistes childre with trompettes, namely Zachary the sonne of Jonathan, the sonne of Semeiah, the son of Mathaniah, the sonne of Michaiah, ꝑ son of Zeeur, the sonne of Asaph, and his brethre Semeiah, Azaraei, Melalai, Galalai, Maai Nathanael and Juda and Hanani, with the musical instrumentes of David the man of God.

And Esdras the scribe before them, towarde the Welgate, and they went vp ouer against them vpon the steppes of the cyty of David at the goynge vp of the wall to the house of David, vnto the Watergate eastwarde.

The other queer of thankesgeuynge went ouer against them, and I after them, and the half part of the people vpon the wal, toward Fornacegate vpwarde, vntyll the brode wall, M and to the gate of Ephraim, and to Ologate, and to the Fyshgate, and to the tower of Hananeel, & to the tower of Meah, vntyl shepegate. And in the prysongate stode they still, and so stode the two queers of thankesgeuynge of the house of God, and I and the halfe of the rulers with me, and the preistes, namely Eliakim, Maasiah, Miniamin, Michaiah, Elioenai, Zachary, Hananiah, with trompettes and Maasiah, Semeiah, Eleasar, Vsi, Jehanan, Melchiah, Elam and Ezer. And the singers sange loude, and Jezraia was the ouersear.

And the same daye were there great sacrifices offred, and they reioyced: for God had geuen them great gladnes, so that both the wyues and children were ioyful, and the myrthe of Jerusalem was herde farre of.

At the same tyme were men appointed ouer the treasure chestes (wherin were the offerinnges, firstfrutes, & the tythes) that they shuld gather them out of the feldes about the cyties to make them vnto the preistes and Leuites, accordinge to the law: for Juda was glad of the preistes, and Leuites, that they stode and wayted vpon the office of their God, and the office of the clensinge. And the singers & porters stode after the commaundement of David and of Salomon his sonne: for in the tyme of David and Asaph, were the chiefe singers foũ- t.Par.xxiiii.a.
ded, and the songes of prayse and thankesgeuynge vnto God. In the tyme of Zorobabel and Nehemias, dyd all Israel, geue portions vnto the singers and porters, euery daye his portion, and they gaue thynges halowed vnto the Leuites, and the Leuites gaue thynges that were sanctified, vnto the children of Aaron.

¶ Deuteronomye is redde, and when they haue heareden it, they seuered from them all straungers.

CAPI. XIII.

AND what tyme as the booke of Moses was red in the eares of ꝑ people, there was founde written therin, * that the Ammonites and Moabites shulde neuer come into the congregacion of God, because they met not the children of Israel with breade & water, and hyred Balaam against them, that he shulde curse them: neuertheles our God turned the curse into a blessinge. Now whē they herde the Lawe, they seuered from Israel euery one that had myxte him self therin. And before this had the preiste Eliasib kepynge the chest of the house of our God vnto his kynsman Tobiah: for he had made him a great chest and there had they afore tyme layde the offrynges, frankincense, vessell, and the tythes of corne, wyne and oyle (accordynge to the commaundement gyuen to the Leuites, syngers and porters) and the firste frutes of the preistes.

But in all this was not I at Jerusalem: for in the two and thirteth yere of Artaxerses kynge of Babilon, came I vnto the kynge and after certayne dayes I got lycence of the kynge to come to Jerusalem. And I gat knowledge of the euyll that Eliasib dyd vnto Tobiah, in that he hadde made him a chest in the courte of the house of God, and it greued me sore, and I cast forth al the vessels of ꝑ house of Tobiah out of the chest, and commaunded them to clense the chestes. And thether brought I agayne the vessels of the house of God, the sacrifice and the incense.

And I perceyued, that the portions of the Leuites were not gyuen them, for which cause the Leuites and singers were fled, euery one to his lande for to worke. Then reproued I the rulers, & sayd: Why forsake we the house of God? But I gathered them togither, and set them in their place. Then brought all Juda the tythes of corne, wyne and oyle vnto ꝑ treasure. And we ordeyned to be treasurers ouer the treasure, euen Selemiah the preist, & Zawe the scribe, and of the Leuites Phadaiah and vnder their hande Hanan the sonne of Zacur the sonne of Mathaniah: for they were counted faithfull, and their office was to distribute vnto their brethren. Thinke vpō me O my God herein, and wype not out my mercye, that I haue shewed on the house of my God, and on the officers therof.

At the same tyme sawe I some treadynge wyne presses on the Sabboth and bringynge in clustres, and asses laden with wyne, grapes frygges, and bryngynge all maner of burthens vnto Jerusalem, vpon the Sabboth daye. And I rebuked them earnestly the same daye that they solde the victayles. There dwelt me of Tyre also therein, whiche brought fysshe and

and all maner of ware, and solde on the Sabboth vnto the children of Juda and Jerusalē. Then reproued I the rulers in Juda, & sayde vnto them: what euyll thynge is this ye do, & breake ꝑ Sabboth day? Dyd not our fathers euen so vs, & our God brought all this plage vpon vs and vpon this cyty? And ye make the wrathe more yet vpon Israell, in that ye breake the Sabboth.

And it fortuned, that when the gates of Jerusalem were touched wuy the euenynge shadowe on the Sabboth, I commaunded to shut the gates, and charged that they shulde not be opened tyll after the Sabboth: & some of my seruantes set I at the gates, that there shulde no burthen be brought in on the Sabboth daye. Then remayned the chapmen and marchauntes ones or twyse ouer nyght without Jerusalem, with all maner of wares. Then reproued I them sore, and sayde vnto them: why tarye ye all nyght about ꝑ wall? Yf ye do it ones agayne, I will laye handes vpon you. From that tyme forth came they no more on the Sabboth. And I sayd vnto the Leuites which were cleane, that they shulde come and kepe the gates, to halow the Sabboth daye. Thinke vpon me (O my God) concernynge this also, and spare me accordyng to thy great mercy.

And at the same tyme sawe I Jewes, that maryed wyues of Asdod, Ammon and of Moab, and their children spake halfe in the speche of Asdod, and coulde not speake in the Jewes language, but by the tonge might a man perceyue euery people. And I reproued them, and cursed them, and smote certayne men of them and plucke them by, and toke an othe of them by God: ye shall not gyue your doughters vnto their sonnes, nether shal ye take their doughters vnto your sonnes, or for your selues. Did not Salomon the kyng of Israel synne therin? & yet amonge many kaynynes was there no kynge lyke him, and he was deare vnto his God, and God made him kynge ouer al Israel, and yet neuertheles straunge wemen caused him to synne? And shall we then obey vn to you, to do all this great euyll, to halte before our God, and mary straunge wyues? 3.Reg.iii.b

And one of the children of Jotada the son of Eliasib the hyghe preast, hadde made a contract with Sanaballat the Horonite: but I chaced him frome me. O my God, thinke thou vpon them that defyle preasthode, and ꝑ lawe of the preasthode and of the Leuites. Thus clensed I them frome all suche as were straungers, and appointed the courses of the preastes and Leuites, euery one to his office, and to offre the wood at tymes appointed, and the firste frutes. Thinke thou vpon me (O my God) for the best.

¶ The ende of the boke of Nehemias.

THE BOKE OF ESTHER.

¶ Kynge Asuerus, whiche is called Artaxerxes maketh a royall feaste, whereunto the quene Vasthi will not come: for whiche cause she is diuorced,

CAPI. I.

A IN the tyme of Asuerus which raygned from Inde vnto Ethiopia, ouer an hundred and seuen and twenty landes, what tyme as he sate on his seate royal in the castel of Susan in the thirde yere of his raygne, he made a feast vnto all his princes and seruauntes, namely vnto the myghty men of Perha and Media, to the capitaynes and rulers of his countreyes, that he myght shewe the noble ryches of his kyngdome, and the glorious worshippe of his power, many dayes longe, euen an hundred and foure score dayes.

And when these dayes were ended, the kynge made a feast vnto all the people that were in the castell of Susan, both vnto great & small, seuen dayes longe in the court of the garden by the kynges palace: where there hanged whyte, red and yelow clothes, fastened with cordes of lynnen and scarlet in siluer ryngs, vpon pylers of Marble stone.

The benches were of gold and siluer made vpon a panement of grene, white, yelow and blacke Marble. And the drinke was caryed in vessels of golde, and there was euer chaunge of vessel. And the kynges wyne was excedyng moche, accordinge to the great powre of the kynge. And no man was appoynted what he shulde drinke: for the kynge had commaunded all the officers of his house, that euery one shulde do as it lyked him. And the quene Vasthi made a feast also for the wemen in the palace of Asuerus. And on the .vij. daye when the kynge was pleasauntly mery of the wyne he commaunded Mehuman, Baztha, Harbona, Bagatha, Abagatha, Zathar and Carcas the .vij. chamberlaynes, that dyd seruice in the presence of kynge Asuerus, to fetche the quene Vasthi with the crowne regal, that he myght shew the people and princes her fairnesse: for she was bewtyfull. But the quene Vasthi wolde not come at the kynges worde by his chamberlaynes. Then was the kynge verye wrothe, and his indignacion kyndled in him, and he spake to the wyse men that had vnder standinge in the ordinaunces of the lande, for the kynges matters must be handled before al suche as haue knowledge of the lawe and iugement: and the next vnto him were, Carsena, Sethar, Admatha, Tharsis, Mares, Marsena and Mamucan, the seuen princes of the Persians, and Medes, whiche sawe the kynges face, and were wont to sit first next him, What lawe shulde be executed vpon the quene Vasthi, because she dyd not accordinge to the worde of the kynge by his chamberlaynes.

Then sayde Mamucan before the kynge and the princes: the quene Vasthi hath not onely hurt the kynge, but also all the princes and al the people in all the prouinces of kynge Asuerus, for this dede of the quene shall come abrode vnto all wemen, so that they shall despyse their husbandes before their eyen, and shall saye, kynge Asuerus commaunded Vasthi the quene to come before him, but she wolde not. And by this example shal all the princes wyues of Perhe and Media set at naught the commaundement of their husbandes, when they here of this dede of the quene, thus shall there ryse despyte inough and wrath ynought. If it please the kynge, let there go forth a Proclamacion from him, and let it be written accordinge to the lawe of the Persians and Medians (and not to be transgressed) that Vasthi come no more before kynge Asuerus, and let the kynge gyue the kyngdome vnto another that is better then she.

And that this writynge of the kynge whiche shalbe made, be published throwe out all his empyre which is great, that all wyues maye haue their husbandes in honoure, both great & smal. This pleased the kynge & the princes, & the kynge dyd accordyng to the word of Mamucan. Then were letters sent forth vnto all the kynges landes, into euery lande accordinge to the writynge therof, and to euery people after their language, that euery man shulde be Lorde and chefe in his owne house. And this caused he to be diuulged amonges all people.

¶ The quene put awaye, certayne goodly yonge damoselles are searched out amonges whome Esther pleaseth the kyng. Mardocheus discloseth to the kynge those that wolde betraye him.

CAP. II.

These thinges done whe the displeasure of kyng Asuere was alayed he thought vpon Vasthi, what she had done, & what was concluded concernynge her. Then sayde the kynges seruātes: Let there be fayre yonge virgins sought for the kynge, & let the kynge appoynt ouerseares in all the landes of his empyre, that they maye dyscynge together al fayre younge virgins vnto the castel of Susan, vnto wemens lodgynge, vnder the hande of Hegai the kynges chamberlayne, that keepeth the wemen, and let him gyue them their appoynted. And loke which damosell pleaseth the kynge, let her be quene in Vasthis stede. This pleased the kyng and he dyd so.

In the castel of Susan there was a Jewe, whose name was Mardocheus, the son of Jair, the son of Semei, the son of Cis, the man of Jemini, which was caryed away from Jerusalem, whan Jechonias the kynge of Jewry was led away, whom Nabuchodonozor kynge of Babylon caryed awaye) & he norysshed Hadasah, otherwyse called Esther, his vncles daughter: for she had neyther father nor mother, & she was a fayre and bewtyfull mayde. And when her father and mother were dead, Mardocheus receyued her, as his owne doughter.

Nowe when the kynges commaundement was publyshed, and accordynge to it many damsels were brought together vnto the castell of Susan vnder the hande of Hegai, Esther was taken also vnto the kinges house vnder the hande of Hegai the keper of the women, and the damsell pleased him, and she founde grace in his syght. And he caused her ointment to be gyuen her, and her gyftes, & gaue her seuen notable gentyl women of the kynges house, and arayed both her & her gentyll women in the best place of the house of the women. But Esther shewed not her people nor her kynred: for Mardocheus had charged her, that she shuld not tell it. And Mardocheus walked euery day before the court of the wemens dwellynge, that he myght know howe Esther dyd, and what shulde become of her. And when the appoynted tyme of euery damsel came that she shulde come to the kynge Asuerus, after that she had bene .xij. monethes in the keepynge of the women (for their purification must haue so moche tyme, namely .vj. monethes with Balme and Myrre, and .vj. monethes with good spices, so were the women dressed) then went there one damsel vnto the kynge, and what so euer she required that must be gyuen her to go with her out of the wemens dwellynge vnto the kynges palace. And when one came in the euenynge, for same went from him on the morowe vnto the seconde house of wemen, vnder the hande of Saazgas the kynges chamberlayne, whiche kept the concubynes. And she must come vnto the kynge nomore, excepte it pleased the kyng and that he called her by name.

Nowe when the tyme came of Esther the daughter of Abihail Mardocheus vncle (who he had receyued as his owne daughter) that she shulde come to the kynge, she desired nothinge but what Hegai the kynges chamberlayne the keper of the women sayde. And Esther founde fauoure in the syght of all them that loked vpon her. So Esther was take vnto kynge Asuerus into the house royall, in the tenth moneth whiche is called Tebeth, in the .vij. yere of his raygne.

And the kynge loued Esther aboue all the wemen, and she founde grace and mercy in his syght before all the virgines: and he set the crowne vpon her head, and made her quene in stede of Vasthi. And the kynge made a great feast vnto all his princes and seruauntes (which feast was because of Esther): & he gaue rest to all the landes, and gaue royal gyftes accordinge to a kynges magnificence.

And whan the virgins were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Esther shewed her kynred and her people, accordinge as Mardocheus had bydden her: for Esther dyd after the worde of Mardocheus, lyke as whe he was her tutoure. At the same tyme whyle Mardocheus sat in the kynges gate, two of the kynges chamberlaynes Bagathan & Thares which kept the dore were wroth, & sought to laye handes on the kynge Asuerus: wherof Mardocheus gat knowledge, and tolde it vn to quene Esther, and Esther certyfyed the kyng therof in Mardocheus name. And when inquysyte was made, it was founde so. And they were both hanged on tree: and it was wryten in the Chronycles, before the kynge.

¶ Haman obtayned of the kynge that all Jewes shulde be put to death because Mardocheus had not gyuen hym worshyp, as other had.

CAPI. III.

After this the kynge promoted Haman the sonne of Amadatha the Agagite, & set him hyghe, and set his seate aboue all the princes that were with him. And all the kynges seruauntes that were in the gate, bowed their knees, and dyd reuerence vnto Haman: for the kynge had so commaunded. But Mardocheus bowed not the knee, and worshipped him not. Then the kynges seruauntes whiche were in the kynges gate, sayde vnto Mardocheus: why breakest thou the kynges commaundement? And when they spake thus dayly vnto him, and he obeyed them not, they tolde Haman, that they myght se whether Mardocheus matters wolde endure: for he had told them that he was a Jewe. And whe Haman sawe that Mardocheus bowed not the knee vnto him, nor worshipped him, he was full of indignacion and thought it to lytel to laye handes onely on Mardocheus: for they had shewed him the nacion of Mardocheus, but he sought to destroy all the Jewes the nacion of Mardocheus, that were in the hole empyre of Asuerus.

In the .j. moneth (that is the moneth Nisan) in the .xij. yere of kyng Asuerus, they cast Pur (that is a lot) before Haman, on what daye and what moneth this shulde be done: and there came out the .xij. moneth that is the moneth Adar. And Haman sayde vnto kynge Asuerus: There is a people scattered abrode & dispersed from them selues amonge all people in the landes of thyne empire, & their law is contrary vnto all people, and they do not after the kynges lawes, neyther is it the kynges profyte to suffer them after this manner. If it please the kyng, let him write, that they be destroyed, and so will I weye downe ten thousande talentes of siluer, vnder the handes of the workmen, to be brought into the kynges chamber. Then toke the kynge his ryng from his hande, and gaue it vnto Haman the sonne of Amadatha the Agagite the Jewes enemy. And the kynge sayde vnto Haman: Let the siluer be gyuen the, and that people also, to do with all what pleaseth the.

Then were the kynges scribes called on the xiij. daye of the fyrste moneth, and there was written (accordyng as Haman commaunded) vnto the kynges princes and to the capteynes euery where in the landes, and to the rulers of euery people in the countreyes on euery syde, accordinge to the writynge of euery nation, & after their language in the name of kynge Asuerus, and sealed with the kynges ryng. And the writynges were sent by purseuauntes into all the kynges landes, to rote out: to kyl

and

& to destroy al Jewes, both yong & olde, chyldren and women in one daye, that is to wite vpon the thirteneth daye of the twelueth moneth, which is the moneth Adar and to spoyle their goodes.

This was the summe of the letters, that there shulde be a commaundement gyuen in all landes, to be publysshed vnto all people, that they shulde be readye against the same daye. And the pursuauntes went in all the haste accordynge to the kynges commaundement. And in the castell of Susan was & commaundment dryuen. And the kynge and Haman sate and dranke. But the cytie of Susan was disquieted.

¶ Mardocheus gyueth the quene knowledge of the cruel decree of the kynge against the Jewes.

CAPI. IIII.

A Whē Mardocheus perceyued all that was done, he rent his clothes, & put on sackcloth, and asshes, and went out into & myddes of the cytie, and cried loude and lamētably, and came before the kynges gate: for there might no man entre within the kynges gate, that had sackcloth on. And in all landes and places, as farre as the kynges worde & commaundment extended, there was great lamentation amonge the Jewes and many fasted, wept, mourned, and laye in sackclothes and in asshes. So Esthers damoselles, & her chamberlaynes, came and tolde it her. Then was the quene exceedingly astonyed. And she sent rayment, that Mardocheus shulde put them on, and laye the sackcloth frome hym. But Mardocheus wolde not take them. Then called Esther Hathath one of the kynges chamberlaynes (whiche stode before her) and gaue him a commaundement vnto Mardocheus, & he myght knowe what it were, and wherefore he dyd so. So Hathath went forth to Mardocheus vnto the strete of the cytie, which was before the kynges gate.

And Mardocheus tolde him of all that had happened vnto him, and of the summe of syluer that Haman had promysed to weye down in the kynges chamber because of the Jewes for to destroye them, and he gaue him the copy of the commaundement, that was dryuen at Susan to destroy them, that he might shewe it vnto Esther, and to speke to her and charge her, that she shulde go in to the kynge, & make her prayer and supplication vnto him for her people.

And when Hathath came in, and tolde Esther the wordes of Mardocheus, Esther spake vnto Hathath, and commaunded him to saye vnto Mardocheus: all the kynges seruauntes, and the people in the landes of the kynge knowe, that who so euer commeth within the courte vnto the kynge, whether it be man or woman, which is not called, the commaundement is that the same shall dye immediatly onelesse the kynge holde out the golden scepter vnto him, in token of clemencie that he maye lyue. As for me, I haue not bene called to come in to the kynge now this thirty dayes.

And when Mardocheus was warned of Esthers wordes, Mardocheus bad saye agayne vnto Esther: thinke not to saue thyne owne lyfe, whyle thou art in the kynges house before all Jewes: for yf thou holdest thy peace at this tyme, then shal the Jewes haue helpe & deliuerance oute of an other place, and thou and thy fathers house shalbe destroyed. And who knoweth whether thou art comen to the kyngdome, for this tymes sake? Esther bad, gyue Mardocheus this answere: Go thy waye, and gather togither all the Jewes that are founde at Susan, and fast ye for me, that ye eate not and drinke not in three dayes, neyther daye nor nyght. I and my damoselles will fast lykewyse, and so will I go in vnto the kynge contrary to the commaundement: yf I perysshe, I perysshe. So Mardocheus went his waye, and dyd all that Esther had commaunded him.

¶ Esther entreth in to the kynge and bydeth him and Haman to a feaste. Haman prepareth a gallowe for Mardocheus.

CAPI. V.

ON the thirde day put Esther on her royall apparell, and stode in the court of & kynges palace within, ouer against the kynges lodgynge. And the kynge sate vpon his royal seate in his palace ouer against the gate of the house. And when the kynge sawe Esther the quene standinge in the courte, she founde grace in his sighte. And the kynge helde out & golden scepter in his hande toward Esther. So Esther stept forth, and touched the toppe of the scepter. Then sayd the kynge vnto her: What wilt thou quene Esther? and what requirest thou? aske euen the halfe of the empire, and it shalbe gyuen the. Esther sayde: If it please the kynge, let the kynge and Haman come this daye vnto the banket, that I haue prepared. The kynge sayd: Cause Haman to make haste: that he maye do as Esther hath sayde.

Now when the kynge and Haman came to the banket that Esther had prepared, & kynge sayde vnto Esther after he had largely dronke of the wyne: Esther, what is thy petition? it shalbe gyuen the. And what requirest thou? Yf it be euen the halfe of the empyre, it shalbe done.

Then answered Esther and sayde: my petition and desire is, yf I haue founde grace in the sight of the kynge, and yf it please & kynge to gyue me my petition, and to fulfill my requeste, then let the kynge and Haman come to the banket that I shall prepare for them, and so will I doo to morowe as the kynge hath sayde.

Then went Haman forthe the same day ioyfull and merry in his mynde. And when he sawe Mardocheus in the kynges gate, that he stode not vp and kneled before him, he was full of indignation at Mardocheus. Neuertheles he restrayned him selfe: and when he came home, he sent, and called for his frendes and Zares his wyfe, and tolde them of the glorye of his riches, and the multytude of his children all to gyther, howe the kynge hadde promoted him so greatly, and howe that he was taken aboue the princes and seruauntes of the kynge. Haman sayde moreouer: Yea & Esther the quene let no man come with the kynge vnto the banchet that she had prepared except me, and to morowe am I bidden vnto her also with the kynge. But in all this am I not satisfied as longe as I se Mardocheus the Jewe sittinge at the kynges gate. Then sayd Zares his wyfe and all his frendes vnto him: Let them make a galowes of fyftye cubites hyghe, and to morowe speake thou vnto the kynge, that Mardocheus may be hanged therein, and so thou shalt go merely with the kynge vnto the banket. Haman was well content herewith, and caused a gallowes to be made redy.

¶ The kynge turneth ouer the Chronycles and findeth the good deade of Mardocheus: and then to the confusion of Haman, he commaundeth Mardocheus to be had in honoure.

CAPI. VI.

THe same night could not & kynge slepe, and he commaunded to bringe the Chronicles and histories: whiche when they were redde before the kynge they happened on the place where it was written, how Mardocheus had tolde, that the kynges two chamberlaynes (which kept & thresholdes) sought to laye handes on kynge Asuerus. And & kynge sayde: what worshyp and good haue we done to Mardocheus therfore? Then sayde & kynges seruauntes that ministred vnto him. There was nothinge done for him. And the kyng sayde: Who is in the court? (for Haman was gone into the court without before & kynges house that he might speake vnto the kynge to hange Mardocheus on the tree, that he hadde prepared for him.) And the kynges seruauntes sayde vnto him: beholde, Haman standeth in the court. The kyng sayd: let him come in. And whē Haman came in, & kyng sayd vnto him: what shal be done vnto the man, whō the kynge wolde gladly honour? But Haman thought in his hert: Whome shulde the kyng els be glad to bringe vnto worshyp, but me? And Haman sayde vnto the kynge: Let the man vnto whome the kynge wolde be glad to worshyp, be brought hither, that he maye be araied with the royall garmentes whiche the kynge vseth to weare: and the horse that the kynge ryeth vpon, and that the crowne royall maye be set vpon his heed. And let this rayment and horse be deliuered vnder & hande of one of the kynges princes, that he maye araye the man withall, whō the kynge wolde honour) and carye him vpon the horse through the strete of the cytie, and cause it to be proclaymed before him: thus shal it be done to euery man, whome the kynge wolde fayne honoure.

The kynge sayde: make haste, and take as thou hast sayde, the rayment and the horse: & doo euen so with Mardocheus the Jewe that sitteth before the kynges gate, & let nothinge fayle of all that thou hast spoken. Then toke Haman the rayment and the horse, and araied him, and brought him on horsbacke thorow the strete of the cyte, and proclaymed before him: Euen thus shall it be done vnto euery man whome the kynge is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Haman gat him home in al the haste mourninge with bare head, and tolde Zares his wyfe & all his frendes, euery thing that had happened him. Then sayde his wise men of his counsayle and Zares his wyfe vnto him: If it be Mardocheus of the seed of & Jewes, before whome thou hast begon to fal thou canst do nothinge vnto him, but shalt fall before him. Whyle they were yet talking with him, came the kynges chamberlaynes, & caused Haman to make haste to come vnto the banchet that Esther had prepared.

¶ The quene byddeth the kyng and Haman agayne, and prayeth for her selfe and her people. She accuseth Haman: and he is hanged on the galowes, whiche he had prepared for Mardocheus.

CAPI. VII.

AND when the kynge and Haman came to the banchet that quene Esther hadde prepared, the kynge sayde vnto Esther on the seconde daye at the banchet of wyne: what is thy petitiō quene Esther, that it may be gyuen the? And what requirest thou? Yea aske euen halfe of the empyre, and it shall be done. Esther the quene answered and sayde: If I haue founde grace in thy sight (O kyng) and yf it please the kynge then graunt me my lyfe at my desire and my people for my petitions sake: for we are solde both I and my people to be destroyed, to be slayne and to perysh. And wolde God we were solde to be bondmē and bondwemē, then wolde I holde my tōge so shoulde not the ennemy be so dyghe to the kynges harme. The kyng Asuerus spake and sayde vnto quene Esther: Who is this? Or where is he that darre presume in his mynde to do suche a thinge after that maner? Esther sayde: the ennemy and aduersary is this wycked Haman. Which thing when Haman herd he was exceadingly afrayed before the kynge and the quene. And the kynge arose frome the banchet and from the wyne in his displeasure and went in to the palace garden. And Haman stode vp, and besought quene Esther for his lyfe: for he sawe there was a mischefe prepared for him of the kynge alredy.

And when the kynge came agayne out of & palace garden into the parler where they had eaten, Haman hadde layde him vpon the bed that Esther sat vpon. Then sayde the kynge, will he force the quene also beside me in the house? As sone as that worde went out of the kynges mouth, they couered Hamans face. And Harbonah one of & chamberlaynes that stode before the kynge, sayde. Beholde, there standeth a galowes in Hamans house fyftye cubytes hyghe, which he had made for Mar-

dochæus, that spake good for the kynge. The kynge sayd: hange him thereon. So they hanged Hamã on the galowes that he had made for Mardocheus. So was the kynges wrath appeased.

¶ After the deth of Hamã Mardocheus is promoted: then are sorowfull letters sent vnto the Jewes.

CAPI. VIII.

A The same daye dyd kynge Asuerus geue the house of Haman the Jewes enemye vnto quene Esther. And Mardocheus came before the kyng: for Esther tolde how he belonged vnto her. And the kynge toke the ringe of his hãder, which he had taken frõ Haman, and gaue it Mardocheus. Moreouer Esther sette Mardocheus ouer the house of Haman. And she spake yet more before the kynge, and fell downe at his fete, & besought hym, that he wolde put awaye the malice of Haman the Agagite, and his moost vngracious deuises that he had ymagined agaynst the Jewes. And the kynge helde out the golden sceptre vnto Esther. Then rose Esther, & stode before the kynge, and sayde: yf it please the kynge, and if I haue founde grace in his syght, and yt be be conuenient for the kynge, and if it be accepted in his syghte then let it be written, that the letters of the deuyce of Haman the sonne of Hamadatha the Agagite, maye be called agayne: whiche letters he wrote, to destroye the Jewes in all the kynges landes. For howe can I se the cuyll that shall happen vnto my people? and howe can I loke vpon the destruction of my kynn?

Then sayde the kinge Asuerus vnto quene Esther, and to Mardocheus the Jewe: Beholde I haue geuen Esther the house of Haman, and hym haue they hanged vpon a tree, because he layed hande vpon the Jewes. C Wryte ye nowe therfore for the Jewes, as it lykely you in the kynges name, and seale it with the kynges ringe (for the writtynges that were written in the kinges name, & sealed with the kynges ringe, durst noman disanull.) Then were the kynges scrybes called at the same tyme in the thyrde moneth, that is the moneth Siuan, on the thre and twentyeth daye.

And it was wrytten accordinge as Mardocheus commaunded vnto the Jewes and to the pynces, to the deputyes and capitaynes in the landes frome Ind vnteyll Ethiopia, namely an hundred and seuen and twentye landes, vnto euerye one accordynge to the writtynge therof, vnto euerye people after their speche, and to the Jewes accordynge to their writtynge and language. And it was wrytten in the kynge Asuerus name and sealed with the kynges ringe. And by twyft messangers, sent he the writtynges, wherin the kynge graunted the Jewes (in what cytyes so euer they were) to gather them selues to gether, and to stande for their lyfe, and for to rote oute, to slaye, and to destroye all the power of the people and lande that wolde trouble them, with childzen and women, and to spoyle their good vpon one day in all the landes of kyng Asuerus namely vpon the xiij. tenth daye of the twelueth moneth, which is the moneth Adar.

The summe of the writtynge was, how there was a commaundement geuen in all landes to be publyshed vnto all the people, & the Jewes shulde be redye agaynst that daye to auenge them selues on their enemyes. And the messaungers that bare the tydinges rode forth with all spede, according to the kynges worde: and the commaundement was geuen in the castell of Susan.

And Mardocheus went out from ‖ kynge in royal apparel of yelowe & whyte & with a great crowne of golde, arayed with a garnet of lynnen and purple, and the cyte of Susan reioyced and was glad: but vnto the Jewes there was come lyght and gladnes ioye & worshyp. And in all landes and cytyes, into what places soeuer the kynges worde and commaundement reached, there was ioye & myrth, prosperite and good dayes amonge the Jewes: in so moche that many of the people in the lande became of the Jewes belefe, for the feare of the Jewes came vpon them.

¶ At commaundement of the kynge, the Jewes their foes to deth. The sonnes of Haman are hanged. The Jewes kepe a feastfull daye in remembraunce of their deliuerye.

CAPI. IX.

IN the twelfte moneth (that is the moneth Adar) the thirteenth daye, which the kynges worde and commaundement had appointed, that the enemyes shulde haue ouerco the Jewes, it turned contrarye wyse that the Jewes shulde subdue their enemyes. The Jewes assembled the Jewes together in their cytyes within all the landes of king Asuerus, to lay hand on suche as wold haue woe them: and no man coude withstande them: for the feare of them was come ouer all people. And all rulers in the landes, and princes and deputyes, and officers of the king promoted the Jewes: for the feare of Mardocheus came vpon them. For Mardocheus was great in ‖ kynges house, and the reporte of him was blased in all landes, how he encreased and grewe.

Thus the Jewes smote all their enemyes with a sore slaughter, and slew and destroyed, and did after their wyll vnto suche as were their aduersaries. And at the castell Suson the Jewes slewe and destroyed fyue hundreth men, and slewe Pharsendatha, Delphon, Phasga, Phoratha, Adalia, Aridatha, Parmasta, Arisai, Aridai, Vaizatha, the ten sonnes of Haman, the sonne of Amadathathe Agagite enemye of the Jewes: but on his goodes they wolde take no botyes. At the same tyme was the king certified of the nombre of them that were slayne at the castell Susan. And the kynge sayde vnto quene Esther: The Jewes haue slayne and destroyed fyue hundreth men at the castell of Susan, and the ten sonnes of Haman: What shall they we in the other

landes of the kynge? What is thy requeste, that it maye be graunted the? and what requyrest thou more to be done? Esther sayde: If it please the kynge, let hym suffre the Jewes to worke also to do accordynge vnto this dayes commaundement, that they hange Hamans ten sonnes vpon the tre. And the kynge charged to do so, and the commaundement was declared at Susan, and Hamans ten sonnes were hanged. And the Jewes gathered them selues to gether at Susan, vpon the fourteenth daye of the moneth Adar, & slewe thre hundreth men at Susan, but they goodes they wolde not spoyle.

Moreouer the other Jewes in the kynges landes, dyd for their lyues, and gat rest from their enemyes: and slew of their enemyes lxxv. thousande, how be it they layd no hãdes on their goodes. This was done on the xiij. daye of the moneth Adar, and on the xiiij. daye of the same moneth rested they, whiche daye they ordeyned to be a daye of feastinge & gladnes. But the Jewes at Susan were come together both on the xiij. daye and on the xiiij. and on the xv. daye they rested, and the same daye ordeyned they to be a daye of feastinge & gladnes. Therfore the Jewes that dwelt in the villages and vnwalled townes, ordeyned the xiij. daye of the moneth Adar, to be a day of feastinge and gladnes, and one sent gyftes vnto another.

And Mardocheus wrote all these actes, and sent the writtynges vnto all the Jewes that were in al the landes of kynge Asuerus, both nyghe and farre, that they shulde precisely kepe and holde the, xiiij. and xv. daye of the moneth Adar, as the dayes wherin the Jewes came to reste frome their enemyes, and as a moneth wherein their payne was tourned to ioye, and their sorowe into prosperite: & they shulde obserue the same as dayes of welthe & gladnes, and one to sende gyftes vnto another, and to distribute vnto the poor.

And the Jewes receyued al that they hadde begonne to do, and that Mardocheus had wryte vnto them: how that Haman the son of Hamadatha enemye to all the Jewes, had deuised to destroye all the Jewes, & caused to cast pur (that is Lot) for to put them in feare, & to bringe them to naught: and howe Esther came and spake to the kynge, that thorowe letters his wycked deuyce, whiche he ymagyned against the Jewes, myght be turned vpõ his owne heed, & how he and his sonnes were hanged on the tree. For which cause they called this daye Phurim after the name of Pur accordinge to all the wordes of this writtynge: and what they them selues had sene, & what had happened vnto them. Phurim

And the Jewes set it vp, and toke it vpon them and their sede, and vpon all suche as ioyned them selues vnto them, that they wolde not misse to kepe these two dayes yerely, accordinge as they were written and appointed, how these dayes are not to be forgotten, but to be kept of euerye childe amonge al kynredes in all landes and cytyes. These are the dayes of Phurim ‖ is to saye of lottes, which are not to be ouerslipt among the Jewes, and the memorialll of them ought not to perysshe frome their sede. &

And quene Esther the doughter of Abihail and Mardocheus the Jewe wrote with all authorite, to confirme this seconde writtinge of Phurim, and sent the letters vnto all the Jewes in the. c. and xxvij. landes of the empire of Asuerus, with frendly and faithfull wordes to confirme these dayes of Phurim, in their tyme appointed, accordinge as Mardocheus ‖ Jewe and Esther the quene had ordeyned in that behalfe: lyke as they vpon their soule & vpon their sede had confirmed the actes of the * fastinges and of her complaynte. And Esther commaunded to stablyshe these actes of this Phurim, and to wryte them in a boke. Esther xiiij.

¶ The glory and noblenes of Asuerus: and auctorite of Mardocheus.

CAPI. X.

AND the kyng Asuerus layd tribute vpõ the lande, and vpon the Iles of the see. But as touchinge all the actes of his power and auctorite, and the great worshyp of Mardocheus, whiche the kynge gaue him, beholde, it is written in the Cronycles of ‖ kynges of Media and Persia. For Mardocheus the Jewe was the seconde next vnto kyng Asuerus, and great amonge the Jewes, and accepted amonge the multitude of his brethren, as one that seketh the welthe of his people, and speaketh the best for all his sede.

¶ The ende of the boke of Esther.

THE BOKE OF IOB.

¶ Iob is plagued of God by the losse of his goodes and children.

CAPI. I.

A THe land of Hus, was a man called Iob: a perfect and vpryght man, in the one as feared God, and eschewed euell. This man hadde seuen sonnes, and three daughters. His substaunce was seuen thousand sheepe, iij. thousand camels, fyue hundred yoke of oxen, fyue hundred asses, and a very greate housholde: so that he was one of the myghtyest men amonge all them of the east countrey. And his sonnes went and made feestes: one daye in one house, and an other daye in an other, and sent for their iij. sisters, to eate and drincke with them. Soo when they had passed ouer the tyme of their banketynge rounde about, Iob sent for them, and clensed them agayne, and gat vp early, and offred for euery one a sacrifice. For Iob thought thus: peraduenture my sonnes haue wrought some offence, & haue bin vnthankefull to God in their hertes. And thus dyd Iob euery daye. Now vpō a tyme, when the seruauntes of God came & stode before the Lorde, Satan came also amonge them. And the Lorde sayd vnto Satan: whence commest thou? Satan answered the Lorde, and sayde: I haue compased the lande and walked therow it. Then sayd the Lorde vnto Satan: hast thou not considered my seruaunt Iob, howe that he is a perfecte and vpryght man: suche one as feareth God, and eschueth euell, and that there is none lyke him in the lande? Satan answered, and sayde vnto the Lorde: Doth Iob nought? hast thou not preserued him, his house, and all his substaunce on euery syde? hast thou not blessed the workes of his handes? Is not his possession encreased in the lande? But lay thyne hande vpon him a lytle, and touche ones all y he hath, and yf he curse the not to thy face, I warrante. and the Lorde sayde vnto Satan: lo al that he hath, be in thy powre: onlye vpō him selfe se thou laye not thyne hande. Then went Satan forth from the Lorde.

So vpon a certayne daye when his sonnes and daughters were eatinge, and drinkynge wyne in their eldest brothers house, there came a messenger vnto Iob, and sayde. While the oxen were plowynge, and the asses goynge in the pasture besyde them, the Sabees came in vnto them, and toke them away: ya they haue slayne the seruauntes with the swerde, & I only am escaped, to tell it.

And whyle he was yet speakynge, there came an other, and sayde: The fyre of God is fallen from heauen, and hath consumed & burnt vp all thy sheepe and seruauntes: and I only am escaped, to bryng the tydynges. In the meane season whyle he was yet speakynge, there came an other, and sayde: The Caldees made iij. partes, and ranne vpon thy camels, which they haue caryed away, and slayne thy seruauntes with the swerde: and I only am gotten awaye, to bryng tydynges. Whyle he was speakynge, there came yet an other, and sayde: Thy sonnes and daughters were eatynge and drynkynge wyne in their eldest brothers house, and sodenly there came a mighty great wynde out of the South, and smote the iiij. corners of the house: which fell vpon thy children, so that they are dead: and I am gotten awaye alone, to bryng tydynges.

Then Iob stode vp, and rente his clothes, shaued his head, fell downe vpon the ground, worshipped, and sayd: Naked came I out of my mothers wombe, and naked shall I turne thyther agayne. The Lorde gaue, & the Lorde hath taken awaye: now blessed be the name of the Lorde. In all these thinges, dyd Iob not offende, ne murmured folysshely against God.

¶ Iob is plaged with sore byles, and of his wife mocked of his wyfe. Iiij. frendes vysyte him, and haue compassion on hym.

CAPI. II.

IT happened also vpon a tyme, that whē the seruauntes of God came and stode before the Lorde, Satan came amonge them and stode before him. And the Lorde sayde vnto Satan: whence commest thou? Satan answered and sayde: I haue occupyed the lande and walked therow it. Then sayde the Lorde vnto Satan: hast thou not considered my seruaunt Iob, howe that he is an innocent and vertuous man, suche one as feareth God, and eschueth euell, and that there is none lyke him in the lande? But thou mouedest me against him, to punysshe him: yet is it in vayne, for he contynueth still in his godlynesse. And as I sweared the Lorde, sayd: Stretche forth thyne hande and all that euer a man hath, he will geue for his lyfe. But lay thyne hand vpon him, and touche him ones vpon the bone and fleshe, and then thou shalt se he will curse the to thy face. Then sayde the Lorde vnto Satan: lo, he is in thy power, but spare his lyfe. So went Satan forth from the Lorde, and smote Iob with maruelous sore byles, frō the sole of the foote vnto his crowne: so that he sat vpon the dust in the asshes, and scraped of the fylthe of his sores with a potsherde. Then sayde his wife vnto him: Lorde thou continue in thy perfectnes? curse God and dye. But Iob answered her: Thou speakest lyke a folysh woman. Shall we receyue prosperite at the hāde of God, wherefore should we not be readye to suffer aduersite also? In all these thinges dyd not Iob synne with his lyppes. Now when Iobs frendes hearde of all the trouble that happened vnto him, there came thre of euery one from his owne place: Eliphas the Thamanite, Baldad the Suhite, and Zophar the Naamathite.

For they were agreed togyther to come to shewe their compassion vpon hym, and to cōfort hym. So when they lyft vp their eyes a farre of, they knewe hym not. Then they cryed, and wept: then euery one of them rente his clothes, & sprynkled dust vpon their headdes in the ayre. They sat them downe by hym also vpon the grounde seuen dayes and seuen nyghtes. Neyther was there any of them that spake one worde vnto him, for they sawe that his payne was very great.

¶ The wordes of Iob, wherin he declareth that his pacient lyfe is vnsupportable: and the deth of the vngracious wyfe and fortunable.

CAPI. III.

AFter this Iob opened his mouth, and cursed his daye, and sayde: lost be that daye, wherin I was borne: and the nyght in whiche it was sayde, there is a man chyld conceyued. The same daye be turned to darknesse, and not regarded of God aboue, nether be shyned vpon with lyght: but be couered with darknesse, and the shawme of death. Let the dymme cloude fall vpon it, and let it be wrapped in sorowe. Let the darcke storme ouercome that nyght, let it not be reckened amonge the dayes of the yere, ne counted in the monethes. Desprysed be that nyght, and discommended: let the that curse the daye, those I sayde be redy to rayse vp Leuiathan grue some vnto them curse. Let the starres be dymme therow darknesse of it. Let it loke for lyght, but se none, nether the sprynge vp of the morowe: because it shut not vp the wombe that bare me, ne hyd these sorowes from myne eyen.

Alas, why dyed I not in the matrice? why hyd not I perysh, as sone as I came oute of my mothers wombe? Why set they me vpon their knees? Why gaue they me suck with their brestes? For now I shuld haue lyen still I shuld haue slept, and bene at rest: lyke as the kynges and lordes of the earthe, whiche buylde them selues solytary places: or as the princes that haue great substaunce of golde, & their houses full of syluer. O that I vtterly had no beynge, or were as a thyng borne out of tyme (that is put aside) eyther as younge children, which neuer sawe the lyght. There the wycked wo cease from their tyrānny, there suche as are ouertraboured be at rest: there are fre captyues out fere, whiche haue bene in prison, so that they heare no more the voyce of the oppressour: There are small and great: the bōd man, is free from his master.

Wherfore is the lyght geuen him that is in wretchednes? and lyfe them that haue heuy sowles? Which longe for death, yf it come not: and searche for it more then for treasure and wold be rerejoyce gladde, and reioyce yf they founde their graue. That shulde be hyd from a man whose waye is hyd, whiche God hath kepte backe from hym. For my syghes come before I eate, and my roaringe fall out lyke the rayne water. For the vntage I feared, is come vpon me: and the thynge that I was afeared of, is happened vnto me. Was I not happye? had I not quyetnesse? Was I not in rest? And nowe commeth indignacion vpon me.

¶ Iob is by Eliphas reproued of impacience and iniustice, and of the presumption of his owne righteousnes.

CAPI. IIII.

THen answered Eliphas the Themanyte and sayde vnto hym: If we begynne to commen with the, peraduenture thou wilt be displeased, but who canne withholde hym selfe frome speakynge? Beholde, thou hast bene a teacher of many, and hast comforted the weye handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees. But now that the plage is come vpon the, thou shrynkest awaye: now that it hathe touched thy selfe, thou art sayne barred. Where is thy awe, thy stedfastnesse, thy patience, and the perfectnesse of thy wayes? Consyder (I pray the) who euer perysshed beynge an innocent? Or, when were the godly destroyed? As I haue sene them that plowe wyckednesse, and sowe malyce reape the same. With the blast of God dyd they perysshe, and with the breth of his anger consumed they awaye. The roaringe of the Lyon, the voyce of the Lyonesse, and the teeth of the Lyons whelpes are broken. The Lyon perysheth, for lacke of pray, and the Lyons whelpes are scattered abrode.

And vnto me was the worde hyd, & myne eare hath receyued a spreil therof. In the dyf tasties and thoughtes of the visions of the nyghte, when slepe commeth on men: feare came vpon me and drede, and made my bones to shake. And when the wynde passed by before my presence, it made the heares of my fleshe stande vp. He stode there and I knewe not his face, an ymage there was before me, & there was stylnes, so that I herde this voyce. Shall man be more iust than God? Or shall man be purer than his maker? Beholde there is no trust to his seruauntes, and in his aungelles dothe he founde crokednesse. Howe moche more in them that dwell in houses of clay, whose foundacion is but earthe: whiche shal be consumed by the moth. They shal be smytten frome the morowtyde vnto the euentyde: they shall perysshe euerlastyngly, and no man thynke theron. Is not their dignyte taken away with them, they shall dye & that er they be ware.

¶ The end of a fole. The ryghtousnes of God. The Lorde chastneth his, and deliuereth them agayne.

CAPI. V.

CAll me one (is, yf thou canst fynde anye pre loke about the, vpon any of the holy men. As for the folysh man, displeasure kylleth him, and anger slayeth the ignorāunte. I haue sene my selfe, when the folysshe was wyl rooted, that his dwelyge was

sodenly destroyed, that his chyldre were with out prosperite or helth: that they were slayne in the dongeon: no mā to helpe them: that his substaūce was taken vp of the hungry: that the wrapped man had spoyled it, and that straūge folke had dronke vp his riches. Is it not the earth that bringeth forthe trauayle, neyther commeth forowe out of the grounde: but it is mans, that is borne vnto mysery, lyke as the byrde to flyghe.

The power of God.

But nowe wyll I speake of the Lorde, & talke of God: whyche doth thynges, that are vnsercheable, and maruelles without nombre: which giueth rayne vpon the earth, and powreth water vpon all thinges: whyche setteth vp them of lowe degre, and sendeth prosperite, to those that are in heuynesse: Whyche destroyeth the thoughtes of the wycked, so þ they are not able to perfourme the thinges þ they take in hande: whych compaseth the wyse in their owne craftynesse, and ouerthroweth the counsell of the wycked. In so moche that they run into darcknesse by rayse daye, and grope about them at the none daye, lyke as in the nyght.

And so he delyuereth the poore frome the swearde, frome the mouth, and frō the hand of the cruel, that the poore maye haue hope, & that the mouthe of the oppressoure maye be stopped.

Beholde, happy is the man, whom God punysheth: therfore, despyse not thou the chastenyng of the almyghty. For though he make a wounde, he gyueth a medicine agayn: though he smyte, his handes maketh hole agayne.

He delyuereth the out of fyre troubles, so þ in the seuenth there can no harme touche the. In the myddest of honger he sauyth the frome death: and when it is warre, from the power of the swerde.

He shall kepe the frome the scourge of the tongue, so that when trouble commeth, thou shalt not nede to feare. In vanotie and derth thou shalte be mery, and shalte not be afrayed of the beastes of the earth: But the stones in the lande shall be confederate with the, & the beastes of the felde shall gyue the peax.

Yea thou shalt know, that thy dwellynge place shalbe in rest: thou shalt beholde thy substaunce, and be no more punyshed for synne. Thou shalt se also, that thy sede shal encrease and that thy progenye shalbe as þ grasse vpon the earth. Thou shalt come to thy graue in a fayre age, lyke as þ corne wheues are brought in to the barne in due season. Loo, this is the thynge that we our selues haue proued by experience. Therfore now that thou hearest it, take better hede to thy selfe.

¶ Iob answereth, that his payne is more greuous then his frute, yet not withstanding he cleaueth vnto God.

CAP. VI

1 Iob answered, and sayde. O that my mysery were weyed, and my punishment layde in the balaunce: for then shuld it be heuyer then the sande. Therfore is it that my

that my wordes are so sorowfull.

For the arowes of the almyghty are in me, whose indignation hath dronke vp my spirite, and the terrible feares of God fyghte against me. Doth the wylde asse roare when he hath gresse? Or cryeth the ore, when he hath fodder ynoughe? That which is vnsauery, shall it be eaten without sale, or is there any taste in the whyte of an egge? The thinges þ some tyme I myght not awaye with, are now my meate for very sorow. O that I myght haue my desyre: O that God wolde graunte me þ thinge, that I longe for: That he wolde begyn and smyte me: that he wolde let his hād go, and hewe me downe. Then shulde I haue some comforte: yea I wolde desire him in my payne, that he shulde not spare, for I will not be against the wordes of the holy one.

What power haue I to endure? Or, what is myne ende, that my soule myght be paciēt? Is my strength the strength of stones? Or, is my flesh made of brasse? Is it not so that there is in me no helpe: and that my substaunce is taken frome me? He that is in tribulacion ought to be comforted of his neyghbour: but the feare of the Lorde is cleane away: My owne brethren passe ouer by me as the water broke, that swiftly runneth ouerowe the bankes. But they that feare the hoye frost, the snowe shall fall vpon them.

When their tyme commeth, they shalbe destroyed and perysshe: and when they be set on fire, they shalbe remoued out of their place for the pathes that they go in, are troden by haste after vayne thinges, and shall perysshe. Consyder the pathes of Theman, & the troupes of Saba, wherin they haue put their trust. Confounded are they, that put any confidence in them: for when they came to obteyne the thinges they loked for, they were brought to confusion.

Euen so are ye also come vnto me but now that ye se my mysery, ye are afrayde. Do I desire you, to come hyther? Or, to gyue me any of your substaunce? To deliuer me from the ennemyes hande, or to saue me frome the power of the myghty? Teache me and I will holde my tongue: and yf I were erre, shewe me wherin.

Wherefore blame ye then the wordes, that are well and truely spoken? what of your reproue them? Saynge only that ye are ryll to check mens sayenges, and can spende many wordes in the wynde. Ye fall vpon your fatherlesse, and go about to ouerthrowe your owne frende. Wherfore loke not onely vpon me, but vpon your selues: whether I lye, or no. Turne into your own selues (I pray you) be indifferēt iudges, and consyder myne vnryghteousnesse: whether there be any vnryghteousnesse in my tongue, or payne wordes in my mouth.

¶ Iob sheweth that this life is but a battayle, or warfare.

CAP. VII

1 A warfare is the lyfe of man vpon earthe, and his dayes are like the dayes of an hyred seruaunte: For lyke as a bonde seruaunt desyreth the shadowe, and as an hyreling wolde fayne haue an ende of his worke: euen so haue I laboured hole monethes longe (but in vayne) and many a carefull nyght haue I tolde. When I layd me downe to slepe, I sayde: O when shall I aryse? Agayne, I longed fore for the nyghte. Thus am I replete with sorowes, tyll it be darke. My flesshe is clothed with wormes, filthinesse and dust: my skynne is withered and crompled together: my dayes passe ouer more swyftly, then a weauer can weaue oute his webbe: and are gone or I am ware. O remembre, that my lyfe is but a wynde, and that myne eye shall no more se the pleasures therof, and that none other mannes eye shall se me any more. For yf thou takest thyne eyes vpon me, I come to nought, lyke as a cloude is consumed and vanished awaye: euen so he that goeth downe to hell, commeth no more vp, ne turneth again in to his house, neither shall his place knowe him any more.

Therfore I will not spare my mouthe, but will speake in the trouble of my spirite, in the bytternesse of my mynde will I talke. Am I a see or a Whale fysshe, that thou kepest me so in prysō? When I saye: my bed shall comfort me: I shall haue some refreshynge by talkynge by my selfe vpon my couche: Then troublest thou me with dreames, and makest me so afrayde therowe visyons, that my lyfe wysheth rather to be strangled, and my bones to be dead.

I can se no remedye, I shall lyue no more: O spare me then, for my dayes are but vayne. What is man, that thou haste him in suche estymacion, and settest so moche by him? Thou takest diligente care for him, and sodenly doest thou trye him.

Why gyuest thou not me, ne lettest me alone, so longe tyll I swalowe downe my spettle? I haue offended, what shall I do vnto the, O thou preseruer of men? Why haste thou made me to stande in thy waye, and am so heuye a burthen vnto my selfe? Why doest thou not forgyue me my synne? Wherfore takest thou not awaye my wyckednesse? Beholde, nowe muste I slepe in the dust: and yf thou seketh me to morowe in the morynge, I shall be gone.

¶ Iob is reprehended and noted to haue deserued the payne. A description of hypocrysye.

CAPI. VIII.

1 Then answered Baldad the Suhite, and sayd: Howe longe wylte thou talke of suche thynges? howe longe shall thy mouth speake so proude wordes? Dothe God peruerte the thynge that is iustfull? Or dothe the almyghty destroy the thyng that is right? When thy sonnes sinned agaynst him, did not he punysshe them for their wyckednesse? Yf thou wouldest nowe resorte vnto God by prayer

and make thyne humble prayer to the almyghtye: yf thou wouldest lyue a pure and a godlye lyfe: sholde he not walke vp vnto the rest-wyth, and gyue the, the beautye of ryghteousnesse agayne? In so moche, that wherin so euer thou haddest a lytle atore, thou sholdest nowe haue a greate aboundaunce. Enquyre of them that haue bene before the, searche dylygentlye amonge thy forefathers. (For we are but of yester daye, and we knowe not, that our dayes vpon earthe are but a derke shadowe.) They shall shewe the, they shall tell the, yea they shall gladlye counsell the same. Psal. cxliiij.

Shall a rushe be grene without moysture? maye the grasse growe without water? No, (but or euer it be shot forthe, and or euer it be gathered) it withereth, before any other herbe. Euen so goeth it with all them that forget God, and euen thus also shall the hypocrites hope come to nought. His confidence shall be destroyed, for he trusteth in a spyders webbe. He leaneth him vpon his house, but he shal not stand: he holdeth him fast by it, yet shal he not endure. Ofte tyme a thyng doth flourysshe, and men thynke that it maye abyde the sunne shyning: it shooteth forthe braunches in his garden, it taketh many rootes, in so moche that it is lyke an house of stones. Hypocrysye

But yf it be taken oute of his place, euery man denyeth it, sayenge: I knowe the not: Lo, thus is it with him that reioyseth in his owne doinges: and agayne other growe oute of the earthe.

Beholde, God wyll not caste awaye an vpryghte man, neyther wyll he helpe the vngodlye. Thy mouthe shall he fylle with laughynge, and thy lyppes with gladnesse. They that hate the, shall be confounded, and the dwellynges of the vngodlye shall come to nought.

¶ Iob declareth the benefytes of God, and howe manyfest ryghtoulnes is nothynge.

CAP. IX.

1 Iob answered and sayd: Certes I knowe it is so of a truthe, that a man compared vnto God, can not be iustifyed. Yf he will argue with him, he shall not be able to answere him, one amonge a thousande. He is wyse of herte, and mighty in strength. Who euer prospered, that toke parte agaynste him? He translateth the mountaynes, or euer they be aware, and ouerthroweth them in his wrathe. He remoueth the erth out of her place, and her pylers, be all to shaketh. He commaundeth the sonne, and it ryseth not: he closeth vp the starres, as it were vnder a signet. He him selfe alone spreadeth oute the heauens, and goeth vpon the wawes of the see. He maketh the dayres of heuen, the Ouens, the seuen starres, and the secrete places of the southe. He doth great thinges, suche as are vnsercheable, yea and wonders without nombre.

Yf he came by me, I myghte not loke vpon him: yf he went his waye, I shoulde not perceyue

ceyue it. Yf he be hastye to take any thynge awaye, who shall make him restozest agayne? Who shall saye vnto him: what doest thou? He is God, whose wzathe no man can withstande: but the stoudest of al must stoupe vnder him? Howe shoulde I then answere him? oz what wozdes shoulde I fynde out agaynst him? Yea, thoughe I be zyghtous, yet wyll I not gyue him one wozde agayne, but meekly submyt my selfe to my iudge. All be it that I call vpon him, and he heare me, yet am I not sure that he hathe heede my voyce: he shall trouble me so with the tempest, and wounde me out of measure without cause. He shal not let my spirite be in reste, but spllleth me with bitternesse.

Yf men wyll speake of strengthe, he is the stougest of all. Yf men wyll speake of zyghtousnesse, who dare be my recoyse? Yf I wyll iustifye my selfe, my owne mouthe shall condemne me: Yf I wyll put foz the my selfe foz a perfecte man, he shall proue me a wycked doer: Foz that I shoulde be an innocent, my conscience knoweth it not / yea I my selfe am weary of my lyfe.

This one thyng wyll I saye: he destroyeth both the zyghtous and vngodly. And thoughe he slee sodeynly with the scourge, yet laugheth he at the punishment of the innocent. As foz the world, he giueth it ouer in to the power of the wycked, suche as the rulers be, wherof all landes are ful. Is it not so? where is there any but he is suche one?

My dayes haue ben more swift then a pursuant: they are gone sodeynly, and haue sene no good thynge. They are passed awaye, as the shyppes that are good vnder saple, and as the Egle that hasteth to her praye. When I am purposed to forget my complaynynges, to chaunge my countenaunce, and to comfort my selfe: then am I afrayde of all my workes, foz I knowe thou fauourest not an vpright wer. Yf I be then a wicked one, why haue I laboured in vayne? Thoughe I washed my self with snowe water, and made myne handes neuer so clene, yet shoulest thou dyppe me in the myer, and myne owne clothes shoulde detyle me. Foz he that I must geue answere vnto, and with whome I go to lawe, is not a man as I am. Neither is there any daysman to reproue both the partes, oz to laye his hand betwene vs. Let him take his rod away fro me, yea let him make me no more afrayde of him, and then shall I answere him without feare. Foz as longe as I am in suche fearfulnesse, I can make no answere. And why? it greueth my soule to lyue.

¶ Iob is wery of his lyfe, and setteth out his frayltye before God. He desyreth time to repent. A description of dethe.

CAPI. X.

NEuertheleste, nowe wyll I put forth my wordes: I wyll speake out of the bytternesse of my soule, and wyl saye vnto God: Ay doo not condemne me, but shewe me the cause why thou iudgest me on this maner? Thynkest thou it well done to oppresse me, to cast me of (beinge a worke of thy handes) and to mayntayne the counsell of the vngodlye? Hast thou fleshly eyen, oz doest thou loke as man loketh? Are thy dayes as ye dayes of man, and thy yeres as mannes yeres, that thou makest suche inquiry foz my wickednesse, and searchest oute my synne? where as thou knowest I am no wycked person / and that there is no mā able to rescue me out of thyne handes? Thyne handes haue made me, and facyoned me all togyther rounde about, wilt thou then destroye me sodeynly? O remembre (I beseche the) that thou madest me of the moulde of earthe, and shalte bryng me to earthe agayne. Hast thou not mylked me like mylke, and pressed lyke cheese? Thou hast endued me with synnes and flesshe, and ioyned me togyther with bones and sinowes. Thou hast graunted me life, and done me good: and the ouersight hath preserued my spirite.

Though thou hyddest theyse thynges in thyne herte: yet am I sure that thou remembrest them all. Wherfore diddest thou kepe me, whē I synned, and hast not cleansed me fro myne offence? Yf I be wickedly, woe is me therfore: Yf I be zyghtous, yet dare I not lyfte vp my heed: so full am I of confusion, and se myne owne miserie.

Thou huntest me oute, oppressed with vprores, as it were a Lyon, and troublest me beyonde all measure. Thou bryngest fresshe witnesses agaynst me, thy wrathe increaseth vpon me: full many are the plages that I am in. Wherfore hast thou brought me out of my mothers wombe? O that I had perished, and no eye had sene me. Yf they had caried me to my graue, as sone as I was born, then shoulde I be nowe, as thoughe I had neuer ben.

Shall not my shorte lyfe come soone to an ende? O holde the fro me, let me alone, that I maye take my selfe a lytle afore I go thether, whence I shall not retourne. Namely to that lande of darkenesse and shadowe of deathe, yea in to the darke clowdye lande and deadly shadow, where as is no order, but terrible feare continually abydeth.

¶ Iob is vniustly reproued of Sophar. God iust reproueable. He is merciefull to the repentaunt.

CAPI. XI.

THen answered Sophar the Naamathite and said: Shoulde not he that maketh mo wordes be answered? Shoulde he that babbleth moche be commended therin? Shulde men giue eare vnto the onely? Shall no body make the agayne? Wilt thou saye vnto God the thyng that I take in hande is perfect, and I am clene in thy syghte? O that God wolde speake, and open his lyppes agaynst the, that he might shewe the out of his secret wisdome, how manyfolde his lawe is; then shoulest thou knowe that God had forgotten the, by-cause of thy synnes.

Wylte thou fynde oute God with thy reason? wylt thou attayne to the perfectnesse of the almyghtye? He is hygher then heauen, what wylte thou do? Deper then the hell, how wylte thou eyen knowe him? His length exceedeth the lengthe of the earthe, and his breadth the breadth of the see. Thoughe he turne all topynges vp set downe, close them in, oz shut them togyther, who dare checke him therfore?

For it is he that knoweth the vanitie of men: he seeth their wyckednesse also, shoulde he not then consider it? A vayne voyde vaunteth him selfe, and the ionne of man is lyke a wylde asses foole. Yf thou haddest nowe a zyghte herte, and lyftedst vp thyne handes towarde him: yf thou woldest put awaye the wyckednesse whiche thou hast in hande, so that no vngodlynesse dwelte in thy house: then mightest thou lyfte vp thy face without shame, then shouldest thou be sure, and haue no nede to feare.

Then woldest thou forget thy miserie, and thynke no more of it then of the waters that ronne by. Then shoulde thy lyfe be as clere as the noone daye, and sparynge foz the as the morning. Then myghtest thou haue comforte in the hope that thou hast: and slepe quietly when thou arte layed in. Then shouldest thou take thy rest, and no man to make the afrayde, yea many one shulde set mothe by the. But the eyes of the vngodlye shall be consumed, and not escape: their hope shall be mistrey and sorowe of mynde.

¶ Iob in the mynde his patience declareth the might and power of God.

CAPI. XII.

SO Iob answered and sayde: Nowe vndoubtedly I se ye are onely men, and shall wyssoom dye with you: But I haue vnderstanding as wel as ye, and am no lesse then ye. Yea who knoweth not these thynges? Thus he calleth vpon God, and whome God heareth, is mocked of his neyghbour: the godlye and gyltles man is laughed to scorne. Godlynesse is set lyght by in the herres of the riche, and is set foz them to stomble vpon. The houses of robbers are in welthe and prosperitie, and they that malicyously medle agaynst God, dwell without care: yea God gyueth al thynges wholy with his hande. Foz aske the catel, and they shall conforme the: the foules of the ayre, and they shall tell the: Speake to the earthe, and it shall shewe the: Oz to the fyshes of the see, and they shall certifye the.

Who is he that knoweth not that the hande of the Lorde made all these? In whose hande is the soule of euery lyuynge thynge, and the breth of all men? Haue not the eares pleasure in hearynge, and the mouthe in tastynge the thyng that it eateth? Among olde personnes there is wysdome, and amonge the aged is vnderstandynge. Yea with God is wysdome and strength, it is he that hathe counsell and vnderstandynge. Yf he breake downe a thyng, who can set it vp agayne? Yf he shutte a thynge, who wyll open it? yf he withholde the waters they dyze vp: Yf he let them go, they destroye the earthe. With him is strengthe and wysdome: he knoweth bothe the disceyuer and him that is disceyued.

He carieth awaye the wyse men, as it were a spoyle and bryngeth the iudges out of their wyttes: he looseth the bandes of kynges, and gyrdeth their loynes with a bande. He leadeth away the preestes in to captiuitie, and turneth the mighty vp set downe. He taketh the trouth out of the mouth, and disappointeth the aged of their wysdome. He powreth out confusion vpon princes, and comforteth them that haue ben oppressed. Loke what lyeth hyd in darknesse, he declareth it openly: and the depe shadowe of deathe bryngeth he to lyghte. He bothe increaseth the people, and destroyeth them: he maketh them to multiplye, and driueth them awaye. He chaungeth the herte of the princes and kynges of the earthe, and disappointeth them: so that they goo wandryng out of the waye, and grope in the darke without lyghte, staggeryng to and fro lyke dronken men.

¶ Iob reproueth his frendes with theyr owne sayinges, and condemneth hypocrysy.

CAPI. XIII.

LO, all this haue I sene with myne eye, herd with myne eare, and vnderstande it. Loke what ye know, that same I knowe also, neyther am I inferiour vnto you. Neuertheleste I am purposed to talke with the almyghtye, and my delyte is to commen with God. As foz you, ye are workemasters of lies, & vnprofitable physicians all togither. Wolde God ye kepte youre tonge, that ye mygote be taken foz wyse men. Therfore heare my wordes, and ponder the sentence of my lyppes. Wyll ye make answere foz God with lyes, and mayntayne him with disceyte? Wyll ye accepte the person of God, & intreate foz him? Shall that helpe you, when he calleth you to accompte? Thynke ye to begyle him, as a mā is begyled? He shal punyshe you, and reproue you, yf ye wo secretly accepte anye person. Shall he not make you afrayde, when he sheweth him selfe? Shall not his terrybls feare fall vpon you? youre remembraunce shall be lyke dust, and pryde shall be tourned to claye. Holde your tonges nowe, and let me speake, foz there is some thynge come in to my mynde. Wherfore wo I beare my flesshe in my teethe, and my soule in myne handes? Loe, there is neither comforte oz hope foz me, yf he wyll slee me. But yf I vtter & reproue myne owne wayes in his syghte, he is euen the same that maketh me hole: and why? there maye no dissembler come before him. Heare my wordes, and ponder my sayinges with youre eares. Beholde, nowe haue I prepared my iudgement, and knowe that I shall be founde

Esaye.xxiii.b
Ioca.iii.b
Esaye.l.a

D
ii.Par.xvi.a
Ezech.xxxi.b

Luc.xii.a

ryghtous. What is be, that wyll goo to lawe with me? For yf I holde my tonge, I shall dye. Neuertheleße graunte me two thynges, and then wyll I not hyde my selfe from the.

D Withdrawe thyne hande from me, and let not the fearefull dreade of the, make me afeayde. And then lende for me to the law, that I maye aunswere for my selfe: or els, let me speake, and gyue thou the aunswere. Howe greate are my mysdedes and synnes? Let me knowe my transgressions and offences. Wherfore hydest thou thy face, and holdest me for thyne enemye? Wylte thou be so cruell and extreme vnto a fyenge leafe, and folow vpon dyse fluddie, that thou layest so harply to my charge, and wylte vtterly vndo me for the synnes of my youthe? Thou hast put my foote in the stockes, thou lokest narowly vnto all my pathes, & markest the steppes of my fete: where I must consume lyke a foule caryon, and as a clothe that is motthe eaten.

¶ Iob discrybeth the lyfe of man, and prophesieth of the resurrection. Hope sustayneth the godly, tyll they haue that they loke for.

CAPI. XIIII.

A MAn that is borne of a woman, hath but a shorte tyme to lyue, and is full of dyuers myseryes. He commeth vp, and falleth awaye lyke a floure. He fleeth as it were a shadowe, and neuer continueth in one state. Dyuinest thou it nowe well doone, to open thyne eyes vpon suche one, and to bringe me before the in iudgemente? Who can make that cleane, that commeth of an vncleane sede? No body. The dayes of man are shorte, the nombre of his monethes are knowen onely vnto the. Thou hast appoynted hym his bounds, he can not goo beyonde them. Goo fromme him, that he maye reste a lyttle: vntyll his day come wherin he lokerly for, lyke as an hyrelynge doothe.

B For a tree be cut downe, there is some hope yet that it wyll sproute and shote forthe the braunches agayne: For thoughe a roote be waxen olde and dead in the grounde, yet when the moyste getteth the sente of water, it wyll budde and bringe forth bowes, lyke as when it was first planted. But man when he is ded, perissheth and consumed awaye, what becommeth of him? The floudes when they be dryed vp, and the ryuers when they be empyre, are filled agayne therowe the flowyng waters of the see: but when man slepeth, he ryseth not agayne, vntyll the heuen perysshe: he shal not wake vp, ne ryse out of his slepe. O that thou wouldest kepe me, and hyde me in the hell, vntil thy wrathe were stylled: and to appoynt me a tyme, wherin thou myghtest remembre me. May a dead man lyue agayne? All the dayes of this my warfare maye, am I lokinge when my chaunging shall come. Yf thou wouldest but call me, I shoulde obeye the: only despise not the worke of thyne owne handes.

D For thou hast nombred all my goinges, yet be not thou extreme vpon my synnes. Thou hast sealed vp myne offences, as it were in a bagge: but be mercyful vnto my wickednesse. The mountaynes fall awaye at the laste, the rockes are remoued out of their place, the waters pearse thorowe the deepe stones by lytle and lytell, the floudes washe awaye the grauell and earthe: Euen so destroyest thou the hope of man. Thou preuaylest agaynste him, so that he passeth awaye: thou chaungest his state, and puttest him frome the. Whether his chyldren come to worshyp or no, he cannot tell: And yf they be men of lowe degree, he knoweth not. Whyle he lyueth, his flesh must haue trauayle: and whyle the soule is in him the must be in sorowe.

¶ Eliphas reproueth Iob because he ascribeth wysdome and puritie to hym selfe. He discryeth the curse that tarieth on the wycked, reckenynge Iob to be one of that nombre.

CAP. XV.

THen answered Eliphas the Themanite, and sayd: Wolde a wyse man answere as the ignoraunt of the wynde, and fyll his belye with the wynde of the East? Thou reprouest with wordes that are nothyng worth, and speakest thynges wherin can be no good. As for shame thou hast set aside, els wolde thou not make so manye wordes before God: but thy wyckednesse teacheth thy mouth, and so thou hast chosen the a craftie tonge. Thyne owne mouthe condemneth the, & not I: yea thyne owne lyppes shape the an answere. Art thou the fyrste man that euer was borne? Or wast thou made before the hylles? Hast thou herd the secrete counsel of God, that al wysdome is to lyele for the? What knowest thou that we knowe not? What vnderstandest thou but we can the same? With vs are olde and aged men, yea suche as haue lyued longer then thy fore fathers.

Thynkest thou it a smalle thynge of the consolacions of God? and are they with the a lyenge worde? why dooth thyne hert make the so proude? Why standest thou so greatly in thyne owne conceyte? Wherfore lokest thyne eyes, that thy mynde is so pulte vp against God, and lettest suche wordes goo out of thy mouth? What is man, that he shulde be clene? what hath he (whiche is borne of a woman) wherby he myght be knowen to be ryghtous? Beholde there is no trust to his sayntes: yea the very heuens are not clene in his sight. How mooche more then an abhominable & vile man, which drynketh wickednesse lyke water? I wil tell the, heare me: I wyl shewe a thing that I knowe, which wise men haue tolde, and hathe not ben hyd frome their fathers: vnto whom only the land was geuen, that no straunger sholde come among them.

The vngodly dispayreth al the dayes of his lyfe, and the nombre of a tyrauntes yeres is vnknowen. A fearefull sounde is euer in his eares, and when it is peace, yet feareth he destruction: He discreth neuer to be delyuered out of darkenesse, the swerde is alway before his eyen. When he goeth forthe to get his lyuynge, he thynketh playnely that the daye of darkenesse is at hande. Horowe and careful cares make him afeayde, and compasse hym rounde about, lyke as it were a kynge with his hoste redye to the battayle. For he hathe stretched out his hande against God, and armed him selfe against the almyghty. He runneth proudly vpō him, and with a fyne necke fyghteth he against him: where as he couereth his face with fatnesse, and maketh his bely well lykynge. Therfore shall his dwellynge be in desolate cities, and in houses, whiche no man inhabiteth, but are become heapes of stones.

He shall not be eyche, neither shall his substaunce continue, nor encrease vpon earthe. He shall neuer come oute of darkenesse, the flame shall drye vp his braunches, with the blaste of the mouth of God shall he be taken away. He wyll neyther applye hym selfe to fayth-fulnesse ne trouthe, so fore is he deceyued with vanite.

He shall perisshe afore his tyme be worne out, and his hande shall not be grene. He shall be plucke of as an vnripe grape from the vine, and shall let his floure fall as the olyue doothe. For the congregation of hypocrites is vnfruitfull, and the fyre shall consume the houses of suche as are greedy to receyue giftes. He conceyueth trauayle, he bereeth mischefe, and his body bringeth forth deceyte.

¶ Iob repeteth his mysery, sayth that he suffereth more then his wyckednesse hath deserued.

CAPI. XVI.

IOb answered and sayd: I haue ofte times herde suche thynges. Miserable gyuers of comforte are ye, all the sorte of you. Shall not thy vayne wordes come yet to an ende? Or hast thou yet anye more to saye? I coulde speake as ye doo also. But wolde God that your soule were in my soules steade: then shulde I heape vp wordes agaynste you, and shake my heed at you. I sholde comforte you with my mouth, and releale your payne with the talkynge of my lyppes. But what shall I do? For all my wordes, my sorowe wyll not cease: and thoughe I holde my tonge, yet wyll it not departe fro me. And nowe that I am full of payne, and all that I haue destroyed (whereof my wyttnes beare witnesse) there standeth vp a dissembler to make me answere with lyes to my face. He is angeye at me, he gnasheth me, and gnasheth vpon me with his teth. Myne enemye scoureth vpon me with his eyen.

They haue opened their mouthes wide vpō me, and smytten me vpon the cheke despytefully, they haue eased thē selues thorow myne aduersitie. God hath giuen me ouer to the vngodly, and deliuered me in to the handes of the wicked. I was somtyme in welthe, but sodeynly he hath brought me to nought. He hath taken me by the necke, he hath rent me, and set me as it were a marke for him to shote at: he hath compassed me rounde about with his dartes, he hath wounded my loynes, and not spared. My bowels hath he poured vpon the grounde. He hath gruen me one wounde vpon an other and is fallen vpon me like a giaunt. I haue sowed a sacke clothe vpon my skynne, and lye in my strength in the dust.

My face is swollen with weping, and mine eyes are waxen dymme. Howbe it there is no wyckednesse in my handes, and my prayer is cleane. O erth couer not my bloud, and let my cryinge synde no rowme. For loo, my witnesse is in heauen / and he that knoweth me, is aboue in the heygthe. My frendes laughe me to scorne, but myne eye poureth oute teares vnto God. Thoughe a body myght pleat with God as one man doothe with an other, yet the nombre of my yeres are come, and I muste goo the waye, from whence I shall not turne agayne.

¶ Iob sayth that he consumeth a waye and yet doth patyently abyde it.

CAPI. XVII.

MY breth is spent, my dayes are shortened. I am harde at deathes doze. I haue disceyued no man, yet muste myne eye continue in heuinesse. O deliuer me and set me by the: who shall then be able to thruste my handes togither? Thou hast withholden their hertes frome vnderstandynge, therfore shall they not be sette vp on hye. He promyseth his frendes parte of his good, but his owne chyldren spende it. He hathe made me as it were a by worde of the common people. I am his gestynge flocke amonge them. My countenaunce is broke for verye anger, and the membres of my body are become lyke a shadowe. Vertuous men therfore shal wel consider this, and the innocent shall take parte agaynste the hypocrite.

The ryghtous wyll kepe his waye, and he that hathe cleane handes, wyll euer be stronger and stronger. As for you, tourne you and get you hence, for I can not se one wyse man amonge you. My dayes are past, my thoughtes are vanysshed awaye, whiche haue vexed myne herte chaungynge the nyght in to daye, and the lyghte in to darkenesse. Thoughe I tary neuer so mooche, yet y graue is my house, and I muste make my bedde in the darcke. I call to rotruption my father, and the wormes call I my mother and my syster. What helpeth then my longe tarynge? Or who wyll fulfyll the thynge that I loke for? All that I haue shall goo downe in to the pit, and lye with me in the dust.

¶ Baldad reherseth the paynes of the vnsaythfull and wycked.

CAPI. XVIII.

Then

Then answered Baldad the Suhite, and
sayd: when will ye make an end of your
wordes? Marcke well and consider, we
wyll speake also. Wherfore are we counted
as beestes, and reputed so vyle in youre syghte
Why destroyest thou thy selfe with anger?
Shall the earthe be forsaken, or the stones re-
moued oute of their place bycause of the?
Shall not the syghte of the ungodlye be put
out? yea the flame of his fyre shall not burne.
The lyght shall be darke in his dwellyng e, &
his candle shall be put oute with him. His
presumptuous goynges shall be kepte in, and
his owne counsell shall caste him downe. For
his fete shall be taken in the net, and he shall
walke in the snare. His sote shall be holden in
the trap, and the thyrsty shal catche him. The
snare is layd for him in the ground, and a pit-
fall in the waye.

Fearefulnesse shall make him afrayde on e-
very syde, that he shall not knowe, where to
get out. Hunger shall be his subsidaunce, & mis-
fortune shall hange vpon him. He shall eate
the strengthe of his skynne, the fyrste borne of
death shall eate his membres. All his comforte
and hope shall be rotted out of his dwelling,
wery fearefulnesse shal bryng him to the king.
Other men shall dwell in his house (whiche
nowes none of his) and brymstone shal be scat-
tered vpon his habitation. His rootes shall be
dryed vp beneth, and above shal his harueste be
cut downe. His remembraunce shall perysshe
from the erth, and his name shall not be prays-
sed in the streetes: he shal be dryue from ly ght
en to darkenesse, and be caste clene oute of the
worlde, he shal neyther haue children nor kyns-
folkes amonge his people, no, ne any posterite
in his countrey: young and olde shall be asto-
nished at his dede. Suche are now the dwel-
lynges of the wicked, and this the place of him
that knoweth not God.

¶ Job complayneth his myseryes and grenouse paynes. The Prophesyeth of the generall resurrection.

CAPI. XIX.

Job answered and sayde: howe longe wyll
ye vexe my myndy, and trouble me with wor
des? Loo, ten tymes haue ye reproued me:
are ye not ashamed to layene me to scorne? yf
I go wronge, I go wronge to my selfe. But
yf ye wyll exhaunce youre selues agaynste me,
and accuse me to be a wycked person bycause
of the shame that is come vpon me: knowe
this then, that it is God which hath handled
me so violently, and hath compassed me about
with his scourges. Beholde, though I crye, yet
violence is done vnto me, I can not be herde:
Though I complayne, there is none to gyue
sentence with me. He hathe hedged vp my
pathe, I can not get awaye, he hathe set darke-
nesse in my gate. He hath spoyled me of myne
honoure, and taken the crowne awaye fro
my herd. He hath destroyed me on euerye
syde, and I am vndone: my hope hathe he
taken awaye from me, as it were a tree plucke
vp by the roote. His wrathe is kyndled a-
gaynst me, he taketh me as though I were his
enemye.

His men of warre came togyther, wyth-
made theyr waye ouer me, and besyeged my
dwellynge rounde about. He hathe put my
brethren farre awaye fro me, and suche as
were of myne acquayntaunce, are vtterly
straungers vnto me. Myne owne kynsfolkes
haue forsaken me, and my frendes haue pu-
me out of remembraunce. The seruauntes and
maydens of myne owne house, take me for a
straunger, and I am become as an alyaunt in
their syght.

When I call vpon my seruaunt, he geuyth
me no answere: no though I praye him with
my mouth. Myne owne wyfe maye not abyde
my breth, I am fayne to speake fayre vnto the
children of myne owne bodye. Yea the very
fooles despyse me, and when I am gone from
them, they speake euyll vpon me. All suche as
were my moost familiars abhorre me: & they
whome I loued beste, are tourned agaynst
me. My bone hangeth to my skynne, and my
flesshe is away, onely there is left me the lyps
about my teth, haue pitye vpon me, haue pi-
tye vpon me (O ye my frendes) for the hande
of the Lorde hathe touched me. Why do ye
persecute me as God, and are not satisfyed with
my flesshe?

O that my wordes were wrytten, O that
they were put in a booke: would God they
were grauen with an yron penne in leed or in
stone. For I am sure that my redemer lyueth,
and that I shall ryse out of the earthe in the
latter daye: that I shall be clothed agayne
with this skynne, and se God in my flesshe.
Yea I my selfe shall beholde him, not with
other, but with these same eyes. My reynes
are consumed within me, when ye saye: How
wo not we persecute him? we haue founde
occasion agaynste him. But beware of the
swerde, for the swerde wyll be auenged of
wyckednesse, and be sure that there is a iudg-
ment.

¶ Sophar sayeth, that the vnhappyfull, the mar-
rouse, and the wycked, shall haue a shorte ende.

CAPI. XX.

Then answered Sophar the Naamathite, and sayde: For the same cause do
my thoughtes compell me to answere.
And why? my mynde is tossed here and there.
I haue sufficiently heede thy checkynge and re-
proffe, therfore am I purposed to make ans-
swere after myne vnderstandynge. Knowest
thou not this, namely that fro the begyn-
ninge (euer sithens the creation of man vpon
erth) the prayse of the vngodly hath ben shor
and that the ioye of hypocrites continued but
the twynklynge of an eye? Though he be ma-
gnified vp to the heuen, so that his heed rea-
cheth vnto the cloudes: yet he perysshyth at
the last like dong: in so moche that they whi-
che haue sene him, saye: Where is he? He be-
haue himself as a dreame, so that he can no more
be found, and passeth awaye as a vision in the
night.

nyght. So that the eye whiche sawe him be-
fore, getteth now no syght of him, & his place
shall knowyth him no more. His children goo
a begging, their handes bryng them to sorowe
and beggerye.

From his youth his bones are full of vice,
which shall lye downe with him in the earth.
Were wickednesse is sweete in his mouth, he
hydeth it vnder his tonge. That he fauoureth
that will he not forsake, but keepeth it close in
his throte. The meate that he eateth shall be
turned to the poyson of serpentes within his
body. The ryches that he deuoureth, shall he
perforce agayn, for God shal draw them out
of his belly, he shall sucke the serpentes deed, &
the adders tong shall slee him: so that he shal
no more se the ryuers and brookes of hony and
butter: But labour shall he, and yet haue no-
thynge to eate. Greate trauayle shall he make
for ryches, but he shall not enioye them. And
why? he hath oppressed the poore, and not hel-
ped them: houses hath he spoyled, & not buil-
ded them. His belly could neuer be filled, ther-
fore shall he perysshe in his couetyse. He deuo-
red so gredyly that he left not lyng behynde:
therfore his goodes shal not prosperc. Though
he had foyson of euerye thynge, yet was he
poore, and therfore he was but a wretche on
euery syde.

For though the wycked haue neuer so
moche to fyll his belye, yet God shall sende
his wrathe vpon him, and cause his harnaye
to renne ouer him: so that yf he flee the yron
weapons, he shall be slotte with the stele
bowe. The arowe shall be taken forthe, and
go out at his backe, and a gly sterynge sweorde
comme the gall out of him, feare shall come vpon
him. There shall no darckenesse be hyde to
hyde him. And vnhyndred fyre shall consume
him, and leke what remayneth in his house,
it shall be destroyed. The heauen shall de-
clare his wyckednesse, and the earthe shall
take parte agaynste him. The substaunce that
he hathe in his house, shall be taken awaye
and perisshe, in the daye of the Lordes wrath.
This is the portion that the wicked shal haue
of God, and the heritage that he maye loke
for of the Lorde.

¶ Job reproueth the prosperite of the wicked, and
declareth by theyr behauour theyr destruction.

CAPI. XXI.

Job answered and said: O heare my wordes
and amende youre selues. Suffre me a litle, &
I may speake also, and then laugh my wor-
des to scorne yf ye will. Is it vnto a man that
I make this disputation? Which if it were so,
Holde not my spirite be then in sore trouble.
Marke me well, be abashed, & laye youre hand
vpon youre mouth. For when I ponder and co-
syder this, I am afrayde, and my flesh is smit-
ten with feare. Wherfore do wycked men liue
in healthe and prosperitie come to their olde
age, and increase in ryches? Their children
dyspayre in their syghte and their generac-
tion before their eyes. Their houses are safe
from all feare, for the rod of God dothe not
smyte them. Their bullocke gendreth, & that
not oute of tyme: they cowe calueth, and is
not vnfrutefull.

They sende forth their children by flockes,
and their sonnes leape the daunce. They beare
with them tabrettes and harpes, and haue in-
strumentes of musyke at their pleasure. They
spende their dayes in welefare: but sodenlye
they goo downe to hell. They saye vnto God:
goo fro me, we despyse not the knowlege of
thy wayes. What maner felowe is the al-
mightye, that we shoulde serue him? What
profyte shoulde we haue to submyt our selues
vnto him? Lo, there is vtterly no goodnesse in
them, therfore will not I haue to do with the
counsel of the vngodly. How oft shal the can-
dle of the wicked be put out? how oft cometh
their destruction vpon them? O what sorowe
shall God gyue them for their parte in his
wrathe? Yea they shall be as chaffe before the
wynde, and as dustie that the storme carryeth
awaye.

And though God saue their children from
suche sorow, yet wil he so rewarde them selues
that they shall knowe it. Their owne destruc-
tion and miserye shal they se with their eyes,
and drinke of the fearful wrath of the almigh-
tye. For what careth he what becommeth of
his household after his deth? whose moneth es
passe away swifter then an arow. In as moch
then as God hath the hyeth power of al, who
can teache him any knowlege? One dieth now
when he is mightye, and at his best, riche, and
in prosperitie: euen when his bowelles are ful
of the fatteste, & his bones full of mary. An other
dyeth in sorowe and bytternesse, and neuer had
good dayes: Nowe slepe they bothe alyke in
the earthe, and the wormes couer them. But
I know what ye thynke, yea & what ye ymag-
gin agaynste me vnryghteously. For ye saye:
where is the Princes palace? Where is the
dwellyng of the vngodly? Aske any man that
goeth by the waye, and (yf ye will not regarde
their tokens and dedes) he shall tell you, that
the wicked is kepte vnto the daye of destruc-
on, and that the vngodly shalbe brought forth
in the daye of wrathe. Who dare reproue him
for his wayes to his face? who rewardeth him
for the vngracyousnesse that he dothe? Yet
shall he be brought to his graue, and watche
among the heape of the dead. Then shall it be
sayne to be buryed amonge the stones by the
brooke lyde. All men muste folowe hym, and
there are innumerable gone before him. O
howe vayne is the comforte that ye gyue me?
Are not youre answeres cleane contrarye to
ryght and trouthe?

¶ Eliphas reproueth Job of wonderfull [illegible]

CAPI. XXII.

Then Eliphas the Themanite gaue answere
and sayd: Can a man be profytable vnto
God? Though he be wyse [illegible]

him selfe for to be lyke hym? What pleasure hath God in that thou art righteous? Or what dothe it profyte him, that thy wayes are perfect? Is he afrayde to reproue the, and to stey forthe with the in to iudgement? Commeth not this for that greate wyckednesse, and for thyne vngracious dedes, whiche are innumerable? Thou hast taken the pledge frome thy brethren for nought, and robbed the naked of their clothynge: To suche as were wery, hast thou gruen no water to drynke, thou haste withdrawen breed from the hungrye: Sholde suche one then as vseth violence, wronge, and oppression (dornge all thynge of partialitie, and haurnge respecte of personnes) dwell in the lande? Thou haste sente wydowes awaye empty, and oppressed the poore fatherlesse.

Therfore arte thou compassed about with snares on euery syde, and sodeynly vexed with feare. Shouldest thou then se no darckenesse? Sholde not the water floude runne ouer the? Nowe bycause that God is hyer then the heuens, and bycause thou seest that the starres are so hye, wylte thou therefore saye: Tushe how shoulde God knowe? Dothe his dompnion reache beyonde the cloudes? Tusche the cloudes couer him that he may not se, for he dwelleth in heuen. Well, thou wylte kepe the olde waye that all wycked men haue gone: bothe olde and younge, whose foundacion is a runnynge water, which saye vnto God: go from vs, and after this maner: Tush, what will the almightye do vnto vs? where as he notwithstandynge, filleth their houses with all good. Whiche meaninge of the vngodly be farre frome me. For with hope shal the godly, s with gladnesse shall the innocente se, that their increase shal be hewen downe, and their posterite consumed with fyre.

Therfore reconcyle the vnto God, and be content, so shal all thynges prosper with the ryght well. Receyue the lawe at his mouthe, and laye vp his wordes in thyne heere. For yf thou wylt tourne to the almyghty, thou shalt stand faste, and all vnrighteousnesse shall be farre from thy dwellynge: he shall geue the an harueste, whiche in plenty and aboundaunce shall excede the duste of the earthe, and the golde of Ophir lyke ryuer stones. Yea the almyghtye his owne selfe shall be thyne harnest, and the heape of thy monere. Then shalte thou haue thy delyte in the almyghtye, and lyfte vp thy face vnto God. Then shalte thou make thy prayer vnto him, and he shall heare the, and thou shalte kepe thy promyses. Then, loke what thou takest in hande, he shall make it to prospere with the, and the lyghte shall shyne in thy wayes. For who so humbleth him selfe, him shall he set vp: and who so loketh meekely, shall be healed. Yf thou be innocent, he shall saue the: and throwe the vnrighteousnesse of thyne handes shalte thou be deliuered.

¶ Iob affirmeth that he loueth righteousnesse, and hateth vnrighteousnesse, and therfore he hath good hope in his aduersitie.

CAPI. XXIII.

IOb answered and sayde: My sayinge is yet this daye in bytternesse, and my hande hyre amonge my groninges. O that I might se him and fynde him: O that I myght come before his seat, to pleade my cause before him, and to fyll my mouth with argumentes, that I myght knowe what answere he would gyue me: and that I might vnderstande, what he wolde saye vnto me. Wyll he pleade against me with his great power and strength, or wyll he leane him self vtterly vpon me? Oh no, let him not so to with me. But let him gyue me lyke power to go to the lawe, then am I sure to wynne my matter. For though I go before I fynde him not: Yf I come behynde, I can gette no knowlege of him: Yf I goo on the lefte syde to ponder his workes, I can not aceyue vnto therm. Agayne, yf I goo on the ryghte syde, he hydeth hym selfe that I can not se him: but as for my way he knoweth it, and tryeth me as the golde in the fyre.

Neuertheleſſe my fete kepe his path, his byghe strete haue I holden, and not gone out of it: I haue not forsaken the commaundement of his lyppes, but loke what he charged me with his mouthe, that haue I fast in my herte. It is he hym selfe alone, who shall tourne hym backe? He dothe as him lusteth, and hyngeth to passe what he wyll. He rewardeth me no to my desome, and many other thynges mo doth he, as he was by his power. This is the cause that I thynke at his presence, so that when I consider him, I am afrayde of him. For no so mocke as he is God, he maketh my herte softe: and seynge that he is almyghtye, he putteth me in feare. Thus cannot I get out of darckenes, the cloude hathe so couered my face

¶ Iob desyreth both the worlde laws of iustice, and knoweth what euyll belongeth to the wycked.

CAPI. XXIIII.

COnsyderynge then there is no tyme hyd from the almyghtye, how happeneth it that they whiche knowe him, wyll not regarde his dayes? For some there be that remoue other mennes landemarkes: that reserue therm of their cattell, and kepe the same for their owne: that dryue awaye the asse of the fatherlesse: that take the wydowes ox for a pledge: that thruste the poore oute of the waye, and oppresse the symple of the worlde together. Beholde, the wylde asses in the desert goo by tymes, as their maner is, to seke foode for their children. They reape the corne in the felde that is not their owne: and gather the grapes out of his vineyarde, whom they haue oppressed by violence. They are the cause that so many men are naked and bare, hauynge no clothes to couer them: kepe them from cold. So that when the showres in the mountaines haue rayned vpon them, and they be all wet, they haue none other succour, but to kepe them amonge the rockes.

They spoyle the suckynge fatherlesse chyldren, and put the poore in pryson: in so moche that they let them goo naked wythoute clothynge, and yet the hungrye beare the sheues. The poore are fayne to laboure in their oyle mylles, yea and to treade in their wyne presses, and yet to suffre thyrst. The sole cyte cryeth vnto the Lorde with syghynge, the soules of the slayne, make their complaynte: But God disregardeth them not for al this, where as they notwithstandynge are rebellious & disobedient enemies, which like not his light and waye, nether turne againe in to his paths. Timely in the morynge no they aryse to murther the symple and poore, and in the nyght they go a stealynge.

The eye of the vngodly is lyke the aduoutrar; that waiteth for the darcknesse, and sayth thus in him selfe: Tush, there shall no man se me, and so he disguyseth his face. In the nyght season they searche the houses, and hyde them selues in the daye tyme, but wyll not knowe the lyght. For as soone as the daye breaketh, the shadowe of derk commeth vpon them, and they goo in horrible darcknesse. The vngodlye is very swyfte. O that his portion also vpon earthe were swyfter then the runnyng water, which sufferely not the lyppes to beholde the fayre and pleasaunt vineyardes: O that they (for the wickednesse whiche they haue done) were drawen to the hell lyke then snowe melteth at the heate. O that all compassion vpon them were forgotten: that they were clene put oute of mynde, and vtterlye broken downe lyke an vnfruitful tre. For they mayntayne the barayn, & make them that they cannot beare, and vnto wydowes they do no good. They plucke downe the myghtye with their power, and when they them selues are gotten vp, they are neuer without feare, as long as they lyue. and though they myght be safe, yet they wil not receyue it, for their eyes lye vpon their owne wayes. They are exalted for a litle, but shortly are they gone, brought to extreme pouerte, and taken oute of the waye: yea and vtterly plucte of, as the eares of corne. Is it not so? Who wyll then reprouue me as a lyar, and saye that my wordes are no thynge worth?

¶ Baldad proueth that no man is cleane and without sinne before God.

CAPI. XXV.

THen answered Baldad the Suhite, and sayd: Power and feare is with him alone, that maketh peace, in his hyghnesse, whose men of warre are innumerable, and vpon whom his light ariseth ouer al. But how may a man be iustified before God be mighty? Or how can he be borne of a woman? Beholde, the moone shyneth not, in comparison to him, and the sterres are vnpure in his sight. How much more then man that is but corruption: and the sonne of man, whiche is but a wormé?

¶ Iob sheweth that men can not helpe God, and proueth it by his impotencie.

CAPI. XXVI.

IOb answered and sayde: O howe helpest thou the weyke? what comfort gruest thou vnto him that hath no strength? Where is the counsel that thou sholdest gyue him which hath no wysdome? Wyl thou so shewe thyne excellent syghrousnesse, before whome haste thou spoken those wordes? Who made the brethe to come oute of the mouthe? The gyauntes and wormes that are slayne, and lye vnder the worlde with their companions, yea and all they whiche dwell benethe in the hell are not hyd from him, and the verye destruction selfe can not be kepte oute of his syght. He stretcheth oute the northe ouer the empty, and hangeth the earthe vpon nothynge. He byndeth the water in his cloudes, that they fall not downe together, he holdeth backe his floote, that can not be sene, and spredeth his cloudes before it. The wonders of God.

He hath compassed the waters with certayne bounds, vntyll the daye and nyght come to an ende. The verye pyllers of heauen tremble and quake at his reproffe. He stilleth the see with his power, and thorowe his wysdome hath he set forthe the worlde. With his spirite hathe he garnyshed the heauens, and with his hande hathe he wounded the rebellyous serpente. This is nowe a worde comme of his doynges. But who is able sufficyently to rehearle his workes? Who can perceyue and vnderstande the thonder of his power?

¶ The constancye and perfectnes of Iob, and the parte of the vnrighteous with god.

CAPI. XXVII.

AGayne Iob brent forthe in his communication, sayinge: as truely as God lyueth (whiche hathe taken awaye my power fro me) and the almyghtye, that hathe vexed my myndе: my lyppes shall talke of no vanitie, and my tonge shall speake no deceyte, whyle my brethe is in me, and as long as the wynde (that God hath gruen me) is in my nosthrels.

God forbyde I shoulde geaunte youre cause to be right. As for me, vntyll myne ende come, wyll I neuer goo fro myne innocencye. My righteous dealynge kepe I faste, whiche I wyll not forsake: my herte shall not reproue me of my dayes. Therfore myne enemye shal be found as the vngodly, and he that taketh parte against me as the vnrighteous. What hope hathe the hypocryte, thoughe he haue geate good, and thou the God gruse him ryches after? so herest thou his desire? Wolde God heare him the soner, whan he crieth vnto him in his trou-

ble.

nede? Hathe he suche pleasure and delyte in the almyghtye, that he dare alwaye cal vpon God? I will teache you in the name of God, and the thynge that I haue of the almyghtye wyll I not kepe from you. Beholde ye all yourselues in your owne conceyte, as thoughe ye knewe all thynges. Wherefore then do ye go about with suche vayne wordes? sayinge: This is the porcion that the wicked shal haue of God, and the heritage that extremites shall receyue of the almyghtye. If he get many children, they shall perysshe with the swerde, and his posterite shall haue scarcenesse of breed. Loke whom he leaueth behynde hym, they shall dye and be buryed, and no man shall haue pitye of his widowes. Thoughe he haue as moche money as the duste of the earth, and rayment as redye as the claye, he maye well prepare it: but the goodye shall put it vpon him, and the innocent shall deale oute the moneye. His house shall endure as the moth, & as a boothe that the watchman maketh. When the ryche man dyeth, he carryeth nothynge with him: he is gone with the twynckelynge of an eye. Destruction taketh holde vpon hym as a water flooude, and the tempest stealeth him awaye in the nyghte season. A vehement wynde caryeth him hence, and departeth: a storme plucketh him out of his place. It ruisheth in vpon him and spareth him not, he maye not escape from the power therof. Then clap men their handes at him, yea and iest of him when they loke vpon his place.

¶ Iob sheweth that the wisdome of God is vnsearcheable.

CAPI. XXVIII.

A THere are places where siluer is molten, and where gold is tryed: where yron is dygged oute of the grounde, and stones resolued to metall. The darkenesse shall ones come to an ende, he can seke out the ground of al thinges: the stones, the darke, and the horrible shadowe. With the ryuer of water parteth he asunder the straunge people, that knoweth no good neyghbourheed: suche as are eude, vnmanerly, and boystours. He bringeth foode oute of the earth, and that which is vnder, consumeth he with fyre. There is founde a place, whose stones are clene Saphires, and where the clottes of the erth are gold. There is a waye also that the byrdes knowe not, that no vultures eye hathe sene: wherin the proude and hye minded walke not, and where no lyon commeth. There putteth he his hande vpon the stonye rockes, and ouerthroweth the mountaynes. Ryuers flowe oute of the rockes, and loke what is pleasaunt, his eye seeth it. Out of droppes bringeth he great floudes togyther, and the thynge that is hydde, bringeth he to lyghte. How commeth a man then by wysdome? Where is the place that men fynde vnderstandynge? Deeply no man can tell how worthy a thyng she is, neither is she founde in the lande of the lyuynge. The depe sayeth: she is not in me. The see saith: she is not with me. She can not be gotten for the most fyne golde, neither maye the pryce of her be bought with anye moneye. No wedges of golde, of Ophir, no precious Onix stones, no Saphirs maye be compared vnto her. No, neither gold, ne christal, neither swete owches, ne golden plate. There is nothynge so worthy, or so excellet, as is ones to be named vnto her: for perfect wysdome goeth farre beyonde them all. The Topas that commeth out of Inde, maye in no wyse be lykened vnto her, yea no maner apparell, howe pleasaunte and fayre so euer it be.

Whence then commeth wysdome? & where is the place of vnderstandynge? She is hyde from the eyen of all men, yea & from the foules of the ayre. Destruction and deathe saye: we haue herde tell of her with our eares. But God seeth her waye, and knoweth her place. For he beholdeth the endes of the world, and loketh vpon all that is vnder heauen. When he weyed the wyndes, and measured the waters: when he set the rayne in order, and gaue the myghty floudes a lawe, then dyd he se her, then declared he her, prepared her, and knewe her. And vnto man he sayd: Beholde to feare the Lorde is wysdome: and to forsake euyll, is vnderstandynge.

¶ Iob complayneth of the prosperitie of the vngodly, subtelly reprouynge his frendes of iniury, because they sayde that Iob suffred accordynge to his deserue nge.

CAPI. XXIX.

SO Iob proceded and wente forthe in his communication, sayinge: O that I were as I was in the monethes paste, and in the dayes when God preserued me: when his lyght shined vpon my heed: when I went after the same lyghte, and shynynge euen thorowe the darckenesse. As it stode with me, when I was welthye and hadde ynoughe: when God prospered my house: when the almyghtye was with me: when my houshalde folkes stode about me: when my wayes ranne ouer with butter, and when the stonye rockes gaue me ryuers of oyle: when I went thorowe the citye vnto the gate, and when they sette me a chayre in the strete: when the younge men / as soone as they sawe me, hyd them selues, and when the aged arose, and stode vp vnto me: when the princes lefte of their talkynge, and layde their fyngers vpon their mouthe: when the myghtye kepte still their voyce, and when their tonges cleaued to the rofe of their mouthes. When all they that herde me, called me happye: and when all they that sawe me, wyssched me good. For I deliuered the poore when he cryed, and the fatherlesse that wanted helpe. He that shoulde haue ben lost, gaue me a good worde, and the wydowes herte praysed me. And why? I put vpon me ryghteousnesse, whiche couered me as a garmente, and equitie was my crowne. I was an eye vnto the blynde, and a fote to the lame, I was a father vnto the poore, and when I knewe not their causes, I soughte it oute diligently. I brake the crastes of the wycked, and plucked the spoyle oute of their tethe.

Therfore I thoughte verily, that I shoulde haue dyed in my nestle: and that my dayes shoulde haue ben as manye as the sandes of the see. For my roote was spredde oute by the water syde, and the dewe laye vpon my corne. Myne honoure encreased more and more, and my bowe was euer the stronger in my hande. Vnto me men gaue eare, me they regarded, and with silence they tarryed for my counsell. If I hadde spoken, they wolde haue it none other wyse, my wordes were so well taken amonges them. They wayted for me as the earthe dothe for the rayne: and gaped for me, as the grounde dothe to receyue the latter dewe. When I laughed, they knewe well it was not earnest: and this testimonye of my countenaunce fell not to the earth. When I ygreed vnto their waye, I was the chyefe, and sate as a kynge amonge his seruauntes: Or as one that comforteth suche as be in heynesse.

¶ The great dyspleasynge of men and cruelte of God that Iob suffreth.

CAPI. XXX.

BVt nowe they that are myne inferyours and yonger then I, haue me in derysyon: yea euen they, whose fathers I would haue thoughte scorne to haue set with the dogges of my cattell. The power and strengthe of their handes myghte do me no good, and as for their age, it is spente and paste awaye without anye profyte. For deepe mysery and honger, they wente aboute in the wildernesse lyke wretches and beggers, plucknge vp herbes amonge the bushes, and the Iunipers roote was their meate. And when they were dryuen forth, men cryed after them, as it had ben after a theefe. Their dwellynge was beside foule brookes, yea in the caues and dennes of the earthe. Vpon the brye beth wente they aboute cryinge, and in the bromebushes they gathered them togyther. They were the children of fooles and vylaynes, which are deed alwaye from the worlde. Now am I their songe, and am become their talkynge worde: they abhorre me, they flee farre from me, and spyne my face with spettle. For the Lorde hathe opened his quyuer, he hathe hurte me, and put my bridle in my mouthe. Vpon my ryghte hande they rose togyther agaynste me, they haue hurte my feete, made awaye to destroye me, and my pathe haue they clene marred. It was easye for them to doo me harme, that they neded no man to helpe them. Dout fell vpon me, as it hadde ben the breakynge in of waters, and came in by heapes to destroye me. Fearefulnesse is tourned agaynst me.

Myne honoure vanysheth awaye more swyftly then wynde, and my prosperitie departeth hence lyke as it were a cloude. Therfore is my myndé poured full of heuynesse, and the dayes of my trouble haue taken holde vpon me. My bones are pearsed thorowe in the nyghte season, and my synowes take no reste. With all their power haue they chaunged my garment, and gyrded me therwith as it were with a cote. I am cuē as it were claye, and am become like asshes and dust. When I crye vnto the, thou doest not heare me: and thoughe I stande before the, yet thou regardest me not. Thou art become myne enemy, and with thy violent hande, thou takest parte agaynst me. In tymes past thou dyddest set me vp on hye, as it were aboue the wynde, but nowe hast thou gyuen me a verye sore fall. Sure I am that thou wylt deliuer me vnto deth: where as a lodgynge is prepared for all thynge lyuynge. How vse not men to do violence vnto them that are destroyed allredye: but where hurte is wonte, there vse they to helpe. Dyd not I wepe in the tyme of trouble? hadde not my soule compassion vpon the poore? Yet neuertheles, where as I loked for good, euyl happened vnto me: and where as I waited for lyghte, there came darckenesse. My bowelles sethe within me, and take no reste, for the dayes of my trouble are come vpō me. Mekely and lowly came I in, yea and without anye displeasure: I stode vp in the congregation and communed with them. But nowe, I am a companion of Dragons, and a felowe of Estriches. My skynne vpon me is tourned to blacke, and my bones are brent with heate: my harpe is tourned to sorow, and my pype to weppynge.

¶ Iob reciteth the innocencye of his lyuynge, and mourneth of his vertues.

CAPI. XXXI.

I Made a couenaunt with myne eyes, that I wolde not loke vpon a damosell. For howe greate a porcion shall I haue of God from aboue? and what enheritaunce frome the almyghtye on hye? As for the vngodlye, and he that tourneth him selfe to the company of wicked doers, shall not destruction and mysery come vpon him? Dothe not he se my wayes, and tell all my goynges? If I haue cleued vnto vanite, or yf my fete haue runne to disceyte: lette me be weyed in an euen balaunce, that God maye se myne innocencye. If so be that I haue withdrawen my foote out of the right waye: yf myne herte hath folowed myne eye syght, yf I haue stayned or defyled my handes: O then is it reason, that I sowe, and an other eate / yea that my generacion and offsprynge be cleane rooted oute. If myne herte hathe lusted after my neyghbours wyfe, or yf I haue layde wayte at his doore: O then lette my wyfe be an other mannes harlot, and let other lye with her. For this is a wyckednesse and synne that is worthy to be punished, yea a fyre that vtterly shold consume me, and rote oute all my substaunce. Dyd I euer thynke scorne to do ryghte vnto my seruauntes and maydens, when they had any matter agaynst

me? Yet ferrye that God wyll syt in iudgement what shall I doo? And for so moche as he wyll nedes vysyt me, what answeare shall I gyue him? Dyd not he that fashioned me in my mothers wombe, made he not him also? were we not bothe shapen alyke in oure mothers bodyes? When the poore despyseth any thyng of me, haue I denyed it them? Haue I caused y wydowe stande waytynge for me in vayne? haue I eaten my portion alone, that the fatherlesse hath had no part with me? for mercy grewe vp with me fro my youth, and compassion fro my mothers wombe. Haue I sene any man perysshe thorow nakednesse and want of clothyng? Or any poore man for lacke of rayment, whose syde thanked me not, because he was warmed with the wolle of my shepe?

Dyd I ever lyfte vp my hande to hurte the fatherlesse? yea in the gate where I sawe my selfe to be in authorite: then let myne arme fall fro my shoulder, and myne arme bolte be broken fro me the ioyntes. For I haue ever feared the vengeaunce and punyshment of God, and knowe it well, that I was not able to beare his burthen. Haue I put my trust in golde? Or haue I sayde to the fyne golde of all: thou arte my confidence? Haue I reioyced because my substaunce was greate, and because my hande gat so moche? Dyd I ever greatly regarde the sylynge of the sonne? or hadde I the goynge downe of the moone in greate reputation? Hathe my herte meddled prively with any deceyte? Or dyd I ever kisse myne owne hande? that were a wyckednesse worthye to be punyshed, for then shoulde I haue denyed the God that is above. Haue I ever reioyced at the hurte of myne enemye? Or was I ever glad that anye harme happened vnto him? Oh no. I never suffered my mouthe to wo suche a synne as to wysshe him evyll. Yet they of myne owne housholde saye: who shall lette vs to haue oure bellye full of his flesshe? I haue not suffered a straunger to lye without, but opened my doores vnto him. Haue I ever done anye wicked dede, where thorowe I shamed my selfe before men: or anye abhomination, that I was fayne to hyde it? For yf I hadde feared anye greate multytude of people: or yf I hadde ben despysed of the symple: O then shoulde I haue bene afrayde. Thus haue I quietly spente my lyfe, and not gone out at the doore. O that I hadde one whiche woulde heare me. Loo, this is my cause. Lette the almyghtye gyue me answere: and let him that is my contrarye partye, sue me with a lybell. Then shall I take it vpon my shoulder, and as a garlande aboute my heed. I shall tolde the nombre of my goinges, and delyuered them vnto him as to a prynce. But yf case be that my lande crye agaynste me, or that the forowes therof make anye complaynte: Yf I haue eaten the frutes therof vnpayed for, yea yf I haue greued anye of the plowemen: then lette thystles growe in stede of my whete, and thornes for my barleye.

¶ There ende the wordes of Job.

¶ Eliu after the other had fynyshed their communycacyon, reproueth them of foolyshnes. Ye muste not a man wryte, but the spirite of God.

CAPI. XXXII.

SO these thre men woulde styrre no more Job, because he helde him selfe a ryghteous man. But Eliu the sonne of Barachell the Bussite of the kynred of Ram, was very sore displeased at Job, that he called him selfe iust before God. And to Jobs three frendes he was angrye also, because they hadde made no reasonable answeare to ouercome him. Nowe tarryed Eliu tyll they hadde ended their communicacion with Job, for why they were elder then he. So when Eliu the sonne of Barachell the Bussite sawe that these thre men were not able to make Job answeare, he was myscontent, so that he gaue answeare him selfe and sayde: Lorde be pytye that I am younge, and ye be men of age, I was afrayde, & durste not shewe forthe my mynde, for I thought thus within my selfe: Ye becommeth elder men to speake, and the aged to teache wysdome. Euery man (no doubte) hathe a mynde, but it is the inspiracion of the almyghtye that geueth vnderstandynge. All men are not wyse, neither dothe euerye aged man vnderstande the thynge that is lawfull. Therfore wyll I speake also (in so farre as I maye be bolde) and wyll shewe you myne opinion. For when I hadde waited tyll ye made an ende of your talkynge, and herde youre wysdome, with arguementes ye made in your communicacion: yea when I hadde diligently pondred what ye sayde: I founde not one of you that made any good argument agaynste Job, as that timely coulde make answeare vnto his wordes: lette Sholde praise your selues to haue founde out wysdome: bycause it is God that hath cast hym oute, and no man. Neuertheles seynge he hathe not spoken vnto me, therfore wyll not I answeare him as ye haue done (in they were so abasshed, that they coulde not make answeare, nor speake one worde) but I shall wyll not speake, standynge styll lyke dombe men, and makynge no answeare: I haue a good hope for my parte to shape him an answeare, and to shewe him my meanyng. For I am full of wordes, and the spirite that is within me, compelleth me.

Beholde, I am as the newe wyne, whiche hath no vente, and bursteth the newe bottels in sunder. Therfore wyl I speake, that I may haue a vente: I wyll open my lyppes, and make answeare. I wyll regarde no mannes persoune, no man wyll I spare. For yf I shall go about to please men, I knowe not how sone my maker woulde take me away.

¶ Eliu shewth wherin Job offendeth. Wyth God maye we not stryue, nor curyously serche out his workes.

CAPI. XXXIII.

I Wherfore heare my wordes (O Job) and herken vnto me all that I wyll saye: Beholde, I wyll open my mouthe, and my tonge shall speake oute of my chawes. My herte shall ordre my wordes a ryght, and my lyppes shall talke of pure wysdome. The spirit of God hath made me, and the breth of the almyghty hath gyuen me my life. Yf thou canst, then gyue me answeare: prepare thy selfe & stande before me face to face. Beholde before God am I euē as thou, for I am fashioned and made euen of the same moulde. Therfore thou needest not be afrayde of me, neither nedeth thou to feare, that my authoryte shalbe to hye for the. Nowe haste thou spoken in myne eares, and I haue herd the voyce of thy wordes: I am clene without any faute. I am innocent, and there is no wyckednes in me. But lo, he hath pyked a quarell agaynste me, and taketh me for his enemye: he hath put my fote in the stockes, and loketh narowlye vnto all my pathes. Beholde, vnto these vnreasonable wordes of thyne wyll I make answeare.

Holde God be reproued of man? Why doest thou then stryue agaynst him bycause he geueth thē no accomptes of all his doynges? For when God doth ones commaūde a thing then holdeth man de curious, to serche whether it be right. In dreames and visions of the night season (when slombring commeth vpon men that they fall a slepe in their beddes) he wyssheth them in the eares, he informeth them and teacheth them playnely that it is be white withdraweth man from euill, deliuereth him from pryde, keepeth his soule from destruction, and his lyfe from the swerde. He chastneth him with sycknesse, and bringeth him to his bed: he layeth sore punishment vpon his bones, so y his lyfe may awaye with no breed, and his soule abhorreth to eate anye daynty meat: in so moche that his body is clene consumed awaye, and his bones appere no more. His soule draweth on to destruction, and his lyfe to deth. Now if there be a messenger (one amonge a thousande) sent for to speake vnto man, and to shewe him the ryght waye: then the Lorde is mercyfull vnto him, and sayth: he shall be deliuered, that he fall not downe in destruction. For I am sufficiently reconcyled. Then his flesshe (whiche hath ben in misery & trouble) shal be as it was in his youth. For yf he yelde him selfe vnto God, he is gracyous, and sheweth him his countenaūce ioyfully, and rewardeth man for his ryghtousnesse. Suche a respecte hathe he vnto men. Therfore let a man confesse (and saye) I offended, but he hathe chastened and reformed me: I odd ryghtously, neuertheles he hath not recompensed me therafter. Yea he hath deliuered my soule from destruction, and my lyfe that it seeth the lighte. Lo, thus worketh God alwaye with man, that he keepeth his soule from perysshynge, and letteth him enioye the lyghte of the lyuynge. Marke well (O Job) and heare me: holde thy styll, vntyll I haue spoken. But yf thou hast any thynge to saye, then answeare me, and speake, for thy answere pleaseth me. Yf thou hast nothing, then heare me, & holde thy tonge, so shall I teache the wysdome.

¶ Eliu prayseth the iustice of God, whiche iudgeth the worlde, and gouerneth all.

CAP. XXXIIII.

ELiu proceedinge forth in his communication, sayd: heare my wordes (O ye wyse men) herken vnto me, ye that haue vnderstandynge. For lyke as the mouth tasteth the meates, so the eare proueth and discerneth the wordes. As for the iudgement, let vs seke it out amonge oure selues, that we may knowe what is ryght. And why? Job hath sayde: I am ryghteous, but God dothe me wronge. I muste nedes be a lyer, thoughe my cause be ryghte, and vyolently I am plaged where as I made no faute: where is there suche one as Job, that drynketh vp scornefulnesse like water? whiche goeth in the company of wycked doers, and walketh with vngodly men? For he sayth: Thoughe a man be good, yet is he nought before God. Therfore herke vnto me ye that haue vnderstandyng.

Fare be it from God, that he shold medle with wickednes: and fare be it from the almighty, that he shold medle with vnrighteous dealyng: but he rewardeth the workes of man and causeth euery man to fynde accordinge to his wayes. For sure it is that God condemneth no man wrongfully, and the iudgement of the almighty is not vnryghteous. Who ruleth the earthe in his stede? Or whome hathe he set to gouerne the hole worlde? To whome hathe he gyuen his dreed, for to drawe his spirite and breth vnto him? All flesshe shall come together vnto nought, and all men shall turne againe vnto earthe. Yf thou now haue vnderstandyng, heare what I say, and harken to the voyce of my wordes.

Maye he be made whole, that loueth no ryghte? Yf thou were a very innocent man, shouldest thou then be punyshed? For he is cal the same, that knoweth the rebellyous kynges, and sayth to Princes: Vngodlye men are ye. He hath no respecte vnto the personnes of the lordye, and regardeth not the ryche more then poore. For they be all the worke of his handes. In the twinclynge of an eye shall they be slayne: and at mydnyght, when the people and the tyraunnes rage, then shall they perisshe and be taken awaye without handes. And why? his eyes loke vpon the wayes of man, and he seeth all his goynges. There is no darkenesse nor thycke shadowe, that can hyde the wycked doers from him. For no man shal be suffered to go in to iudgement with God.

Many one, yea innumerable dothe he punysshe, and setteth other in their rowmes. For he knoweth their cruell and darke workes, therfore shall they be ouerthrowen. They that were in the stede of Gods, dealte lyke vnbodlye men. Therfore turned they backe trayterously and vnfaythfully from him, and wold not receyue his

his wayes. In so moch ꝑ they haue caused ꝑ
poore of the pooze to come vnto him, & nowe
he heareth the complainte of suche as are in
necessitie. Yf he pardoner and graunte pardon,
who will iudge or condemne? But yf he hyde
away his countenaunce, who will turne it
about agayne, whether it be to the people or
to any man? For the wickednesse and synne
of the people, he maketh an hypocrite to reyg-
ne ouer them. For so moche then as I haue
begon to talke of God, I will not hynder ꝑ.
Yf I haue gone a mysse, enfourme me: yf I
haue wone wronge, I will leaue of. Wilt thou
not gyue a reasonable answere? Art thou a-
frayed of any thinge, seynge thou begannest
first to speake, and not I? For els the men of
vnderstandinge and wysdome, that haue here
me, myght saye: What canst thou speake?
As for Job he hath neyther spoken to the pur
pose nor wysely. O father, let Job be well
tryed, because he hath turned him selfe to the
wycked: yea aboue his synnes he hathe blas-
phemed, which offence he hath wone curn be-
fore vs, in that he stryueth against God with
his wordes.

¶ Neyther doth godlynes profyte, or vngodlynes
hurte to God, but to man.

CAPI. XXXV.

Elyu spake more ouer, and sayde: Thin-
kest thou it ryght that thou sayest: I am
ryghteous before God? Seinge thou
sayest so, howe well thou knowest it? What
thinge hast thou more excellent then I, that
am a synner? Therefore will I gyue answere
vnto the and thy fendes: loke vnto the hea-
uen, and beholde it: consyder the cloudes, how
they are hygher then thou. Yf thou synnest,
what dooest thou vnto him? Yf thyne offen-
ces be many, how greeued thou his fauoure?
Yf thou be ryghteous: what gyuest thou him?
Or what receyueth he of thy handes? Or su-
che an vngodly personne as thou, and of the
sonne of man that is righteous as thou pre-
tendest to be: there is a great crye and com-
playnt made by them that are oppressed with
violence, yea euery man complayneth vpon ꝑ
cruell arme of tyrannes. For suche one neuer
sayeth: Where is God that made me? & that
shyneth vpon vs, that we myght prayse him
in the nyght? Which gyueth vs more vnder-
standinge, then he doeth the beastes of the
earth, and teacheth vs more then the foules
of heauen.

Yf any suche complayne, no man giueth
answere, and that because of the wicked-
nesse of proude tyrannes. But yf a man call
vpon God, doeth not he heare hym? Doeth
not the almyghty accepte his crye? When
thou speakest then, shulde not he pardon the,
yf thou open thy selfe before him, and put thy
trust in him? Then doeth he no violence in
his wrathe, neyther hath he pleasure in cere-
monies and dere inquysitions. Therefore hath
Job opened his mouth but in vayne, and fo-
lyshly hath he made so many wordes.

¶ Elyu theweth wherefore God punysheth and ex-
ercyseth.

CAPI. XXXVI.

Elyu proceeded for the in his talkynge and
sayde: Holde the styll a lytle, and I shal
shewe the, what I haue yet to speake in
Gods behalfe. I will open vnto the yet more
of myne vnderstanding, and proue my mak-
ynge righteous. True are my wordes, and no lye
and the knowledge, wherewith I argue a-
gainst the, is perfect. Beholde, God casteth
not away the myghty, for he him selfe is migh-
ty in power and wysdome.

As for the vngodly, he preserueth them not
but helpeth the poore to their right. He wi-
theth not his eyes awaye from the righteous
he setteth vp kynges in their trone, and sta-
bleth them, so that they alwaye sit therin.
But yf they be layde in pryson and chayned,
or bounde with the bondes of pouertie: then
sheweth he them their workes and dedes and
the synnes wherewith they haue bled mani
tyolence.

He with punysshyng and nurturing of sin,
rounderth them in the eares, warneth them to
leaue of from their wyckednesse, and to a-
mende. Yf they now will take hede and o-
bedient, they shall weare out their dayes in
prosperitie, and their yeres in pleasure tyr.
But yf they will not obeye, they shall go thr
rowe the swearde, and perysshe, or they be
ware. As for suche as be fayned, dissembler,
and hypocrites, they heape vp wrath for them
selues: for they call not vpon him, though
they be his prysonners. Thus their soule pe-
risheth in folye, and their lyfe with the con-
demned. The poore deliuereth he out of his
trayntnesse, and comforteth suche as be in ad-
uersitie and trouble. Euen so shall he depryue
(yf thou wilt be content) frome the bottom-
lesse pytte that is beneth: and yf then with
holde the quyete, he shall fyll thy table with
plentye.

Neuertheles thou hast condemned the iud-
gement of the vngodly, yea euen suche a iud-
gement and sentence shalt thou suffre. For yt
shall not thy cause be fylled with mockes, ne
pacyfyed with many gyftes. Hath God ordey-
ned then, that the glorious lyfe of the, and
all suche myghty men, shoulde not be put
downe? Prolonge not thou the tyme, tyll
there come a nyght for the, to set other peo-
ple in thy stede. But beware that thou turne
not aside to wyckednesse and synne, wherto
hytherto thou hast chosen more then trou-
ble. Beholde, God is of a myghty hyghe
nesse. Beholde, God is of a myghty hyghe
powre: Where is suche a gyuer and lawgy
uer as he? Who shal reproue him of his wyc
kednesse? Who wyll saye vnto hym: thou hast done
wrong?

O consyder how great and excellent his wo
rkes be, whome all men loue and praise: yea
and wonder at him, and yet they se hym not
clere

clere of. Beholde, so great is God, that he
passeth our knowledge, neyther are we hable
to come to the experience of his yeres. He tur
neth the water to small droppes, he dryueth
his cloudes togither for to rayne, so that they
power downe and drop vpon men. He cā sprede
out the cloudes (a couering of his tabernacle)
and cause his lyght to shyne vpon them, and
to couer the bottome of the see. By these thin
ges gouerneth he his people, and gyueth the
aboundance of meate. In the turnyng of an
hande he dyuideth the lyght, and at his com-
maundement it commeth agayne. The tyding
hereof sheweth he to his frendes and to
the cattell.

¶ Elyu proueth that the wysdome of god is vnsear-
chable.

CAP. XXXVII.

1 At this, my hert is astonyed, and mo-
ued out of his place. Heare then the
sounde of his voyce, and the noyse that
goeth out of his mouth. He gouerneth euery
thinge vnder the heauen, and his lyght rea-
cheth vnto the ende of the worlde. A roaring
voyce followeth him: for his glorious maie-
stie vttereth suche a thonder clap, that (though
a man heare it) yet maye he not perceyue it af
terwarde. It vttereth an horrible sounde, whē
God sendeth out his voyce: greate thinges
doth he, which we can not comprise. Whē he
commaundeth the snowe, it falleth vpon the
earth: As soone as he vttereth the rayne a shar-
pe, forthwith the showers powe their strength
and fall downe. He sendeth feare vpon euery
man, that they myght knowe their owne
workes. The beastes crepe into their dennes,
and take their rest. Out of the South,
commeth the tempeast, and colde out of the
North.

At the breth of God, the frosse commeth,
and the waters are shed abrode. The cloudes
bestow their labour in gyuynge moysture, the
cloudes powre downe their rayne. He disset-
teth himselfe on euery syde, according as it plea
seth him to deale oute his workes, that they
maye do, what so euer he commaundeth them
vpon the hole worlde: whether it be to pu
nysh any lande, or to doo good vnto them,
that seke hym.

Herken vnto this (O Job) stande styll, and
consyder the wondrous workes of God. Arte
thou of counsell with God, when he doeth
these thinges? When he causeth the lyght to
come forthe of his cloudes? Arte thou of his
counsell when he spreadeth out the cloudes?
Hast thou the perfect knowledge of his won-
ders? and howe thy clothes are warme, whē
the lande is styll thorow the South wynde?
Hast thou helped hym to spreade out the hea
uen, which is to loke vpon, as it were cast of
cleare metall? Teache vs what we shall saye
vnto him, for we are vnmete because of dar-
knesse.

Shal it be tolde him what I saye? Shuld
a man speake, or shulde he kepe it backe? For
euery man seyth not the lyght, that he keepeth
cleare in the cloudes, which he clenseth when
he maketh the wynde to blowe. Colde is
brought out of the North, but the prayse and
honoure of Gods feare commeth frome God
him selfe. It is not we that can fynde out the
almyghty: for in power, equitie, and righte-
ousnesse, he is hyghe than can be expressed.
Sythe then that euery body feareth him, why
shoulde not all wyse men also stande in awe
of him?

¶ The wonders that the Lorde hath done frome
the begynnynge.

CAPI. XXXVIII.

Then spake the Lorde vnto Job oute of
the storme, and sayde: what is he that
hydeth his mynde with folysh wordes?
Gyrde vp thy loynes lyke a man, for I will
question the, se thou gyue me a direct answer.
Where wast thou, when I layde the founda
cions of the earth? Tell playnly yf thou haste
vnderstandynge. Who hath measured it, kno
west thou? Or, who hath spred the lyne vpō
it? Wherevpon stande the pyllers of it? Or,
who layd the corner stone? Where wast thou
when the morynge starres praysed me toge-
ther, and all the children of God reioyced tri-
umphantely? Who shut the see with doores,
when it brake forth as a childe out of his mo
thers wombe? When I made the cloudes to
be a couerynge for it, and swadled it with the
darcke? When I gaue it my commaunde-
ment, makynge doores and barres for it, say-
enge: Hytherto shalt thou come, but no fur-
ther, and here shalte thou laye downe thy
prowde and hyghe waues? Hast thou gyuen
the morynge his charge, (as soone as thou
wast borne) and shewed the daye spryngе his
place, that it might take holde of the corners
of the earthe, and that the vngodly myghte
be shaken out? Their tokens and weapons,
hast thou turned lyke claye, and set them vp
agayne as the chaungynge of a garment. Yea
thou hast spoyled the vngodly of their lyght,
and broken the arme of the prowde. Camest
thou euer into the grounde of the see? or hast
thou walked in the lowe corners of the depe?
Haue the gates of death bene opened vnto ꝑ
or hast thou sene the doze of euerlastyng trea-
sure? Haste thou also perceyued how broade
the earth is? Now yf thou hast knowledge of
all, then shew me where lyght dwelleth, and
where darckenes is: that thou mayste bringe
vs vnto their quarters, yf thou canst tell the
waye to their houses.

Knewest thou (when thou wast borne) how
olde thou shuldest be? Wentest thou euer in
to the threasaures of the snowe? or hast thou
sene the secrete places of the hayle, which I
haue ordayned against the tyme of trouble, a-
gainste the tyme of battayle and warre? By
what

what waye ta the lyght parted, and the heate dralt out vpon the earthe? Who diuideth the abomnbaunce of waters into ryuers, or who maketh a waye for the ouermy weather, that it wanereth and mopsturreth the dyre and barren grounde: to make the grasse growe in places where no body dwelleth, and in the wyldernesse where no man remayneth? Who is the father of rayne? Or who hathe begotten the droppes of dewe? Out of whose wombe came the yse? Who hathe gendred the colde nes of the ayre? that the waters are as harde as stones, and ire congeled abaut the depe. Hast thou brought the seuen starres together? Or art thou able to breake the circle of heauen? Canst thou bringe forth the morninge starre or the eueringe starre at conuenient tyme, and conuerte them home agayne? Knowest thou the course of heauen, that thou mayst set vp the ordinaunce thereof vpon the earthe? Commaunde, canste thou lyfte vp thy voyce to the clouds, that they maye powre downe a greate rayne vpon the? Canste thou thondre also that they maye goo their waye, and be obedient vnto the, sayenge: Lo here are we? Who giueth sure wysdome or stedfast vnderstandinge? who nombreth the cloudes in wysdome? Who stylleth the vehement waters of the heauen? Who turneth the clottes to dust, and them to be clottes agayne? Huntest thou the praye frome the Lyon? or fedest thou his whelpes lyenge in their dennes and lurkynge in their couches? Who prouydeth meate for the rauen, when his younge crye vnto God, and flytter aboute for wante of meate?

¶ God speaketh vnto Job, shewynge him by the example of his workes, that his ygnorauntes to vnsearchable.

CAPI. XXXIX

KNowest thou the tyme when the wylde goates bringe forth their younge among the stony rockes? Or sayest thou wayte tohen eye hynde trauayle? reckonest thou the monethes after they conceyue, that thou knowest the tyme of their bearinge? or when they lye downe, when they cast their younge, and tohen they are delyuered of their trauayle and payne? How tyme younge growe vp, and wax great vpon good erbage? Who letteth the wylde asse go lose? or who lowseth ye bondes of the mule? Vnto whom I haue gyuen the wylderneisse to be their house, and the vnfylled lande to be their dwellynge place That they maye gyue no force for the multitude of people in the cyties, neyther eye to the cryenge of the driuer: but take their pasture aboute the mountaynes, and search after euery greene grasse.

Wyll the Vnicorne be so tame as to do the seruice, or to abyde dyll by thy crybe? Canst thou bynde the vnicorne aboute hym with the lowe bonds, to make hym plowe after eyen in the furrowes? Is thyne arme then lyke the arme of God? Maiest thy voyce suche a sounde as his? Then arme thy selfe with thyne owne power, aepsle, decke the in thy holy aray, powre out the indignation of thy wrathe: se that thou cast downe all the proude: looke vpon all suche as be stubbourne, to ouerthrowe: treade all the vngodly vnder thy feete: hyde them downe into the myre, & couer their faces with darcknesse: Then wyll I confesse also, that thyne owne right hande hath saued the.

Beholde, Behemoth (whom I made with the) which eateth haye as an oxe: lo, howe stronge he is in his loynes, and what power he hath in the nauell of his bodye. He spreadeth out his tayle lyke a Cedre tree, all his partes are dyke. His synnes are lyke pypes of braste, his rygge bones are lyke staues of yron. Full wyse God made him, he ordeyned the wyldernesse for him, that the mountaynes shulde grue him grasse, where all the beastes of the felde take their pastyme. He lyeth among the reedes in the fennes, the leaues hyde him with their shadowe, and the wyllowes of the broke couer him rounde aboute. Lo, without any labour may he drynk out of the dole floude, and suppe of Jordan without any trauayle. Who darre laye hand vpon him openly, and vndertake to catche him? Or, who darre put a hooke thorow his nose, and laye a snare for him?

Darrest thou drawe out Leuiathan with an angle, or bynde his tongue with a snare? Canst thou put a ryngue in the nose of him? or bore his chaftes thorow with a naule? Wyll he make many fayre wordes with the, (thinkest thou) or flatter the? Wyll he make a couenaunt with the? Or art thou able to compell him to do vnto the continual seruice? Wylt thou take thy pastyme with him as with a byrde? or grue hem vnto thy maydens, that thy companyons maye bore him in peces, or be parted amonge the marchaunt men? Canst thou fyll the net with his skynne, or the fysshe garnier with his heed? Darrest thou laye hande vpon him? It is better for the to consider what harme myght happen the there thorow, and not to touche him. For when thou remembrest to haue holde vpon him, he shall begyle the: Euery man also that seyth him, shall go backe. And why? there darre none be so bolde, as to rayse him vp.

¶ Of the same Leuiathan wherof is mencyoned in the chapter afore.

CAPI. XLI.

WHo is able to stande before me? Or, who hath geuen me auye thinge afore hand, that I am bound to rewarde hym agayne? All thynges that are heauen are myne. I feare him not, whether he threaten or speke fayre. Who vncloseth hym vp, and stryppeth him out of his clothes? Or who taketh hym by the bydle of his brydle? Who openeth the doore of his face? for he hathe horrible teeth rounde aboute. His bodye is couered with scales, as it were with shyldes, lockt in, kepte, and well compact togyther. One is so ioyned to an other, that no ayre can come in: Yea one hangeth so vpon an other, and sticketh so togyther, that they can not be sundered. His neesing is lyke a glystrynge fyre, and his eyes lyke the morninge shyne. Oute of his mouthe go torches and fyre brandes, out of his nostrels there goeth a smoke, lyke as out of an hote seething pot. His breth maketh the coles burne, the flamme goeth out of his mouth. In his necke remayneth strength, and before his face sorow is tourned to gladnesse. The membres of his body are ioyned so strayte one to an other, and cleue so fast togyther, that he can not be moued.

His hert is as harde as a stone, and as fast as the stithye that the hammer man smyteth vpon. When he goeth: the myghtyest of all are afrayed, and the waues heup. If he draw out the sworde, there maye neyther speare, ne brest plate, abyde him. He setteth as moch by a strawe as by yron, and as moche by a rotten stocke as by metall. He flaretth not away for him that bendeth the bowe: and as for synge stones, he careth as moche for stubble as for them. He counteth the hammer no better then a strawe, he laugheth him to scorne & shaketh the speare. He treadeth the golde in the myre lyke the sharpe potsherdes. He maketh hys to lethe and boyle lyke a pot, and stereth the see togyther lyke an oyntement. The waye is lyght after him, the hye is his walkynge place. Vpon earthe is there no power lyke vnto his, for he is so made that he feareth not. If a man wyll consyder all hyghe thinges, this same is a kynge ouer all the children of pryde.

¶ The repentaunce of Job. He prayeth for his frendes, and his goodes are restored double vnto hym.

CAPI. XLII.

THen Job answered the Lord, and sayd: A
I knowe that thou hast power ouer all Esay.xl.di.c
thinges, and that there is no thought Regū.xvi.b.
hyde vnto the. For who can kepe his owne counsell so secrete, but it shall be knowen? Therfore haue I spoken vnwysely, seynge these thinges are so hygh, and passe myne vnderstandynge. O herken then vnto me also, & let me speake: answere vnto the thinge that I will aske the. I haue gruen dylygent eare vnto the, and now I se the with myne eyes. Wherfore I grue myne owne self the blame, and take repentaunce, in the dust and asshes.

Nowe when the Lorde hadde spoken these wordes vnto Job, he sayde vnto Elyphas the B
Themanite: I am displeased with the and thy two frendes, for ye haue not spoke the thyng that is right

is right before me, lyke as my seruaunt Job
hath done. Therfore take seuen oxen and seue
rammes, and go to my seruaunt Job, offer vp
also for your selues a brentoffringe: and let
my seruaunt Job praye for you. Him will I
Marche.v.c. accepte, and not deale with you after youre fo-
lysshnesse: in that ye haue not spoken ỹ thing
whiche is ryghte, lyke as my seruaunte Job
hath done.

So Eliphas the Themanite, Baldad the
Suhite and Sophar the Naamathite wente
their waye, and dyd accordinge as the Lorde
commaunded them. The Lorde also accepted
the persoune of Job, and the Lorde tourned
him vnto Job, when he prayed for his frende-
des: Yea the Lorde gaue Job twyse as moch
as he had afore.

And then came there vnto him all his bre-
thren, all his sisters, with all them that had
bene of his acquayntaunce afore, and ate bred
with him in his house, wondringe at him, &
comfortynge him ouer all the trouble, that ỹ
Lorde hadde brought vpon him. Euery man
gaue him a shepe and a Jewell of golde

And the Lorde made Job rycher then he
was before: for he hadde fourtene thousande
shepe, sixe thousande Camels, a thousande
yoke of oxen, and a thousande asses. He
children also, seuen sonnes and three doughters. The first called Daye: the seconde Pe-
uerte: the thirde All pleasantnes. In all the
lande were none founde so fayre, as the
doughters of Job, & their father
gaue them enheritaunce amõg
their brethren. After this
lyued Job fourtye
yeres, so that
he sawe
his
children, and his childrens children
to the fourth generation.
And so he dyed,
beynge
old
and of a perfect age.

PSAL. L

1 BLessed is ỹ man, that
goeth not in the counsell
of the vngodly: that aby-
deth not in the way of sin-
ners, and sitteth not in ỹ
seate of the scornefull.

2 But delyteth in the law
of the Lorde, and exercy-
seth him selfe in his lawe,
day and nyght.

3 Suche man is lyke a tree planted by the wa-
tryde, that bringeth forth his frute in due sea-
son.

His leaues shall not fall of, and what so-
euer he doth, shall prospere.

4 Not so with the vngodly, not so but they
are lyke dust, which the wynde scattereth away
from of the grounde.

5 Therfore the vngodly shall not stande in ỹ
iudgement, nyther the sinners in the congre-
gation of the righteous.

6 For the Lorde alloweth the way of the righ
teous, but the waye of the vngodly shall pe-
rysh.

PSAL. II.

1 WHy w the Heythen grudge? why do the
people ymagyne vayne thinges?

The kynges of the earthe stande vp, &
the rulers are come togither, against ỹ Lorde
and against his annointed.

2 Let vs breake their bondes asunder, and cast
awaye their yoke from vs.

3 But he ỹ dwelleth in heauen, shall laughe
them to scorne: the Lorde him selfe shal haue
them in derysion.

4 Yet shal he speake vnto them in his wrath,
and vexe them in his sore displeasure.

5 Yet haue I set my kynge vpon my holy hill
of Sion.

6 As for me, I will preache the lawe, wher-
of the Lorde hath sayde vnto me: Thou arte
my sonne, this daye haue I begotten the.

7 Aske of me, and I shall gyue the the Hey-
then for thyne enheritaunce, Yea the vt-
termoste partes of the worlde for thy posses-
sion.

8 Thou shalt rule them with a rod of yron,
and breake them in peces lyke an earthen ves-
sell.

9 Be wyse now therfore, O ye kynges, be war-
ned, ye that are iudges of the earth.

10 Serue the Lord with feare, and reioyse be-
fore him with reuerence.

11 Embrace instruction, least the Lorde be an
gry, and so ye perysh from the right waye.

12 For his wrath shalbe kyndled shortly: blef
sed are all they that put their trust in him.

PSAL. III.

A Psalme of Dauid when he fledde from the face of Absalom.

1 LOrde, how many are myne aduersaries? A
how many are they that ryse against me?

2 Many there be that saye of my soule: there
is no helpe for him in God. Selah.

3 But thou, O Lorde, art my defender, my
worshyp, and the lyfter vp of my head.

4 I call vpon the Lorde with my voyce, and
he heareth me out of his holy hyll. Selah.

5 I layde me downe and slept, but I rose vp
agayne, for the Lorde sustayned me.

6 I am not afrayd for thousandes of people, B
that compasse me rounde about.

7 Aryse Lorde, and helpe me, O my God:
for thou smytest all myne enemyes vpon the
cheke bones, and breakest the teth of the vn-
godly.

8 Helpe belongeth vnto the Lorde, therfore
let thy blessynge be vpon thy people.

PSAL. IIII.

To the chaunter in Neginoth, a Psalme of Da-
uid.

1 HEare me when I call, O God of my A
righteousnes: thou that conforted me
in my trouble: haue mercy vpon me, &
herken vnto my prayer.

2 O ye sonnes of men, how longe will ye blas
pheme myne honour? why haue ye such plea-
sure in vanitie, and seke after lyes? Selah.

3 Knowe this, that the Lord dealeth mar-
uoulsly with his saynte: and when I cal vpon
the Lorde, he heareth me.

4 Be angry, but synne not: comẽ with your
owne hertes vpon your beddes, and remem-
bre your selues. Selah.

5 Offre the sacrifice of righteousnes, and put B
your trust in the Lorde.

6 There be many that saye: who will do vs
any good? Lorde lyft vp vpon vs the lyght of
thy countenaunce.

7 Thou reioysest myne herte, thoughe
they encreace be greate both in corne and
wyne.

8 Therfore will I lay me downe in peace, and
take my rest: for thou Lorde only settest me
in a sure dwellynge.

PSAL. V.

To the chaunter by Nehiloth, a Psalme of Da-
uid.

1 HEare my wordes (O Lord) consydre my A
callinge.

2 Marke the voyce of my petition, my
kynge and my God, for vnto the, wil I make
my prayer.

3 Heare my voyce by tymes (O Lord) for ear
ly in the mornynge will I get me vnto the, &
that with diligence.

4 For thou art not the God that hath plea-
sure in wickednesse, there maye no vngodly
persoune dwell with the.

5 Suche as be cruell maye not stande in thy
sight

ryght, thou art an ennemye vnto all wycked doers.

Thou destroyest the lyers: the Lord abhorreth the bloudthursty and deceytful.

But I will come into thy house, euen vpon the multitude of thy mercye: and in thy awe will I worshyp towarde thy holy temple.

Lead me (O Lorde) in thy ryghteousnesse because of myne enemyes, and make thy way playne before me.

For there is no kyndfulnesse in their mouthes: they dissemble in their hertes: their throte is an open sepulchre: with their tongues they dissemble.

Punysh them (O God) that they may perysh in their owne ymagination: cast them out because of the multitude of their vngodlynes for they rebell against the.

Agayne, let all them that put their trust in the, reioyse: let them euer be gruynge of thankes, because thou defendest them: that they which loue thy name, may be ioyfull in the.

For thou Lorde gyuest thy blessinge vnto the righteous: and with thy fauorable kyndnes thou defendest him, as with a shylde.

PSAL. VI.

To the chaunter by Neginoth vpon Sheminith, a Psalme of Dauid.

LOrd rebuke me not in thyne anger: chasten me not in thy displeasure.

Haue mercy vpon me (O Lorde) for I am weake: Lorde heale me, for all my bones are vexed.

My soule also is in great trouble, but Lord how longe?

Turne the (Lorde) and deliuer my soule: saue me for thy mercyes sake.

For in death no man remembreth the: Or who will gyue the thankes in the hell?

I am wery of grouynge: euery nyght wash I my bedde, and water my couche with my teares.

My countenaunce is chaunged for very inward griefe, I consume away, I haue so many enemyes.

Awaye from me all ye wycked doers, for the Lorde hathe heard the voyce of my weepynge.

The Lorde hath herde myne humble petitiō the Lorde hath receyued my prayer.

All myne ennemyes shalbe confounded and sore vexed: they shalbe turned backe and put to shame, and that right sone.

PSAL. VII.

Rom.iii.b

Psigaion of Dauid, whiche he sange for the wordes of Chus the sonne of Jemini.

O Lorde my God, in the vo I trust: saue me from all them that pursue, and deliuer me.

Least he hanche vp my soule lyke a Lyon, and teare it in peces, whyle there is none to helpe.

O Lorde my God, yf I haue wrought any suche thinge, yf there be any vnrighteousnes in my handes.

Yf I haue rewarded euyll vnto them that deale frendly with me, or hurt the that without cause are myne ennemyes.

Then let myne enemy persecute my soule, & take me: yea let him treade my lyfe downe in the earth, & laye myne honour in the dust. Selah.

Stande vp (Lorde) in thy wrathe, lyft vp thy self ouer the furyous indignacio of myne ennemyes: aryse vp (for me) in the vengeaūce that thou hast promysed.

That the congregacion of the people may come about the, for their sakes therfore lyft vp thy selfe agayne.

The Lorde is iudge ouer the people: iudge me then (O Lorde) accordinge to my ryghte & ouines and innocency.

Let the wyckednes of the vngodly come to an ende: but mayntayne the iust, thou ryghteous God, that tryest the very hertes and reynes.

My helpe commeth of God, which preserueth them that are true of hert.

God is a ryghteous iudge, and God is mighty & mayntaynge.

Yf men will not turne, he hathe whet his swerde: he hathe bent his bowe and made redy.

He hath prepared him the weapōs of death, and ordeyned his arowes to destroye.

Beholde, he trauayleth with mischefe, he hathe conceyued vnhappynesse, and brought forth a lye.

He hath graue and dygged vp a pyt, but he shall fall him selfe into the pyt that he hathe made.

For his vnhappynes shall come vpon his owne hed, and his wyckednes shal fall vpon his owne pate.

But I will gyue thankes vnto the Lorde for his righteousnes sake, and will prayse the name of the most hyghe Lorde.

PSAL. VIII.

To the chaunter vpon Githith, a Psalme of Dauid.

O Lorde our gouernour: howe wonderfull is thy name in all the worlde? howe excellent is thy glory about the heauens?

Out of the mouth of the very babes & sucklynges thou hast ordeyned prayse, because of thyne ennemyes, that thou myghtest destroye the ennemy and the auenger.

For I consyder thy heauens, euen the worke of thy fingers: the mone and the starres whiche thou hast made.

What is man, that thou art so myndefull of hym? eyther the sonne of man that thou visitest him?

After thou haddest for a season made him lowre then the aungels, thou crownedst him with honour and glory.

Thou

Thou hast set him aboue the workes of thy handes: and thou hast put al thinges in subiection vnder his fete.

All sheepe and oxen, yea the beastes of the felde.

The foules of the ayre, the fysshe of the see, and what so euer walketh thorow the wayes of the see.

O Lorde our gouernour, how wonderfull is thy name in all the worlde?

PSAL. IX.

To the chaunter vpon Muth Laben, a Psalme of Dauid.

I Will geue thankes vnto the (O Lorde) with my hole herte, I will speake of al thy meruelous workes.

I will be glad, and reioyce in the, yea my songes will I make of thy name, O thou most hyghe.

Because thou hast driuen myne enemyes backe, they were discomfyted, and perysshed at thy presence.

For thou hast mayntayned my right & my cause: thou sittest in the throne that art the true iudge.

Thou rebukest the heythen, and destroyest the vngodly, thou puttest out their name for euer.

The enemyes swerdes are come to an ende, thou hast ouerthrowen their cyties, their memorial is perysshed with them.

But the Lorde endureth for euer, he hath prepared his seate vnto iudgement.

He gouerneth the worlde with righteousnes, and ministreth true iudgement vnto the people.

The Lorde is a defence for the poore, a defence in tyme of trouble.

Therfore they that know thy name, put their trust in the: for thou (Lorde) neuer forsakest them, that seke the.

Prayse ye the Lorde, which dwelleth in Sion, shewe the people of his wynges.

And why? he maketh inquisition for their blode, and remembreth them: he forgetteth not the complaynt of the poore.

Haue mercy on me (O Lorde) consyder the trouble that I am in amonge myne ennemyes, thou that lyftest me vp frome the gates of death.

That I maye shew all thy prayses within the gates of the doughter of Sion, and reioyse in thy sauynge health.

But the heythen are suncken downe in the pyt that they made: in the same nette whiche they hyd oute pyuyly, is their owne feete taken.

Thus the Lorde is knowne to execute true iudgement, when the vngodly is trapped in the workes of his owne handes. Selah.

The wycked muste be turned vnto hell, and all the heythen that forget God.

But the poore shall not alwaye be out of remembraunce, the patient abydinge of such as be in trouble shal not perysh for euer.

Aryse Lorde, let no man haue the vpper hande, let the heythen be condemned before the.

O Lorde set a ϕ scolemaister ouer them, that the heythen maye knowe them selues to be but men. Selah.

ϕ Blawe maker.

There is no Tytle in the Hebrue.

Here the Hebrues begyn the tenth Psalme.

WHy art thou gone so farre of, O Lorde? wilt thou hyde thy selfe in tyme of trouble?

Whyle the vngodly hath the ouerhande, the poore must suffre persecution.

O that they were taken in the ymaginacō which they go about.

For the vngodly maketh boost of his owne hertes desire, the couetous blesseth him selfe, and blaspemeth the Lorde.

The vngodly is so proude and full of indignacion, that he careth not: neyther is God before his eyes.

His wayes are alway filthy, thy iudgemēkes are farre out of his sight, he despyeth all his ennemyes.

For he saith in his hert: Tush, I shall neuer be cast downe, there shal no harme happē vnto me.

His mouthe is full of cursinge, fraude and deceyte: vnder his tongue is trauayle and sorow.

He sitteth lurkyng in the gardens, that he maye pryuely murther the innocent, his eyes are set vpon the poore.

He lyeth in awayte secretly, as it were a lyon in his denne.

He lurketh that he maye rauysh the poore, yea to rauysh the poore, when he hathe gotten him in to his net.

Then smyteth he, then oppresseth he & crusheth downe the poore with his auctorite.

For he sayth in his hert: Tush, God hath forgotten, he hath turned awaye his face, so that he will neuer se it.

Aryse O Lorde God, lyft vp thyne hande, and forget not the poore.

Wherfore shoulde the wycked blaspheme God and saye in his hert: tush, he careth not for it.

This thou seyst, for thou consyderest the mysery and sorow.

The poore gyueth him selfe ouer into thy hād and committeth him vnto the, for thou art the helper of the frendlesse.

Breake thou the arme of the vngodly and malicious, searche out the wickednesse which he hath done, that he maye perysh.

The Lorde is kynge for euer, the heythen shall perysh out of his lande.

Lorde, thou hearest the desyrous longynge of the poore: their hert is sure, that thyne eare herkeneth therto.

Helpe the fatherlesse and poore vnto their right, that the vngodly be no more exalted vpon earth.

PSAL. X.

After the Hebrues.vi.

Ji. ij. To

¶ To the chaunter, of Dauid.

A IN the Lorde put I my trust: how wyll ye then saye to my soule: that she shoulde flie as a byrde vpon your hyll?

For lo, the vngodly haue bent their bowe, and made redye their arowes in the quyuer, that they maye pryuely shote at them, which are true of hert.

The very foundacion haue they cast downe what can the righteous then do with all?

B But the Lorde is in his holy temple, ✠ Lorde his seate is in heauen: hye consydereth it with Ibat.ll his eyen, his eye lyddes beholde the childzen of men.

The Lorde seyth both the righteous & vngodly, but who so delyteth in wickednes, him his soule abhorreth.

Vpon the vngodly he shal rayne snares, fire brymstone, storme and tempest: this rewarde shall they haue to dryncke.

For the Lorde is righteous, and he loueth righteousnes: his countenaunce beholdeth the thinge that is iust.

After the Hebrues.xii. PSAL. XI.

¶ To the chaunter vpon Shemmith, a Psalme of Dauid.

A HElpe Lorde, for there is not one saincte more: very few faythful are there amõg the childzen of men.

Euery man telleth lyes to his neyghboure, they vse but flatter with their lyppes and dissemble in their herte.

O that the Lorde wolde rote out all disceyt full lyppes, & the tongue that speaketh proude thinges.

Which saye: our tong we shulde preuayle we are they that ought to speake, who is lorde ouer vs?

B Now for the troubles sake of the oppressed and because of the complaynte of the poze, I will aryse (sayth the Lorde) I will helpe the and set them at rest.

The wordes of the Lorde are pure wordes: euen as the syluer, which frome earth is tryed and purifyed seuen tymes in the fire.

Kepe them therefore (O Lorde) and preserue vs from this generacion for euer.

For when vanite and prides getteth the ouerhande amonge the childzen of men, al are full of the vngodly.

After the Hebrues.xiii. PSAL. XII.

¶ To the chaunter, a Psalme of Dauid.

A HOw longe wilt thou forget me, Lorde? for euer? how longe wilt thou hyde thy face from me?

How longe shall I seke counsell in my soule? how longe shall I be so vexed in myne herte? howe longe shall myne ennemy tryumphe ouer me?

Consydre, and heare me, O Lorde my God lyghten myne eyes, that I slepe not in death.

Least myne ennemy saye: I haue preuayled B against him: for yf I be cast downe, they that trouble me shall reioyce at it.

But my trust is in thy mercye, and my hert is ioyfull in thy sauinge health.

I will singe of the Lorde, that dealeth so louingly with me.

Ye I will praise the name of the Lorde the hyghest.

PSAL. XIII.

¶ To the chaunter, of Dauid.

THe folysh bodyes saye in their hertes: A there is no God.

They are corrupt, and become abhominable in their wynges, there is not any doth good.

The Lorde loked downe frome heauen, vpon the chyldren of men, to se yf there were anye that wolde vnderstande and seke after God.

But they are all gone out of the waye, they are all togither become vnprofitable: there is none that doth good, no not one.

How can they haue vnderstandinge, that worke myscheefe, eatynge vp my people, as it were bred, and call not vpon the Lorde?

Therfore shall they be brought in great feare for God standeth by the generacion of the righteous.

As for you, ye haue made a mocke at ✠ counsell of the poze, because he putteth his trust in the Lorde.

Oh that the sauynge helthe were gyuen vnto Israel out of Sion.

Oh that the Lorde wolde delyuer his people out of captiuitie.

Then shuld Jacob reioyce, and Israel shuld be right glad.

PSAL. XIIII.

¶ A Psalme of Dauid.

LOrde, who shal dwell in thy tabernacle? A who shall rest vpon thy holy hyll?

Euen he that leadeth an vncorrupt lyfe B that doth the thinge which is right, and that speaketh the truthe from his hert.

He that vseth no disceyt in his tongue: he that doth no euyll to his neyghbour, & slaundreth not his neyghbours.

He that setteth not by the vngodly, but maketh moche of them that feare the Lorde: he that sweareth vnto his neyghbour, and disc poyncteth him not.

He that gyueth not his moneye vpon vsurey, and taketh no rewarde agaynste the innocent.

Who so doth these thinges, shall neuer be remoued.

PSAL. XV.

¶ Michtam of Dauid.

PReserue me (O God) for in the do I A trust.

I haue sayde vnto the Lorde: thou art my God, my goodes are nothinge vnto the.

All my delyte is vpon the sayntes that are in the earth, and vpon suche lyke.

But they that runne after an other, shall haue great trouble.

Their sacrifices of blonde will not I offre, neyther make mencyon of their name in my mouth.

B The Lorde him selfe is my good and my portyon, thou mayntaynest myne enheritaunce.

The lot is fallen vnto me in a fayre ground yea I haue a goodly heritage.

I wyl thanke the Lord for geuyng me warnynge: my reynes also haue chastened me in the nyght season.

Afore hande sawe I God allwayes before me, for he is on my righthande, that I shulde not fal.

Therfore dyd my hert reioyce, and my tonge was glad, my flesche also shall rest in hope.

For thou shalte not leaue my soule in hell, neyther shalt thou suffre thy sayncte to se corruption.

Thou hast shewed me the wayes of lyfe: thou shalt make me full of ioye with thy countenaunce.

At thy right hande there is pleasure & ioye for euermore.

PSAL. XVI.

¶ Prayer of Dauid.

HEare the right (O Lorde) consydre my A complaynte: herken vnto my prayer, ✠ goeth not out of a fayned mouth.

Let my sentence come forth frome thy presence: and loke vpon the thinge that is equall.

Thou hast proued and vysited myne hert in the nyghte season: thou haste tryed me as the fyre: and hast founde no wyckednesse in me: for I vtterly purposed that my mouth shulde not offende.

Because of ✠ wordes of thy lyppes, I haue B kept me frome the workes of men: in ✠ waye of the murtherer.

Didst thou my goynges in thy pathes: that my fote steppes slippe not.

For vnto the I crye: heare me O God: enclyne thyne eares to me: and herken vnto my wordes.

Shewe thy maruelous louynge kyndnesse, thou that sauest them which put their trust in the, frome suche as resist thy right hand.

C Kepe me as the balle of an eye, defende me D vnder the shadow of thy wynges.

Frome the vngodly that trouble me, from myne ennemyes which cõpasse my soule round about.

Which mayntayne their owne welthynesse with oppression, and their mouth speaketh prowde thinges.

They lye in wayte in our way on euery syde turnyng their eyes vnto the grounde.

Lyke a Lyon that is greedy of his pray, and D as it were a Lyons whelpe lurkynge in his denne.

Aryse Lorde, disapoynte him and cast him vnder: delyuer my soule with thy swerde frõ the vngodly.

Frome the men of thy hande (O Lord) frõ the men of the worlde, which haue their portion in this lyfe: whose belyes thou fyllest with thy treasure.

They haue childzen at their desire, and leaue the rest of their substaunce for their babes.

But I will beholde thy presence in righteousnesse: and when thy glorye appeareth, I shall be satisfyed.

PSAL. XVII. After the Hebrues. xviii.

¶ To the chaunter of Dauid seruaunt of the Lord whiche sayde vnto the Lorde the wordes of this songe, on the daye in whiche the Lorde delyuered hym frome the hande of all his enemyes, and frome the hande of Saul, and sayde.

I Wyll loue the (O Lorde) my strength. A

The Lorde is my succour, my refuge, my Sauiour: my God, my helper in whom I trust: my buckler, the horne of my helth, and Heb.ll.e my protection.

I will praise the Lorde, and call vpon him, so shall I be safe from myne ennemyes.

The sorowes of death compassed me, & the brookes of vngodlynes made me afrayed.

The payues of hell came about me, ✠ snares of death toke holde vpon me.

Yet in my trouble I called vpon the Lord, and complayned vnto my God.

So he herde my voyce out of his holy temple, and my complaynte came before him, euen into his eares.

Then the earthe trembled and quaked, the very foundacions of the hylles shoke & were remoued, because he was wroth. B

There went a smoke out of his nostrelles & a consuminge fire out of his mouth, so that coles were kyndled at it.

He bowed the heauens and came downe, & it was darcke vnder his fete.

He rode vpon the Cherubyns and dyd flie: he came flyenge with the wynges of the wynde.

He made darknes his pauylyon rounde about him, with darcke water and thicke cloudes to couer him.

At the brightnes of his presence the cloudes remoued, with hayle stones and coles of fyre.

The Lorde also thondred out of the heauē and the hyegth gaue his thondre with hayle stones and coles of fyre.

He sent out his arowes and scattered them, he caste fore lyghtenynges, and destroyed them.

The springes of waters were sene, and the foundacyons of the rounde worlde were discouered at thy chyding (O Lorde) at the blaste

ſtynge and dyeth of thy diſpleaſures.

E He ſent downe frome the heygth to fetche me, and toke me out of great waters.

He delyuered me frome my ſtronge ennemyes, and from my foes which were to migh ty for me.

They preuented me in the tyme of my trou ble, but the Lorde was my defence.

He brought me forth alſo into libertie: and delyuered me, becauſe he had a fauoure vnto me.

The Lorde ſhall rewarde me after my ryght teous dealynge, & accordinge to the clennelle of my handes ſhall he recompence me.

For I haue kept the wayes of the Lord: & haue not behaued my ſelfe wyckedly againſte my God.

I haue an eye vnto all his lawes, and caſte not out his commaundementes frome me.

Vncorupt will I be before him, and wyll eſchewe myne owne wyckednes.

Therfore ſhall the Lorde rewarde me af ter my ryghteous dealynge, and accordyng vn to the clennelle of my handes in his eye ſight.

With the holy thou ſhalt be holy, & with the innocent thou ſhalt be innocent.

With the cleane thou ſhalt be cleane, and with the frowarde thou ſhalt be frowarde.

For thou ſhalt ſaue the poze oppreſſed, and bringe downe the byghe lokes of the proude.

Thou lightest my candle, O Lord my God thou makeſt my darckenes to be light.

For in the I can diſcomfort an hoſt of men: yea in my God I can leape ouer the wall.

The waye of God is a perfect waye: the wordes of the Lorde are tryed in the fyre: he is a ſhylde of defence, for all them that truſt in him.

For who is God, but the Lorde? Or, who hath any ſtrength, but our God?

It is God that gyrded me with ſtrength, & made my waye vncorupt.

He hath made my fete lyke hyertes fete, & ſet me vp on hyghe.

He teacheth myne handes to fight, and ma keth myne armes to breake euen a bowe of ſteele. 2. Regū xxiii.c

Thou haſt gyuē me the defence of thy helth thy righthande vpholdeth me, and thy louing correction maketh me great.

Thou haſt made rowme ynough vnder me for to goo, that my foote ſteppes ſhoulde not ſlyde.

I wyll folowe vpon myne ennemyes, and take them: I wyll not turne tyll they be diſcomforted.

I wyll ſmyte them, they ſhal not be hable to ſtande, but fall vnder my fete.

F Thou haſt gyrded me with ſtrength vnto ſ battell, thou haſt throwen them al downe vn ders me, that roſe vp againſt me.

Thou haſt made myne enemyes to tourne their backes vpon me, thou haſt deſtroyed the that hated me.

They cryed, but there was none to helpe them: yea euen vnto the Lorde, but he herde them not.

I will beate them as ſmall as the duſt clay in the wynde, I will caſt them out as the dyr in the ſtretes.

Thou ſhalt delyuer me from the ſtryuinges of the people, thou ſhalt make me the head of the heythen.

A people whome I haue not knowen ſhall ſerue me.

As ſone as they heare of me, they ſhal obey me, but the ſtraunge children diſſemble with me.

The ſtraunge children are waxen olde, and go haltinge out of their pathes.

The Lorde lyueth: and bleſſed be my hel- G per, prayſed be the God of my helth.

Euen the God which ſeyth that I be auen ged, and ſubdueth the people vnto me.

It is he that delyuereth me frome my cruell ennemyes: thou ſhalt lyft me vp ſtrome them that ryſe againſt me, thou ſhalt ryd me frome the wycked man.

For this cauſe I wyll gyue thankes vnto ſ (O Lorde) amonge the gentyles, and ſynge prayſes vnto thy name. [Rom. xv.a

Great proſperitie gyueth he vnto his kynge and ſheweth louynge kyndneſſe vnto Dauid his annoynted, yea and vnto his ſede for euer more.

PSAL. XVIII.

To the chaunter, a Pſalme of Dauid.

THe heye heauens declare the glorye of God, and the very firmament ſheweth his handy worke.

One daye telleth an other, and one nyght certifieth an other.

There is neyther ſpeache ne language, but their voyces are herde amonge them.

Their ſounde is gone oute in to all lan- des, and their wordes in to the endes of the worlde.

In theym hathe he ſet a tabernacle for the Sunne, which commeth forth as a brydgrom out of his chambre, and reioyſeth as a gyaunt to run his courſe.

It goeth forth from the one ende of the hea uen, and runneth about vnto the ſame ende gayne, and there maye no man hyde him ſelfe frome the heate therof.

The lawe of the Lorde is a perfect lawe, it quickeneth the ſoule.

The teſtimony of the Lorde is true, and gy ueth wyſdome euen vnto babes.

The ſtatutes of the Lorde are ryghte, and reioyſe the herte: the commaundement of the Lorde is pure, and gyueth lyght vnto the eyes.

The feare of the Lorde is cleane, and endu reth for euer: the iudgementes of the Lorde are true and righteous all togither.

More pleaſaunt are they then golde, yea then moche fyne gold: ſweeter then hony and the hony combe.

Theſe thy ſeruaunt keepeth, and for keping of them there is great rewarde.

Who can tell, how oft he offendeth? clenſe D thou

thou me fro my ſecrete faultes.

Kepe thy ſeruaunt alſo frome preſumptu- ous ſynnes, leſt they get the dominiō ouer me: ſo ſhall I be vndefyled, and innocent frome the greate offence.

Yea the wordes of my mouthe, and the me- ditacion of my herte ſhall be acceptable vnto the, o Lorde, my helper and my redemer.

PSAL. XIX.

To the chaunter, a Pſalme of Dauid.

THe Lorde heare the in the tyme of trou- ble: the name of the God of Iacob de- fende the.

Sende the helpe frome the ſanctuarye: and ſtrengthe the out of Syon.

Remembre all thy offeringes, and accepte thy brente ſacrifyce. Selah.

Graunte the thy hertes delyre, and fulfyll all thy mynde.

We will reioyſe in thy helthe, and triumphe in the name of the Lorde our God: the Lorde perfourme all thy petitions.

Nowe knowe I, that the Lorde helpeth his annoynted, and wyll heare him frome his holye heauen: myghtye is the helpe of his ryghte hande.

Some put theyr truſte in charettes, and ſome in horſes: but we wyll remembre the name of the Lorde oure God.

They are brought downe and fallen, but we are ryſen and ſtande vpryght.

Saue Lorde, and helpe vs, o kyng, when we call vpon the.

PSAL. XX.

To the chaunter, a Pſalme of Dauid.

LOrde, howe ioyfull is the kynge in thy ſtrengthe? O howe exceadynge glad is he of thy ſauynge helthe?

Thou haſte gyuen him his hertes delyre, and haſte not put hym from the requeſt of his lyppes. Selah.

For thou haſte preuented him with lyke- all bleſſynges: and ſette a crowne of golde vpon his heed.

He asked lyfe of the, and thou gaueſt him a longe lyfe, euen for euer and euer.

His honour is great in thy ſauynge helthe: glorye and greate worſhyp ſhalte thou laye vpon hym.

For thou ſhalte gyue hym euerlaſtynge helthe: and make him glad with the ioye of thy countenaunce.

And why? becauſe the kynge putteth his truſt in the Lorde: and in the mercye of the hyeſt he ſhall not myſcarye.

Lette all thyne ennemyes fele thy hande: let thy ryghte hande fynde oute all them that hate the.

Thou ſhalte make them lyke a fyre ouen in tyme of thy wrathe: the Lorde ſhall de- ſtroye theym in his diſpleaſure, and the fyre ſhall conſume them. I

Their frute ſhalte thou roote oute of the earthe: and their ſede frome the chyldren of men.

For they purpoſed myſchyefe againſt the: and ymagined ſuche craftes, as they were not hable to performe.

Therfore ſhalte thou put them to flyght: & with thy ſtrynges thou ſhalt make redy thyne arowes againſt the faces of them.

Be thou exalted, Lorde, in thyne owne ſtrengthe: ſo will we ſynge and prayſe thy power.

PSAL. XXI. After the Hebrues, xxii.

To the Chaunter vpon Aieleth, of the morninge ſtarre, a Pſalme of Dauid.

MY God, my God: why haſt thou forſa ken me? the wordes of my complaynte are farre fro my helthe. A

O my God, I crye in the daye tyme, but thou heareſt not: and in the night ſeaſon alſo I take no reſte.

Yet dwelleſt thou in the ſanctuarye, o thou worſhyp of Iſrael.

Oure fathers hoped in the: they truſted in the, and thou dyddeſt delyuer them.

They called vpon the, and were helped: they put their truſt in the, and were not con- founded.

But as for me, I am a worme and no man: a beaſt ſcorne of men and the oute caſte of the people.

All they that ſe me, laughe me to ſcorne: they ſhoute oute their lyppes, and ſhake their heedes. B Mat. xxvii.d Mark. xv.b

He truſted in God, let him deliuer him: let him helpe him, yf he wil haue him.

But thou art he that toke me out of my mo thers wombe: thou waſt my hope, whē I han ged yet vpon my mothers breſtes.

I haue ben lefte vnto the, euer ſythens I was borne: thou arte my God, euen fro my mothers wombe.

Go not fro me then, for trouble is harde at C hande, and here is none to helpe me.

Great bulles are come about me: fat oxen cloſe me in on euery ſyde.

They gape vpon me with their mou- thes: as it were a rampynge and rorynge lyon.

I am poured oute lyke water: all my bones are oute of ioynte: my herte in the myddeſt of my bodye, is euen lyke meltynge waxe.

My ſtrengthe is dryed vp lyke a potte- ſherde, my tonge cleaueth to my gommes: and thou haſte brought me in to the duſte of deathe. D

For dogges are come aboute me: the coun- ſell of the wycked harthe layde ſiege againſte me.

They perſed my handes and my fete, I might haue tolde all my bones: but they ſtode ſta- rynge and lokynge vpon me. Mat. xxvii.d Iohn. xix.b

They haue parted my garmentes amonge them, and caſt lottes vpon my veſture.

Be

But be not thou farre fro me, o Lord: thou
art my succour, hast the to helpe me.
Deliuer my soule from the sworde, my dar-
lynge from the power of the dogge.
Saue me from the lyons mouth: and heare
E me bitwene the hornes of the vnicornes.
So wyll I declare thy name vnto my bre-
thren: in the middest of the congregacion wyl
I prayse the.
Prayse the Lord ye that feare him: magni-
fie him all ye seed of Jacob, and let all the seed
of Israel feare him.
For he hath not despised ne abhorred the mi-
F serable state of the poore: he hath not hyd his
face fro me, but when I called vnto hym, he
herde me.
I will prayse the in the great congregacion,
and performe my vowes in the sight of al the
that feare the.
The poore shall eate and be satisfied: they
that seke after the Lord shal prayse him: our
herte shall lyue for euer.
All the endes of the worlde shall remembre
them selues, & be turned vnto the Lorde: and
all the generacions of the heythen shall wor-
G shyp before him.
For the kingdom is the Lordes: and he shal
be the gouernour of the heythen.
All suche as be fatte vpon earthe: shall
eate also and worshyp: all they that lye in the
dust and lyue so hardly, shall fall downe be-
fore him.
The seed shall serue him, and preache of the
Lorde for euer.
They shall come and declare his rightoul-
nesse: vnto a people that shal be borne, whom
the Lorde hath made.

After the Hebrues. xxiii. PSAL. XXII.

A Psalme of Dauid.

Clape. pl. Hierem. xxiii. Ezech. xxxiiii. John. x a 1. Pet. ii.
A THe Lord is my shepherde: I can want
nothynge.
He fedeth me in a grene pasture, and
leadeth me to a fresh water.
He quickneth my soule, and bringeth me
forth in the waye of righteousnesse for his na-
mes sake.
B Though I walde walke now in the valey
of the shadowe of deth, yet I feare no euyll,
for thou art with me: thy staffe and thy hepe-
herde comfort me.
Thou preparest a table before me agaynste
myne enuempes: thou annoyntest my heed w
oyle, and fillest my cup full.
Oh let thy louynge kyndnes and mercye fo-
low me all the dayes of my lyfe, that I maye
dwell in the house of the Lorde for euer.

PSAL. XXIII.

After the Hebrues. xxiv.

A Psalme of Dauid.

A THe erth is the Lordes, and al that ther-
in is: the compasse of the worlde, and al
that dwell therin.
For he hath founded it vpon the seas: and
buylded it vpon the floudes.
Who shal go vp in to the hyll of the Lord
or who shall remayne in his holy place?
Euen he that hath innocent handes and a
clene herte: which lifteth not vp his mynde
to vanitie, and sweareth not to deceyue.
He shal receyue the blessing from the Lord
and mercy from God his sauyour.
This is the generacion of them that seke
him: of them that seke thy face, O Jacob.
Selah.
Open your gates (o ye princes) let the ma-
lastyng wyes be opened, that the kyng of glo-
rye maye come in.
Who is this kyng of glory? It is the Lorde
stronge and mighty, euen the Lorde mighty
in battayle.
Open your gates (o ye princes) let the ma-
lastyng wyes be opened, that the kyng of glory
maye come in.
Who is this kyng of glory? It is the Lorde
of hostes, he is the kyng of glory. Selah.

PSAL. XXIIII.

A Psalme of Dauid.

A VNto the, O Lorde, I lyfte vp my soule: I
my God, I truste in the, let me not be
confounded, lest myne ennemyes tri-
umphe ouer me.
For all they that hope in the, shall not be
ashamed: but suche as be scornefull dispy-
sers without cause, shall be put to confu-
syon.
Shewe me thy wayes (Lorde) and teache
me thy pathes.
Leade me in thy truthe, and lerne me: for
thou arte the God of my helthe, and in thee
my hope all the daye longe.
Call to remembraunce, O Lorde, thy tender
mercyes, and thy louynge kyndenesses, which
haue ben euer of olde.
Oh remembre not the synnes and offenses
of my youthe, but accordynge vnto thy mer-
cye: thynke vpon me, O Lorde, for thy good-
nesse.
O how kendly and righteous is the Lorde:
therefore wil he teache synners in the waye.
He leadeth the symple aright: and suche as
be meke, them lerneth he his wayes.
All the wayes of the Lorde, are very mercy
and faythfulnesse, vnto suche as kepe his testa-
ment and couenaunt.
For thy names sake, o Lorde, be mercyfull
vnto my synne, for it is great.
What so euer he be that feareth the Lorde
he shall shewe hym the waye that he hathe
chosen.
His soule shall dwell at ease: and his seed
shall possesse the lande.
The secrete of the Lorde is amonge them
that feare him: and he sheweth them his cue-
naunt.
Myne eyes are euer lokynge vnto the
Lorde: for he shall plucke my feate out of the
nette.
Turne the vnto me, and haue mercye vpon

me, for I am desolate and in mysery.
The sorowes of my herte are great, bringe
D me out of my troubles.
Loke vpon myne aduersitie and woo: and
forgyue me all my synnes.
Consider how myne ennemyes are many, &
beare a malicious hate agaynst me.
Kepe my soule, and deliuer me: lette me
not be confounded, for I haue put my truste
in the.
Lette innocencye and righteous dealynge
waite vpon me, for my hope is in the.
Deliuer Israell, O God, oute of all his
trouble.

Vnde hy-
mnus.

PSAL. XXV.

Of Dauid.

A BE thou my iudge, o Lorde, for I walke
innocently: my truste is in the Lord, ther-
fore shall I not fall.
Examin me, o Lord, and proue me: enserche
my reynes and my herte.
For thy louynge kyndnesse is before myne
eyes: and I walke in thy truthe.
B I syt not amonge vayne persons, and haue
no felawshyp with the dissemblers.
I hate the congregacion of the wicked, and
I wyll not syt amonge the vngodly.
I washe my handes with innocencye, O
Lorde, and so go I to thyne aultre.
That I may shewe the voyce of thy prayse:
and tell of all thy wonderous workes.
Lorde, I loue the habytacyon of thy
house, and the place where thy honour dwel-
leth.
Destroye not my soule with the synners: ne
C my lyfe with the bloudthurstye.
In whose handes is wyckednesse, and their
right hande is full of gyftes.
But I wyll walke innocently: deliuer me,
and be mercyfull vnto me.
My fote standeth right: I wyll prayse the
(Lorde) in the congregacions.

Vide he-
braum.

PSAL. XXVI.

Of Dauid.

A THe Lorde is my lyghte and my helthe:
whome then shalde I feare? the Lorde
is the strength of my life, for whom then
shalde I be afrayde?
Therfore when the wycked, euen myne
enemies came vpon me to eate vp my flesshe,
they stombled and fell.
Though an hoste of men were layde against
Hoc: me, yet shal not my herte be afrayd: and though
there arose vp warre agaynste me, yet wyll I
put my truste in him.
One thyng haue I desyred of the Lord, whi-
che I will requyre: namely, that I maye dwell
in the house of the Lorde all the dayes of my
life, to beholde the fayre beautie of the Lorde,
and to vysit his temple.
For in tyme of trouble he hath hyde me in
his tabernacle, yea in the secrete place of his
dwellyng hath he kepte and set me vp vpon a
rocke of stone.
And nowe hathe he lyfte vp my heed aboue
myne ennemyes, that compassed me rounde a-
boute.
Therfore wyll I offre in his dwellynge, the
oblacion of thankesgyuyng: I wyll syng and
speake prayses vnto the Lorde.
Herken vnto my voyce, O Lorde, when
I crye vnto the: haue mercye vpon me and
heare me.
My herte speaketh vnto the: my face seketh
the: yea Lorde thy face will I seke.
Hyde not thou thy face fro me: cast not thy
seruaunt of in displeasure.
Thou art my succour, leaue me not, neither
forsake me, o God my sauiour.
For my father and my mother haue forsake
me: but the Lorde hath taken me vp.
Shewe me thy waye, O Lorde: and leade
me in the ryght pathe, because of myne enne-
myes.
Deliuer me not in to the wyles of myne
aduersaryes: for there are false wytnesses
risen vp agaynste me: and they ymagen mys-
chiefe.
Neuertheles I beleue verily to se the
goodnesse of the Lorde, in the lande of the ly-
uynge.
Tary thou the Lordes leysure: be stronge,
let thyne herte be of good comfort, and waite
thou styll for the Lorde.

After the He-
brues. xxvii.

PSAL. XXVII.

Of Dauid.

VNto the will I crye, O my stronge de-
fence: thynche no scorne of me, lest yf
thou make that as though thou herdest
not, I become lyke them that go downe in to
the pytte.
Heare the voyce of my humble peticyon,
when I crye vnto the: and hold vp my handes
towarde thy holy temple.
Plucke me not awaye amonge the vngod-
ly and wicked doers, whiche speake frendly
to their neighboure, but ymagen mischiefe in
their heertes.
Rewarde them accordynge to their de-
des, and wickednesse of their owne inuen-
cyons.
Recompence them after the workes of
their handes: paye them that they haue de-
serued.
For they regarde not the workes of the
Lorde, ne the operacion of his handes: ther-
fore shall he breake them downe, & not buylde
them vp.
Prayed be the Lorde: for he hath herde the
voyce of myne humble peticion.
The Lorde is my strengthe and my shylde:
my herte hoped in him, and I am holpen: ther-
fore my herte daunceth for ioye, and I will sing
prayses vnto him.
The Lorde is the strengthe of his people:
he is the defender and sauyoure of his an-
noynted.

Helpe

Helpe thy people, gyue thy blessynge vnto thyne enherytaunce: fede them and set them vp for euer.

PSAL. XXVIII.

After the Hebrues. xxix.

A Psalme of Dauid.

A Scrybe vnto the Lorde, O ye myghtye: ascribe vnto the Lorde worshyp & strengthe.

Gyue the Lorde the honoure of his name: bowe your selues to the holye maiestie of the Lorde.

It is the Lorde that commaundeth the waters: It is the gloryous God that maketh the thonder, it is the Lorde that ruleth the see.

B The voyce of the Lorde is myghtye in operation: the voyce of the Lorde is a gloryous voyce.

The voyce of the Lorde breaketh the Cedar trees: yea the Lorde breaketh the Cedars of Libanus.

He maketh them to lepp lyke a calfe: Libanus and Sirion lyke a yong vnycorne.

C The voyce of the Lorde diuydeth the flames of fyre: the voyce of the Lorde shaketh the wyldernesse: yea the Lorde shaketh the wyldernesse of Cades.

The voyce of the Lorde moueth the hyndes: and discouereth the thycke bushes: in his temple shall euerye man speake of his honoure.

The Lorde sytteth the water floude: & the Lorde remayneth a kyng for euer.

The Lorde shal gyue power vnto his people, the Lorde shall gyue his people the blessynge of peace.

PSAL. XXIX.

After the Hebrues. xxx.

A Psalme and songe of the dedycacion of the house of Dauid.

A I Wyll magnifye the, O Lorde, for thou hast set me vp: and not suffred my foes to tryumphe ouer me.

O Lorde my God, I cryed vnto the: & thou hast healed me.

Thou Lorde hast brought my soule oute of hell: thou hast kepte my lyfe, where as they go downe to the pyt.

Sing prayses vnto the Lorde (o ye saynctes of his) gyue thankes vnto him for a remembraunce of his holynesse.

For his wrath endureth but the twynckling B of an eye, and his pleasure is in lyfe: heuinesse maye well endure for a nyghte, but ioye commeth in the morninge.

As for me, when I was in prosperite, I saide: truly, I shall neuer fall more.

And why? thou Lorde of thy goodnes hadest made my hyll so stronge.

But as soone as thou turnedst thy face fro me, I was brought in feare.

C Then cryed I vnto the, O Lorde, yea vnto the Lorde made I my prayer.

What profyte is there in my bloude: yf I go downe to corruption?

Maye the dust gyue thankes vnto the? or shall it declare thy faythfulnesse?

Heare, O Lorde, and haue mercye vpon me: Lorde be thou my helper.

D And so thou hast turned my heynesse into ioye: thou hast put of my sackclothe, and gyrded me with gladnesse.

That myne honour myght synge prayses vn to the without ceasing: O Lorde my God, I wyll gyue thankes vnto the for euer.

PSAL. XXX.

After the Hebrues. xxxi.

To the chaunter, a Psalme of Dauid.

IN the, O Lorde, is my trust: let me neuer be put to confusion, but delyuer me in thy E righteousnesse.

Bowe downe thyne eare to me, make haste to delyuer me: be thou my stronge rocke and a house of defence, that thou mayst saue me.

For thou arte my stronge holde and my castell: be thou my guyde, and leade me for thy names sake.

Drawe me oute of the nette that they haue layde pryuely for me, for thou art my strengthe.

F Into thy handes I commende my spirite: thou hast delyuered me, o Lorde, thou God of trueth.

I hate them that holde of vanities: and my trust is in the Lorde,

I wil be glad and reioyse in thy mercy: for thou hast considered my trouble, thou hast knowen my soule in aduersitie.

Thou hast not delyuered me ouer into the handes of the ennemye, but hast set my fete in a large rowme.

G Haue mercy vpon me, o Lorde, for I am in trouble, myne eye is consumed for very heynesse, yea my soule and my body.

My lyfe is waxen olde with heuinesse: and my yeres with mournynge.

My strength faileth me because of myne vnrighteousnesse, and my bones are corrupte.

H I am become a verye reproche amonge all myne ennemyes: my neyghbours and they of myne owne acquyntaunce are afrayde of me: they that se me in the strete, conuey them selues fro me.

I am cleane forgotten and oute of mynde, as a dead man: I am become lyke a broken vessell.

For I haue herde the blasphemye of D the multytude: euerye man abhorreth me, they haue gathered a counsell together agaynste me, and are purposed to take away my lyfe.

But my hope is in the Lorde, and I saye: thou art my God.

My tyme is in thy handes: delyuer me from the handes of myne ennemyes, and from them that pursue me.

Shewe thy seruaunt the lyght of thy countenaunce: helpe me for thy mercyes sake.

Let me not be confounded, O Lorde: for I call vpon the: let the vngodlye rather be put to confusyon, and brought vnto the pit.

Let the lyenge lyppes be put to sylence: which cruelly, disdaynfully, & despitefully speake agaynst the righteous.

How greate and manyfolde is thy good- nesse which thou hast hydde for them that feare the?

O what thinges bryngest thou to passe for them that put their truste in the: euen before the sonnes of men?

I Thou hydest them pryuely by thyne owne presence from the proude men: thou kepest them secretly in thy tabernacle, from the strife of tonges.

Thankes be to the Lorde: for he hath shewed me excedynge great kyndnes in a stronge cyte.

K In when the sodeyn feare came vpon me, I sayd: I am cast out of thy sight.

Nerethelesse thou herdest myne humble prayer: when I cryed vnto the.

L Loue the Lorde (all ye his saynctes) for the Lorde preserueth the faythfull, and plentifully rewardeth the proude doer.

Be stronge therfore and take good herte vnto you: all ye that put youre truste in the Lorde.

PSAL. XXXI.

An instruction of Dauid.

BLessed are they, whose vnrighteousnesse is forgyuen: and whose synnes are couered.

A Blessed is the man, vnto whom the Lorde imputeth no synne: in whose spirite there is no gyle.

For whyle I helde my tonge: my bones consumed awaye, thorowe my daylye complaynynges.

And because thy hand was so heuy vpon me both daye and nyght: my moysture was lyke the drouth in sommer. Selah.

B Therfore I confessed my synne vnto the: & hyd not myne vnrighteousnesse.

I sayd, I wyll knowlege myne offence, and confesse my selfe vnto the Lorde: and so forgaue thou me the wickednesse of my synne. Selah.

For this shall euerye saynt make his prayer vnto the in due season: therfore shall not the great waterr floudes come nye him.

Thou arte my defence in the trouble that is come aboute me: compasse thou me aboute also with the ioye of delyueraunce. Selah.

C I wil enforme the, and shewe the the waye wherin thou shalte goo: I wyll fasten myne eyen vpon the.

Be not ye now lyke horses & mules, which haue no vnderstandyng.

Whose mouthes thou must holde with bytt and bridle, yf they wyll not obeye the.

Greate plages shall the vngodly haue, but who so putteth his truste in the Lorde, mercy shall compasse him on euery syde.

Be glade, O ye righteous, and reioyse in the Lorde: be ioyfull all ye that are true of herte.

PSAL. XXXII.

After the Hebrues. xxxii.

A

REioyse in the Lorde, O ye righteous, for it becommeth well the iuste to be thankfull.

Prayse the Lorde with harpe: synge psalmes vnto him with the lute and instrumēt of ten strynges.

Synge him a newe songe, yea sing lustely vnto him with a lusty courage.

For the worde of the Lorde is true: and all his workes are faythfull.

B He loueth mercy and iudgement: the earth is full of the goodnesse of the Lorde.

By the worde of the Lorde were the heuens made: and all the hostes of them by the breth of his mouthe.

He gathereth the waters together as in a bottell: and layeth vp the depe in secrete.

Let all the earthe feare the Lorde: and let all them that dwell in the worlde, stande in awe of him.

C For loke what he sayth, it is done: and loke what he commaundeth, it standeth fast.

The Lorde bringeth the counsel of the heythen to nought, and turneth the deuises of the people.

But the counsell of the Lorde endureth: and the thoughtes of his herte from generacion to generacion.

Blessed are the people that holde the Lorde for their God: and blessed are the folke whom he hath chosen to be his heritage.

D The Lorde loketh downe from heuen, and beholdeth all the chyldren of men: from his stronge seat he consydereth all them that dwell in the worlde.

He onely hath facioned al the hertes of the, and knoweth all their workes.

A kynge is not holpen by his owne greate hoste: neither is a gyaunte saued thorowe the might of his owne strength.

E A horse is but a vayne thing to saue a man, it is not the power of his strength that can deliuer him.

Beholde, the eye of the Lorde loketh vnto them that feare him, and put their trust in his mercy.

That he may deliuer their soules from deth: and to fede them in the deare tyme.

Let our soule patiently abide the Lorde: for he is our helpe and shylde.

So shall our hertes reioyse in him: because we haue hoped in his holy name.

Let thy mercyfull kyndnesse, o Lorde, be vpon vs: lyke as we put our trust in the.

PSAL. XXXIII.

After the Hebrues. xxxiii. 1. Regu. xxi. b.

* Of Dauid, when he fayned hym selfe to be madde before Abimelech: which droue hym awaye and he departed.

I wyll

I Wyll alwaye gyue thankes vnto the Lord, his prayse shall euer be in my mouthe.

My soule shall make her boste in the Lorde: the humble shall heare therof, and be glad.

Prayse ye the Lorde with me: & let vs magnifye his name togyther.

I sought the Lorde, and he herde me: yea he deliuered me out of all my feare.

They that haue an eye vnto hym, shall be lyghtened, and they; faces shall not be asha-
med.

This poore man cryed vnto the Lorde: and he herde hym, yea and deliuered hym out of all his troubles.

The aungell of the Lorde pitched his tente rounde aboute hym that feare hym, and dely-
uereth them.

Taste and se how frendly the Lord is: bles-
sed is the man that trusteth in hym.

Feare the Lorde ye that be his sayntes: for they that feare hym lacke nothyng.

The riche shal want and suffre hunger: but they wiche seke the Lorde shall want no ma-
ner thing that is good.

Come hyther, o ye children, herken vnto me: I wil teache you the feare of the Lorde.

1 Peter iii. Who so lysteth to lyue, and wolde fayne se good dayes.

Let him refrayne his tonge from euil: and his lyppes that they speake no gyle.

Let him eschewe euyl and do good: let him seke peax and ensue it.

Eccles. xv. d. Hebr. xiii. c For the eyes of the Lorde are ouer the righ-
teous: and his eares are open vnto their pray-
ers.

D But the face of the Lorde beholdeth them that do euyll, to destroye the remembraunce of them out of the erth.

When the righteous crye, the Lord heareth them: and deliuereth them out of all they; troubles.

The Lorde is nye vnto them that are con-
trite in herte, and wil helpe suche as be of an humble spirite.

Great are the troubles of the righteous, but the Lorde deliuereth them out of all.

He keepeth al their bones, so that not one of them is broken.

But misfortune shall slee the vngodly, and they that hate the righteous shall be guilty.

The Lorde deliuereth the soules of his ser-
uauntes, and all they that put their truste in him shal not offende.

PSAL. XXXIIII.

After the Hebrues. xxv.

Of Dauid.

A Stryue thou with them, o Lorde, that stryue with me: fyght thou agaynst them, that fyght agaynst me.

Take holde vpon the shylde and spere: and stande vp to helpe me.

Drawe out thy swerde and stop the way a-
gaynst them that persecute me: saye vnto my soule, I am thy helpe.

Let them be confounded and put to shame, that seke after my soule: let them be turned backe and be brought to confusion, that ymag-
en mischiefe for me.

Lette them be as the duste before the wynde: and the aungell of the Lorde scatte-
ryng them.

Lette they; waye be darcke and slyppery: and the aungell of the Lorde to persecute them.

For they haue pryuyly layde their net for me without cause: yea & made a pyt for my soule whiche I neuer deserued.

Let a sodein destruction come vpon hym vn-
wares, and the net that he hathe layde pryu-
ly catche hym selfe, that he maye fall into his owne mischiefe.

But let my soule be ioyfull in the Lorde: and reioyce in his helpe.

All my bones shal saye: Lorde who is lyke vnto the? which deliuerest the poore from him that are to stronge for hym, yea the poore and the nedy from his spoylers.

False witnesses are ryssen vp, and layd vnto my charge thynges that I knowe not.

They rewarde me euil for good, to the great discomfort of my soule.

C Neuertheles when they were sycke, I put on sackecloth: I humbled my soule with fa-
styng, and my prayer turned in to myne owne bosome.

I behaued my self as though it had ben my frende or my brother: I went heuyly, as one that mourneth for his mother.

But in myne aduersite they reioyce & gather them togyther: yea the very lame come toge-
ther against me vnwares, makinge mowes at me, and cease not.

With the gredye and scornefull hypocrits they gnasshed vpon me with their teth.

Lorde wylan wilt thou loke vpon this? Reskue my soule from the wicked rumour of them, my derlynge from the lyons?

So wyll I geue the thankes in the great congregacion: and prayse the amonge moche people.

Let them not triumphe ouer me, that are myne ennemyes for nought: lette them not wynke with their eyes that hate me without cause.

And why? their commening is not for peax, but they ymagen false wordes against ; quie-
tes of the lande.

They gape vpon me with their mouthes, sayinge: there, there: we se it with our eyes.

This thou seest, o Lord: hold not thy tong then: go not farre fro me, o Lorde.

Awake Lorde and stande vp: auenge thy cause my God and my Lorde.

Judge me, o Lorde my God, accordinge to thy righteousnesse, that they triumphe not ouer me.

Let them not say in their hertes, there there so wolde we haue it: let them not say: we haue ouercome him.

Let them be put to confusion & shame, that reioyse at my trouble: let them be clothed in rebuke and dishonour, that boste them selues agaynst me.

Let

Lette them also be glad & reioyce, that fauoure my righteous dealynge: yea lette them saye alwaye: blessed be the Lorde, whi-
che hath pleasure in the prosperite of his ser-
uaunt.

And as for my tonge, it shall be talkynge of thy righteousnesse and of thy prayse, al the day longe.

PSAL. XXXV.

To the chaunter, of Dauid the seruaunte of the Lorde.

1 MY herte sheweth me the wyckednesse of the vngodly: that there is no feare of God before his eyes.

For he dissembleth before his face, so longe till his abhominable synne be found out.

The wordes of his mouthe are vnrygh-
teousnesse and deceyte: he wyll not be learned to do good.

He ymagineth mischiefe vpon his bed: he hath set him in no good waye, he refuse the thyng that is euill.

Thy mercye, O Lorde, reacheth vnto the heauens: and thy faythfulnesse vnto the cloudes.

Thy righteousnes standeth like the stronge mountaynes: and thy iudgemente like the great depe.

Thou, Lorde: preseruest bothe men and beastes.

How precious is thy mercy, o God, that the children of men may put their trust vnder the shadow of thy wynges?

They shal be satisfied with the pleasantnesse of thy house: and thou shalt geue them drinke of the pure of thy pleasures.

For by the is the well of life: & in thy lyght, shal we se lyght.

Spreade forth thy louing kindnesse vnto: the that know the, and thy righteousnesse vnto the that are true of herte.

Lette not the foote of pryde ouertake me: let not the hande of the vngodly caste me downe.

As for wicked doers, they fall: they are cast downe, and are not able to stande.

PSAL. XXXVI.

To the Chaunter, a Psalme of Dauid.

1 FRet not thy selfe at the vngodly: be not thou emyous agaynst the euil doers.

For they shall soone be cut downe lyke the graste: and be withered euen as the greene herbe.

Put thou thy truste in the Lorde, and be do-
ing good: so shalt thou dwel in the land, and verily it shall fede the.

Delite thou in the Lorde: and he shal geue the thy hertes desyre.

Commyt thy waye vnto the Lorde, serue thy hope in hym: and he shall bryng it to pas.

He shall make thy righteousnesse as cleare as the lyght: and thy iust dealing as the noone daye.

Holde the styll in the Lorde, and abyde pa-
tiently vpon him: but greue not thy selfe at one that hath prosperous, and lyueth in abho-
mination.

Leue of from wrath, let go displeasure: let not thy gelousye moue the also to do euil. B

For wicked doers shal be rooted out, but they that patiently abyde the Lorde, shal enherite the lande.

Suffre yet a lytle whyle, and the vngodlye shall be clene gone: thou shalt loke after his place, and he shall be awaye.

But the meke spirites shall possesse the erth: and haue pleasure in moche rest. Matth. v. d

The vngodly layeth wayte for the iust, and gna-
sheth vpon him with his teth.

But the Lorde laugheth him to scorne: for he seeth that his daye is commyng.

The vngodly drawe out their swerde and bende their bowe: to caste downe the symple and poore, and to slee suche as go the righte waye.

Their owne swerde shall go thor-
owe their owne herte: and their bowe shall be broken. C

A small thyng that the righteous hathe: is better then great riches of the vngodly.

For the armes of the vngodlye shall be broken: but the Lorde vpholdeth the righ-
teous.

The Lord knoweth the dayes of the godly: and their inheritaunce endureth for euer.

They shall not be confounded in the perilous tyme: and in the dayes of derth, they shal haue ynough.

But the vngodly shal perish: and when the ennemyes of the Lord are in their flowers, they shal consume, yea euen as the smoke shal they consume awaye. D

The vngodlye borroweth, and payeth not agayne: but the righteous is mercyfull and liberall.

Suche as be blessed of him, shal possesse the lande: and they whom he curseth, shall be roo-
ted out.

The Lord ordreth a good mans going: and hath pleasure in his waye.

Though he fall, he shal not be hurt: for the Lorde vpholdeth him with his hande.

I haue ben yong and now am old: yet saw I neuer the righteous forsaken, ne his seed to seke their breed. E

The righteous is euer mercyfull, and lendeth gerely: therfore shal his seed be blessed.

Flee from euil, and do that is good: so shalt thou dwell for euer.

For the Lorde louyth that is ryght, he for-
saketh not his sayntes, but they shall be pre-
serued for euermore: where as the seed of the vngodly shal be rooted out. F

Yea the righteous shall possesse the lande: & dwel therin for euer.

The mouthe of the righteous is practised in wysdome: and his tonge talketh of iudge-
ment.

Kk The law

The law of his God is in his hert: therfore shal no ꝓfe of his fote slyppe fyde.

The vngodly seeth the rightous, and goeth about to slee him.

But the Lorde wyll not leaue hym in his handes: ne condemne hym when he is iudged.

Hope thou in the Lorde, and kepe his way, and he shall so promote the, that thou shalte haue the lande by enheritaunce, and se when the vngodly shal perysshe.

I my selfe haue sene the vngodly in greate power: and flourysshynge lyke a grene baye tree: but when I wente by, loo, he was gone, I sought hym, but he could no where be founde.

Kepe innocencye, and take hede vnto the thynge that is ryghte: for that shall brynge a man peace at last.

But the transgressours shall perysshe together: and the vngodlye shall be rooted out at the last.

The helpe of the righteous commeth of the Lorde: he is their strength in tyme of trouble.

The Lorde shall stande by them, and saue them: he shal deliuer them from the vngodly, and helpe them, because they put their trust in him.

PSAL. XXXVII.

After the Hebrues.xxxviii.

To the chaunter, to bringe to remembraunce.

A PUt me not to rebuke, oh Lorde, in thyne anger: chastise me not in thy heuye displeasure.

For thy arrowes sticke fast in me, and thy hande presseth me sore.

There is no hole parte in my body, because of thy displeasure: ne is rest in my bones by reason of my synnes.

For my wickednesses are gone ouer my heed, and are like a sore burden, to heuye for me to beare.

My woundes stinke and are corrupt, thorough my foolishnesse.

I am brought in to so greate trouble and misery: that I goo mourninge all the daye long.

For my loynes are clene dryed vp: and there is no hole parte in my body.

I am feble and sore smitten: I rore for the verye disquietnesse of my hert.

Lorde, thou knowest all my desire: and my groninge is not hyd from the.

My herte panteth, my strengthe hath fayled me: and the lyghte of myne eyes is gone fro me.

My louers and frendes stande lokynge vpon my trouble: and my kynsmen are gone a farre of.

They that sought after my lyfe, and to worke me harme: spake ofte yll and ymagined deceyte all the daye longe.

But I as a deafe man herde not: and was euen as one that were dom, not openyng his mouthe.

I am become as a man that heareth not: and that can make no reasonable answere with his mouthe.

For in the, o Lorde is my trust: thou shalte heare me, o Lorde my God.

For I desire that myne enemies triumphe D not ouer me: for if my foote slyp, they reioyce greatly against me.

I am redye to suffre trouble: and my heuynesse is euer in my sight.

For I confesse my wickednesse: & my synne greueth me.

But myne enemyes lyue, and are mighty: and they that hate me without cause, are many in nombre.

They that rewarde me euyll for good: speake euyll of me, because I followe that good is.

Forsake me not (O Lorde my God) goe not farre fro me.

Haste the to helpe me: Lorde, my sauioure.

PSAL. XXXVIII.

To the chaunter for Idithun, a Psalme of Dauid.

I Sayd: I will kepe my wayes that I offende not in my tonge.

And so I shut my mouth, whyle the vngodly sayd wayte for me.

I held my tonge, I was domme, I kept silence yea euen from good wordes, but it was payne and sicknesse to me.

My hert was hote within me: and while I was thus musing, the fyre kyndled, so that I spake with my tonge.

Lorde, let me knowe myne ende, & the nombre of my dayes: that I may be certified what I want.

Beholde, thou hast made my dayes a spanne longe: and my lyfe as it were nothinge before the.

O howe vayne, are all men lyuynge! Selah.

Yea euery man walketh as it were a shadow, and disquieteth him selfe in vayne: he heapeth vp ryches, and can not tell to whome he gathereth them.

And nowe Lorde, wherein shall I comforte me? my hope is in the.

Deliuer me from all myne offences: & make me not a scorne vnto the foolish.

I kept silence, and open not my mouth: for thou hast done it.

Turne thy plages awaye fro me: for I am consumed thorowe the feare of thy hande.

When thou punishest man for synne, thou chastenest him: so that his beautie consumeth awaye, lyke as it were a moth.

O howe vayne are all men! Selah.

Heare my prayer, o Lorde, and consider my cryinge: shewe not thy selfe as though thou sawest not my teares.

For I am a straunger and pilgrim with the as all my fore fathers were.

Oh spare me a lytle that I maye refreshe my selfe before I goo hence: and be no more seene.

PSAL. XXXIX.

To the chaunter, a Psalme of Dauid.

I Wayted patiently for the Lorde, whiche enclyned him selfe vnto me: and herde my callynge.

He brought me out of the horrible pit, out of the myre and claye: he set my fete vpon the rocke, and ordred my goinges.

He hath put a new song in my mouth, euen a thanckesgiuing vnto our God.

Many men seing this shal feare the Lorde: and put their trust in him.

Blessed is the man that setteth his hope in the Lorde: and turneth not vnto the proude, & to suche as go about with lyes.

O Lorde my God, great are thy wonderous workes whiche thou hast wrought: and in thy thoughtes towarde vs, there may none be likened vnto the.

I would declare them and speake of them: but they are so manye, that they can not be tolde.

Sacrifyce and offeryng thou wouldest not haue, but a body thou hast ordeyned me: burnt offrynges and sacrifyce for synne thou hast not alowed.

Then sayde I: lo I come. In the begynnynge of the boke it is wrytten of me, that I should fulfyll thy wyll, o my God, and that am I content to do: yea thy lawe is within my hert.

I will preache of thy righteousnesse in the greate congregacion: loo, I will not refrayne my lyppes, o Lorde, and that thou knowest.

I doo not hyde thy righteousnesse in my hart: my talkyng is of thy truthe and saluacion boldely: I kepe not thy louynge mercye and faythfulnesse backe from the greate congregacion.

Turne not thou thy mercy fro me, o Lorde: but let thy louing kyndnes and truth alwaye preserue me.

For innumerable troubles are come aboute me: my synnes haue taken suche hold vpō me that I am not able to loke vp: yea they are more in nombre then the heeres of my heed, and myne hert failed me.

O Lorde, lette it be thy pleasure to deliuer me: make haste (O Lorde) to helpe me.

Let them be ashamed and confounded that seke after my soule to destroye it: let them fall backwarde and be put to confusion, that wish me yll.

Let them soone be brought to shame that crye ouer me: there there.

But lette all those that seke the, be ioyfull and glad in the: and let all suche as delyte in thy sauynge helthe, saye alwaye: the Lorde be praysed.

As for me, I am poore and in misery: but the Lorde careth for me.

Thou art my helper and redemer: make no long tarying, o my God.

PSAL. XL.

After the Hebrues.xxxix.

To the chaunter, a Psalme of Dauid.

BLessed is he that considereth the poore: the Lorde shall deliuer hym in tyme of trouble.

The Lorde shal preserue him, and kepe him alyue: he shal make him to prosperе vpō erth and shal not deliuer him in to the wyll of his ennemyes.

The Lorde shall refresh him when he lyeth sicke vpon his bed, yea thou makest his bed in all his sickenesse.

I sayd: Lorde be mercyfull vnto me: heale my soule, for I haue synned agaynst the.

Myne enemies speke euil vpon me: when shal he dye, and his name perysshe?

Thoughe he came in to se, yet meaned he falsehed in his herte: heapyng mischefe vpon him selfe.

All they that hate me, ioyn together agaynst me: and ymagen euil against me.

They haue gyuē a wicked sentence vpō me: when he lyeth, he shal ryse vp no more.

Yea euen mine owne familiar frende whom I trusted, which did eate my breed, hath lyfte vp his hele agaynst me.

But be thou mercyfull vnto me, o Lorde: rayse thou me vp, and I shal rewarde them.

By this I know thou fauourest me that my ennemy shal not triumphe ouer me.

Thou hast vpholden me because of myne innocencye: and setest me before thy face for euer.

Blessed be the Lorde God of Israell: from hence forth, and for euermore, Amen, Amen.

PSAL. XLI.

After the Hebrues.xli.

To the chaunter a monicion of the sonnes of Corah.

LYke as the harte desyreth the water brookes: so longeth my soule after the, O God.

My soule is a thurst for God, yea euen for the lyuinge God: when shal I come & behold the face of God?

My teares are my meate daye and nyghte, while it is dayly said vnto me: where is now thy God?

Now when I thinke therupon, I poure out my hert by my selfe: for I wold fayne go hence with the multitude, and passe ouer with them vnto the house of God, in the voyce of prayse and thankesgyuinge, amonge suche as kepe holy daye.

Why artest thou so full of heuynesse (o my soule) and why arte thou so vnquiete within me?

Put thy truste in God, for I will yet gyue him thanckes for the helpe of his countenaunce.

My God, my soule is vexed within me therfore I remembre the land of Jordan, and the litle hyll of Hermonim.

One depe calleth an other with the voyce of
L the whyrlies: all the waues and water flouds are gone ouer me.

The Lorde hath promised his louing kyndnesse daylye, therfore will I prayse him in the nyghte season, and make my prayer vnto the God of my lyfe.

I wyl saye vnto God my stony rocke: why hast thou forgotten me? why go I thus heuily whyle the enemy oppresseth me?

Whyle my bones are broke, and while mine
D enemies cast me in the tethe daylye, saying vnto me: where is now thy God?

Why art thou so heuy, o my soule? and why art thou so disquieted within me?

Put thy trust in God: for I will yet thanke him for the helpe of his countenaunce, and because he is my God.

After the Hebrues.xliii. PSAL. XLII.

A Gyue sentence vpon me (o God) and defende my cause agaynst the vnholy people: deliuer me from the disceytful and wicked man.

For thou (o God) art my strength: why hast thou shot me from the? why go I then so heuily, whyle the enemy oppresseth me?

Send out thy light and thy truth, that they may lead me and bring me vnto thy holy hyll, and to thy dwellyng.

That I may go in to the aulter of God, euen
B vnto the God which is my ioye and pleasure: and vpon the harpe to giue thankes vnto the, o God, my God.

Why art thou so heuy (o my soule) and why art thou so disquieted within me?

Put thy trust in God, for I will yet giue him thankes for the helpe of his countenaūce, and because he is my God.

After the Hebrues.xliiii. PSAL. XLIII.

C To the chaunter an instruction of the sonnes of Korah.

A We haue herd with our eares, o God, our fathers haue told vs, what thou hast wrought in their time of olde.

Howe thou hast driuen oute the Heithen with thy hande, and planted them in: howe thou hast destroyed the nacyons and caste them out.

For they got not the land in possession through their owne swerde, neither was it their owne arme that helped them.

But thy right hand, thyne arme & the lyght of thy countenaunce, because thou hadest a fauour vnto them.

Thou art the kyng and my God: thou sendest helpe vnto Jacob.

Through the, wil we ouer throw our enemies: and in thy name will we treade them vnder, that rise vp against vs.

For I will not trust in my bowe: it is not my swerde that shall helpe me.

But it is thou that sauest vs from our enemyes: and puttest them to confusion that hate vs.

We will alwaye make our boste of God, and
F praise thy name for euer. Selah.

But nowe thou forsakest vs, and puttest vs to confusion, and goest not forth with our hostes.

Thou makest vs to turne our backes vpon our enemyes, so that they which hate vs spoile our goodes.

Thou lettest vs be eaten vp like sheepe: and scatterest vs among the Paynims.

Thou sellest thy people for nought: and takest no money for them.

Thou makest vs to be rebuked of our
E neyghboures, to be laughed to scorne, and hadde in derision, of them that are rounde about vs.

Thou hast made vs a very byworde amonge the Heithen: and that the people shake their heedes at vs.

My confusion is daylye before me: and the shame of my face couereth me,

For the voyce of the slaūderer and blasphemer: for the enemy and auenger.

All this is come vpon vs: and yet haue we not forgotten the, nor behaued our selues vnfaythfully in thy couenaunt.

Our herte is not turned backe, neither our
G steppes gone out of the waye.

For thou hast smitten vs in the place of dragons, and couered vs with the shadow of death.

If we had forgotten the name of our God and holden vp oure handes to anye straunge
D God.

Should not God find it out? for he knoweth the very secretes of the herte.

But for thy sake we are killed all the daye longe: and are counted as sheepe appoynted to be slayne.

Vp Lorde, why slepest thou? awake, caste vs not of for euer.

Wherfore hydest thou thy face? lyste thou cleane forget oure mysery and oppression?

For our soule is brought low euen vnto the dust, and our belly cleueth vnto the ground.

Arise, o Lord, helpe vs and deliuer vs for thy mercy sake.

PSAL. XLIIII.

C To the chaunter vpon Solanim, an instruction of the children of Korah, a songe of loue.

My herte is endyteynge good matter: I
I speake of that whiche I haue made vnto the kynge: my tonge is the pen of a ready wryter.

Thou art the fayrest among the children of
men, full of grace are thy lippes, therfore God blesseth the for euer.

Gyrde the with thy swerde vpon thy thygh (o thou myghtye) with worshyp and renowme.

Good lucke haue thou with thyne honour, ryde on with the truthe, mekenesse and rygh-
teousnesse: and thy right hand shal teache wonderfull thinges.

Thy arowes are sharpe, the people shall be subdued vnto the: euen in the myddest among the kinges ennemyes.

Thy seat (God) endureth for euer: the scepter of thy kyngdome is a right scepter.

Thou hast loued righteousnesse, and hated
H iniquite: wherfore God (whiche is thy God) hath annoynted the with the oyle of gladnes aboue thy felowes.

All thy garmentes are lyke Myrre, Aloes, & Casia, when thou comest out of thyne yuorye palaces in thy beautifull glory.

Kynges doughters go in thy goodly araye, and vpon thy right hande standeth a quene in a garment of moost pure golde.

Harken (o doughter) consider & bowe downe
E thyne eare: forget thine owne people, and thy fathers house.

So shall the kynge haue pleasure in thy beautye, for he is thy Lorde, and thou shalte worship him.

The doughters of Tire shall be there with
F giftes, the ryche among the people shal make their supplicacion before the.

The kynges doughter is all glorious within, her clothing is of wrought golde.

She shall be brought vnto the kynge in
D raymente of needle worke, and maydens after her: suche as be nexte her shall be brought vnto the.

With ioye & gladnesse shal they be brought and go into the kinges palace.

In stede of thy fathers thou halte gotten children, whom thou shalte make princes in all landes.

I will remembre thy name from one gene-
G racion to an other: therfore shall the people giue thankes vnto the, worlde without ende.

PSAL. XLV.

C To the chaunter, a songe of the children of Korah vpon Alamoth.

God is our refuge, our strength and
I helpe in our troubles & aduersitie, we haue founde.

Therfore we will not feare, though the earth fall, and though the hylles were caryed in to the myddest of the see.

Though the waters of the see raged and
H were neuer so troublous, and though the mountaynes shooke at the tempeste of the same.

For there is a floude whiche with his riuers
F reioyseth the citye of God, the holy dwellyng of the hyest.

God is in the middest of her, therfore shall she not be remoued: for God helpeth her, and that right early.

The Heithen are mad, the kyngdomes make
S moche a do: but when he sheweth his voyce, the earth melteth awaye.

The Lorde of hostes is with vs; the God of Jacob is oure defence.

Come hyther and behold the workes of the Lorde: what destructions he hathe brought vpon the earth.

He hathe made warres to cease in all the
S world: he hath broke the bow, he hath knapped the spere in sondre, and brent the charettes in the fyre.

Be styll then, and confesse that I am God: I wil be exalted amonge the Gentiles, and I wil be exalted vpon erth.

The Lorde of hostes is with the: the God of Jacob is oure defence. Selah.

PSAL. XLVI. After the Hebrues.xlvii.

C To the chaunter, a Psalme of the childzen of Korah.

Clap your handes together (all ye peo-
A ple) synge vnto God with the voyce of thankesgyuynge.

For the Lorde most hye is to be feared: and he is the great kyng vpon all the erth.

He shal subdue the people vnder vs, and the
P Paynims vnder our fete.

He choseth vs for an heritage the beautie of Jacob whom he loued. Selah.

God is gone vp with a merye noyse: & the Lord
V with the sounde of the trompet.

Synge prayses, synge prayses vnto God: synge prayses, synge prayses vnto our kynge.

For God is kyng of all the erth: sing prayses vnto him with vnderstanding.

God is king ouer the Heithen: God sitteth in his holy seate.

The princes of the people are gathered together vnto the God of Abraham: for God is farre hyer exalted, then the myghtye lordes of the earthe.

PSAL. XLVII. After the Hebrues.xlviii.

C A songe of a Psalme of the childzen of Korah.

Great is the Lorde and hyghe to be prai-
A sed, in the citye of our God: euen vpon his holy hyll.

The hill of Sion is like a fayre plant where-
of all the lande reioyseth: vpon the north syde lyeth the citye of the great king.

God is wel knowen in her palaces: that he is the defence of the same.

For lo, kynges are gathered, and gone by
together.

They maruayled to se suche thynges: they
V were astonied, and sodeynly fell dowue.

Feare came vpon them: and sorow as vpon a woman in her trauayle.

Thou shalte breake the shyppes of the see: through the East wynde.

Lyke as we haue herde, so se we in the citye of the Lorde of hostes, in the citye of oure God: God vpholdeth the same for euer. Selah.

We wayt for thy louing kindnesse (o God)
E in the myddest of thy temple.

After

O God, according vnto thy name, so is thy prayse vnto the worldes ende: thy right hand is full of righteousnesse.

Oh let the mounte Sion reioyse: and the doughters of Juda be glad, because of iudgementes.

Walke about Sion: go rounde aboute her and tell her toures.

Marcke well her walles, sette vp her houses: that it maye be tolde them that come after.

For this God is our God for euer and euer, and he shall alwaye be our gyde.

PSAL. XLVIII.

After the Hebrues, xlix.

¶ To the chaunter, a Psalme of the children of Corah.

Heare this, all ye people: ponder it well all ye that dwell vpon the erth.

Bigh and lowe, riche and poore: one with an other.

Psal. lxxviii. My mouth shal speake of wisdome, and my hert shall muse of vnderstanding.

I wil encline myne eare to the parable, and shewe my darke speache vpon the harpe.

Wherfore sholde I feare cupll dayes, when the wickednesse of my heles compasseth me round about?

They that put theyr truste in their goods: and boste themselues in the fulnesse of theyr ryches.

No man maye deliuer his brother: ne make agreement vnto him for God.

For it costeth more to redeme their soules: so that he must let it alone for euer, yea though he lyue long, and se not the graue.

For it shall be sene, that suche wyse men shal dye and perysche together, as well as the ignorant and foolysshe, and leue their goodes for other.

Loke what is in their house, it continueth styll: their dwellinge places endure from one generation to an other, & are called after theyr owne names vpon erth.

Neuertheles man abideth not in suche honour, but is compared vnto the brute beestes, & becommeth like vnto them.

This waye of theyrs is verye foly, and yet their posteritie prayseth it with theyr mouthe. Selah.

They lye in the hell lyke sheepe, death shall gnaw vpon them, & the righteous shal haue dominacion of them in the mornynge by tymes: their strength shall consume, and hell shall be their dwellynge.

But God shall deliuer my soule from the power of hell, when he receyueth me. Selah.

Be not thou afrayd whē one is made ryche: and the glory of his house increased.

* For he shall carye nothynge awaye with him when he dyeth, neither shall his pompe folowe him.

Whyle he lyueth he is counted an happye man: and so longe as he is in prosperitie men speake good of him.

But when he foloweth his fathers generacion, he shall neuer se light any more.

When a man is in honoure, and hathe no vnderstandynge, he is compared vnto the brute beestes, and becommeth like vnto them.

PSAL. XLIX.

¶ A Psalme of Asaph.

The Lorde euen the mighty God hath spoken and called the worlde from the rysinge of the sunne, vnto the goynge downe of the same.

Out of Sion appereth the glorious brightye of God.

Oure God shall come, and not kepe silence: there goeth before him a consumynge fyre, and a mysghtye tempest rounde aboute hym.

He shall call the heauens from aboue: the erth, that he may iudge his people.

Gather my saynctes togither vnto me: thē that sette more by the couenaunt then by my offerynge.

And the heauens shall declare his righteousnesse: for God is Judge hym selfe. Selah.

Heare, o my people: let me speake, let me testifie amonge you, o Israel: I am God, & euen thy God.

I reproue the not because of thy sacrifice, thy burntoffrynges are alwaye before me.

I wyll take no bullockes out of thy house ne gotes out of thy foldes.

For all the beestes of the feld are myne, and thousandes of catell vpon the hylles.

I knowe all the foules vpon the mountaynes: and the wylde beestes of the felde are in my sight.

If I be hungrye, I wyll not tell the: for the hole worlde is myne, and all that therin is.

Thinkest thou that I will eate the fleshe of oxen, or drynke the bloude of gotes?

Offre vnto God prayse and thankesgyuynge: and paye thy vowes vnto the moste Lord.

And call vpon me in the tyme of trouble: so wyll I heare the, that thou shalte thanke me.

But vnto the vngodly saith God, why wilt thou preache my lawes, and takest my couenaunt in thy mouth?

Where as thou hatest to be reformed: and castest my wordes behynde the?

If thou sest a thefe, thou runnest with him: and art partaker with the aduouterers.

Thou lettest thy mouth speake wickednesse: and thy tonge practyseth deceyte.

Thou sittest and speakest against thy brother: yea and slaunderest thyne owne mothers sonne.

This thou doest, whyle I holde my tonge, and thynkest me to be euen suche one as thy selfe: but I wyll reproue the, and set my selfe against the.

Consider

Consider this, ye that forget God: least I plucke you awaye, and there be none to deliuer you.

Who so offreth me thankes and prayse, he honoureth me: and this is the waye, whereby I will shewe him the sauinge health of God.

PSAL. L.

¶ To the chaunter, a Psalme of Dauid, when the Prophet Nathan came vnto him, after he had lyen with Bethsabe.

Haue mercy vpon me (O God) after thy goodnes, and accordinge vnto thy great mercyes, do awaye myne offences.

Washe me wel from my wickednesse, and clense me from my synne.

For I knowledge my faultes, and my synne is euer before me.

Against the onely, against the haue I synned, and done euyll in thy sight: that thou mighst be iustified in thy sayenges, and ouercome, when thou art iudged.

Beholde, I was borne in wickednesse, and in synne hath my mother conceyued me.

But lo, thou hast a pleasure in the truthe, & hast shewed me secrete wysdome.

Purge me with Isope, and I shal be cleane washe thou me, and I shall be whyter then snowe.

Oh let me heare of ioye and gladnesse, that the bones whiche thou hast broken, maye reioyse.

Turne thy face from my synnes, and put out all my misdedes.

Make me a cleane hert, O God, and renue a right spirite within me.

Cast me not awaye from thy presence, and take not thy holy spirite from me.

Gyue me the comfort of thy helpe agayne, and stablyshe me with thy free spirite.

Then shall I teache thy wayes vnto the wicked, that synners maye be conuerted vnto the.

Deliuer me from bloude gyltynesse, O God, thou that art the God of my healthe, that my tonge maye prayse thy righteousnesse.

Open my lyppes, O Lorde, that my mouth maye shewe thy prayse.

For yf thou haddest pleasure in sacrifice, I wolde gyue it the: but thou deliytest not in burntoffrynges.

The sacrifice of God is a troubled spirite, a broken and a contrite hert, O God, shalt thou not dispyse.

Be fauorable and gracious vnto Sion, that the walles of Jerusalem maye be buylded.

For then shalt thou be pleased with the sacrifice of righteousnesse, with the burntoffrynges and oblacions: then shall they lay bullocks vpon thyne aulter.

PSAL. LI.

¶ To the chaunter, an exhortacion of Dauid, when Doeg the Edomite came to Saul, and shewed him, sayinge: Dauid is come to the house of Achimelech. 1.Regū.xxii.

Why boastest thou thy selfe, thou tyraūt, that thou canst do mischefe?

Where as the goodnesse of God endureth yet daylye.

Thy tonge ymagineth wickednesse, and with lyes it cutteth lyke a sharpe rasoure.

Thou louest vngraciousnes more then good, to talke of lyes more then righteousnesse. Selah.

Thou louest to speake all wordes that may do hurt, O thou false tongue.

Therfore shal God cleane destroye thē, smyte the in peces, plucke the out of thy dwellyng, and rote the out of the lande of the lyuynge. Selah.

The righteous shall se this, and feare, and laughe him to scorne.

Lo, this is the man, that toke not God for his strengthe, but trusted vnto the multitude of his ryches, and was myghty in his wickednesse.

As for me, I am lyke a greene olyue tree in the house of God: my trust is in the tender mercy of God for euer and euer.

I will alwaye gyue thankes vnto the, for that thou hast done: & will hope in thy name, for thy saynctes lyke it well.

PSAL. LII.

After the Hebrues, lxiii.

¶ To the chaunter vpon Mahalath, an instruction of Dauid:

The folysh bodyes saye in their hertes: there is no God.

Corrupt are they, and become abominable in their wickednesses: there is not one, that doth good.

God loked downe from heauen vpon the children of men, to se yf there were anye that wolde vnderstande, or seke after God.

But they are all gone out of the waye, they are all become vnprofitable: there is none that doth good, no not one.

How can they haue vnderstandinge, that are the workers of wickednes, eatynge vp my people as it were bread, and call not vpon God?

They are afrayd, where no feare is: for God breaketh the bones of them that besiege the: thou puttest them to confusion, for God despyseth them.

Oh that the sauinge health were gyuen vnto Israel out of Sion: Oh that the Lord wolde deliuer his people out of captiuite.

Then shulde Jacob reioyse, & Israel shulde be right glad.

PSAL. LIII.

After the Hebrues, lxiiii.

¶ To the chaunter in Negmoth, an instruction of Dauid, when the Zephites came and sayde vnto Saul: Dauid is hydde amongest vs.

Helpe

A HElpe me (O God) for thy names sake,
and deliuer me in thy strength.
Heare my prayer (O God) consyder
the wordes of my mouth.
For straungers are risen vp against me, and
the mightye (which haue not God before
their eyes) seke after my soule. Selah.
But lo, God is my helper: it is he that vp-
B holdeth my soule.
He shall reward cuyll vnto myne ennemi-
es: and in thy trouth shalte thou distroye
them.
A free wyll offringe wyll I gyue the, and
prayse thy name, O Lorde, because it is so co-
fortable.
For thou hast deliuered me out of all my
trouble, so that myne eye seeth his desire vpō
myne ennemyes.

After the Hebrues.lv. PSAL. LIIII.

¶ To the chaunter in Neginoth, an instruction of
Dauid.

A HEare my prayer. O God, and hyde not
thy selfe from my petition.
Take hede vnto me & heare me, howe
pytefully I mourne and complayne.
The ennemy cryeth so, and the vngodly cō
meth on so fast: for they are myndyd to do me
some mischefe, so maliciously are they set a-
gainst me.
My herte is brusy within me, and the feare
of death is fallen vpon me.
Fearefulnesse and tremblynge are come vpō
B me, and an horrible dreade hathe ouerwhel-
med me.
And I sayde: O that I had wynges like a
doue, that I might flee some where, and be at
rest.
Lo, then wolde I get me awaye farre of, &
remayne in the wyldernesse. Selah.
I wolde make haste to escape, from the ster-
my wynde and tempest.
Destroye their tongues (O Lorde) and dy-
uyde them, for I se vnrighteousnes and strife
in the cyte.
This goeth daye and night about the wal
les, mischefe and vyce are in the middest
of it.
C Wyckednesse is therin, deceyt and gyle go
not out of her streets.
If it were myne ennemye that reuyled me,
I could beare it: or if one that ought me euel
wyll, did threaten me, I wolde hyde my selfe
from him.
But it is thou my companyon, my gyde &
myne owne familiar frende.
We had swete and secrete communication
together in the house of God.
Let death come hastely vpon them, and let
them go myne quycke into hell, for wycked-
nes is amonge them in their dwellynges.
But I will call vnto God, and the Lorde
shall helpe me.
In the euenynge, mornynge & at none daye
will I mourne and complayne: and he shall
heare my voyce.

It is he that deliuereth my soule in peace,
from them that ye in wayte for me: for they
are many against me.
Yea turne God that endureth for euer, shall
D heare me, and bringe them downe.
For they will not turne: & why? they feare
not God.
Yea they laye handes on such as be at peace
with him, and so they breake his couenaunt.
Their mouthes are softer then butter, and
yet haue they battel in their mynde: their wo
des are smoother then oyle, & yet be they sy-
ry swerdes.
Cast thy burthen, or care, vpon the Lorde,
he shall norysh the, and not leaue the righte-
ous in vnquietnesse.
But as for them, thou (O God) shalt cast
downe into the pyt of destruction.
The bloudthursty and deceytfull shall not
lyue out halfe their dayes: nevertheles my
trust is in the.

PSAL. LV.

¶ To the chaunter, vpon the dumme stocke done
in Gethe. A psalme of David, when
the Philistines toke him in Geth.

BE mercyfull vnto me (O God) for man
wyll treade me downe: they are daylye
fightinge and troublinge me.
Myne enemyes treade me daylye vnder their
fete, for they be many that proudly fight a-
gainst me.
Neuertheles, when I am afrayed, I put
my trust in the.
I will comforte my selfe in Gods worde, yea
I will hope in God, and not feare: what can
flesh then do vnto me?
They vexe me daylye in my wordes: all the
E their ymagina, is to do me euell.
They holde all together, and kepe themsel
ues close: they marke my steppes, howe they
maye take the my soule.
But in vayne, for it shall escape them: an-
wyp? thou (O God) in thy displeasure shalt
cast downe suche people.
Thou tellest my vpbytinges, then putte
my teares in thy bottell, and nombrest them.
When to cure I call vpon the, myne enne-
myes are put to flight: whereby I know that I
am my God.
In Gods worde will I reioyce, in the Lor
des worde will I comfort me.
Yea in God do I trust, and am not afrayd
what can man then do vnto me?
Vnto the (O God) will I pare my vo-
wes, vnto the will I giue thankes and
prayse.
For thou hast deliuered my soule from
death, and my feete from fallynge, that I
may walke before God in the lyght of the
lyuinge.

PSAL. LVI.

¶ To the chaunter, destroye not Michtam of Da-
uid, when he fled from Saul in to the caue.

BE mercyfull vnto me, O God, be mer-
cyfull vnto me, for my soule trusteth in
the: and vnder the shadowe of thy wyn-
gis shall be my refuge, vntyll wyckednesse be
ouerpast.
I call vnto God the hyghest, euen the God
that shal helpe me vp agayne.
He shall sende from heauen, and saue me
from the reproofe of him that wolde swalow
me vp.
This shall God sende, for his mercy & faith
fulnes sake.
I lye with my soule amonge the cruell Li-
ons: euen amonge the childre of men, whose
teethe are speares and arowes, and their tōge
a sherpe swerde.
Set vp thy selfe, O God, aboue the heauens
and thy glory aboue all the earth.
They haue layed a net for my fete, and pres
sed downe my soule: they haue dygged a pyt
before me, and are fallen into it them selues.
Selah.
My hert is redy, O God, my hert is ready
to singe and gyue prayse.
Awake, O my glory, awake lute & harpe, I
my selfe will awake right early.
I will gyue thankes vnto the, O Lorde, a-
monge the people, I will singe prayses vnto
the amonge the Heythen.
For the greatnes of thy mercy reacheth vn
to the heauens, and thy faithfulnesse vnto the
cloudes.
Set vp thy selfe, O God, aboue the hea-
uens, and thy glory aboue all the earth.

PSAL. LVII.

¶ To the chaunter, Destroye not Michtam of Da-
uid.

IF your myndes be vpon righteousnesse
in dede, then iudge the thinge that is right,
O ye sonnes of men.
But ye imagen mischefe in your hertes, &
your handes deale with wyckednes.
The vngodly are frowarde, euen fro their
mothers wombe: as soone as they be borne,
they go a strape and speake lyes.
They are as furyous as the serpent, euen
lyke the deafe Ader that stoppeth her eares,
That she nolde not heare the voyce of the
charmer, charme he neuer so wysely.
Breake their teth (O God) in their mou-
thes, smyte the cheke bones of the Lyōs whel
ps in sonder, O Lorde.
B That they maye fall away, lyke the water
that runneth a pace: and that whē they shote
their arowes, they maye be broken.
Let them consume awaye lyke a snayle, &
lyke the vntymely frute of a woman, and let
them not se the sunne.
Or euer your thornes be waxe, the wrath
full take them awaye quycke, lyke a stormy
winde.
The righteous shall reioyce when he seeth
the vengeaunce, and shall washe his fete in
the blonde of the vngodly.
So that men shall saye, verely there is a re
warde for the righteous: doubtles, there is
a God that iudgeth the earth.

After the Hebruce.lvi. PSAL. LVIII.

¶ To the chaunter, Destroye not, Michtem of Da- 1. Regum.xix.
uid, when Saul sende to watche the house, to slyn-
tent to kyll him.

DElyuer me from myne ennemyes (my
God) and defende me from them that
ryse vp against me.
Delyuer me from the wycked wets, & saue
me from the bloudthursty men.
For lo, they lye waytinge for my soule:
the myghty men are assembled against me, wi-
out any offence or faute of me, O Lorde.
They run, and prepare them selues, with-
out my faute: Aryse, come thou helpe me, &
beholde.
Stande vp O Lorde God of Hostes, thou
God of Israell to vysyt all Heythen: be not
mercyfull vnto theym that offende of malici-
ous wyckednesse. Selah.
Let them go to and fro, and run about the
cyte, howlynge lyke dogges.
Beholde they speake against me with their
mouthe, swerdes are vnder their lyppes, for
who reproueth them?
But thou (O Lorde) shalte haue theym in
derysyon, thou shalte laughe all Heythen to
scorne.
My strength wil I ascribe vnto the, for thou
(O God) art my defender.
God sheweth me his goodnes plenteously
God letteth me se my desire vpon myne enne
myes.
Sleye theym not, least my people forget
it: but scatter theym abroade with thy po-
wer, and put theym downe, O Lorde my de-
fence.
For the synne of their mouthe, for the wor-
des of their lyppes, and because of their pryde
let them be taken: and why? their preaching
is of cursing and lyes.
Consume them in thy wrathe, consume the
that they maye perysshe, and knowe that it is
God, whiche ruleth in Jacob and in all the
worlde. Selah.
Let them go to and fro, and run about the
cyte, houlynge lyke dogges.
Let theym runne here and there, for
meate, and grudge when they haue not y-
nought.
As for me, I will singe of thy powre, and
prayse thy mercy by tymes in the mornynge:
for thou art my defence and refuge in tyme of
my trouble.
Vnto the (O my strength) will I singe, for
thou (O God) art my defence, and my mer-
cyfull God.

After the Hebruce.lx. PSAL. LIX.

¶ To

¶ To the chaunter, vpon the tune of wytnes, Michtam of Dauid, for to teach: when he fought against Syria of Mesopotamia, and Syria of Zoba: and when Joab turned backe, and slue twelue thousand Edomytes, in the valley of Salt.

א O God, thou that hast caste vs out and scattered vs abroade, thou that hast ben so sore displeased at vs, comforte vs agayne.

ב Thou that hast remeued the lande and deuided it, heale the sores therof, for it shaketh.

ג Thou hast shewed thy people heuy thinges thou hast geuen vs a dronke of wyne, that we slombre with all.

ד Yet hast thou geuen a token for such as feare the, that they maye call it vp in the truthe. Selah.

ה That thy beloued might be deliuered, helpe them with thy eyghte hande, and heare me.

ו God hathe spoken in his Sanctuarye, (which thynge reioyseth me) I will diuide Sichem, and meare out the valleye of Suchoth.

ז Galaad is myne, Manasses is myne, Ephraim is the strength of myne heade, Juda is my Capitayne.

ח Moab is my washepot, ouer Edom will I stretche out my shoue, Philistea shall be glad of me.

ט Who will leade me into the stronge cytie? Who will bringe me into Edom?

י Shalte not thou do it, O God, thou that hast cast vs out: thou God, that wentest not out with our hostes?

כ O be thou our helpe in trouble, for vayne is the helpe of man.

ל Thorowe God we shall doo greate actes, for it is he that shall treade downe oure enemyes.

After the Hebrues.

PSAL. LX.

¶ To the chaunter vpon Neginoth, of Dauid.

א HEare my crye nge (O God) giue hede vnto my prayer.

ב From the endes of the earthe will I call vnto the, when my herte is in trouble: O set me vp vpon an hye roche.

ג For thou art my hope, a stronge tower for me against the enemy.

ד I will dwell in thy tabernacle for euer, that I maye be safe vnder the couerynge of thy wynges. Selah.

ה For thou, O Lorde, hast herde my desires, ו thou hast geuen an heritage vnto those that feare thy name.

ז Thou shalt graunt the kynge a longe lyfe, that his yeres maye endure thorow out all generations.

ח That he maye dwell before God for euer: O let thy louynge mercy and faythfulnes preserue him.

ט So will I alwaye synge prayses vnto thy name, that I maye daylye performe my vowes.

PSAL. LXI.

¶ To the chaunter, for Idithun, a Psalme of Dauid.

א MY soule waytheth onely vpon God, for of him commeth my helpe.

ב He onely is my strength, my saluacion, my defence, so that I shall not greatly fall.

ג Howe longe will ye ymagen mischefe against euery man? ye shalbe slayne all the last of you: yea as a tottringe wall shall ye be, ד lyke a broken hedge.

ה Their deuyce is onely how to put him out, their delyte is in lyes: they geue good wordes with their mouthe, but curse with their herte. Selah.

ו Neuertheles, my soule abydeth onely vpo God, for he is my God.

ז He onely is my strength, my saluacion, and my defence: so that I shall not fall.

ח In God is my health, my glorie, my might and in God is my truste.

ט Put your truste in him allwaye (ye people) poure out your hertes before him, for God is our hope. Selah.

י As for men, they are but vayne, men are all ceytefull: vpon the weyghtes they are altogether lyghter then vanitie it selfe.

כ Truste not in wronge and robbery, geue not your selues vnto vanitie: yf riches encrease, set not your herte vpon them.

ל God spake once a worde, twyse haue I herde the same: that power belongeth vnto God.

מ And that thou Lorde art mercyfull, and that thou rewardest euery man accordynge to his workes.

PSAL. LXII.

¶ A Psalme of Dauid, when he was in the wyldernes of Juda.

א O God, thou arte my God: early will I seke the.

ב My soule thurstyeth for the, my flesh longeth after the in a baren and dreye lande, where no water is.

ג Thus doo I loke for the in thy Sanctuarye, that I mygthe beholde thy power and glorye.

ד For thy louynge kyndnesse is better then lyfe, my lyppes shall prayse the.

ה As longe as I liue will I magnifye the, ו lyfte vp my handes in thy name.

ז My soule is satisfyed euen as it were with marye and fatnesse, when my mouth prayseth the with ioyfull lyppes.

ח In my bed will I remembre the, and when I wake my talkynge shalbe of the.

ט For thou hast bene my helpe, and vnder the shadowe of thy wynges will I reioyse.

י My soule hangeth vpon the, thy right hand vpholdeth me.

כ They seke after my soule, but in vayne, for they shall go vnder the earth.

ל They shall fall into the swerde, & be a portion for foxes.

מ But the kynge shal reioyse in God: al they that sweare by him, shall be commended, for the mouth of lyers shall be stopped.

PSAL. LXIII.

¶ To the chaunter, a Psalme of Dauid.

א HEare my voyce, o God, in my complaint preserue my lyfe frome feare of the enemy.

ב Hyde me frome the gatherynge togyther of the frowarde, frome the heape of the wycked doers.

ג Which wher their tongues lyke a swerde, & shute with their venymous wordes lyke as by arowes.

ד That they maye pryuely hurte the innocent, and sodeynly to hyt him without anye feare.

ה They haue deuysed mischefe, and communed amonge themselues, howe they maye laye snares: Tushe, (saye they) who shall se them?

ו They ymagen wyckednes, and kepe it secret among themselues, euery mā in the depe of his hert.

ז But God shal sodenly shute with an arow that they shalbe wounded.

ח Yea their owne tongues shall make them fall, into moche that who so seyth them, shal laugh them to scorne.

ט And all men that se it, shall saye: this hath God wone, for they shal perceyue that it is his worke.

י The righteous shall reioyse in the Lorde, and put his truste in him, and al they that are iust of hert, shalbe glad therof.

PSAL. LXIIII.

¶ To the chaunter, a Psalme and songe of Dauid.

א THou, O God, art prayed in Sion, and vnto the is the vowe performed.

ב Thou hearest the prayer, therfore vnto the shall all flesh vnto the.

ג Our mysdedes preuayle against vs, O be thou mercyfull vnto our synnes.

ד Blessed is the man whome thou chesest and receyuest vnto the, that he maye dwell in thy courte: he shall be satisfyed with the pleasures of thy house, euen of thy holy temple.

ה Heare vs, accordynge vnto thy wonderfull ryghtousnesse, O God our saluacion: thou ו that art the hope of all the coostes of the erth and of the brode se.

ז Which in his strength setteth fast the mountaynes, and is gyrded about with power.

ח Which stilleth the ragynge of the see, the roaring of his waues, and the woodnes of the people.

ט They that dwell in the vttermost partes, are afrayde at thy tokens, thou makest bothe the mornynge and euenynge starres to prayse the.

י Thou visitest the earth, thou waterest it, & כ makest it very plenteous.

ל The ryuer of God is full of waters, thou preparest man his corne, and thus thou prouidest for the earth.

מ Thou waterest her forowes, thou breakest the harde clottes therof, thou makest it softe with the droppes of rayne, and blessest the increase of it.

נ Thou crownest the yeare with thy good, & thy fotesteppes drop fatnesse.

ס The dwellynges of the wyldernesse are fat also, that they drop with all: and the lytle hyllies are pleasaunt on euery syde.

ע The foldes are full of sheepe, the valleyes stande so thicke with corne that they laugh & synge.

PSAL. LXV.

After the Hebrues.

¶ To the chaunter, a Psalme of Dauid.

א OBe ioyfull in God, all ye landes, synge prayses vnto the honour of his name, make his prayse to be glorious.

ב Saye vnto God: O howe wonderfull are thy workes? thorowe the greatnesse of thy power shall thyne enemyes be confounded.

ג O that all the worlde woulde worshyppe the, synge of the, and prayse thy name. Selah.

ד O come hyther and beholde the workes of God, which is so wonderfull in his doynges amonge the children of men.

ה He turned the see into dreye lande, so ו they went thorow the water on fote: therfore will we reioyse in him.

ז He ruleth with his power for euer, his eyes beholde the people: the rennagates shall not be able to exalte them selues. Selah.

ח Magnifye our God, ye people, make ו voyce of his prayse to be herde.

ט Which holdeth our soule in lyfe, and suffreth not our fete to slyp.

י For thou, O God, hast proued vs, thou hast tryed vs lyke as siluer is tryed.

כ Thou hast brought vs into bondage, & layd trouble vpon our loynes.

ל Thou hast suffered men to ryde ouer oure heades, we went thorowe fyre and water, but thou hast brought vs oute, and refreshed vs.

מ Therfore will I goo in to thy house with brent offerynges, to paye the my vowes, whiche I promysed with my lyppes, and spake with my mouthe, when I was in trouble.

נ I will offre vnto the fat brent sacrifices with the smoke of Rammes, I will offre bullockes and gotes. Selah.

ס O come hyther and herken, al ye that feare God, I will tell you, what he hath wone for my soule.

ע I called vnto him with my mouth, & gaue him prayses with my tongue.

If I enclyne vnto wyckednesse with my herte, the Lorde will not heare me.

Therfore God hath herde me, & considred the voyce of my prayer.

Praysed be God, whiche hathe not cast oute my prayer, ne tourned his mercy frome me.

PSAL. LXVI.

After the Hebrues. ij. vii.

To the chaunter, in Neginoth, a Psalme & songe.

א GOd be mercyfull vnto vs, bielle vs, and shew the light of his countenaunce vpō vs. Selah.

ב That we maye knowe thy waye vpon earthe, thy saluynge healthe amonge all heythen.

ג Let the people prayse the, O God, yea let all people prayse the.

ד O let the people reioyce and be glad, that thou iudgest the folke righteously, and gouernest the nations vpon earth.

ה Let the people prayse the, O God, let all people prayse the.

ו God, euē our owne God, gyue vs his bieslinge, that the earth maye bringe forthe her encrease.

ז God bielle vs, and let all the endes of the worlde feare him.

PSAL. LXVII.

After the Hebrues. ij. viii.

To the chaunter, a Psalme and songe of Dauid.

א LEt God aryse, so shall his ennemyes be scattered, and they that hate him, shall flee before him.

ב Lyke as the smoke vanyssheth, so shalt thou dryue them away: and lyke as waxe melteth at the fyre, so shall the vngodly perysshe at the presence of God.

ג But the righteous shall be glade and reioyce before God, they shall be merry and ioyfull.

ד Synge vnto God, synge prayses vnto his name: magnifye him that rydeth aboue the heauens (whose name is the Lorde) and reioyce before him.

ה He is a father of the fatherlesse, he is a defender of wydowes: euen God in his holy habitation.

ו He is the God that maketh men to be of one mynde in a house, and bringeth the prysonners oute of captyuyte in due season, but letteth the rennegates contynue in scarcenesse.

ז O God, when thou wentest forth before thy people, when thou wentest thorow the wyldernesse. Selah.

ח The earthe shoke, and the heauens dropped at the presence of God in Sinai, at the presence of God, whiche is the God of Israel.

ט Thou O God sendest a gracious rayne vpō thyne enheritaunce, and refreshest it, when it is drye.

י That thy beastes maye dwell therin, whiche thou of thy goodnesse hast prepared for the poore.

כ The Lorde shall gyue the worde, with great a hoste of Euangelistes.

ל Kynges with their armyes shall flee, and they of the householde, shall dyuyde the spoyle.

מ Yf so be that ye lye amonge the pales, the wynges fethers shal be couered with syluer, and her wynges of the colour of golde.

נ When the almyghtye setteth kynges vpon the earthe, it shall be cleare euen in the darknesse.

ס The hyll of Basan is Gods hyll, the hyll of Basan is a plenteous hyll.

ע Why hoppe ye so, ye great hylles?

פ It pleaseth God to dwell vpon this hyll, yea the Lorde will abyde in it for euer.

צ The charettes of God are many thousande tymes a thousand, the Lorde is amonge them in the holy Sinai.

ק Thou art gone vp on hyghe, thou hast led captiuite captiue, and receyued gyftes for me. Yea euen for thyne enemyes, that they might dwell with the Lorde God.

ר Praysed be the Lorde dayely, euen the God which helpeth vs, and poureth his benefytes vpon vs. Selah.

ש The God that is our Sauiour, euen God the Lorde by whome we escape death.

ת The God that smyteth the enemyes vpon the heades and vpon the heary scalpes: suche as go on still in their wyckednes.

The Lorde hath sayde: some will I bring agayne frome Basan, some will I bringe agayne frome the depe of the see.

That thy fote maye be dypped in the blond of thyne ennemyes, and that thy dogges may lycke it vp.

It is well sene, O God, howe thou goest, how thou my God and kyng goest in the sanctuary.

The syngers go before, and then the mynstrelles amonge the maydens with the tymbrels.

Gyue thankes vnto God the Lorde in the congregacion, for the welles of Israel.

There lytle Ben Jamin, the Pynces of Juda, the Pynces of Zabulon, and the Pynces of Nephthaly beare rule amonge them.

Thy God hathe committed strength vnto the, stablyshe the thinge, O God, that thou hast wrought in vs.

For thy temples sake at Jerusalem shal kynges bringe presentes vnto the.

Reproue the beastes amonge the reedes, the heape of bulles with the calues: thase that dryue for money.

Oh scatter the people that delyte in battayle.

The princes shall come out of Egypte, the Mozyans lande shall stretche out her handes vnto God.

Synge vnto God, O ye kyngdomes of the earth: synge prayses vnto the Lorde. Selah.

Which sitteth in the heauens ouer all from the be-

gynnynge: Lo, he shall sende oute his voyce, and that a myghty voyce.

Impute the power vnto God, his glory is in Israel, and his might in the cloudes.

God is wonderfull in his sanctuarye, he is the God of Israel, he will gyue strength and power vnto his people. Blessed be God.

PSAL. LXVIII.

After the Hebrues.

To the chaunter vpon Solamm of Dauid.

א HElpe me, O God, for the waters are come in euen vnto my soule.

ב I stycke fast in the depe myre, where no grounde is: I am come into depe waters, & the floudes will drowne me.

ג I am wery of crying, my throte is dryc, my sight fayleth me, for waytinge so longe vpon my God.

ד They that hate me without cause, are mo then the heares of my head: they that are myne enemyes and wolde destroye me spytefully are myghty: I am fayne to paye the thynges that I neuer toke.

ה God thou knowest my simplenesse, and my faultes are not hyd from the.

ו Let not them that trust in the, O Lorde God of hostes, be ashamed for my cause: let not those that seke the, be confounded thorow me O God of Israel.

ז And why? for thy sake do I suffre reproffe, shame couereth my face.

ח I am become a straunger vnto my brethren, and an aleaunt vnto my mothers children.

ט For the zele of thyne house hath euen eaten me, and the rebukes of them that rebuked the, is fallen vpon me.

י I wept and chastened my selfe with fasting and that was turned to my reproffe.

כ I put on a sack clothe, and therfore they iested vpon me.

ל They that sate in the gate, spake against me, and the dronkardes made songes vpon me.

מ But Lorde I made my prayer vnto the in an acceptable tyme.

נ Heare me, O God, with thy great mercy & sure helpe.

ס Take me out of the myre, that I sinke not: Oh let me be delyuered frome them that hate me, and out of the depe waters.

ע Let the water floude drowne me, that the depe swalow me not vp, and that the pyt shut not her mouth vpon me.

פ Heare me, O Lorde, for thy louynge kynd nesse is comfortable: turne the vnto me accordinge vnto thy great mercy.

צ Hyde not thy face from thy seruaunt, for I am in trouble: haste the to helpe me.

ק Drawe nyghe vnto my soule, and saue it: delyuer me because of myne enemyes.

ר Thou knowest my reproffe, my shame and my dishonour: myne aduersaries are all in thy sight.

ש The rebuke breaketh my herte, and maketh me hevy: I loke for some to haue pitie vpon me, but there is no man: and for some to comforte me, but I fynde none.

ת They gaue me gall to eate, & when I was thurstie, they gaue me vynegre to drinke. Roma. xi. 9

Let their table be made a snare to take themselues with all, an occasion to fall and a rewarde vnto them.

Let their eyes be blynded, that they se not: and euer bowe downe their backes.

Powre out thyne indignacion vpon them, and let thy wrathfull displeasure take hold of them.

Let their habitation be voyde, and no man to dwell in their tentes. Act. i. d

For they persecute him whō thou hast smytten, and bespoke thy woundes they haue gyuē him mo. f

Let them fall frome one wickednesse to an other, and not come into thy righteousnesse.

Let them be wyped out of the booke of the lyuynge, and not be written amonge the righteous.

As for me, I am poore and in heuynesse, let thy helpe defende me, O God.

That I may prayse the name of God with a songe, and magnifye it with thanckesgyuinge.

This shall please the Lorde better then a bullocke, that hath hornes and hoofes.

O consydre this and be glad (ye that be in aduersitie) seke after God, & your soule shall lyue. g

For the Lorde heareth the poore, and despyseth not his prysoners.

Let heauen and earth prayse him, the see & all that moueth therin.

For God will saue Sion, and buylde the cyties of Juda, that men maye dwell there, & haue them in possession.

The sede of his seruauntes shall inherete it: and they that loue his name, shall dwell therin.

PSAL. LXIX.

After the Hebrues.

To the chaunter, of Dauid to bringe to remembraunce.

HAste the, O God, to delyuer me, and to helpe me, O Lorde. g

Let them be shamed and confounded that seke after my soule: *let them be turned backwarde, and put to confusion, that wysh me euyll. *Psalm. xl. e

Let them sone be brought to shame, that crye ouer me, there there.

But let all those that seke the, be ioyfull and glad in the: and let all suche as delyte in thy saluynge healthe, saye alwaye: the Lorde be praysed.

As for me, I am poore and in myserye, hast thou God for to helpe me.

Thou art my helpe, my redemer & my God O make no longe tarynge.

PSAL. LXX.

After the Hebrues.

A IN the, O Lord, is my trust, let me neuer be put to confusion, but rydd me, & delyuer me thorow thy righteousnesse: enclyne thyne eare vnto me, and helpe me.

Be thou my stronge holde (where vnto I maye alwaye flie) thou that haste promysed to helpe me: for thou art my house of defence & my castell.

Delyuer me, O my God, out of the hande of the vngodly, out of the hande of the vnrighteous and cruell man.

For thou, O Lorde God, art the thing that I longe for, thou art my hope euen frome my youth.

I haue leaned vpon the euer sythes I was borne, thou art he that toke me out of my mothers wombe, therfore is my prayse alwaye of the.

B I am become a wonder vnto the multitude but my sure trust is in the.

O let my mouth be fylled with thy prayse and honour all the daye longe.

Cast me not awaye in myne olde age, forsake me not when my strength fayleth me.

For myne ennemyes speake against me, and they that laye wayte for my soule, take their councell togither, sayenge: God hath forsaken him, persecute him, take him, for there is none to helpe him.

Go not farre from me, O God: my God, haste the to helpe me.

Let them be confounded and perysshe, that are against my soule: let them be couered with shame and dishonoure, that seke to do me euyll.

C As for me I will paciently abyde alwaye, and will euer encrease thy prayse.

My mouth shal speake of thy righteousnes and sauinge helth all daye longe, for I know no ende therof.

Let me go in (O Lorde God) and I will make mencion of thy power and righteousnes onely.

Thou, O God, hast lerned me fro my youth vp vntyll now, therfore will I tel of thy wōderous workes.

Forsake me not, O God, in myne olde age, when I am graye headded: vntyll I haue shewed thyne arme vnto chyldren chyldren, and thy power to all them that are yet for to come.

D Thy ryghteousnesse, O God is very hyghe, thou that vsest great thinges: O God, who is lyke the?

O what great troubles and aduersities hast thou shewed me? and yet dydest thou tourne and refresh me: and broughtest me frome the depe of the earth agayne.

Thou hast brought me to great honoure, & comforted me on euery syde.

Therfore will I prayse the and thy faythfulnesse, O God, playenge vpon the lute, vnto the will I synge vpon the harpe, O thou holy one of Israel.

My lippes wolde fayne synge prayses vnto the: and so wolde my soule whom thou hast delyuered.

My tongue talke th of thy ryghteousnesse all the daye longe, for they are confounded & brought vnto shame, that sought to do me euyll.

PSAL. LXXI.

Vnto Salomon.

GIue the kynge thy iudgement, O God, and thy righteousnesse vnto the kynges sonne.

That he may governe thy people according vnto right, and defende thy poore.

That the mountaynes maye bringe peace, & the lytle hylles righteousnesse vnto the people.

He shal kepe the symple folke by their right defende the children of the poore, and punyshe the wronges doer.

Thou shalt be feared as longe as the sonne and mone endure, from one generacion to an other.

He shall come downe lyke the rayne into a flese of wolle, and lyke the droppes that water the earth.

In his tyme shall ryghteousnes flouryshe, peace and aboundaūce of peace, so longe as the mone endureth.

His dominion shall be from the one see to the other, and frome the floude vnto the worldes ende.

They that dwell in the wyldernesse shall knele before him, and his ennemyes shal lycke the dust.

The kynges of the see and of the Iles shal bringe presentes, the kynges of Arabye & Saba shall offre gyftes.

All kynges shall worshyp him, and all nacyons shall do him seruice.

For he shall delyuer the poore when he axeth, and the nedy that hath no helpe.

He shalbe fauorable to the symples poore, he shall preserue the soules of suche as be in aduersitie.

He shall delyuer their soules frome crueltie and wronge, and deare shal their blonde be in his sight.

He shall lyue, and vnto him shall be gyuen of the golde of Arabia: prayer shall be made euer vnto him, and dayly shall he be praysed.

There shalbe an heape of corne in the earth vpon the hylles, his frute shall shake lyke Libanus, and shall be grene in the cyte, lyke grasse vpon the earth.

His name shall endure for euer, his name shall remayne vnder the sunne amonge posteerities, which shalbe blessed thorow him, & all the heythen shall prayse him.

Blessed be the Lorde God, euen the God of Israell, whiche onely doeth wonderous thinges.

And blessed be the name of his maiestye for euer, and all landes be fulfilled with his glorye. Amen, Amen.

Here ende the prayers of Dauid, the sonne of Jesse.

PSAL. LXXII.

A Psalme of Asaph.

1 HOw louynge is God vnto Israel, to suche as are of a cleane herte?

Neuertheles my feete were almost gone, my treadinges had well nyghe slypte.

And why? I was greued at the wycked, to se the vngodly in such welthe.

For they are in no parell of deth, but stand fat lyke a palace.

They come in no myssfortune lyke other folke, neyther are they plaged lyke other men.

And this is the cause that they be so puffe vp with pryde, and ouerwhelmed with cruelte and vnrighteousnesse.

Their eyes swell for fatnesse, they do euen what they lyst.

Corrupt are they, and speake blasphemyes 2 maliciously, proude and presumptuous are their wordes.

They stretche forth their mouthe vnto the heauen, and their tongue goeth thorowe the worlde.

Therfore fall the people vnto theym, and thynke out sucke they no small vauntage.

Tush (saye they) how shulde God perceyue it? is there knowledge in the most hyghest?

Lo, these are the vngodly, these prosper in the worlde, these haue eyches in possession.

Shoulde I then clense my herte in vayne (thought I) and washe my handes in innocency?

Therfore shuld I be then punyshed dayely, and be chastened euery morninge?

Yea I had almost also sayde euen as they: but lo, then shulde I haue condemned the generacion of thy children.

Then thought I to vnderstand this, but it was to harde for me.

Vntyl I went into the Sanctuary of God and vnderstood the ende of these men.

Namely, how thou haste set them in a slypp pery place, that thou mayst cast them downe headlynges and destroye them.

O how sodenly do they consume, perysh, & come to a fearfull ende?

Yea euen lyke as a dreame when one awaketh, so makest thou their ymage to vanysshe out of the cyte.

Thus my herte was greued, and it went e- uen thorow my reynes.

So foolysh was I and ignorant, and as it were a beast before the.

Neuertheles I am alwaye by the, thou holdest me by my right hande.

Then leadest me with thy counsel, and afterwarde receyuest me vnto glory.

O what is there prepared for me in heaue? & there is nothinge vpon earth, that I desire in comparyson of the.

My flesh and my herte fayleth, but God is the strengthe of my herte, and my portion for ever.

Lo, they that forsake the shall perysshe: thou destroyest all them that commyt fornication against the.

But it is good for me, to holde me fast by God, to put my trust in the Lorde God, and to speake of all thy workes.

PSAL. LXXIII.

After the Hebrues, lyftid.

A Instruction of Asaph.

A OGod, wherfore doest thou cast vs so cleane away? why is thy wrath so hote against the shepe of thy pasture?

O thynk vpon thyne assemble, whom thou haste purchased frome the begynnynge: the stake of thyne enheritaunce, whom thou hast redemed, euen this hyl of Sion wherin thou dwellest.

Treade vpon them with thy fete, and caste them downe to the grounde, for the ennemye hath destroyed all togyther in the Sanctuarye.

B Thyne aduersaries roare in thy houses, & set vp their banners for tokens.

C Men maye se the axes glyster above, lyke as those that hewe in the wod.

They cut downe all the sylynge worke of the holy place with hylles and axes.

They haue set fire vpō the Sanctuary, they haue defyled the dwelling place of thy name, euen vnto the grounde.

Yea they saye in their hertes: let vs spoyle them al togither, thus haue they brent vp al the houses of God in the lande.

We se our tokēs no more, there is not one Prophet more, no not one that vnderstādeth any more.

O God, how longe shall the aduersarye do this dishonoure? how longe shal the ennemy blaspheme thy name? for euer? 1.Mac.4.v.6

Why withdrawest thou thyne hand? why pluckest thou not thy righthande out of thy bosome, to consume thyne ennemyes?

But God is my kynge of olde, the helpe is done vpon earth, he doth it him selfe.

Thou diuidest the see thorowe thy power, thou breakest the heades of the dragons in the waters.

Thou smytest the heades of Leuiathan in peces, and gyuest him to be meat for the people in the wildernesse.

Thou dryggest vp welles and brokes, thou dryest vp myghty waters.

The daye is thyne, and the nyght is thyne: thou haste prepared the lyghtes and the Sunne.

Thou hast set al the borders of the earthe, thou hast made both somer and wynter.

Remembre this, O Lorde, how the ennemy rebuketh, and how the folysh people blaspheme thy name.

O delyuer not the soule of thy turtle doue vnto the beastes, and forget not the assemble of the poore for euer.

Loke vpon the couenaunt, for the darcke houses of the earth are full of wyckednesse.

D O let not the symple go awaye ashamed: for the poore and nedye geue prayses vn-

to thy name.

Arise, O God, and maynteyne thyne owne cause, remembre how the foolysh man blaspheme eth the daycly.

Forget not the voyce of thyne enemyes, for the presumption of them that hate the, increaseth euer more and more.

PSAL. LXXIIII.

After the Babylonians.

¶ To the chaunter, destroye not, a Psalme and songe of Asaph.

A VNto the, O God, will we geue thankes, yea vnto the will we geue thankes, and seynge thy name is so nyghe, we will tell of thy wondrous workes.

When I maye get a conuenient tyme, I shall iudge accordinge vnto right.

The earth is weake and all that is therin, but I beare vp her pyllers.

I sayde vnto the mad people, waxe not so madly, and to the vngodly: set not vp youre hornes.

Set not vp your hornes on hyghe, & speake not with a styf necke.

For promocion commeth neyther from the East nor frome the west, nor yet from the wilderneſſe.

And why? God is the iudge: he putteth B wnne one, and setteth vp an other.

For in the hande of the Lorde there is a cup full of stronge wyne, and he poureth out of ſ same:

As for the dregges therof, all the vngodly of the earth shall drynke them, and sucke the sute.

But I will talke of the God of Jacob, and prayse him for euer.

All the hornes of the vngodly wyl I breake and the hornes of the righteous shall be exalted.

PSAL. LXXV.

After the Babylonians.

¶ To the chaunter, in Neginoth, a Psalme and songe of Asaph.

A IN Juda is God knowen, his name is great in Israel.

At Salem is his tabernacle, & his dwellinge in Sion.

There breaketh he the arowes of the bowe the shylde, the sweard, and the hole battaple.

Thou art of more honour and myght then the hylles of robbers.

The proude shall be robbed and slepe their slepe, and the myghty shal be vnable to worke thinge with their handes.

B When thou rebukest them, O God of Jacob, both the charettes and horsemen shal fal on slepe.

Thou arte fearfull, for who maye abyde in thy sight, when thou art angry?

When thou lettest thy iudgement be herde frome heauen, the earthe trembleth and is styll.

Yea when God aryseth to geue iudgemente and to helpe al them that be in aduersite vpō earth. Selah.

When thou punyshest one man, he wyll knowledge that thou arte redye to punyshe other mo.

Loke what ye promyse vnto ſ Lorde your God, se that ye kepe it, all ye that be rounde about him: bringe presentes vnto him that ought to be feared.

Which taketh awaye the brethe of Princes and is wonderfull amonge the kynges of the earth.

PSAL. LXXVI.

¶ To the chaunter, for Jduthun a Psalme of Asaph.

I Cryed vnto God with my voyce, yea vnto God cryed I with my voyce, and he heard me.

In the tyme of my trouble I sought the Lorde, I helde vp myne handes vnto him in ſ nyghte season, for my soule refused all other comforte.

When I was in heynesse I thought vpō God: when my hert was vexed, then dyd I speake. Selah.

Thou holdest myne eyes wakynge, I was so feble, that I could not speake.

Then remembred I the tymes of olde, and the yeres that were past.

I called to remembrance my songe in the night, I communed with myne owne hert, & sought out my spirite.

Wyll the Lorde cast out for euer?

Will he be no more intreated?

Is his mercy cleane gone?

Is his promyse come vtterly to an ende for euermore?

Hathe the Lorde forgotten to be gracious?

Or, hath he shut vp his louynge kyndnesse in displeasure?

At the laste, I came to this poynte, that I thought: O why art thou so feble? myght ſ hande of the most hyghest can chaunge all.

Therfore will I remembre the workes of the Lorde, and cal to mynde thy wonders of olde tyme.

I will speake of al thy workes, & of thy kynge shalbe of thy wynges.

Thy waye, O God, is holye: who is so great and mighty as God?

Thou arte the God that doest wonders, thou hast declared thy power among the people.

Thou with thyne arme hast delyuered thy people, euen the sonnes of Jacob and Joseph. Selah.

The waters sawe the, O God, the waters sawe the, and were afrayed, the depthes were moued.

The thicke cloudes powred out watre, the cloudes thondered, and thyne arowes went abroade.

Thy thonder was herde rounde about, the lyght-

lightynges shone vpon the grounde, the erth was moued and shoke withall.

Thy waye was in the see, and thy pathes in the great waters, yet could no man know thy fotesteppes.

Thou ledest thy people lyke a flocke of shepe, by the hande of Moses and Aaron.

PSAL. LXXVII.

¶ Instruction of Asaph.

HEare my lawe, O my people, enclyne your eares vnto ſ wordes of my mouth.

I wyll open my mouth in parables, & speake of thynges of olde.

Which we haue herde and knowen, & suche as our fathers haue tolde vs.

That we shoulde not hyde theym frome the chyldren of the generacyons to come: but to shewe the honoure of the Lorde, his myght and wonderfull workes that he hathe done.

He made a couenaūt with Jacob, and gaue Israel a lawe, which he cōmaunded our forefathers to teache their children.

That their posteritie myght know it, & the children which were yet vnborne.

To thintent that when they came vp, they might shewe their children the same.

That they also might put their trust i God not to forget what he had wone, but to kepe his commaundmentes.

And not to be as their forefathers, a frowarde and ouerthwarte generacion, a generacion that set not their hert a right, and whose spirite was not true towarde God.

B Lyke as the children of Ephraim, which beynge harnessed and carynge bowes, turned them selues back in the tyme of batayle.

They kept not the couenaunt of God, and wolde not walke in his lawe.

They forgat what he hadde wone, and the wonderfull workes that he hadde shewed for them.

Marueylous thinges dyd he in the sight of our fathers in the lande of Egypte, euen in ſ fielde of Zoan.

He dryuyded the see and let theym goo thorowe it, and made the waters to stande lyke a wall.

In the day tyme he led them with a cloude and all the nyghte thorowe with a lyght of fyre.

He clouē the hard rockes in the wylderneſſe and gaue them drynke therof, as it had bene out of the great deapth.

He brought waters onte of the stony rocke, so that they gushed out lyke the ryuers.

Yet for all this they synned agaynste him, and prouoked the most hyghest in the wylderneſſe.

They tempted God in their hertes, and required meat for their lust.

C For they spake against God, and sayde: yea, God shall prepare a table in the wyldernes, shall he?

Lo, he smote the stony rocke, that the waters flowed, and the streames gushed oute, but how can he geue bred & prouyde flesh for his people?

When the Lorde herde this, he was wroth so the fyre was kyndled in Jacob, and heuye displeasure against Israel. Numer.xi.b.

Because they beleued not in God, and put not their trust in his helpe.

So he commaunded the cloudes above, & opened the wyes of heauen.

He rayned downe Manna vpon theym for to eate, and gaue them bred frome heauen. Exo.xvi.c. Numer.xi.b.

Then ate they aungels fode, for he sent thē meat ynough.

He caused the eall wynde to blow vnder ſ heauen, and thorow his power he brought in the south wynde. 1.Cor.x.a.

He made flesh to rayne vpō them as thicke as dust, and feathered foules lyke as the sande of the see. Numer.xi.g.

He let it fall amonge their tentes rounde about their habitations.

So they ate, and were fylled, for he gaue them their owne desire.

They were not disappointed of their lust. Numer.xi.g.

But whyle the meat was yet in their mouthes: the heuy wrath of God came vpō them D slewe the welthyest of them, & smote downe the chosen men of Israel.

But for all this they synned yet more, and beleued not his wonderous workes.

Therfore their dayes were consumed in vanitie, & sodenly their yeres were gone.

When he slewe them, they sought him, and turned them early vnto God.

They thought then that God was their succoure, and that the hyghe God was their redemer.

Neuertheleſſe they dyd but flatter him in their mouthes, & dissembled with him in their tongues.

For their hert was not hole with him, neyther continued they in his couenaunt.

But he was so mercyfull, that he forgaue their mysdedes, and destroyed them not.

Yea many a tyme turned he his wrathe awaye, and wolde not suffre his hole displeasure to aryse.

For he consydered that they were but flesh euen a wynde that passeth awaye, and commeth not agayne.

O how oft haue they greued him in ſ wyl- E derneſſe?

How many a tyme haue they prouoked him in the deserte?

They turned backe, and tempted God, and moued the holy one in Israel.

They thought not of his hande, in ſ daye when he delyuered theym frome the hande of the ennemy.

How he hadde wrought his myracles in Egypte, and his wonders in the lande of Zoan. Exodi.c.

Howe he turned their waters in to blonde so that they myght not drynke of the ryuers.

How he sent lyce amonge them, to eate them vp, and frogges to destroye them. Exod.viii.c.

Where he gaue their fruites vnto the Lo-
custe, and their labour vnto the Grass-
hopper.

He slewe their vynes with hayle stones, and their Mulbery trees with
the frost.

He smote their cattell with hayle stones, and their flockes with hoote thonder
bolttes.

Exod.ix.d.e.

How he sent vpon them the furyousnes of his wrath, anger and displeasure: with trou-
ble and sayllynge in of euyll aungels.

When he made a waye to his fearefull in-
dignation, and spared not their soules from
death, yea and gaue their cattell ouer to the pe
stilence.

When he smote all the first borne in Egypt
the most principal and mightyest in the dwel
lynges of Ham.

Exod.xiii.d.
Exod.xviii.e.

His owne people, he lead therym forth lyke
f sheepe, and carryed them in the wylderneſſe like
a flocke.

He brought the out safely, that they ſhuld
not feare, and ouerwhelmed their ennemyes
with the see.

He carryed the vnto the borders of his San
ctuary: euen to this hyll, which he purchased
with his right hande.

Iosue.xxii.b.

He dyd cast out the Heythen before them,
caused their lande to be diuyded among them
for an heritage, and made the tribes of Israe
el to dwell in their tentes.

For all this they tempted and displeased
the most hyghe God, and kept not his cou-
enaunt.

But tourned their backes, and fell awaye
lyke their forefathers, starringe aside lyke a
broken bowe.

And so they greued hym with their hyghe
places, and prouoked him with their ymat
ges.

When God herde this, he was wroth, and
toke sore displeasure at Israel.

So that he forsoke the tabernacle in Silo,
1.Regū.iiii.a. euen his habitation wherin he dwelt among
men.

He deliuered their power into captiuitie, g
their glory into the ennemyes hande.

He gaue his people ouer into the swerde,
for he was wroth with his heritage.

The fire consumed their yong men, & their
maydens were not geuen to mariage.

Their priestes were slayne with the swerde,
and there were no wydowes to make lamen-
tation.

So the Lord awaked as one out of sleepe
and like a mā refreshed with wyne.

He smote his ennemyes in the vtmost par-
tes, and put them to a perpetual shame.

He refused the tabernacle of Joseph, & chose
not the [illegible],

But [illegible] the tribe of Iuda,
euen the [illegible] which he loued.

And [illegible] his temple on hyghe,
and layde the foundacion of it, lyke vnto the ground
that it neuer [illegible] remoue.

He chose [illegible] also his seruaunt, & toke
him [illegible] the sheepfolde.

As he was folowynge the yowes great
with yonge, he toke hym, that he myght feede
Jacob his people, and Israell his enherytaunce.

So he fed theym with a faithfull and true
hert, and ruled them with all the diligence of
his power.

PSAL. LXXVIII.

¶ A Psalme of Asaph.

O God, the Heythen are broke into thyne
heritage: the holy temple haue they de-
fyled, and made Jerusalem an heape of
stones.

The ded bodyes of thy seruauntes haue
they geuen vnto the foules of the ayre to be
deuoured, and the flesh of thy sayntes vnto
beastes of the lande.

Their bloude haue they shed lyke water on
euery syde of Jerusalem, and there was no mā
to bury them.

We are become an open shame vnto our ne
nemyes, a very scorne and derision vnto them
that are round about vs.

Lorde, how longe wilt thou be angry? shall
thy gelousy burne lyke fire for euer?

Poure out thyne indygnacion vpon the hy
then that know the not, and vpon the kyng-
domes that cal not vpon thy name.

For they haue deuoured Jacob, and layde
waste his dwellynge place.

O remembre not our olde synnes, but haue
mercy vpō vs, and that sone, for we are come
to great myserye.

Helpe vs, O God our sauiour, for the glo-
ry of thy name: O delyuer vs, & forgeue vs
our synnes for thy names sake.

Wherfore shall the Heythen say: where is
now their God?

O let the vengeaūce of thy seruātes bloud
that is shed, be openly shewed vpon the hey-
then in our sight.

O let the sorowfull syghynge of the pryso-
ners come before the, and according vnto the
power of thyne arme, preserue those that are
appoynted to dye.

And for the blasphemye wherewith our
neyghboures haue blasphemed the, reward
them, O Lorde, seuen folde into their bo-
some.

So we that be the people and sheepe of thy
pasture, shall geue the thankes for euer, and
will alwaye be shewynge forthe thy prayse
more and more.

PSAL. LXXIX.

¶ To the chaunter, vpon Solamim, a Psalme of
Asaph.

HEare O thou shepherde of Israel, thou
that leadest Jacob lyke a flocke of sheepe
shewe thy selfe, thou that sittest vpon
the Cherubyns.

Before Ephraim, Benjamin, and Manas-
ses: stere vp thy power, and come helpe vs.

Turne

Turne vs agayne, O God, shewe the
lyghte of thy countenaunce, and we shall be
hole.

O Lorde God of hostes: howe longe
wylte thou be angrye ouer the prayer of thy
people?

Thou hast fed the with the breed of teares:
yea thou hast geuen them plenteousnes of tea
res to drinke.

Thou hast made vs a verye straye vnto our
neyghbours: and our ennemyes laughe vs to
scorne.

Turne vs agayn thou God of hostes: shew
the lyghte of thy countenaunce, and we shall
be hole.

Thou haste brought a vyneyarde forthe of
Egypt: thou diddest cast out the Heythen, and
plant it.

Thou madest rowme for it, and caused it to
take rote, so that it fylled the lande.

The hylles were couered with the shadowe
of it: and so were the strong Cedar trees with
the boughes therof.

She stretched out her braūches vnto the see:
and her boughes vnto the water.

Why hast thou then broken downe her
hedge: that all they which go by, plucke of her
grapes?

The wylde boze oute of the wod hathe ro-
oted it vp: and the beestes of the felde haue de-
uoured it.

Turne the agayn thou God of hostes: loke
downe from heuen, beholde and vysyte this
vineyarde.

Mayntayn it that thy right hand hath plan
ted: and the sonne whom thou madest so moch
astor thy selfe.

For, why? it is brent with fyre, and hewē
downe: O let them perish at the rebuke of thy
countenaunce.

Lette thy hande be vpon the man of
thy right hande: and vpon the man whom
thou madest so moche of, for thyne owne
selfe.

And so wyll not we goo backe from the:
Oh lette vs lyue, and we shall call vpon thy
name.

Turne vs agayne, o Lorde God of hostes:
shewe the lyght of thy countenaunce, and we
shall be hole.

PSAL. LXXX.

¶ To the chaunter vpon Sheminith, of Asaph.

SYnge merely vnto God, whiche is our
strength: make a cherefull noyse vnto the
God of Jacob.

Take the Psalme, bryng hyther the tabret
the merye harpe and lute.

Blow vp the trompettes in the new mone
vpon our solemne feast daye.

For this is the vse in Israel: and a lawe of
the God of Jacob.

This he ordeyned in Joseph for a testimony,
when he came out of Egypt: and had herde a
straunge language.

Who he eased his shoulder from the bur-
then: & when his handes were deliuered from
the pottes.

When thou calledst vpon me in trouble, I
helped the & heard the, what time as the storme
fel vpon the: I proued the also at the water
of stryfe. Selah.

Numer.xx.b.
Exod.xvii.a.

Heare, o my people: for I assure the, o Isra-
el, yf thou wylte herken vnto me:

There shall no straunge God be in the:
neyther shalte thou worshyppe anye other
God.

Exod.xx.a

I am the Lord thy God which brought the
out of the lande of Egypt: open thy mouthe
wyde, and I shal fyll it.

Deut.xviii.c

But my people wolde not heare my voyce:
and Israel wolde not obey me.

C

So I gaue them vp vnto their owne hertes
lust: and let them folowe their owne ymagi-
nacions.

Baruch.iii.b

O that my people wolde obey me: for if Is
rael wolde walke in my wayes:

I shoulde soone put downe their enne-
myes: and tourne myne hande agaynst their
aduersaries.

The haters of the Lorde shoulde mysse
Israell: but their tyme shoulde endure for
euer.

He sholde fede them with the fynest whete
floure: and satisfye them with hony out of the
stonye rocke.

PSAL. LXXXI.

After the He-
brues lxxxii.

¶ A Psalme of Asaph.

GOd standeth in the congregacion of the
Goddes: and is a Judge amonge the
Judges.

A

Howe longe wyll ye geue wronge iudge-
ment: and accept the persons of the vngodly?
Selah.

Defende the poore and fatherlesse: se
that suche as be in nede and necessitie haue
ryght.

Deliuer the outcast and poore: and saue him
from the hande of the vngodly.

Neuertheleſſe they will not be learned and vn
derstande, but walke on styll in darckenesse:
therfore must all the foundacion of the lande
be moued.

B

I haue sayd, ye are goddes: ye are the chyl-
dren of the most hyest.

But ye shal dye lyke men: and fall like one
of the tyraunces.

Aryse, O God, and iudge thou the
earthe: for all Heythen are thyne by enhery-
taunce.

PSAL. LXXXII.

After the He-
brues lxxxiii.

¶ A Songe and Psalme of Asaph.

HOlde not thy tonge, O God, kepe not
styll silence: refrayne not thy selfe, O
God.

A

For loo, thyne ennemyes make a murmu-
rynge: and they that hate the, lyfte vp their
heed.

They

They ymagen craftely agaynste thy people: and take counsell agaynste thy secrete ones.

Come (saye they) let vs rote them out from among the people, that ỹ name of Israel may be put out of remembraunce.

For they haue calle their heedes togyther with one consente: and are confederate agaynst the.

B The tabernacles of the Edomytes and Ismaelytes: the Moabytes and Hagarenes.

Gebal, Ammon, and Amalech: the Philistines with them that dwel at Tyre.

Assur also is ioyned vnto them, and help the children of Loth. Selah.

But do thou to them as vnto the Madianites, vnto Sisera: and vnto Jabin by ỹ broke of Kison.

Whiche perished at Endor: and became as the donge of the erth.

Judi.i.f Jud.xii.d Jud.vii.g Make all their princes lyke Oreb and Zeb: yea make all their princes lyke as Zeba and Salmana.

Whiche saye, we wyll haue the houses of C God in possession.

O my God, make them lyke vnto a whele, & as the stubble before the wynde.

Lyke as a fyre that burneth by the wodde, and as the flame that consumeth the mountaynes.

Persecute them euen so with thy tempest, & make them afrayde with thy storme.

Make their faces ashamed, o Lorde, that they may seke thy name.

Lette them be confounded and vexed euer more and more: let them be put to shame and perysshe.

That they may knowe that thou arte alone, that thy name is the Lorde: and that thou onely arte the moost hyest ouer all the earthe.

PSAL. LXXXIII.

After the Hebrues. lxxxiiii

C Upon Githith, a Psalme of the sonnes of Corah.

A HOw amiable are thy dwellinges, thou Lorde of hostes?

My soule hath a desire & longing for the court of the Lord: my hert and my flesshe reioyse in the liuing God.

For the sparow hath founde her an house, & ỹ swalow a nest, where she may lay her yong: euen thy aulters, o Lorde of hostes, my kynge and my God.

O howe blessed are they that dwell in thy house? they are alwaye prayesynge the. Selah.

Blessed are the men whose strengthe is in B the: in whose herte are thy wayes.

Whiche goyng thorow the valey of misery ble it for a well, and the pooles are fylled with water.

They goo frome strengthe to strengthe, and so the God of goddes appeareth vnto theym in Sion.

O Lord God of hostes, heare my prayer: hearken, o God of Jacob.

Beholde o God our defence, loke vpon the face of thyne annoynted.

For one daye in thy courte, is better then a thousande.

I hadde rather be a wore keper in the house of my God: then to dwel in the tentes of wyckednesse.

For the Lorde God is a lyght and defence, the Lorde wyll geue grace and worshyp, and no good thinge shall he withholde from them that liue a godly lyfe.

O Lorde God of hostes: blessed is the man that putteth his trust in the.

PSAL. LXXXIIII.

C To the chaunter, a Psalme of the sonnes of Corah.

L Orde, thou hast a loue vnto thy lande: thou dyddest bryng agayne the captiuite of Jacob.

Thou dyddest forgyue the offence of thy people: and couerdest all their synnes. Selah.

Thou tokest awaye all thy displeasure, and turnedst thy selfe from thy wrathful indignation.

Turne vs then, o God our sauyour, and let thyne angre cease from vs.

Wilt thou be displeased at vs for euer? wilt thou stretche out thy wrath from one generation to an other?

Wilt thou not turne agayn and quicken vs, that thy people may reioyse in the?

I wyll harken what the Lord God will say, for he shal speake peax vnto his people, and to his sayntes, that they tourne not them selues vnto folysshnesse.

For his saluacio is nye them that feare him: & that glory shal dwell in our lande.

Mercy and truth are met togither, rightousnesse and peax kysse eche other.

Truthe shall ryse oute of the earthe: and ryghtousnesse shall loke downe frome heauen.

And why? the Lorde shall shewe louynge kyndnesse: and oure lande shall geue her increase.

Rightousnesse shall go before him, and prepare the waye for his comming.

PSAL. LXXXV.

C A Prayer of Dauid.

B Owe downe thyne eare, O Lorde, and heare me: for I am comfortlesse and poore.

O kepe my soule, for I am holy: my God helpe thy seruaunte that putteth his trust in the.

Be mercyfull vnto me, o Lorde, for I call dayly vpon the.

Comfort the soule of thy seruaunt, for vnto the, o Lorde, do I lyft vp my soule.

for thou Lorde arte good and gracyous: and of greate mercye vnto all them that call vpon the.

Geue eare Lorde vnto my prayer, and poudre my humble desire.

In the tyme of my trouble I cal vpon the, for thou hearest me.

Among the goddes there is none lyke vnto the, o Lorde, there is not one that can woo as thou dost.

All nacyons whome thou hast made, shall come and worshyp before the, o Lorde, & shall glorifye thy name.

For thou art greate, thou dost wonderous thinges, thou art God alone.

Lerne me in thy waye, o Lorde, that I may walke in thy truth: o let my hert vnite in fearing thy name.

I thanke the, o Lorde my God: and wyll prayse thy name for euer.

For great is thy mercye towarde me: thou hast deliuered my soule frome the nethermost hell.

D O God, the proude are rysen agaynste me, and the congregacion of the myghtye seketh after my soule, and sette not the before their eyes.

But thou, o Lorde God, art full of compassion and mercy, long suffringe, great in goodnes and truth.

O tourne the then vnto me, haue mercye vpon me: geue thy strengthe vnto thy seruaunte, and helpe the sonne of thyne handmayde.

Shewe some token vpon me for good, that they whiche hate me, maye se it, and be ashamed: because thou Lorde hast holpen me, and comforted me.

PSAL. LXXXVI.

C A Psalme and songe of the sonnes of Corah.

H Er foundacyons are vpon the holye hylles: the Lorde loueth the gates of Sion more then all the dwellynges of Jacob.

Mete excellent thynges are spoken of the thou cite of God. Selah.

I will thynke vpon Rahab and Babylon, so that they shall knowe me.

Yea the Philistynes also, and they of Tyre, with the Moryans. Lo, there was he borne.

And of Sion it shal be reported, that he was borne in her, euen the moost hyest which hath stablysshed her.

The Lorde shal cause it to be preached and written among the people, that he was borne there. Selah.

Therfore the dwellynge of all syngers and daunsers is in the.

PSAL. LXXXVII.

C A Psalme and songe of the sonnes of Corah, to be chaunted vpon Mahalath, for affliction, an instruction of Heman the Ezrahite.

O Lorde God my sauyour, I crye daye and nyght before the: oh let my prayer entre in to thy presence, enclyne thyne eare vnto my callyng.

For my soule is full of trouble, and my lyfe drawyth nygh vnto hell.

I am counted as one of the that go downe vnto the pit: I am euen as a man that hath no strength.

Free amonge the dead, lyke vnto them that lye in the graue: whiche be oute of remembraunce, and are cutte awaye frome thy hande.

Thou hast layde me in the lowest pit, in the B darcknesse, and in the depe.

Thyne indignacyon lyeth harde vpon me: and thou vexest me with all thy floudes. Selah.

Thou hast put awaye myne acquayntaunce farre fro me: and made me to be abhorred of them: I am so fast in prysson, that I can not get forth.

My syght fayleth for very trouble: Lorde I cal dayly vpon the, and stretche out my handes vnto the.

Dost thou shewe wonders amonge the dead?

Can the Phisicions rayse them vp agayne, that they may prayse the?

Maye thy louynge kyndnesse be shewed C in the graue: or thy faythfulnesse in destruction?

Maye thy wonderous workes be knowen in the darcke? or the rightousnesse in the lande where all thynges are forgotten?

Vnto the I cry, o Lord, and early commeth my prayer before the.

Lorde, why puttest thou awaye my soule? wherfore hydest thou thy face fro me?

D Thy strengthe is gone for very sorowe and misery: with fearfulnesse doo I beare thy burthens.

Thy wrathfull displeasure goeth ouer me: the feare of the oppresseth me.

They come rounde aboute me dayly lyke water: and compasse me togyther on euery syde.

My louers and frendes hast thou put awaye fro me: and tourned awaye myne acquayntaunce.

PSAL. LXXXVIII.

After the Hebrues. lxxxviii.

C An instruction of Ethan the Ezrahite.

M Y songe shall be alwaye of the louynge kyndnesse of the Lorde: with A my mouthe wyll I euer be shewynge thy faythfulnesse frome one generacion to an other.

For I haue sayd: mercye shall be set vp for euer, thy faythfulnesse shalt thou stablysshe in the heuens.

* I haue made a couenaunte with my 1.Reg.viii.e chosen: I haue swoorne vnto Dauid my seruaunte.

Thy seed wyll I stablysshe for euer, and set vp

thy throne frome one generacyon to an other.

O Lorde, the verye heuens shall prayse thy wonderous workes, yea and thy faythfulnesse in the congregation of the sayntes.

For who is he among the cloudes, that may be compared vnto the Lorde?

Yea what is he amonge the goddes, that is lyke vnto the Lorde?

God is greatly to be feared in the counsel of the sayntes, & to be had in reuerence of al them that are aboute him.

O Lorde God of hostes, who is lyke vnto the in power? thy truthe is rounde aboute the.

Thou abatest the raginge of the see: thou stylest the waues therof, when they aryse.

Thou breakest the proude lyke one that is wounded, thou scatterest thyne enemies abrode with thy mighty arme.

Genesis.i.a The heuens are thyne, the erth is thyne: thou hast layd the foundacion of the round worlde, and all that therin is.

Thou hast made the Northe and the Southe: Tabor and Hermon shall reioyse in thy name.

C Thou hast a mighty arme, stronge is thy hande, and hye is thy right hande.

Righteousnesse and equitie is the habitacion of thy seate: mercye and truthe goo before thy face.

Blessed is ye people, o Lord, that can reioyse in the, and walketh in the light of thy countenaunce.

Their delyte is in thy name all the daye long, and thorow thy righteousnesse they shall be exalted.

For thou arte the glorye of their strengthe and thorowe thy fauoure shalte thou lyfte vp our hornes.

The Lorde is our defence: and the holy one of Israel is our kyng.

D Thou spakest sometimes in visions vnto thy sayntes, and saydest: I haue layde helpe vpon one that is mighty, I haue exalted one chosen out of the people.

I haue found Dauid my seruaunt: with my holy oyle I haue annoynted hym.

1.Reg.xvi.c. Ac.xiii.d My hande shall holde him fast: and myne arme shall strengthen hym.

The ennemye shall not ouercome hym: and the sonne of wickednesse shall not hurte hym.

I shal smyte downe his foes before his face: and plage them that hate him.

My truthe also and my mercye shall be with him: and in my name shall his horne be exalted.

I will set his hande in the see: and his right hande in the floudes.

He shall call me: thou arte my father, my God, and the strengthe of my saluacion.

And I will make him my fyrstborne: hyer then the kynges of the erth.

E My mercye will I kepe for him for euermore: and my couenaunte shall stande fast with him.

His seed will I make to endure for euer, yea and his trone as the dayes of heuen.

But yf his children forsake my lawe: and walke not in my iudgementes.

Yf they breake mine ordinaunces: and kepe not my commaundementes.

I will visit their offences with the rod: and their synnes with scourges.

Neuertheles my louynge kyndnesse will I not vtterly take from him: ne suffre my truth to fayle.

My couenaunt will I not breake: nor disanulle the thynge that is gone oute of my lyppes.

I haue sworne ones by my holynesse, that I will not fayle Dauid.

His sede shall endure for euer, and his seate also lyke as the sunne before me.

He shall stande faste for euermore as the moone: and as the faythfull witnesse in heuen. Selah.

But now thou forsakest and abhorrest thine annoynted: and art displeased at him.

Thou hast tourned backe the couenaunte of thy seruaunte: and caste his crowne to the grounde.

Thou hast ouerthrowen al his hedges: and brosken downe his strong holdes.

All they that go by, spoyle him: he is become a rebuke vnto his neyghbours.

Thou settest vp the righte hande of his enemyes: and makest all his aduersaryes to ioyse.

Thou hast taken awaye the strengthe of his swerde: and gyuest him not victorye in the battayle.

Thou hast put out his glorye: and cast his trone downe to the grounde.

The dayes of his youthe hast thou shortened: and couered him with dishonoure. G Selah.

Lorde, howe longe wylte thou hyde thy selfe? for euer: shall thy wrathe burne lyke fyre?

O remembre howe shorte my tyme is: hast thou made all men for nought? what man is he that lyueth, and shall not se deathe?

Maye a man deliuer his owne soule from the hande of hell? Selah.

H * Lorde, where are thy olde louynge kyndnesses, which thou swarest vnto Dauid in thy truthe?

Remembre, Lorde, the rebuke that the multytude of thy people doo vnto thy seruauntes, and howe I haue borne it in my bosome.

Wherewith thyne ennemyes blaspheme the: and sclaūder the fotesteppes of thyne annoynted.

Thankes be to the Lorde for euermore: Amen, Amen.

PSAL. LXXXIX.

A Prayer of Moses the man of God. Lord

LOrde, thou art oure refuge frome one generacion to an other.

Before the mountaynes were brought forthe, or euer the earthe and the worlde were made, thou art God from euerlasting & worlde without ende.

Thou tournest man to destruction: & agayne thou sayest: come agayne ye children of men.

For a thousande yeres in thy syghte, are but B as yesterdaye that is past, and lyke as it were a wyght watche.

As soone as thou scatterest them, they are euen as a slepe: and fade awaye sodeynly lyke the grasse.

In the mornynge it is grene and groweth vp: but in the euenynge it is cut downe and withered.

For we consume awaye in thy displeasure: and are afrayde at thy wrathfull indignacion.

Thou settest our mysdoedes before the: and C our secrete synnes in the lyght of thy countenaunce.

For when thou art angrye, all our dayes are gone: we bringe oure yeres to an ende, as it were a tale that is tolde.

The dayes of oure age are three score yeres and ten: and thoughe men be so stronge that they come to foure score yeres, yet is their stregth then but labour and sorowe: so soone passeth it awaye and we are gone.

But who regardeth the power of thy wrathe, thy fearefull and terrible displeasure?

So teache vs to nombre oure dayes, that we maye applye oure heartes vnto wysedome.

D Turne the agayne, o Lorde, at the last: and be gracious vnto thy seruauntes.

O satisfie vs with thy mercy, and that sone: so shall we reioyse and be glad all the dayes of our lyfe.

Comfort vs agayn now after the time that thou hast plagued vs: and for the yeres wherin we haue suffered aduersitie.

Shewe thy seruantes thy worke: and their children thy glory.

And the glorious maiestie of the Lorde our God be vpon vs: O prospere thou the worke of our handes vpon vs: o prospere thou oure handy worke.

PSAL. XC.

WHo so dwelleth vnder the defence of the most hyest, and abideth vnder the shadowe of the almyghty.

He shall saye vnto the Lorde: o my hope, and my stronge holde, my God, in whome I put my trust.

For he shall deliuer the frome the snare of the hunter: and frome the noysome pestylence.

He shall couer the vnder his wynges, that thou mayste be safe vnder his fethers: his faythfulnesse and truthe shal be thy shilde and buckeler.

So that thou shalt not nede to be afrayde for any bugges by night, ne for the arowe that fleeth by daye.

For the pestilence that crepeth in the darcknesse: ne for the sickenesse that destroyeth in the noone daye. B

A thousande shal fall besyde, and ten thousande at thy right hand: but it shal not come nye the.

Yea with thyne eyes shalt thou beholde: & se the rewarde of the vngodly.

For thou Lorde art my hope: thou hast set thyne house of defence hey hye.

There shall no euyll happen vnto the: C Matth.viii.b] Luc.viii.a neyther shall anye plage come nye thy dwellynge.

For he shal giue his aungels charge ouer the to kepe the in all thy wayes.

They shall beare the in their handes, that thou hurt not thy foote agaynst a stone.

Thou shalt go vpon the lyon and adder, the yong lyon and the dragon shalt thou tredde vnder thy fete.

Because he hath set his loue vpon me, I shal deliuer him: I shall defende him, for he hath knowen my name.

When he calleth vpon me, I shall heare hym: yea I am with hym in his trouble, I wyll deliuer hym, and bringe hym to honoure.

With long lyfe will I satisfye him, and shewe him my saluacion.

PSAL. XCI. After the Hebrues.xciii.

A Psalme of the songe for the Saboth daye.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy name, A o moost hyest.

To tell of thy louynge kyndnesse early in the mornynge: and of thy truthe in the nyghe season.

Vpon an instrumente of tenne strynges: vpon the Lute, and with the songe vpon the harpe.

For thou Lorde hast made me glad thorowe thy workes: and I wil reioyse ouer ye operacion of thy handes.

O Lorde, how glorious are thy workes, thy thoughtes are very depe.

An vnwise man wyl not knowe this: and a B fole will not vnderstande it.

That the vngodly are greene as the grasse: & that all the workes of wickednesse do florisshe to be destroyed for euer.

But thou Lord, o moost hyest, abidest worlde without ende.

For loo, thyne ennemyes, O Lorde, loo, thyne ennemyes shall perysshe: and all the workes of wickednesse shall be scattered abrode.

But my horne shal be exalted like the horne of an Vnicorne, and shall be annoynted with freshe oyle.

Myne eye also shall se his lust of his ennemyes: and myne eare shall heare his desire of C the wicked that rise vp agaynst me.

The

The righteous shall florysshe lyke a palme tree, and grow lyke a Cedre of Libanus.

Such as be planted in the house of ꝓ Lord, be frutefull, plenteous and grene.

That they may shewe, how true the Lorde my strength is, & that there is no vnrighteousnesse in him.

PSAL. XCII.

After the Hebrues. xciii. g

THe Lorde is kinge, and hath put on glorious apparell: the Lorde hathe put on his apparell: and gyrded him selfe with strength: he hath made the rounde worlde so sure, that it can not be moued.

From that time Lorde hath thy seat ben prepared: thou art from euerlastyng.

The floudes aryse (O Lorde) the floudes lyft vp their noyse, the floudes lyfte vp theyr waues.

The waues of the see are mighty, and rage horribly: but yet the Lorde that dwelleth on hye, is mightyer.

Thy testimonyes, O Lorde, are verye sure: holynesse becommeth thyne house for euer.

After the Hebrues. xciii. g

PSAL. XCIII.

O Lord God, to whom vengeaunce belongeth: thou God to whom vengeaunce belongeth, shewe thy selfe.

Aryse thou iudge of the world, and reward the proude after their deseruing.

Lord how long shal the vngodly, how long shal the vngodly triumphe?

Howe long shall all wycked doers speake so disdaynfully: and make suche proude boastynge?

They smyte downe thy people, o Lord, and trouble thyne heritage.

They murther the widow and the straunger: and put the fatherlesse to deth.

And yet they saye, truly, the Lorde seeth not: the God of Jacob regardeth it not.

Take hede ye vnwise amonge the people: o ye fooles, when wil ye vnderstande?

He that planteth the eare, shal he not heare? he that made the eye, shal he not se?

He that nourtureth the Heythen: and teacheth a man knowlege, shall he not punyshe?

The Lorde knoweth the thoughtes of men that they are but vayne.

Blessed is the man whome thou lernest (O Lorde) and teachest him in thy lawe.

That thou mayst geue him patience in time e of aduersitie, vntyll the pyt be digged for the vngodly.

For the Lorde will not kayle his people, neither will he forsake his inheritaunce.

And why? iudgement shal be turned agayne vnto righteousnesse, and all suche as be true of herte shall folowe it.

Who ryseth vp with me agaynste the wycked? who taketh my parte agaynst the euyll doers?

Yf the Lorde had not helped me, my soule had almost ben put to sylence.

Whē I said: my fote hath slipped, thy mercy (o Lorde) helde me vp.

In the multitude of the sorowes that I had in my herte, thy comfortes haue refreshed my soule.

Wylt thou haue any thyng to do with the stole of wickednes, which ymagineth mischief in the lawe?

They gather them togyther agaynst ꝓ soule of the ryghtous, and condemne the innocent blonde.

But the Lorde is my refuge, my God is the strength of my confidence.

He shall recompence them theyr wickednesse: and destroye them in theyr owne malyce: yea the Lorde oure God shall destroye them.

PSAL. XCIIII.

For Iesus

O Come let vs prayse the Lord, let vs hertely reioyse in the strengthe of oure saluacion.

Let vs come before his presence with thankesgyuynge, and shewe our selfe glad in him with psalmes,

For the Lorde is a greate God, and a greate kynge, aboue all goddes.

In his hande are all the corners of the earthe: and the strengthe of the hylles is his also.

The see is his, for he made it, and his handes prepared the drye lande.

O come, let vs worshyp and bowe downe our selues: let vs knele before the Lorde our maker.

For he is oure God: and we are the people of his pasture, and the shepe of his handes.

To day if ye wil heare his voyce, harden not your hertes, as when ye prouoked him tyme of temptation in the wildernesse.

Where youre fathers tempted me: proued me, and sawe my workes.

Fourtye yeres longe was I grieued with that generation, and sayde: they erre euer in theyr hertes, they veryly haue not knowen my wayes.

Therfore I sayd vnto the in my wrath: that they sholde not entre in to my rest.

PSAL. XCV.

O Syng vnto the Lorde a newe songe: syng vnto the Lorde all the hole earth.

Syng vnto the Lorde, and prayse his name: be tellynge of his saluacion from daye to daye.

Declare his honour among the heythē, and his wonders amonge all people.

For the Lorde is greate, and can not worthely be praysed: he is more to be feared then all goddes.

As for all the goddes of the Heythen: they be but ydols: but it is the Lord that made the heuens.

Thankesgyuynge and worshyp are before him: power and honoure are in his sanctuary.

Ascribe vnto the Lorde (O ye kynredes of the Heithen) ascribe vnto the Lorde worshyp and strength.

Ascribe vnto the Lorde the honoure of his name: bringe presentes, and come in to his courtes.

O worshyp the Lorde in the beautye of holynesse: let the hole earthe stande in awe of him.

Tell it out amonge the Heithen: that the Lorde is kyng: and that it is he which hathe made the rounde worlde so fast, that it can not be moued, and how that he shal iudge the people righteously.

Let the heuens reioyse, and let the earth be glad: let the see make a noyse, yea and al that therin is.

Let the felde be ioyfull, and all that is therin: let all the trees in the wodde leape for ioye.

Before the Lorde, for he commeth: for he cometh to iudge the earth: yea w righteousnes shall he iudge the worlde, and the people with his truthe.

PSAL. XCVI.

1 Reg. 18.

THe Lorde is kyng, the erth may be glad therof: yea the multitude of ꝓ yles may be glad therof.

Cloudes and darcknesse are rounde aboute him: righteousnesse and iudgement are the habitacion of his seate.

There goeth a fyre before him, & burne vp his enemyes on euery syde.

His lightenynges gaue shine vnto ꝓ worlde: the erth seeth it, and is afrayde.

The hylles melt lyke waxe at the presence of the Lord of the hole erth.

The very heuens declare his righteousnesse: and all the people se his glory.

Confounded be all they that worshyp ymages, and delite in their ydols: worshyp him all ye goddes.

Sion heareth of it, and reioyseth: yea and al the doughters of Juda are glad because of thy iudgementes, o Lorde.

For thou Lorde arte the most hyest ouer all the earth: thou art exalted farre aboue al goddes.

Oye that loue the Lorde, se that ye hate the thyng whyche is euyll: the Lorde preserueth the soules of his sayntes, he shall deliuer them from the hande of the vngodly.

There is sprounge vp a lyghte for the ryghteous: and a ioyfull gladnesse for suche as be true herted.

Reioyse therfore in the Lorde ye ryghteous: and geue thankes for a remembraunce of his holynesse.

PSAL. XCVII.

A Psalme.

OF DAVID. CCV.

O Syng vnto the Lorde a newe songe: for he hath done maruelous thynges.

With his owne ryghte hande, and with his holye arme he hathe gotten the victorye.

The Lorde hath declared his sauing helth, & his righteousnes hath he openly shewed in the sight of the Heithen.

He hath remembred his mercye and truthe towarde the house of Israel: * so ꝓ al the endes of the worlde se the sauynge helthe of our God. Esaye. lii. b

Shewe youre selues ioyfull vnto the Lorde all ye landes: synge, reioyse, and geue thankes. B.

Prayse the Lorde vpon the harpe: synge to the harpe with a Psalme of thankesgyuynge.

With trompettes also and shawmes: O shewe youre selues ioyfull before the Lorde the kynge.

Let the see make a noyse, and all that therin is: yea the hole worlde, and all that dwell therin.

Let the floudes clap their handes: and let all the hylles be ioyfull togyther:

Before the Lorde, for he is come to iudge the earthe.

Yea with ryghteousnesse shall he iudge the worlde, and the people with equitie.

PSAL. XCVIII.

After the Hebrues. xciii. g

THe Lorde is kynge, be the people neuer so vnpacyent: he sytteth vpon the Cherubyns, be the earthe neuer so vnquiet.

The Lorde is great in Sion, and hye aboue all people.

O let men giue thankes vnto thy great and wonderfull name, for it is holy.

The kynges power loueth iudgement, thou preparest equitie, thou executest iudgemēt and righteousnes in Jacob.

O magnifie the Lorde our God: fal downe before his fotestole, for he is holy.

Moises and Aaron amonge his Preestes: and Samuel amonge suche as call vpon his B name: these called vpon the Lorde, and he herde them.

He spake vnto them out of the cloudy piller for they kepte his testimonies, and ꝓ law that he gaue them.

Thou herdest them, o Lorde our God, thou forgauest them, o God, & punishedst their owne inuentions.

O magnifie the Lord our God, and worshyp him vpon his holy hyll, for the Lord our God is holye.

PSAL. XCIX.

After the Hebrues. c

A Psalme of prayse.

O Be ioyfull in God (all ye landes) serue the Lorde with gladnesse, come before g his presence with ioye.

Be ye sure that the Lorde he is God: he

Hym is he

es he that hath made vs, and not we oure selues: we are but his people, and the shepe of his pasture.

O go youre waye in to his gates then with thanckesgyuynge, and in to his courtes with prayse, be thankful vnto him, and speake good of his name.

For the Lord is gracious, his mercy is euerlastynge: and his trueth endureth from generacion to generacion.

After the Hebrues.ci.

PSAL. C.

A Psalme of Dauid.

A MY songe shall be of mercye and iudgement: yea vnto the (O Lorde) will I synge.

O let me haue vnderstandynge in the waye of godlynesse, vntyll the tyme that thou come vnto me: and so shall I walke in my house with an innocent hert.

I will take no wycked thyng in hande: I hate the synne of vnfaythfulnesse, it shall not cleue vnto me.

A frowarde hert shal depart from me: I will not knowe a wicked person.

B Who so priuely slaundreth his neighbour, hym will I destroye: who so hathe a proude loke, and an hye stomacke, I maye not awaye with him.

Myne eyes shall loke for suche as be faythfull in the lande: that they maye dwell with me: and who so leadeth a godly lyfe, shal be my seruaunt.

There shall no deceytfull person dwell in my house: he that telleth lyes shall not tarye in my syght.

C I shal soone destroye all the vngodly of the land: that all wicked doers may be rooted oute of the cite of the Lorde.

After the Hebrues.cii.

PSAL. CI.

A prayer of the afflict, when he was in woo, and powred out his complaynte before the Lorde.

A HEare my prayer, o Lord, and let my crye ynge come vnto the.

Hyde not thy face fro me in the time of my trouble: enclyne thyne eares vnto me when I call, O heare me, and that ryghte soone.

For my daies are consumed away like smoke: and my bones are brent vp as it were a fyre brande.

B My herte is smytten downe, and withered lyke grasse: so that I forget to eate my bread.

For the voyce of my groning: my bone will scarce cleue to my flesshe.

I am become lyke a Pellycane in the wyldernesse: and lyke an howle in a broken wall.

I wake, and am euen as it were a sparowe sytting alone vpon the house top.

C Myne enemyes raylyng me al the day long: they laugh me to scorne, and are swome together against me.

I eate asshes with my bread, and mingle my drynke with wepinge.

And that because of thyne indignacion and wrath, for thou hast taken me vp, and cast me away.

My dayes are gone like a shadowe: and I am withered lyke grasse.

But thou, O Lorde, endurest for euer: and thy remembraunce throwe oute all generacions.

Aryse therfore and haue mercy vpon Sion: for it is tyme to haue mercy vpon her, yea the tyme is come.

And why? thy seruauntes haue a loue to her stones: and it pityeth them to se her in the dust.

The Heythen shall feare thy name, O Lorde, and all the kynges of the earthe thy maiestye.

For the Lorde shall buylde vp Sion, & shal appere in his glory.

He tourneth hym vnto the prayer of the poore destitute: and despyseth not their desyre.

This shal be written for those that come after: that the people which shal be borne, may prayse the Lorde.

For he loketh downe from his sanctuary: out of the heuen dothe the Lorde beholde the earthe.

That he may heare the mournynges of suche as be in captiuite: and delyuer the children of deathe.

That they maye preache the name of the Lorde in Sion: and his worshyp at Ierusalem.

When the people are gathered together: and the kyngdomes also to serue the Lorde.

He hath brought downe my strength in my iourney: and shortened my dayes.

Yet will I saye, O my God, take me not awaye in the myddest of myne age: as for thy yeres, they endure throwe oute all generacions.

Thou Lorde in the begynning hast layd the foundacion of the erth, and the heuens are the workes of thy handes.

*They shal perishe, but thou shalt endure: they all shall waxe olde as doth a garment, & as a vesture shalte thou chaunge them, & they shall be chaunged.

But thou art the same, and thy yeres shall not fayle.

The children of thy seruauntes shall continue: and their sede shall prospere in thy syght.

PSAL. CII.

Of Dauid.

PRayse the Lorde, O my soule, and all that is within me, prayse his holy name.

Prayse the Lord, o my soule, and forget not all his benefites.

Whiche forgiueth all thy synnes: and healeth all thyne infirmities.

Which saueth thy lyfe from destruction: & crowneth the with mercy, and louynge kyndnesse.

Whiche satisfyeth thy desyre with good thynges: makynge the yonge and lusty as an Egle.

The Lorde executeth righteousnesse & iudgement, for all them that suffre wronge.

B He shewed his wayes vnto Moses: and his workes vnto the chyldren of Israel.

The Lorde is full of compassion and mercye: longe sufferynge, and of greate goodnesse.

He wil not alwaye be chiding: neither will he kepe his anger for euer.

He hathe not dealte with vs after our synnes: ne rewarded vs accordynge to oure wickednesse.

For lyke how hye the heuen is in comparisō of the erth: so great is his mercy also towarde them that feare him.

Lyke howe wyde the East is frome the West: so farre hathe he sette oure synnes from vs.

C Yea lyke as a father pitieth his owne children: euen so is the Lorde mercyful vnto them that feare him.

For he knoweth whereof we be made: he remembreth that we are but dust.

That a man in his tyme is but as is grasse: and flourisheth as a floure of the felde.

For as soone as the wynde goeth ouer it, it is gone: and the place therof knoweth it no more.

But the mercyful goodnesse of the Lord, endureth for euer and euer, vpon them that feare him, and his righteousnesse vpon their children children.

Suche as kepe his couenaunte: and thynke vpon his commaundementes, to doo them.

The Lorde hath prepared his seat in heuen: and his kyngdome ruleth ouer all.

O prayse the Lord ye aungels of his, ye that be mighty in strengthe: fulfyllynge his commaundement, that men may heare the voyce of his wordes.

O prayse the Lorde all ye his hostes, ye seruauntes of his, that do his pleasure.

O speake good of the Lorde all ye workes of his, in euery place of his dominion: prayse thou the Lorde, o my soule.

PSAL. CIII.

PRayse the Lorde, o my soule: o Lorde my God, thou arte become exceadynge glorious, thou arte clothed with maiesty and honoure.

Thou wrapest thy self with light, as it were with a garment, thou spredest out the heuen like a curtayne.

Thou beltest it aboue with waters, the makest the cloudes thy charet, and goest vpon the wynges of the wynde. Hebr.1.

*Thou makest thyne aungels spirites: and thy ministers flames of fyre.

Thou hast layde the erth vpon her foundacion, that it neuer moueth at any tyme.

Thou couerest it with the depe like as with a garment: so that the waters stande aboue the hylles.

But at thy rebuke they flee, at the voyce of thy thonder they are afrayde.

(Then are the hylles seene aloft, and the valleys beneethe in their place which thou hast appoynted for them.)

Thou hast set them their boundes, whiche they may not passe, that they turne not agayn to couer the erth.

Thou causest the welles to springe vp amonge the valeys, and the waters to runne amonge the hylles.

That al beastes of the feld may haue drinke, and that the wylde asses maye quenche their thirst.

Aboue vpon the hylles haue the foules of the ayre their habitacion, & sing among the braunches.

Thou waterest the hylles frome aboue: the earthe is fylled with the frutes of thy workes.

Thou bringest forth grasse for the catel, and grene herbes for the seruice of men.

Thou bringest fode out of the erth: wine to make glad the hert of man, oyle to make him a chereful countenaunce, and breed to strengeth mans herte.

The trees of the Lorde are full of sape: euen the trees of Libanus which he hath planted.

There make the birdes their nestes: and the fyrre hylles are a dwellynge for the Storcke.

The hylles are a refuge for the wylde goates: and so are the stonye rockes for the conyes.

Thou hast appoynted the Moone for certayne seasons, the Sunne knoweth his going downe.

Thou makest darcknesse, that it maye be nyght: wherin all the beastes of the forest wo moue.

Yea and the younge Lyons whiche rore after their praye: and seke their meate at God.

But when the sunne ariseth, they get them awaye together, and lye them downe in their dennes.

Then goeth man forth to his worke, and to tyll his lande vntyll the euenyng.

*O Lorde, how manyfolde are thy workes, right wisely hast thou made them all: yea the erth is full of thy riches. Psalm.civ.

So is this great and wyde see also, wherin are thinges creping innumerable, bothe small and great beastes.

There go the shippes ouer, and there is that Leuiathan, whom thou hast made to take his pastyme therin.

They wayte all vpon the, that thou mayste

gyue them meate in due season.

When thou gyuest it them, they gather it: when thou openest thyne hand, they are filled with goodes.

But when thou hydest thy face, they are sorowfull: yf thou takest awaye their breth, they dye, and are tourned agayne to their dust.

Agayne, whē thou lettest thy breth go forth, they are made: and so thou renuest the face of the earthe.

The glorious maiestie of the Lorde endureth for euer: and the Lorde reioyseth in his workes.

The earthe trembleth at the loke of him: he bothe but touche the hylles, and they smoke.

I wyll synge vnto the Lorde as longe as I lyue: I wyll prayse my God whyle I haue my beynge.

O that my wordes might please him, for my ioye is in the Lorde.

As for synners, they shall be consumed oute of the earth: and the vngodly shal come to an ende: but prayse thou the Lorde, o my soule. Prayse the euerlastynge.

PSAL. CIIII.

After the bokes of Moses.

A Alleal vnto Elaye.xxxvi.

O Gyue thankes vnto the Lorde: and cal vpon his name: tell ỹ people what thinges he hath done.

O let your songes be of hym: prayse him, and let your talkyng be of all his wonderous workes.

Glue his holy name a good repoze, let their hertes reioyse that seke the Lorde.

Seke the Lorde and his strength: seke his face euermoze.

Remembre the meruelous workes that he hath done, his wonders and the iudgementes of his mouth.

O ye sede of Abraham his seruaunt, ye chyldren of Jacob his chosen.

He is the Lord our God, whose punishmentes are throwe out all the worlde.

He is alwaye myndefull of his couenaunt, and promyse that he made to a thousand generations.

Yea the couenaunte that he made with Genes.xvii.d Abraham: and the othe that he sware vnto Isaac.

And appoynted the same vnto Jacob for a lawe: and to Israell for an euerlastynge testament.

Sayinge: vnto the will I gyue the lande of Canaan, the lot of youe heritage.

When there was yet but a fewe of them: & the straungers therin.

What tyme as they went from one nacion to an other: from one kyngdome to an other.

1.Par.xvi.d He suffred no man to hurt them, but reproued euen kynges for their sakes.

Touche not myne annoynted, no my Prophetes no harme.

4.Reg.d.e Moreouer he called for a dearthe vpon the lande: and destroyed all the prouysion of breed.

But he had sente a man before them, euen Joseph: whiche was solde to be a bonde seruaunt.

They hurt his fete in the stockes: the yron pearsed his hert.

Vntyll the tyme that his worde came and tyll the worde of the Lorde had tryed hym.

Then sent the kynge, and caused him to be delyuered: the prynce of the people bade lette him goo.

He made him Lorde of his house: and ruler of all his substaunce.

That he myghte enforme his princes after his wyll: and teache his senatours wysdome.

Israel also came in to Egypt: & Jacob was a straunger in the lande of Ham.

But he increased his people exceedingly: and made them stronger then their ennemies.

Whose herte tourned so, that they hated his people: and dealte vntruly with his seruauntes.

Then sent he Moses his seruaunt, & Aaron whom he had chosen.

These dyd his tokens among them, & wonders in the land of Ham.

He sente darcknesse, and it was darcke: for they were not obedient vnto his worde.

He turned their waters in to bloud, & slewe their fysshe.

*Their landes brought forth frogges: yea euen in their kynges chambres.

* He spake the worde: and there came all maner of flyes and lyce in all their quarters.

He gaue them hayle stones for rayne: and flames of fyre in their haude.

He smote their vineyardes and figge trees and destroyed the trees that were in their coastes.

*He spake the worde, and there were grashoppers and caterpyllers innumerable.

These ate vp all the grasse in their land, and deuoured their fruites of the grounde.

*He smote all the first borne in the land, euen the chefe of al their substaunce.

He brought them forth with siluer & golde: there was not one feble person among their tribes.

Egypt was glad of their departing, for they were afrayde of them.

*He spredde out a cloude to be a couerynge: and fyre to gyue lyght in the nyght season.

*At their desire there came quayles: and he filled them with the breed of heuen.

*He opened the rocke of stone, and the waters flowed oute: so that ryuers ranne in the wyldernesse.

For why? he remembred his holye promyse whyche he hadde made vnto Abraham his seruaunt.

Thus he brought forth his people with ioye: and his chosen with gladnesse.

And gaue them the landes of the Heythen: and they toke the labowres of the people in possession.

That they myghte kepe his statutes: and obserue his lawes. Prayse the euerlastynge.

PSAL. CV.

Prayse the euerlastynge.

O Gyue thankes vnto the Lorde: for he is gracyous, and his mercye endureth for euer.

Who can expresse the noble actes of ỹ Lord, or shewe forth all his prayse?

Blessed are they that alway kepe iudgemēt, and do righteousnesse.

Remembre vs, o Lorde, accordyng to the fauour that thou bearest vnto thy people: vysit vs with thy sauing helth.

That we myght se the pleasure of thy chosen, that we myghte reioyse in the gladnesse of thy people, and gyue thankes with thyne inheritaunce.

We haue synned with our fathers, we haue done amysse, we haue dealt wickedly.

Our fathers regarded not thy wonders in Egypt, they kepte not thy greate goodnesse in remembraunce: but were disobedient at the see, euen at the red see.

Neuertheles he helped them for his names sake: that he myghte make his power to be knowen.

He rebuked the red see, and it was dried vp: so he led them thorow the depe, as in the wyldernesse.

Thus he saued them from the hande of the hater: and delyuered them from the hande of the enemye.

*As for those that troubled them, the waters ouerwhelmed them, there was not one of them lefte.

Then beleued they in his worde, and sange prayse vnto him.

But within a while they forgat his workes, and wolde not abyde his counsell.

A lust came vpon them in the wyldernesse: so that they tempted God in the desert.

Yet he gaue them their desire, and sent them plenty at their wyshes.

They angred Moses in the tentes, and Aaron the sayut of the Lorde.

So the earthe opened and swalowed vp Dathan: and couered the congregacion of Abiram.

The fyre was kindled in their company, the flame burnt vp the vngodly.

*They made a calfe in Horeb, and worshipped the molten ymage.

Thus they turned their glory in to the similitude of a calfe that eateth haye.

They forgat God their sauiour, whiche had done so great thinges in Egypt.

Wonderous workes in the land of Ham: & fearfull thinges in the red see.

So he sayde he wolde haue destroyed them, had not Moses his chosen stande before him in the gappe: to tourne awaye his wrathfull indignacion, lest he shoulde destroye them.

Yea they thoughte scorne of that pleasaunte lande, and gaue no credence vnto his worde.

But murmured in their tentes, and harkened not vnto the voyce of the Lorde.

Then lyft he vp his hande agaynst them, to Numer.xiiii.d ouerthrowe them in the wyldernesse.

To cast out their sede among the nations, & to scatter them in the landes.

They ioyned them selues vnto Baal Peor: & ate the offrynges of the dead.

Thus they prouoked him vnto anger with their owne inuencions, & the plage was great amonges them.

*Then stode vp Phinehes and executed iustice, and so the plage ceased. Numer.xxv.d

And that was counted vnto him for righteousnesse: amonge all posterities for euermore.

They angred him also at the waters of Numeri.xx.d strife: so that Moses was punished for their sakes.

Because they prouoked his spirite, & he told them playnly with his lyppes.

Neither destroyed they the Heithen: as the Lorde commaunded them.

But were mingled amonge the Heithen: & learned their workes.

In so moche that they worshypped their ymages: whiche tourned to their owne decaye.

Yea they offred their sonnes and doughters vnto deuyls.

And shed the innocent bloud of their sonnes and of their doughters, whom they offred vnto the ymages of Canaan: so that the lande was defyled with bloude.

Thus were they stayned with their owne workes, and went a whoring with their owne inuencions.

Therfore was the wrath of ỹ Lord kindled against his people, in so moche that he abhorred his owne inheritaunce.

And gaue the ouer in to the hand of the Heithen: and they that hated them, were lordes ouer them.

Their ennemies oppressed them, & had them in subiection.

Many a tyme dyd he delyuer them: but they prouoked hym with their owne inuencions, and were brought downe for their wickednesse.

Neuertheles when he sawe their aduersitie he herd their complaynt.

He thought vpon his couenaunt, and pytyed them: accordynge vnto the multitude of his mercyes.

Yea he made all those that had led them awaye captiue, to pitie them. Deutr.xxx.c

Deliuer vs, o Lord our God, and gather vs from amonge the Heithen: that we may gyue thankes to thy holy name, and make our boast of thy prayse.

Blessed be the Lorde God of Israel frome euerlastyng and worlde without ende, and let

all people saye: Amen, Amen. Prayse the euerlastynge.

PSAL. CVI.

After the Hebrues.cxvii.

A Judith.xiii.c.

O Gyue thankes vnto the Lorde: for he is gracyous, and his mercy endureth for euer.

Let them gyue thankes whome the Lorde hath redemed: and delyuered from the hande of the ennemye.

And gathered them out of the landes, from the East, from the West, from the North, and from the South.

They wente astraye in the wyldernesse in an vntroden waye: and founde no cytye to dwell in.

Hongry and thyrsty: and theyr soule faynted in them.

So they cryed vnto the Lorde in theyr trouble: and he delyuered them frome theyr distresse.

He ledde them forthe by the ryghte waye: that they myghte goo to the cytye where they dwelte.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he doth for the chyldren of men.

For he satisfied the empty soule: and filled the hongry soule with good.

Suche as sate in darcknesse, and in the shadowe of deathe, being fast bounde in miserye and yron.

Because they were not obedient to the commaundement of God, but lightly regarded the counsell of the most highest.

Their herte was vexed with laboure: they fell downe, and there was none to helpe them.

So they cryed vnto the Lorde in theyr trouble: and he delyuered them oute of theyr distresse.

He brought them forthe of darcknesse, and from the shadow of deth: and brake their bondes in sonder.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he doothe for the chyldren of men.

For he hath broken the gates of brasse, and smitten the barres of yron in sonder.

Folysh men were plaged for their offence, & because of their wickednesse.

Their soule abhorred all manor of meat, they were euen hard at deathes doze.

So they cryed vnto the Lorde in theyr trouble: and he delyuered them oute of their distresse.

He sent his worde and healed them, & saued them from their destruction.

O that men wolde prayse the goodnesse of the Lorde: and the wonders that he wythe for the chyldren of men.

That they wolde offre vnto him the sacrifice of thankesgyuyng, & tell out his workes with gladnesse.

They that goo downe to the see in shyppes: and occuppe their busynesse in great waters.

These men se the workes of the Lorde, and his wonders in the depe.

For at his worde, the stormy wynde ariseth: and lifteth vp the waues therof.

They are caried vp to the heuen, and downe agayne to the depe: their soule melteth away in the trouble.

They rele to & fro, they slacker like a dronke man: and are at their wittes ende.

So they crye vnto the Lorde in theyr trouble: and he delyuereth them out of their distresse.

He maketh the storme to cease: so that the waues are styll.

Then are they glad because they be at rest: and so he bringeth them vnto the hauē where they wolde be.

O that men wold prayse the goodnesse of the Lorde: and the wonders that he doth for the chyldren of men.

That they wold exalte him in the congregacion of the people: and loue him in the seat of the elders.

Whiche turneth the floudes into dry land, and dryeth vp the water springes.

A frutefull land maketh he barcyn, for the wickednesse of them that dwell therin.

Agayne, he maketh the wyldernesse a standynge water: and water springes of a dry grounde.

There he setteth the hongry, that they may buylde them a city to dwell in.

That they may sow their ground, plāt vineyardes to yelde them frutes of increase.

He blesseth them, so that they multyplye exceedyngly, and suffereth not theyr cattell to decrease.

When they are minished and brought low thorowe oppression: thorowe anye plage or trouble.

Though he suffre them to be euell entreated thorow tyrannes, or let them wander out of the waye in the wildernesse.

Yet helpeth he the poore oute of misery (at the last) and maketh him an housholde lyke a flocke of shepe.

The righteous will consider this & reioyce, the mouth of all wickednesse shal be stopped.

Who so is wise, and pondreth these thinges wel, shal vnderstande the louing kyndnesses of the Lorde.

PSAL. CVII.

A songe of a Psalme of Dauid.

O God, my herte is redy to synge, and to gyue prayse.

Awake, o my glorye, awake lute and harpe, I my selfe wil awake right early.

I will giue thankes vnto the, o Lord, among the people, I will synge prayses vnto the amonge the heithen.

For the greatnesse of thy mercy is hyghe aboue the heuens, and thy faithfulnesse reacheth vnto the cloudes.

Set vp thy self, o God, aboue the heuens: and thy glory aboue all the erth.

That thy beloued maye be delyuered: helpe thou with thy righthande and heare me.

God hath spoken in his sanctuary, whiche thinge reioyseth me.

I will diuide Sichem, & meate out the valley of Suchoth.

Galaad is myne, Manasses is myne, Ephraim is the strength of my head, Iuda is my captayne.

Moab is my washpot, ouer Edom will I stretche out my shue, Philistea thal be glad of me.

Who shall leade me into the stronge cytie? Who shall bringe me into Edom?

Shalt not thou do it (O God) whiche hast cast vs out: thou God, that wentest not forth with our hostes?

O be thou our helpe in trouble, for vayne is the helpe of man.

Through God we shall do great actes, for it is he that shall treade downe oure ennemyes.

PSAL. CVIII.

To the chaunter, a Psalme of Dauid.

HOlde not thy tongue, O God of my prayse.

For the mouth of the vngodly, ye and the mouthe of the deceytfull is opened vpon me, and speake agaynste me with falsse tongues.

They compasse me aboute with wordes of hatred, and fyghte agaynste me without a cause.

For the loue that I badde vnto them, they take now my cōtrary part, but I gyue my self vnto prayer.

Thus they rewarde me euyll for good, and hatred for my good will.

Set an vngodly man to be ruler ouer him, & let Satan stande at his righthande.

When sentence is gyuen vpon him, let him be condemned, and let his prayer be turned in synne.

Let his dayes be fewe, and his bysshoprike let an other take.

Let his children be fatherlesse, and his wyfe a widowe.

Let his children be vagabounds, and beg their bred: let them seke it, as they that be vnhoped.

Let the extorcioner consume all that he hathe, and let straungers spoyle his labour.

Let there be no man to pitye, ner to haue compassyon vpon his fatherlesse children.

Let his ende be destruction, and in the next generacyon, his name be cleane put out.

Let the wyckednesse of his fathers be had in remembraunce in the sight of the Lorde, and let not the synne of his mother be done away.

Let them alwaye be before the Lorde, but as for the memorial of them selues, let it perysh from out of the earth.

And that because his mynde was not to do good, but persecuted the poore helpelesse, and him that was vexed at the herte, to slaye hym.

His delyte was in cursing, and therfore shal it happen vnto him: he loued not blessing, & that shall be farre from him.

He clothed him selfe with cursinge lyke as with a rayment: yea it wente into his bowelles lyke water, and lyke oyle into his bones.

Let it be vnto him as ye cloke that he hath vpon him, and as the girdle that he is girded withall.

Let it thus happen frome the Lorde vnto myne enemyes, and to thole that speake euyl against my soule.

But deale thou with me, Oh Lorde God, accordynge vnto thy name, for swete is thy mercy.

O deliuer me, for I am helpelesse and poore, & my hert is wounded within me.

I goo hence lyke the shadowe that departeth, and am dryuen awaye as the grashoppers.

My knees are weake throughe fastinge, my flesh is dryed vp for want of fatnesse.

I am become a rebuke vnto them, they loke vpon me and shake their heades.

Helpe me, O Lorde my God, oh saue me for thy mercyes sake.

That they may know, how that this is thy hande, and that thou hast done it.

Though they curse, yet blesse thou: and let them be confounded, that ryse vp against me, but let thy seruaunt reioyse.

Let myne aduersaries be clothed with their owne shame, as with a cloke.

Certes, I will gyue thankes vnto ye Lord with my mouth, and prayse hym amonge the multitude.

For he standeth at the righthande of the poore, to saue him frome suche as condemne his soule.

PSAL. CIX.

After the Hebrues.cx.

To the Psalme of Dauid.

THe Lorde sayde vnto my Lorde: Syt thou on my righthande, vntyll I make thyne ennemyes thy fotestole.

A Math.xxii.b 1.Corint.xv.d Hebru.i.d.x.c Act.ii.c

The Lorde shall sende the rodde of thy power out of Sion, be thou ruler euen in the myddest amonges thyne ennemyes.

In the daye of thy power shall thy people offre the freewyl offeringes with an holy worshyp, the dewe of thy byrth is of the wombe of the morninge.

The Lorde sware, and will not repente: Thou art a preast for euer after the order of Melchisedec.

The Lorde vpon thy righthande, shall smyte euen kynges in the daye of his wrath.

He shall be iudge amonge the heithen, he shall

shall fyll them with dead bodyes, and smyte in sonder the heades ouer dyuerse countreyes.

He shall drynke of the brooke in the waye, therfore shall he lyft vp his hed.

PSAL. CX.

¶ Prayse the euerlastyng.

After the Hebrues.cxi.

I Will gyue thankes vnto the Lorde with my hole herte: secretly amonge the faithfull, and in the congregacion.

The workes of the Lorde are great, sought out of all them that haue pleasure therin.

His worke is worthy to be praysed and had in honoure, and his righteousnesse endureth for euer.

The mercyfull and gracious Lorde hath so done his merueilous workes, that they ought to be had in remembraunce.

He gyueth meate vnto them, that feare him, he is euer myndfull of his couenaunt.

He sheweth his people ꝑ power of his workes, that he maye gyue them the heritage of the heythen.

The workes of his handes are verite and iudgemente, all his commaundmentes are true.

They stande fast for euer and euer, and are done in truth and equite.

He sent redemptio vnto his people, he hath commaunded his couenaunt for euer, holy & reuerent is his name.

* The feare of the Lord is the begynning of wysdome, a good vnderstandynge haue all they that do therafter: the prayse of it endureth for euer.

Psalme.cxi.a and.cxxv.viii.a

Iob.xxviii.d. Prouer.i.a. and.ix.c. Eccles.i.b

After the Hebrues.cxii.

PSAL. CXI.

¶ Prayse the euerlastyng.

BLessed is the man that feareth the Lorde and hath greate delyte in his commaundmentes.

His sede shall be myghtye vpon earthe, the generacion of the vprightfull shall be blessed.

Ryches and plenteousnesse shall be in his house, and his righteousnesse endureth for euer.

Vnto the godly there ariseth vp lyght in ꝑ darcknesse: he is mercyfull, louinge & righteous.

Well is he that is mercyfull, and lendeth gladly, and ordreth his wordes with discrecion.

For he shall neuer be moued, the righteous shall be had in an euerlastynge remembraunce.

He will not be afrayed for any euyll tydinges, his herte standeth fast, and beleueth in the Lorde.

His herte is stablyshed, he will not shrink or fyll he se his desire vpon his enmemyes.

He hath sparsed abrode, and gyuen to the poore, his righteousnesse remayneth for euer,

Ecclesi.b

his horne shalbe exalted with honoure.

The vngodly shall se it, and it shall grue him: he shall gnasshe with his teeth and consume awaye, and the desire of the vngodly shall perysh.

PSAL. CXII.

¶ Prayse the euerlastynge.

PRayse the Lorde (O ye seruauntes) o prayse the name of the Lorde.

Blessed be the name of the Lorde, for this tyme forth for euer more.

The Lordes name is worthy to be prayse frome the ryssinge vp of the Sunne vnto the goynge downe of the same.

The Lorde is hyghe aboue all heythen, & his glory aboue the heauens.

Who is lyke vnto the Lord our God, that hath his dwellynge so hygh, which humbleth him selfe, to beholde that is in heauen and earth?

Which taketh vp the symple out of ꝑ dust, and lyfteth the poore out of the myre.

That he maye set him amonge the Princes, euen amonge the Princes of his people.

Whiche maketh the barayn womā to kepe house, and to be a ioyfull mother of chyldren.

¶ Prayse the euerlastynge.

PSAL. CXIII.

WHen Israell came out of Egypte, and the house of Jacob frome amonge that straunge people.

Juda was his Sanctuary, Israel his dominion.

The see sawe that, and fled, Jordan turned backe.

The mountaynes skypped lyke rammes, & the lytle hylles lyke yonge shepe.

What ayled the, O thou see, that thou fledest? and thou Jordan, that thou turnedest backe?

Ye mountaynes, that ye skypped lyke Rammes: and ye lytle hylles, lyke yonge shepe?

The earthe trembled at the presence of the Lorde, at the presence of the God of Jacob.

Which turned the harde rocke into a standinge water, and the flynt stone into a springynge well.

NOt vnto vs, O Lorde, not vnto vs, but vnto thy name gyue the prayse, for thy louinge mercy and faythfulnes.

Wherfore shall the heythen saye: Where is now their God?

Our God, he is in heauen, he doth whatsoeuer it pleaseth him.

Their ymages are but syluer and golde, euen the worke of mens handes.

They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, & heare not: noses haue they, but they smell not.

They haue handes & handle not, fete haue they, but they can not goo, neyther can they speake thorow their throtes.

They that make them, are lyke vnto them, and so are all suche as put their truste in them.

But let Israell trust in the Lorde, for he is their succoure and defence.

Let the house of Aaron put their truste in the Lorde, for he is their succoure and defence.

They that feare the Lorde, let them put their truste in the Lorde, for he is their succoure and defence.

The Lorde is mynded full of vs, and blesseth vs: he blesseth the house of Israel, he blesseth the house of Aaron.

Yea he blesseth all them that feare ꝑ Lorde, both small and great.

The Lorde encrease you more & more: both you, and your chyldren.

For ye are the blessed of the Lorde, whiche made heauen and earth.

All the hole heauens are the Lordes, but the earth hath he gyuen vnto the chyldren of men.

The ded prayse not the (O Lorde) neyther all they that go downe into sylence.

But we will prayse the Lorde, frome this tyme forth for euermore. Prayse the Lorde.

PSAL. CXIIII.

I am well pleased, that the Lorde hath herd the voyce of my prayer.

That he hath enclyned his eare vnto me therfore will I call vpon him as longe as I lyue.

The snares of death compased me rounde about, the paynes of hell gat holde vpon me, I found trouble and heuynesse.

Then called I vpon the name of the Lorde: O Lorde: delyuer my soule.

Gracious is the Lorde, and righteous, yea our God is mercyfull.

The Lorde preserueth the symple, I was brought downe, and he helped me.

Turne agayne then vnto thy reste, O my soule, for the Lorde hathe gruen the thy desire.

And why thou hast delyuered my soule frō death, myne eyes frome teares, and my feete frome fallynge.

I will walke before the Lorde, in the land of the lyuinge.

I beleued, and therfore haue I spoken, but I was sore troubled.

I sayde in my hast: All men are lyers.

What rewarde shal I gyue vnto the Lord for all the benefytes that he hathe done vnto me?

I will receyue the cuppe of saluacion, & call vpon the name of the Lorde.

I will paye my vowes in the presence of all his people, right deare in ꝑ sight of the Lorde is the death of his sayntes.

O Lorde, I am thy seruaunt, I am thy seruaunt, and the sonne of thy handmayde, thou hast broken my bondes in sonder.

I will offre to the, the sacrifice of thankesgyuynge, and will call vpon the name of the Lorde.

I will paye my vowes vnto the Lorde in the syghte of all his people, in the courtes of the Lordes house, euen in the myddest of the, O Jerusalem. Prayse the euerlastinge.

PSAL. CXV.

After the Hebrues.cxiii.

O Prayse the Lord al ye Gentyles, laude him all ye people.

For his mercyfull kyndenesse is euer more and more towarde vs, and the truth of the Lorde endureth for euer. Prayse ꝑ euerlastinge.

John.xiiii.a

PSAL. CXVI.

After the Hebrues.cxiiii.

GIue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

Let Israel now confesse, that his mercy endureth for euer.

Let the house of Aaron now confesse, that his mercy endureth for euer.

Yea let them now that feare the Lorde confesse, that his mercy endureth for euer.

I called vpon the Lord in trouble, and the Lorde herde me at large.

The Lorde is my helper, I will not feare what man doeth vnto me.

Hebrey.xiii.

The Lorde is my helper, and I shall se my desire vpon myne enmemyes.

It is better to trust in the Lorde, then to put any confidence in man.

It is better to trust in the Lorde the to put any confidence in princes.

All heythen compased me rounde aboute but in the name of the Lorde will I destroye them.

They kepe me in on euerye syde, but in the name of the Lorde, I will destroye them.

They came aboute me lyke bees, and were as hote as the fyre in the thornes, but in the name of the Lorde I will destroye them.

They thrust at me, that I myght fall, but the Lorde was my helpe.

Exod.xv. Esaye.xii.a

The Lorde is my strength, and my songe, and is become my saluacion.

The voyce of ioye and myrthe is in the dwellynges of the righteous, for the righthande of the Lorde hathe gotten the victory.

The righthande of the Lorde hath the preeminence, the righthande of the Lorde hath gotten the victory.

I will not dye, but lyue, and declare the workes of the Lorde.

The Lorde hath chastened and correcte me, but he hathe not gruen me ouer vnto deth.

Open me the gates of righteousnesse, that I maye

I maye go to thee thorow, and gyue thankes vnto the Lorde.

This is the gate of the Lord, the righteous shall enter in thorow it.

I thanke the, that thou hast heard me, and art become my saluacion.

The same stone which the buylders refused is become the head stone in the corner.

This was the Lordes worke, and it is marueilous in our eyes.

This is the daye, whiche the Lorde hathe made, let vs reioyse and be glad in it.

Helpe now O Lorde, O Lorde send vs now prosperitie.

Blessed be he that commeth in the name of the Lorde, we wyshe you good lucke, ye that be of the house of the Lorde.

God is the Lorde, which hath shewed vs light: O garnysh the solemne feast with greene braunches, euen vnto the hornes of the aulter.

Thou art my God, and I will thanke thee: thou art my God, and I will prayse the.

O gyue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

PSAL. CXVII.

ALEPH.

After the Hebrues maner.

BLessed are those that be vndefyled in the waye: which walke in the lawe of the Lorde.

Blessed are they that kepe his testimonies, and seke him with their hole hert.

Which walke in his wayes, and do no wickednesse.

Thou hast geuen strayt charge to kepe thy commaundementes.

O that my wayes were stablysshed to kepe thy statutes.

So should I not be confounded, whyle I haue respect vnto all thy commaundementes.

I will thanke the with an vnfayned hert, because I am learned in the iudgemētes of thy righteousnesse.

I will kepe thy statutes, O forsake me not vtterly.

BETH.

Where withall shall a yonge man amende his waye? Euen by rulyng him self after thy worde.

With my hole hert to I seke the, O let me not go wronge oute of thy commaundementes.

Thy wordes haue I hyd within my hert, that I shulde not synne against the.

Praysed be thou, O Lord, O teache me thy statutes.

With my lyppes will I be tellynge out all the iudgementes of thy mouth.

I haue as great delyte in the waye of thy testimonies, as in all maner of ryches.

I will exercyse my self in thy commaundementes, and haue respecte vnto thy fotepathes.

My delyte shalbe in thy statutes, I will not forget thy wordes.

GIMEL.

O do well vnto thy seruaunt, that I maye lyue and kepe thy wordes.

Open thou myne eyes, and so shall I se out wonderous thinges in thy lawe.

I am a straunger vpon earthe, O hyde not thy commaundementes from me.

My soule breaketh out, for the very feruent desire that I haue allwaye vnto thy iudgementes.

Thou rebukest the proude, cursed are they that departe from thy commaundementes.

O turne from me shame and rebuke, for I kepe thy testimonies.

Princes also sit and speake against me, but thy seruaunt is occupyed in thy statutes.

In thy testimonies is my delyte, they are my counceilers.

DALETH.

My soule cleaueth to the dust, O quycken thou me accordinge to thy worde.

I knowleged my wayes, and thou herdest me, O teache me then thy statutes.

Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule melteth awaye for very heuynesse, Oh set me vp accordynge vnto thy worde.

Take from me the waye of lyenge, and graunte me thy lawe.

I haue chosen the waye of truth, thy iudgementes haue I layde before me.

I stycke vnto thy testimonies, O Lorde confounde me not.

I will runne the waye of thy commaundementes, when thou hast comforted my hert.

HE.

Teache me O Lorde the waye of thy statutes, and I shall kepe it vnto the ende.

O gyue me vnderstanding, and I shall kepe thy lawe, yea I shall kepe it with myne hole hert.

Leade me in the path of thy commaundementes, for that is my delyte.

Enclyne myne hert vnto thy testimonies, and not to couetousnes.

Oh tourne awaye myne eyes, lest they behelde vanyte, and quycken me in thy waye.

O stablysh thy worde in thy seruaunt, that I maye feare the.

Take awaye the rebuke that I am afrayde of, for thy iudgementes are amiable.

Behelde, my delyte is in thy commaundementes, Oh quycken me in thy righteousnesse.

VAV.

Let thy louynge mercy come vnto me, Oh Lorde, and thy sauynge health accordyng vnto thy worde.

That I maye gyue answere vnto my blasphemers, for my trust is in thy worde.

O take not the word of truthe vtterly out of my mouthe, for my hope is in thy iudgementes.

So shall I allwaye kepe thy lawe, yea for euer and euer.

And I will walke at lybertie, for I seke thy commaundementes.

I will speake of thy testimonyes euē before kynges, and will not be ashamed.

My delyte shalbe in thy commaundemētes which I loue.

My handes also will I lyft vp vnto thy cōmaundementes which I loue, and my talking shalbe of thy statutes.

ZAIN.

Thinke vpon thy seruaunt as concerning thy worde, wherin thou hast caused me to put my trust.

For it is my comfort in my trouble, yea thy worde quyckeneth me.

The proude haue me greatly in derisiō, yet shunke not I from thy lawe.

I remembre thyne euerlastinge iudgementes, O Lorde, and am comforted.

I am horribly afrayed for the vngodly, for forsake thy lawe.

Thy statutes are my songes in the house of my pylgremage.

I thinke vpon thy name, O Lorde, in the night season, and kepe thy lawe.

It is myne owne, for I kepe thy commaundementes.

HETH.

Thou art my portyon, O Lord, I am purposed to kepe thy lawe.

I make myne humble petition in thy presence with my hole hert, O be mercyfull vnto me accordinge vnto thy worde.

I tell myne owne wayes to remembrance, and turne my fete into thy testimonies.

I make hast, and prolonge not the tyme, to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me, but I forget not thy lawe.

At mydnyght I stande vp, to gyue thankes vnto the, for the iudgementes of thy righteousnesse.

I am a companion of all them that feare and kepe thy commaundementes.

The earthe, O Lorde, is full of thy mercy, O teache me thy statutes.

TETH.

O Lorde, thou hast dealt frendely with thy seruaunt, accordinge vnto thy worde.

O learne me thy kyndnesse, nourture and knowledge, for I beleue thy commaundementes.

Before I was troubled, I went wronge, but now I kepe thy worde.

Thou art good & frendly, O teache me thy statutes.

The proude ymagen lyes vpon me, but I kepe thy commaundementes with my hole herte.

Their hert is as fat as brawne, but my delyte is in thy lawe.

It is good for me that I haue bene in trouble, that I may lerne thy statutes.

The lawe of thy mouth is dearer vnto me then thousandes of golde and syluer.

IOD.

Gen. 1. d Iob. 5. a

Thy handes haue made me and fashyoned me, O gyue me vnderstandinge, that I maye learne thy commaundmentes.

They that feare the, wyll be gladde when they se me, because I put my trust in thy worde.

I know, O Lord, that thy iugementes are right, and that thou of very faithfulnesse hast caused me to be troubled.

O let thy mercyfull kyndnesse be my comfort, accordinge to thy promes that thou hast made vnto thy seruaunt.

O let thy louynge mercyes come vnto me, that I maye lyue, for thy lawe is my delyte.

Let the proude be confounded, which handle me so falsly.

But let suche as feare the, and knowe thy testimonies, be turned vnto me.

O let myne herte be vndefyled in thy statutes that I be not ashamed.

CAPH.

My soule longeth for thy sauinge helth, for my trust is in thy worde.

Myne eyes longe sore for thy worde, sayenge: O when wilt thou comfort me?

For I am become lyke a botel in the smoke, yet do not I forget thy statutes.

How many are the dayes of thy seruaunt? When wilt thou be auenged of myne aduersaries?

The proude haue dygged pytes for me, whiche are not after thy lawe.

All thy commaundmētes are true, they persecute me falsly, O be thou my helpe.

They haue almost made an ende of me vpon earth, but I forsake not thy commaundmentes.

O quycken me after thy louynge kyndnesse, and so shall I kepe the testimonyes of thy mouth.

LAMED.

Oh Lorde, thy worde endureth for euer in heauen.

Thy truth also remayneth from one generacion to another: thou hast layd the foundacion of the earth, and it standeth.

They continue this day according to thyne ordi-

ordinaunce, for all thinges serue the.

Yf my delyte were not in thy lawe, I should perysh in my trouble.

I will neuer forget thy commaundementes for with them thou quickenest me.

I am thyne, Oh helpe me, for I seke thy commaundementes.

The vngodly laye wayte for me to destroye me, but I consydre thy testimonies.

I se that all thinges come to an ende, but thy commaundement is exceadinge broade.

M MEM.

O what loue haue I vnto thy lawe? all ye daye longe is my talkinge of it.

Thou throwest thy commaundement haste made me wyser then myne enemies, for it is euer by me.

I haue more vnderstandinge then all my teachers, for thy testymonies are my studyes.

Yea I am wyser then the aged, for I kepe thy commaundementes.

I refrayne my fete frome euery euyll waye, that I maye kepe thy wordes.

I wyncke not frome thy iudgementes, for thou teachest me.

Oh howe swete are thy wordes vnto my throte?

Yea more then hony vnto my mouth.

Through thy commaundementes I get vnderstandyng, therfore I hate all false wayes.

N NVN.

Thy worde is a lanterne vnto my fete and a lyght vnto my pathes.

I haue sworne and am stedfastly purposed, to kepe the iudgementes of thy righteousnesse.

I am troubled aboue measure, quicken me, O Lorde, accordinge vnto thy worde.

Let the free wyll offeringes of my mouthe please the, O Lorde, and teach me thy iudgementes.

My soule is alway in my handc, yet do not I forget thy lawe.

The vngodly haue layd a snare for me, but yet swarue not I frome thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why? they are the very ioye of my herte.

I applye myne herte to fulfill thy statutes alwaye, euen vnto the ende.

S SAMECH.

I hate the vngodlye, but thy lawe do I loue.

Thou art my defence and shylde, my trust is in thy worde.

Awaye frome me ye wycked, I will kepe ỹ commaundementes of my God.

O stablysh me accordynge vnto thy worde, that I maye lyue, and let me not be disappointed of my hope.

Holde thou me vp, and I shall be safe: yea I shall euer be talkinge of thy statutes.

Thou treadest downe all them that depart frome thy statutes, for they ymagin but deceyte.

Thou puttest awaye all the vngodly of the earth lyke drosse, therfore I loue thy testimonies.

My flesh trembleth for feare of the, and I am afrayed of thy iudgementes.

A AIN.

I deale with the thinge that is lawful and ryght, O gyue me not ouer vnto myne oppressours.

Be thou suertye for thy seruaunt to his good, that the proude do me no wronge.

Myne eyes are wayted away with loking for thy health, and for the worde of thy righteousnesse.

O deale with thy seruaunt accordinge vnto thy louynge mercye, and teache me thy statutes.

I am thy seruaunte, O graunte me vnderstandinge, that I maye knowe thy testimonies.

It is tyme for the (Oh Lorde) to laye to thyne hande, for they haue destroyed thy lawe.

For I loue thy commaundementes aboue golde and precious stone.

Therfore holde I streyght all thy commaundementes, and all false wayes I vtterly abhorre.

P PHE.

Thy testimonies are wonderfull, therfore doth my soule kepe them.

When thy worde goeth forthe, it giueth lyght and vnderstandinge, euen vnto babes.

I open my mouthe and drawe in my breth, for I desire thy commaundementes.

O loke thou vpon me, and be mercyfull, as thou vsest to doo vnto those that loue thy name.

Ordre my goynges after thy worde that no wyckednesse raygne in me.

O delyuer me frome the wrongeous dealynges of men, and so shall I kepe thy commaundementes.

Shewe the lyght of thy countenaunce vnto thy seruaunt, and lerne me thy statutes.

Myne eyes gussh out with water, because men kepe not thy lawe.

Z ZADE.

Righteous arte thou, O Lorde, and true is thy iudgement.

The testimonies that thou hast commanded are exceadinge, righteous and true.

My zele hathe euen consumed me, because myne enemyes haue forgotten thy wordes.

Thy worde is tryed to the vttermost, and thy seruaunt loueth it.

I am small and of no reputacion, yet do

not I forget thy commaundementes.

Thy righteousnesse is an euerlastinge righteousnesse, and thy lawe is true.

Trouble and heynesse haue taken holde vpon me, yet is my delyte in thy commaundementes.

The righteousnesse of thy testimonies is euerlastinge, O graunte me vnderstandinge, & I shall lyue.

K KOPH.

I call with my hole herte, heare me, O Lorde I will kepe thy statutes.

Yea euen vpon the to I call, helpe me, and I shall kepe thy testimonies.

Early in the morynge to I crye vnto the, for in thy worde is my trust.

Myne eyes preuente the nyght watches, ỹ I myght be occupyed in thy wordes.

Heare my voyce, O Lorde, accordynge vnto thy louynge kyndnesse, quicken me accordynge as thou art wont.

They drawe nygh that of malice persecute me, and are farre frome thy lawe.

Be thou nyghe at hande also, O Lorde, for thy promyses are faythfull.

As concernynge thy testimonies, I haue knowen euer sens the begynnyng, that thou hast grounded them for euer.

R RES.

Consydre myne aduersite, and delyuer me for I wot not forget thy lawe.

Maynteyne thou my cause and defende me quycken me accordinge vnto thy worde.

Health is farre frome the vngodly, for they regarde not thy statutes.

Great is thy mercy, O Lorde, quycken me as thou art wont.

Many there are that trouble me, and persecute me, yet do not I swarue frome thy testimonies.

It greueth me, when I se, that the transgressours kepe not thy lawe.

Consydre, O Lorde, howe I loue thy commaundementes, O quycken me with thy louynge kyndnesse.

Thy worde is true frome euerlastynge, all the iudgementes of thy righteousnesse endure for euermore.

S SIN.

The princes persecute me without cause, but my herte standeth in awe of thy wordes.

I am as glad of thy worde, as one that fyndeth great spoyles.

As for lyes, I hate and abhorre them, but thy lawe do I loue.

Seuen tymes a daye do I prayse the, because of thy righteous iudgementes.

Great is ỹ peax that they haue which loue thy law, and they are not offended at it.

Lorde, I loke for thy sauynge health, and leafter thy commaundementes.

My soule kepeth thy testimonies, and loueth them exceadyngly.

I kepe thy commaundementes and testimonies, for all my wayes are before the.

T THAV.

Let my complaynte come before the, Oh Lorde, gyue me vnderstandinge, accordinge vnto thy worde. V

O let my supplicacion come before the, delyuer me accordyng to thy promes.

My lyppes shall speake of thy prayse, seing thou hast taughte me thy statutes.

Yea my tongue shal synge of thy worde, for all thy commaundementes are ryght.

Let thyne hande helpe me, for I haue chosen thy commaundementes.

I longe for thy sauynge health, O Lorde, and in thy lawe is my delyte.

Oh let my soule lyue and prayse the, that thy iudgementes maye helpe me.

I go afraye, lyke a shepe that is lost: Oh seke thy seruaunt, for I do not forget thy commaundementes.

PSAL. CXVIII.

After the Hebrues.xxv.

¶ The songe of the steares.

When I am in trouble, I call vpon the Lorde, and he answereth me. A Ioan.ii.a

Delyuer my soule. Oh Lorde, frome lyenge lyppes, and from a deceytfull tongue.

What rewarde shall be gyuen or done vnto the, thou false tongue.

Euen myghty & sharpe arowes, with hote burnynge coles.

Wo is me that my banyshement endureth so longe: I dwell in the tabernacles of the forowfull.

My soule hath longe dwelt amonge them that be ennemies vnto prax.

I laboured for peax, but whē I spake therof, they made them to battayle.

PSAL. CXIX.

After the Hebrues.xxvi.

¶ The songe of the steares.

I Lyft vp myne eyes vnto the hylles, frome whence commeth my helpe? A

My helpe commeth euen from the Lord which hath made heauen and earth. 11.Paral.xx.c

He will not suffre thy foote to be moued, & he that kepeth the, slepeth not.

Beholde, he that kepeth Israel, doth neyther slomber nor slepe. Esaye.v.g

The Lorde him selfe is thy keper, ỹ Lorde is thy defence vpon thy right hande.

So that the Sunne shall not burne the by daye, neyther the mone by nyght.

The Lorde preserueth the frome all euell, yea it is the Lorde that kepeth thy soule.

The Lorde preserueth thy goynge out and thy commynge in, frome this tyme forth for

Nn euer

euer more. 4

After the Hebrues.cxxii.

PSAL. CXX.

¶ The songe of the steares.

A I Was glad, when they sayde vnto me: we will go in to the house of the Lorde.
Our fete shall stande in thy gates, O Ierusalem.
Ierusalem is buylded as a cytie, that is at vnitie in it selfe.
For there the tribes go vp, euen the tribes of the Lorde: to testifye vnto Israel, to gyue thankes vnto the name of the Lorde.
For there is the seate of iudgement, euen the seate of the house of Dauid.
O praye for the peace of Ierusalē, they shall prosper that loue the.
B Peace be within thy walles, and plenteous nes with in thy paleces.
For my brethren and companions sakes, I will wysh the prosperitie.
Yea because of the house of the Lorde oure God, I will seke to do the good.

After the Hebrues.cxxii.

PSAL. CXXI.

¶ The songe of the steares.

A VNto the lyft I vp myne eyes, thou that dwellest in the heauens.
Beholde, euen as the eyes of seruaun tes loke vnto the handes of their masters: and as the eyes of a mayden vnto the handes of her maistresse, euen so our eyes wayte vpon the Lorde oure God, vntyll he haue mercy vpon vs.
Haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are vtterly despysed.
Our soule is fylled with the scornefull reproffe of the welthy, and with the despitefulnesse of the proude.

After the Hebrues.cxxiii.

PSAL. CXXII.

¶ The songe of the steares.

A YF the Lorde hadde not bene of our syde (now maye Israel saye) If the Lorde had not bene of our syde, when men rose vp against vs.
They had swalowed vs vp quicke, whē they were so wrathfully displeased at vs.
Yea the waters had ouerwhelmed vs, the streame had gone ouer our soule.
The depe waters of the proude had gone euen vnto our soule.
But praysed be the Lorde, which hath not geuen vs ouer for a praye vnto their teth.
Our soule is escaped, euen as a byrde out of the snare of the fowler: the snare is broken & we are deliuered.
Our helpe standeth in the name of the Lorde which hath made heauen and earth.

After the Hebrues cxxiv.

PSAL. CXXII

¶ The songes of the steares.

THey that put their trust in the Lorde, are euen as the mount Sion, which may not be remoued, but standeth fast for euer.
The hylles stande about Ierusalem, euen so standeth the Lorde rounde about his people, frome this tyme forth for euermore.
That rod of the vngodly come not into the lot of the righteous, least the ryghteous put their hande vnto wyckednesse.
Do wel, O Lord, vnto those that be good and true of hert.
As for suche as tourne backe vnto their owne wyckednesse, the Lorde shal leade them forth with the euyll wers: but peace be vpon Israel.

PSAL. CXXIIII.

¶ The songe of the steares.

WHen the Lorde turneth agayne the captiuite of Sion, then shall we be lyke vnto them that dreame.
Then shal our mouth be filled with laughter, and our tongue with ioye.
Then shall it be sayde amonge the heythē the Lorde hath done great thinges for them.
Yea the Lorde hath done great thinges for vs already, wherof we reioyce.
Turne our captiuitie, O Lorde, as the riuers in the south.
They that sowe in teares, shall reape in ioye.
He that now goeth in his waye weepynge bearyng forth good sede, shall come again in ioye, and bringe his sheaues with him.

PSAL. CXXV.

¶ The songe of the steares.

EXcept the Lorde buylde the house, they labour is but lost that buylde it.
Except the Lorde kepe the cytie, the watchman watcheth but in vayne.
It is but lost labour that ye ryse vp early, and take no rest, but care the bred of sorrowfulnesse: for like to whom it pleaseth him, he giueth it in his slepe.
Lo, children and the seede of the wombe are an heritage and gyft, right commonly of the Lorde.
Lyke as the arowes in the hande of the gyaunt, euen so are the ponge children.
Happy is the man, that hathe his quyuer full of them: he shall not be ashamed, when he speaketh with his enemyes in the gate.

PSAL. CXXVI.

¶ The songe of the steares.

BLessed are all they that feare the Lorde, and walke in his wayes.
For thou shalte eate the laboures of thyne owne handes: O wel is the, happy art thou.
Thy wyfe shalbe as the frutefull vyne vpō the walles of thy house.
Thy children lyke the Olyue braunches rounde about thy table.
Lo, thus shall the man be blessed, that feareth the Lorde.
The Lorde shall so blesse the out of Sion, that thou shalt se Ierusalem in prosperite al thy lyfe longe.
Yea that thou shalt se thy childrens children and peace vpon Israel.

PSAL. CXXVII.

¶ The songe of the steares.

MAny a tyme haue they fought against me frome my youth vp (maye Israell now saye.)
Yea, many a tyme haue they fought against me frome my youth vp, but they haue not ouer [illegible]
The plowers plowed vpon my backe, and made longe forowes.
But the righteous Lorde hathe hewen the yoke of the vngodly in peces.
Let them be confounded and turned backwarde, as many as haue euyll will at Sion.
Let them be euen as the hay vpon the house toppes, which withereth afore it be pluct vp.
Wherof the mower filleth not his hande, neyther he that bindeth vp the sheaues, his bosome.
So that they which go by, say not so moch as the Lorde prosper you, we wish you good lucke in the name of the Lorde.

PSAL. CXXVIII.

¶ The songe of the steares.

OVt of the depe call I vnto the, O Lorde Lorde heare my voyce.
O let thyne eares consyder well the voyce of my complaynte.
If thou Lorde wilt be extreme to marke what is vnclene, O Lorde who maye abyde it?
But there is mercy with the, that thou mayst be feared.
I loke for the Lorde, my soule doth wayte for him, and in his worde is my trust.
My soule hath patiently abode the Lorde, frome the one mornynge to the other.
Let Israel trust in the Lorde, for with the Lorde there is mercy and plenteous redemption.
And he shall redeme Israel frome all his synnes.

PSAL. CXXIX.

After the Hebrues.cxxvi.

¶ The songe of the steares.

LOrde, I am not hyghe mynded, I haue no proude lokes. A
I do not exercyse my self in great matters, which are to hyghe for me.
But I refrayne my soule and kepe it lowe lyke as a childe that is wened frome his mother: yea my soule is euen as a weaned child.
Let Israel trust in the Lord, frō this tyme forth for euermore.

PSAL. CXXX.

After the Hebrues.cxxvii.

¶ The songe of the steares.

LOrde, remembre Dauid and al his trouble. A
How he swore vnto the Lorde, & vowed a vowe vnto the almighty one of Iacob I will not come within the tabernacle of my house, nor clym vp in my bed. ii. Reg. vi.
I will not suffre myne eyes to slepe, nor myne eye lydes to slomber.
Vntyll I fynde out a place for the Lorde, an habitation for the myghty one of Iacob.
Lo, we herde of the same at Ephrata, and founde it in the wod.
We will go in to his tabernacle, and fall downe before his fotestole.
Aryse, O Lorde, into thy resting place, thou B
and the arcke of thy strength.
Let thy preastes be clothed with righteousnesse, and let thy saynctes reioyce.
For thy seruaunt Dauids sake tourne not away the presence of thyne anoynted.
The Lorde hath made a faithfull oth vnto Dauid, and he shall not shrynke from it: Of the fruite of thy body shal I set vpon thy seat.
If thy children will kepe my couenaunt, & my testimony that I shall lerne them: their children also shall sit vpon thy seat for euermore. C Luc. i.e Psal. cxxxii.
For the Lorde hath chosen Sion, to be an habitation for him self hath he chosen her.
This shalbe my rest, here will I dwell, for I haue a delyte therin.
I will blesse her vytayles with increase, & will satisfie her poore with bred.
I will decke her preastes with health, and her saynctes shall reioyce and be glad.
There shall I make the horne of Dauid to florysshe, I haue ordened a lanterne for myne annoynted. Luc. i.g Malach. iii. a. Psalm. xviii.
As for his enemyes, I shall clothe them with shame, but vpon him self shall his crowne florysh. Luc. i.b

PSAL. CXXXI.

After the Hebrues.cxxviii.

¶ The songe of the steares of Dauid.

Mm. iij. Beholde

A Beholde, how good and ioyfull a thinge it is, brethren to dwell together in vnitie.

It is lyke the precious oyntment vpon the heade, that ran downe vnto the beard: euen vnto Aarons beard, and went downe to the hemmes of his clothinge.

Lyke the dewe of Hermon, which fell vpō the hyll of Syon.

For there the Lorde promysed his blessing, and lyfe for euermore.

After the Hebrues. cxxxiii.

PSAL. CXXXII.

¶ The songe of the feaste.

A Beholde, Oh prayse the Lorde, all ye seruauntes of the Lorde, yea that by nyghte stande in the house of the Lorde.

O lyfte vp your handes in the Sanctuary, & prayse the Lorde.

The Lorde that made heauen & earth blesse the out of Sion.

After the Hebrues. cxxxiv.

PSAL. CXXXIII.

¶ Prayse the euerlastynge.

A Psalm. cxiii. & cxxxvii. a

O prayse the name of the Lorde, prayse it O ye seruauntes of the Lorde.

Ye that stande in the house of ỹ Lord in the courtes of the house of our God.

O prayse the Lorde, for the Lorde is gracious: O synge prayses vnto his name, for it is louely.

For why the Lorde hath chosen Jacob vnto him selfe, and Israell for his owne possession.

For I knowe that the Lorde is greate, and that our Lorde is above all goddes.

What so euer the Lord pleaseth that doth he in heauen and in earth, in the see, and in al depe places.

He bringeth forth the cloudes from the endes of the worlde, he turneth the lightenynges vnto rayne, bringynge the wyndes oute of their treasuries.

Jerem. x. c

Which smote the firstborne of Egypt, both of man and of beast.

Exo. xii. d Et. vii. b. & xiii. a and. x. Psalm. lxxviii. & cxxxv. c

He hathsent tokens and wonders into the myddest of the, O thou lande of Egypte, vpō Pharao and all his seruauntes.

Which smote diuerse nacions, and slewe myghty kynges.

Nu. xxi. c. g Deute. iii. a

Sehon kynge of the Amorites, Og ỹ kyng of Basan, and all the kyngdomes of Canaan.

Josue xii. c

And gaue their lande for an heritage, for an heritage vnto Israel his people.

Thy name, O Lorde, endureth for euer: so doth thy memoriall, O Lorde, from one generacion to an other.

For the Lorde will auenge his people, and be gracious vnto his seruauntes.

As for the ymages of the Heythē, they are but syluer and golde, the worke of mens handes.

They haue mouthes, and speake not: eyes haue they, but they se not.

They haue eares, and yet they heare not, neyther is there any breth in their mouthes.

They that make them, are lyke vnto them and so are all they that put their trust in them.

Prayse the Lord ye house of Israel, prayse the Lorde ye house of Aaron.

Prayse the Lorde ye house of Leui, ye that feare the Lorde, prayse the Lorde.

Praysed be the Lorde out of Sion, which dwelleth at Jerusalem.

Prayse the euerlastinge.

PSAL. CXXXIIII.

O Geue thankes vnto the Lorde, for he is gracious, and his mercy endureth for euer.

O geue thankes vnto the God of all goddes, for his mercy endureth for euer.

O thanke the Lorde of all Lordes, for his mercy endureth for euer.

Which onely doeth great wonders, for his mercy endureth for euer.

Which by his wysdome made the heauens &c. for his mercy endureth for euer.

Which layd out the erth about the waters &c. for his mercy endureth for euer.

Which hathe made great lyghtes, for his mercy endureth for euer.

The sunne to rule the daye, for his mercy endureth for euer.

The moone and the starres to gouerne the nyght, for his mercy endureth for euer.

Which smote Egypt with their first borne, &c. for his mercy endureth for euer.

And brought out Israel from among them for his mercy endureth for euer.

With a myghtye hande and stretched oute arme, for his mercy endureth for euer.

Which deuided the red see into partes, for his mercy endureth for euer.

And made Israel to go thorowe the myddest of it, for his mercy endureth for euer.

But as for Pharao and his hoste, he ouerthrew them in the red see, for his mercy endureth for euer.

Which led his people thorowe the wildernesse, for his mercy endureth for euer.

Which smote great kynges, for his mercy endureth for euer.

Yea, and slue myghty kynges, for his mercy endureth for euer.

Sehon kynge of the Amorites, for his mercy endureth for euer.

And Og the kynge of Basan, for his mercy endureth for euer.

And gaue away their lande for an heritage, for his mercy endureth for euer.

Euen

Euen for an heritage vnto Israell his seruaunt, for his mercy endureth for euer.

Which remembred vs, when we are in trouble, for his mercy endureth for euer.

Whiche gyueth foode vnto all flesh, for his mercy endureth for euer.

O geue thankes vnto the God of heauen, for his mercy endureth for euer.

PSAL. CXXXV.

A BY the waters of Babylon we sat downe and wept, when we remembred Sion.

As for our harpes, we hanged them vp vpon the trees, that are therin.

Then they that led vs awaye captyue, required of vs a songe and melody in our heuynes: singe vs one of the songes of Sion.

Howe shall we singe the Lordes songe in a straunge lande?

B If I forget the, O Jerusalem, let my right hande be forgotten.

If I do not remēbre the, let my tonge cleue to the rofe of my mouth: yea yf I preferre not Jerusalem in my myrth.

Remembre the children of Edom, O Lorde, in the daye of Jerusalem, howe they sayde: downe with it, downe with it: euen to the ground.

O doughter of Babylon, thou shalt come to misery thy selfe: yea, happy shall he be, ỹ rewarded the as thou hast serued vs.

Blessed shall he be, that taketh thy children and throweth them against the stones.

PSAL. CXXXVI.

¶ Of Dauid.

A I Will geue thankes vnto the, O Lorde, with my hole hert, euen before the Goddes, will I synge prayses vnto the.

I will worshyp towarde thy holy temple, and prayse thy name, because of thy louynge kyndnesse and trueth, for thou hast magnyfyed thy worde, accordinge vnto thy greate name.

When I call vpon the, thou hearest me, & endewest my soule with moche strength.

All the kynges of the earth shall prayse the O Lorde, when they heare the wordes of thy mouth.

B Yea they shal singe in the wayes of ỹ Lord that great is the glory of the Lorde.

For though the Lorde be hyghe, yet hathe he respect vnto the lowly: as for the proude, beholdeth him a farre of.

Though I walke in the myddest of trouble, yet shalte thou refreshe me: thou shalte stretche forthe thyne hande vpon the furiousnes of myne enemyes, & thy righthande shall saue me.

The Lorde shal make good for me, yea thy mercy. O Lorde, endureth for euer: despyse not then the worke of thyne owne handes.

PSAL. CXXXVII.

¶ To the chaunter, a Psalme of Dauid.

O Lorde, thou searchest me out, and knowest me. G

Thou knowest my downe sittinge & myne vprysing, thou vnderstandest my thoughtes a farre of.

Thou art about my path and about my bed and spyest out all my wayes.

For lo, there is not a worde in my tongue, but thou, O Lorde knowest it altogither.

Thou hast fashioned me behynd and before and layd thyne hande vpon me.

Suche knowledge is to wonderfull & excellent for me, I can not attayne vnto it. Exo. xx. a

Whyther shall I go then from thy spirite? B or, whither shall I goo then fromc thy presence?

If I clym vp into heauen, thou art there: yf I go downe to hell, thou art there also.

If I take the wynges of the morninge, and remayne in the vttermoste parte of the see:

Euen there also shall thy hande leade me, and thy righthande shall holde me.

If I saye: peraduenture the darkenesse shal couer me, then shall my nyght be tourned to daye.

Yea the darkenesse is no darkenesse with the, but the night is as cleare as the daye, the darkenesse and lyght are both alyke.

For my reynes are thyne, thou hast couered C me in my mothers wombe.

I will geue thankes vnto the, for I am wōderfully made: marueilous are thy workes, & that my soule knoweth right well.

My bones are not hyd from the, though I be made secretly, and fashioned beneth in the earth.

Thyne eyes se myne vnperfectnesse, they stande al written in thy booke: my dayes were fashioned, when as yet there was not one of them.

Howe deare are thy councels vnto me O God? O how great is the summe of them? D

If I tell them, they are mo in nombre the the sande: when I wake vp, I am present with the.

Wilt thou not slaye the wycked (O God) that the bloudthirsty might departe from me?

For they speake vnright of the, thyne enemyes exalte themselues presumptuously.

I hate them, O Lorde, that hate the: and I maye not awaye with those that ryse vp against the?

Yea I hate the right sore, therfore are they myne enemyes.

Trye me, O God, and seke the grounde of myne hert: prooue me, and examen my thoughtes.

Marke Lorde

Loke well yf there be any waye of wycked nesse in me, and leade me in the waye euerlastinge.

After the Hebrues.cxl.

PSAL. CXXXVIII.

To the chaunter, a Psalme of Dauid.

A DEliuer me, Oh Lorde, frome the euyll men, Oh preserue me from the wycked men.

Which ymagen myschefe in their hertes, & stere vp stryfe all the daye longe.

Roma.iii.b Psalme.xiii.b They sharpen their tongues lyke a serpent: adders poyson is vnder their lippes. Selah.

Kepe me, O Lorde, frome the hande of the vngodly: preserue me frome the wycked men which are purposed to ouerthrowe my goynges.

B The proude haue layde a snare for me, and spred a net abroade with cordes, yea and set trappes in my waye. Selah.

But my sayenge is vnto the Lorde: thou art my God, heare the voyce of my prayer O Lorde.

O Lorde God, thou strength of my healthe thou hast couered my head in the daye of battayle.

Let not ỹ vngodly haue his desire, O Lorde let him not haue his purpose, least they be to proude. Selah.

C Let the mischefe of their owne lyppes fall vpon the head of theym, that compasse me aboute.

Let hote burnynge coles fall vpon theym, let them be cast into the fyre, and into the pit that they neuer ryse vp agayne.

A man ful of wordes shal not prospere vpō the earth: a malicious and wycked persoune shalbe hunted awaye, and destroyed.

Sure I am, that the Lorde will auenge ỹ poore, and mayntayne the cause of the helpelesse.

The righteous also shall geue thankes vnto thy name, and the iust shal continue in thy sight.

After the Hebrues.cxli.

PSAL. CXXXIX.

To the Psalme of Dauid.

A LOrde, I call vpon the: hast the vnto me and consider my voyce, when I crye vnto the.

Let my prayer be set forth in thy sight as ỹ incense, and let the lyftynge vp of my handes be an euenynge sacrifice.

Set a watche, O Lorde, before my mouth yea a watche at the dore of my lyppes.

O let not myne herte be enclyned to any euell thinge, to be occupied as the vngodly or wycked men, least I eate of suche thynges as please them.

B Let the righteous rather smyte me frendly and reproue me: so will I take it, as though he had powred oyle vpon my heade: it shall not hurt my heade, yea I will praye yet for their wyckednesse.

Their iudges stomble at the stone, yet heare they my wordes, that they be ioyful.

Our bones lye scattered before the pyt, lyke as when one graueth and diggeth vp the grounde.

But myne eyes loke vnto the, Oh Lorde God: in the is my trust, Oh cast not out my soule.

Kepe me frome the snare which they haue layde for me, and frome the trappes of ỹ wycked doers.

Let the vngodly fall into their owne nettes togither, vntyll I be gone by them.

PSAL. CXL.

The instructiō of Dauid, a prayer when he was in the cane.

I Crye vnto the Lorde with my voyce, yea euen vnto the Lorde do I make my supplication.

A I powre out my complaynte before him, & shewe him of my trouble.

When my spirite is in heuynesse, for thou knowest my pathe: in the waye wherein I walke haue they prpuely layd a snare for me.

I loke vpon my right hande, and se, there is no man that will know me.

I haue no place to flie vnto, no man careth for my soule.

Therfore do I crye vnto the, O Lorde, and saye: thou art my hope and my portion in the lande of the lyuynge.

Consyder my complaynte, for I am brought very lowe.

O deliuer me fro my persecuters, for they are to stronge for me.

Bringe my soule out of prison, that I may geue thankes vnto thy name: whiche thinge yf thou wilt graunte me, then shall ỹ righteous resorte vnto my company.

PSAL. CXLI.

A Psalme of Dauid.

HEare my prayer, O Lorde, consyder my desire: answere me for thy truthe and righteousnesse sake.

And entre not into iudgement with thy seruaunt, for in thy sight shall no man lyuynge be iustified.

For the ennemye persecuteth my soule, he smyteth my lyfe downe to the grounde, he leyeth me in the darknesse, as the dede men of worlde.

Therfore is my spirite vexed within me, and my hert within me is desolate.

Yet do I remembre the tymes past, I muse vpon all thy workes, yea I exercyse my selfe in the workes of thy handes.

I stretche forth myne handes vnto the, my soule coueteth vnto the out of the thirsty lande. Selah.

Heare me, O Lorde, and that sone, for my spirite waxeth faynte: hyde not thy face fro me, least I be lyke vnto them that go downe into the graue.

O let me heare thy louyng kyndnesse by tymes in the morynyng, for in ỹ is my trust: shewe me the waye that I shulde walke in, for I lyft vp my soule vnto the.

Deliuer me, O Lorde fro myne ennemies, for I flie vnto the.

Teache me to do the thynge that pleaseth the, for thou art my God: let thy louyng spirite leade me forth vnto the lande of righteousnesse.

Quicken me, O Lorde for thy names sake, & for thy righteousnesse sake bringe my soule out of trouble.

And of thy goodnesse scatter myne ennemies abrode, & destroye all them that vexe my soule, for I am thy seruaunt.

PSAL. CXLII.

Of Dauid.

BLessed be the Lorde my refuge: whiche teacheth my handes to warre, and my fyngers to fight.

My hope and my castell, my defence and my deliuerer, my shylde in whome I trust: whiche gouerneth the people that is vnder me.

A LOrde what is man, that thou hast suche regard vnto him? or the son of man, that thou so regardest him?

Man is like a thing of naught, his time passeth awaye lyke a shadow.

Bowe thy heuens, O Lorde, & come downe touche the mountaynes, that they may smoke with all.

Sende forthe the lyghtenynge and scatter them: shoute oute thine arowes and consume them.

Sende downe thyne hande frome aboue, deliuer me and take me oute of the great waters: frome the hande of straunge chyldren.

Whose mouth talketh of vanitie, and their right hande is a right hande of falsehed.

That I may synge a newe song vnto the, O God, and synge prayses vnto the, vpon a ten stringed lute.

Thou that geuest victory vnto kynges, and hast deliuered Dauid thy seruaunt from the perill of the swerde.

Saue me and deliuer me from the hande of straunge chyldren, whose mouthe talketh of vanitie, and their right hande is a right hande of falsehed.

That oure sonnes maye growe vp as the younge plantes: and that oure doughters maye be as the polyshed corners of the temple.

That our garners may be ful and plentious with all maner of store: that our sheepe maye bringe forth thousandes, and hundreth thousandes in our villages.

That our oxen maye be stronge to laboure, that there may be no mischaunce, no decay, & no complaynyng in our stretes.

Happy are the people that be in such a case: yea blessed are the people whiche haue ỹ Lord for their God.

PSAL. CXLIII.

After the Hebrues.cxlii.

C A prayse of Dauid.

I Wyll magnifie the, o God my kyng, I will prayse thy name for euer and euer.

A Euerye daye wyll I geue thankes vnto the: and prayse thy name for euer and euer.

Great is the Lorde, and marueylous worthy to be praysed, there is no ende of his greatnesse.

One generation shal prayse thy workes vnto an other, and declare thy power.

As for me I wyll be talkynge of thy worshyp, thy glorye, thy prayse, and wonderous workes.

So that men shall speake of the myghte of thy marueylous actes: and tell of thy greatnesse.

B The memoriall of thyne aboundaunt kyndnesse shall be shewed, and men shal synge of thy righteousnesse.

The Lorde is gracious and mercyfull, long suffering, and of great goodnesse.

The Lorde is louyng vnto euery men, & his mercy is ouer all his workes.

All thy workes prayse the, o Lorde, and thy saynctes geue thankes vnto the.

C They shewe the glory of thy kyngdome, and talke of thy power.

That thy power, thy glorye and myghtynesse, of thy kyngdome, might be knowen vnto men.

Thy kyngdome is an euerlastynge kyngdome: and thy dominion endureth throwe out all ages.

The Lorde vpholdeth all suche as shoulde fall: and lyfteth vp all those that be downe.

D The eyes of all wayte vpon the: and thou geuest theym their meate in due season.

Thou openest thyne hande, & fyllest al thinges liuing with plenteousnesse.

The Lorde is righteous in all his wayes: & holy in all his workes.

The Lorde is nye vnto them that call vpon hym: yea all suche as call vpon hym faythfully.

E He fulfylleth the desyre of theym that feare hym: he heareth their crye, and helpeth them.

The Lord preserueth al them that loue him, but scattereth abrode all the vngodly.

My mouthe shall speake the prayse of the Lorde: and let all flesshe geue thankes vnto his holy name for euer and euer. Prayse the euerlasting.

After the Hebrues.cxliii.

PSAL. CXLIIII.

C Prayse the euerlastynge.

Prayse

A Psalm.cxiii.a

PRayse the Lorde. O my soule: whyle I lyue will I prayse the Lorde: yea as long as I haue any being, I will synge prayses vnto my God.

Psal.cxviii.a ☞ O put not youre trust in Princes, nor in anye chylde of man, for there is no helpe in them.

For when the breth of man goeth forth, he shall turne agayne to his erth, and so all his thoughtes perysshe.

Act xiiii.e.and Apoca.xiiii.b. Blessed is he that hathe the God of Jacob for his help: and whose hope is in the Lord his God.

Whiche made heauen and earthe, the see, and all that therin is, whiche kepeth his promyse for euer.

B Whiche helpeth them to ryghte that suffre wronge, whiche fedeth the hongrye.

The Lord loseth me out of prison, the Lord sendeth light to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde loueth the ryghteous.

The Lorde careth for the straungers; he defendeth the fatherlesse and wydowe: as for the waye of the vngodly, he turneth it vp syde downe.

The Lorde thy God, o Sion, is kyng for euermore, and throughout all generations.

Prayse the euerlastynge.

PSAL. CXLV.

After the Hebrues.cxlvii. ¶ Prayse the euerlastynge.

A OPrayse the Lorde, for it is a good thing to synge prayses vnto our God: yea, a ioyfull and pleasaunt thyng it is to be thankfull.

The Lorde shall buylde vp Jerusalem, and gather togither the outcastes of Israel.

He healeth the contryte in hert, and bindeth vp their woundes.

He telleth the nombre of the sterres, & calleth them all by their names.

Great is our Lord, and great is his power: yea his wysdome is infinite.

The Lord setteth vp the meke, and bringeth the vngodly downe to the grounde.

B O synge vnto the Lorde with thanckesgyuyng: synge prayses vpon the harpe vnto our God.

Whiche couereth the heauen with cloudes, prepareth rayne for the earthe: and maketh the grasse to growe vpon the mountaynes.

Job.xxxix.a Which geueth foode vnto the catell, & feedeth the yonge rauens that call vpon him.

He hathe no pleasure in the strengthe of an horse, neyther delyteth he in any mannes legges.

But the Lordes delyte is in them that fear him, and put their trust in his mercy.

Prayse the Lorde, o Jerusalem, prayse thy God, o Sion.

For he maketh fast the barres of the gates, & blesseth the children within the.

He maketh peace in thy borders, and filleth thy with the floure of whete.

He sendeth forth his cōmaundement vpon earth, his worde runneth swyftly.

He giueth snow like woll, and scatereth the hore frost like ashes.

He casteth forth his yse lyke morsels: who is able to abyde his frost?

He sendeth out his worde and melteth them: he bloweth with his wynde, and the waters flowe.

He sheweth his worde vnto Jacob, his statutes and ordinaunces vnto Israel.

He hath not wrought so with all the Heithen neither haue they knowlege of his lawes.

Prayse the euerlastynge.

PSAL. CXLVI.

¶ Prayse the euerlastinge.

OPrayse the Lorde of heuen: prayse him in the heygth.

Prayse him all ye aūgels of his, prayse him all his hoste.

Prayse him sunne and moone: prayse him all ye sterres and lyght.

Prayse him all ye heuens, & ye waters that be vnder the heuens.

Let them prayse the name of the Lorde, for he commaunded, and they were made.

He hath made them fast for euer and euer: he hath geuen them a lawe whiche shall not be broken.

Prayse the Lorde vpon erth, ye whales & fyshes, and all depes.

Fyre and hayle, snowe and vapors, wynde & storme, fulfyllynge his worde.

Mountaynes and all hylles, frutefull trees and all cedres.

Beestes and catell: wormes and fethered foules.

Kynges of the erth and all people, princes and iudges of the erth.

Yonge men and maydens, olde men & children: let them prayse the name of the Lord, for his name onely is excellent, & his prayse aboue heuen and erth.

He exalteth the horne of his people: all his saynctes shall prayse him, the children of Israel, euen the people that serueth him.

Prayse the euerlastynge.

PSAL. CXLVII.

¶ Prayse the euerlastinge.

OSynge vnto the Lorde a newe songe: & let the congregacyon of saynctes prayse hym.

Let Israel reioyce in him that made them: and let the children of Sion be ioyfull in their kynge.

Let them prayse his name in the daūce, let them synge prayses vnto him with tabrettes and harpes.

For the Lorde hath pleasure in his people: and helpeth the meke herted.

Let the

Let the saynctes be ioyfull with glorye, let them reioyce in their beddes.

Let the prayses of God be in their mouth, & sharpe swerdes in their handes.

To be auenged of the heithen, & to rebuke the people.

To bynde their kinges in cheynes, and their nobles with lynckes of yron.

That they may be auenged of them, as it is wrytten, suche honour haue all his saynctes.

Prayse the euerlastynge.

PSAL. CXLVIII.

¶ Prayse the euerlastynge.

APrayse the Lorde in his sanctuarye: prayse him in the fyrmament of his power.

Prayse him in his noble actes, prayse him in his excellent greatnesse.

Prayse him in the sounde of the Trompet: prayse him vpon the Lute and harpe.

Prayse hym in the Cymbales, and daunce: prayse hym vpon the strynges and Pype.

Prayse hym vpon the well tuned Cymbales: prayse hym vpon the loude Cymbales.

Let euery thynge that hathe breth, prayse the Lorde.

Prayse the euerlastynge.

¶ The ende of the Psalter.

☞

THE PROVERBES OF SALOMON.

CAPI. I.

¶ THe Proverbes of Salomon the sonne of Dauid kynge of Israel: to lerne wysdome, instruction, understaundynge, prudence, ryghtousnesse, iudgement and equitie.

That the very babes might haue wit, & that yonge men myght haue knowlege and understaundynge.

By hearynge, the wyse man shall come by more wysdome: and by experience he shall be more apte to understaunde a parable, and the interpretacyon therof: the wordes of the wyse, and the darcke speaches of the same.

The feare of the Lorde is the begynnynge of wysdome: but fooles despyse wysdom and instruction.

My sonne heare thy fathers doctrine, & forsake not the law of thy mother: for that shal bringe grace vnto thy heed, & shall be a cheyne about thy necke.

Psalme .cx. d Ecclesiast. b

My sonne, consent not vnto synners, if they entyse the, and saye: come with vs, lette vs laye wayte for bloude, and lurke priuely for the innocent without a cause: lette vs swalowe them vp lyke the helle, let vs deuoure them quycke and hole, as those that go downe in to the pyt.

So shal we fynd all maner of costly riches, and fyll our houses with spoyles.

Caste in thy lot amonge vs: we shall haue all one purse.

My son, walke thou not with them, refrayn thy foote from their wayes.

For their feete runne to euyll, and are hasty to shed bloude.

Ecclesiast. b

Ieut in vayne is the net layde for the before the byrdes eyes.

C Yea they them selues laye wayte one for an others bloude: and one of them weld slee an other.

Those are the wayes of all suche as be couetous: that one wolde rauysshe an others lyfe.

Wysdome.

Wysdom crieth without, and putteth forth her voyce in the stretes.

She calleth before the congregacion in the open gates, and sheweth her wordes thorowe the city, sayinge:

O ye children, how longe wyl ye loue childysshnesse? How longe wyll the scorners delite in scornynge, and the vnwyse be enaumpes vnto knowlege?

O turne you vnto my correction: lo I wyll expresse my mynde vnto you, and make you vnderstande my wordes.

Because I haue called, and ye refused it: I haue stretched oute my hande, and no man regarded it, but all my counsailes haue ye despysed, and lee my correccions at nought.

Therfore shall I also laughe in your destruction, and mocke you, when the thynge that ye feare commeth vpon you: euen when the thynge that ye be a frayde of, falleth sodeynly lyke a storme, and your mischefe lyke a tempest: yea when trouble and heuynesse commeth vpon you.

Then shal they call vpon me, but I will not heare: they shall seke me early, but they shall not fynde me.

And that because they hated knowlege: and receyued not the feare of the Lorde, but abhorred my counsell, and despyded my correction.

Therfore shal they eate of the frutes of their owne waye, and be fylled with their owne counsels.

For the turning away of the vnwyse shall slee them: and the prosperite of fooles shal bringe their owne destruction.

But who so harkeneth vnto me, shall dwell safely, and haue ynoughe without anye feare of euill.

CAPI. II.

MY sonne, yf thou wylt receyue my wordes, and kepe my commaundements by the: that eyne eare maye harken vnto wysdome, applye thyne herte vnto vnderstaundynge.

For yf thou cryest after wysdome, and callest for knowlege: yf thou seekest after her as after money, and dyggest for her as for treasure: then shalte thou vnderstande the feare of the Lorde, and fynde the knowlege of God.

For it is the Lord that geueth wysdom, out of his mouth commeth knowlege and vnderstaundynge.

He preserueth the welfare of the righteous, & defendeth them that walke innocently: he kepeth them in the right path, and preserueth the waye of his saynctes.

Then shalt thou vnderstande righteousnesse, iudgement and equitie, yea and euery good pathe.

Yf wysdome entre in to thyne herte, and thy soule delyte in knowlege: then shall counsell preserue the, and vnderstaundynge shall kepe the.

That thou mayst be deliuered from the euil waye, and from the man that speaketh frowarde thynges.

From suche as leaue the vpright stretes, and walke in the wayes of darcknesse: which reioyse in wicked euill, and delyte in wicked thynges: whose wayes are croked, & their pathes sclaundrous.

That thou mayst be deliuered also from the straunge woman, & from her that is not thyne owne: which pryueth sweete wordes, forsaketh the husbande of her youth, and forgetteth the couenaunt of her God.

For her house is enclyned vnto deth, & her pathes vnto hell.

All they that goo in vnto her, come not agayne, neither take they holde of the waye of lyfe.

That thou mayste walke in the good waye: and kepe the pathes of the righteous.

For the iuste shall dwelle in the lande, and the innocentes shall remayne in it: but the vngodly shall be rooted oute of the lande, and the wycked doers shall be taken oute of it.

CAPI. III.

¶ MY sonne, forget not my lawe: but se that thyne hert kepe my commaundementes.

For they shal prolonge the dayes and yeres of thy lyfe, and bring the peax.

Let mercy and faythfulnesse neuer go from the: bynde them about thy necke, and wryte them in the tables of thyne herte.

So shalte thou fynde fauoure and good vnderstaundynge in the syghte of God and men.

Put thy truste in the Lorde with all thyne herte: and leane not vnto thyne owne vnderstandynge.

In al thy wayes haue respect vnto him, and he shall ordre thy goinges.

Be not wyse in thyne owne conceyte, but feare the Lorde, and departe from euyll: so shall thy nauell be hole, and thy bones stronge.

Honoure the Lorde with thy substaunce, and with the fyrstlinges of all thyne increase: so shall thy barnes be fylled with plentcousnesse, and thy presses shall flowe ouer with swete wyne.

My sonne despyse not the chastening of the Lorde, neither faynt when thou art rebuked of him.

* For whom the Lorde loueth, him he chasteneth: and pet entirely in him euen as a father in his owne sonne.

Well is hym that fyndeth wysdome, and optayneth vnderstaundynge, for the getynge of it, is better then anye marchaundise of syluer, and the profyte of it is better then golde.

Wysdome is more worth then precious stones: and al the thynges that thou canst desyre are not to be compared vnto her.

Vpon her ryghte hande is longe lyfe: and vpon her lefte hande is ryches & honoure.

Her wayes are pleasaunt wayes, and al her pathes are peaceable.

She is a tree of lyfe to them that laye holde vpon her, and blessed are they that kepe her fast.

With wysdome hathe the Lorde layde the foundacyon of the earthe: and therowe vnderstaundynge he hathe stablysshed the heauens.

Thorowe his wysdome: the deapthes breake vp: and the cloudes drop downe of dewe.

My sonne, let not these thinges departe fro thyne eyes, but kepe my law and my counsel: so shall it be lyfe vnto thy soule, and grace to thy mouth.

Then shalt thou walke safely in thy way, and thy foote shall not stomble.

Yf thou slepest, thou shalte not be afrayd: but shalt take thy rest, and slepe swetely.

Thou nedest not to be afrayde of anye sodayne feare: neyther for the violente ruschynge in of the vngodlye, when it commeth.

For the Lorde shal beseige the, and kepe thy foote that thou be not taken.

Refuse not to do good vnto him that ought haue it: so longe as thyne hande is able to do it.

Saye not vnto thy neyghboure: goo thy waye, and come agayne, to morowe I will geue the: where as thou haste nowe to geue him.

Intende no hurt vnto thy neyghbour, seing he hopeth to dwell in rest by the.

Striue not lightly with any man, where as he hath done the no harme.

Folowe not a wycked man, and chose none of his wayes: for the Lord abhorreth the frowarde, but his secrete is amonge the righteous.

The curse of the Lord is in the house of the vngodly: but he blesseth the dwellynges of the righteous.

As for the scornefull, he shall laughe them to scorne: but he shall geue grace vnto the lowly.

The wyse shall haue honour in possession: but shame is the promocion that fooles shall haue.

CAPI. IIII.

HEare, o ye children the fatherly exhortacion: and take good hede that ye may lerne wysdome.

Yea I shall geue you a good rewarde, yf ye wyll not forsake my lawe.

For when I my selfe was my fathers dere sonne: and tenderly beloued of my mother, he taught me also, sayinge:

Lette thyne herte receyue my wordes: kepe my commaundementes, and thou shalte lyue.

Get the wysdome, get the vnderstaundynge forget not the wordes of my mouth, & swarue not from them.

Forsake not her, and she shall preserue the: loue her, and she shall kepe the.

The chefe poynte of wysdome is, that thou be wyllynge to obteyne wysdome, and before all thy goodes, to get the vnderstaundynge.

Make moche of her, & she shal promote the: yea yf thou imbrace her, she shal bringe the vnto honour.

She shall make the a gracyous heed: & garnisshe the

nyshe the with a crowne of glorye.

Heare my sonne, and receyue my wordes: that the yeres of thy lyfe maye be many.

I will shewe the, the waye of wysdome, and lede the in the ryght pathes.

So that yf thou goest therin, there shall no straytenesse hynde the: and whē thou runnest, thou shalt not fall.

Take fast holde of doctryne, let her not go: kepe her, for she is thy lyfe.

Come not in the pathe of the vngodly, and walke not in the waye of the wicked.

Eschewe it, and go not therin: depart aside, and passe ouer by it.

For they can not slepe, excepte they haue fyrst wone some mischiefe: neither take they anye reste, excepte they haue lyfte wone some harme.

For they eate the breed of wickednesse, and drynke the wyne of robbery.

The pathe of the righteous shyneth as the light, and is euer brighter and brighter vnto the perfect daye.

But the waye of the vngodlye is as the darcknesse, wherin men fall or they be aware.

My sonne, marke my wordes, and enclyne thyne eare vnto my sayinges.

Let them not departe from thyne eyes: kepe them euen in the myddest of thyne herte.

For they are lyfe vnto all those that fynde them: and helthe vnto all theyr bodyes.

Kepe thyne hert with all diligence: for, therupon hangeth lyfe.

Put away from the a frowarde mouther and let the lyppes of slaunder be farre from the.

Let thyne eyes beholde the thynge that is ryght: and let thyne eye lyddes loke streyght before the.

Ponder the path of thy fete: so shal all thy wayes be sure.

Turne not a syde, neyther to the ryghte hande, ne to the lefte, but withholde thy fote from euyll.

CAPI. V.

My sonne, gyue hede vnto my wysdom, and bowe thyne eare vnto my prudence: that thou mayste regarde good counsell, and that thy lyppes may kepe nourture.

For the lyppes of an harlot are a droppynge honye combe, and her throte is softer then oyle.

But at the laste, she is as bytter as wormewod, and as sharpe as a two edged swerde.

Her fete go downe vnto deth, and her steppes pearse the rowme vnto hell.

She regarderh not the pathe of lyfe, so vnstedfast are her wayes, that thou canste not knowe them.

Heare me therfore (o my sonne) and departe not from the wordes of my mouth.

Kepe thy waye farre from her, and come not nye the dores of her house.

That thou gyue not thyne honour vnto an other, and thy yeres to the cruell.

That other men be not fylled with thy goodes: and that thy labours come not in straunge house.

Yea that thou mourne not at the last (when thou hast spent thy body and goodes) and then saye:

Alas, why hated I nourture? why did my herte despyse correction?

Wherfore was not I obedient vnto the voice of my teachers: and harkened not vnto them that informed me?

I am come almoost in to all mysfortune: in the myddest of the multitude and congregacion.

Drynke of the water of thyne owne welle: and of the ryuers that run out of thyne owne springes.

Let thy welles flowe out abrode, that them maye be ryuers of waters in the stretes: but let them be onely thyne owne, and not straungers with the.

Let thy well be blessed, and be glad with the wyfe of thy youth.

Louynge is the hynde, and frendly is the Roo: lette her breastes alwaye satisfye the, and holde the euer content with her loue.

My sonne, why wylte thou haue pleasure in an harlot, and imbrace the bosome of another woman?

For euery mannes wayes are open in the syght of the Lorde, and he ponderyth all their goynges.

The wyckednesses of the vngodly shal catche him self, and with the snares of his owne synnes shall he be trapped.

Because he wolde not be reformed he shall dye: and for his greate folyshnesse he shall be destroyed.

CAPI. VI.

My sonne, yf thou be surety for thy neyghboure, thou hast fastened thyne hande with an other man: yea thou art bounde with thyne owne wordes: & taken with thyne owne speche.

Therfore, my sonne, do this: discharge thy selfe, for thou arte come in to thy neyghbours daunger.

Goo thy waye then soone, and intreate thy neyghboure: let not thyne eyes slepe, ne thyne eye lyddes slomber.

Saue thy selfe as a Roo from the hande, and as a byrde from the hande of the fouler.

Go to the Pysmere (thou sluggarde) consydre her wayes, and learne to be wyse.

She hathe no guyde, no teacher, no leader: yet in the Sommer she prouydeth her meate, and gathereth her fode together in the haruest.

How longe wylte thou slepe thou sluggysshe man? When wylte thou aryse oute of thy slepe?

Yea slepe on lyl a litle slombre a lytle, folde thyne handes together yet a lytle, that thou mayst slepe.

So shal pouerte come vnto the, as one that trauayleth by the waye, and necessitie lyke a weaponed man.

A dissemblynge person, a wycked man goeth with a frowarde mouth, he winketh with his eyes, he tokeneth with his fete, he poynteth with his fyngers, he is euer ymagenynge mischiefe and frowardnesse in his herte, and causeth discorde.

Therfore shall his distruction come hastely vpon him: sodenly shall he be all to broken, and not be healed.

There be sixe thynges whiche the Lorde hateth: and the seuenth he vtterly abhorreth.

A proude loke, a dissemblynge tonge, handes that shede innocent bloude, an herte that goeth aboute with wycked ymagynacions, fete that be swyfte in rennynge to do mischiefe, a false wytnesse that bryngeth lyes, and suche one as soweth discorde amonge brethren.

My sonne, kepe thy fathers commaundementes, and forsake not the lawe of thy mother.

Bynde them vp together in thyne herte: and bynde them aboute thy necke.

That they maye leade the where thou goest, preserue the when thou art a slepe, and that when thou awakest, thou mayste talke of them.

For the commaundement is a lanterne, and the lawe a lyght: yea chastenynge and nourture is the waye of lyfe, that they maye kepe the from the euil woman, and from the flatteryng tong of the harlot: that thou lust not after her beautye in thyne herte, and lest thou be taken with her fayre lokes.

An harlot wyll make a man to begge his breed: but a maryed woman wyll hunte for the precious lyfe.

Shall a man take fyre in his bosome, & his clothes not be burnt?

Or can one go vpon hote coles, and his fete not be burnt?

Euen so, who so euer goeth in to his neyghbours wyfe, and toucheth her, can not be vngylty.

Men do not vtterly despyse a theefe that stealeth to satisfye his soule, when he is hongrye: but yf he maye be gotten, he restoreth agayne seuen tymes as moche, or elles he muste recompence with all the good of his house.

But who so committeth aduoutrye with a woman, he is a foole, and bryngeth his lyfe to destruction.

He getteth him selfe also shame & dishonour, large as neuer shall be put out.

For the gelousye and wrathe of the man wil not be intreated: no thoughe thou woldest offre him greate gyftes to make amendes, he wyll not receyue them.

CAPI. VII.

My sonne, kepe my wordes, and laye vp my commaundementes by the.

Kepe my commaundementes, and my lawe euen as the apple of thyne eye: and thou shalt lyue.

Bynde them vpon thy fyngers: and wryte them in the table of thyne herte.

Saye vnto wysdome, thou arte my syster, and call vnderstandynge thy kynswoman: that she maye kepe the from the straunge woman, and from the harlot whiche gyueth swete wordes.

For oute of the wyndowe of my house I loked thorowe the trealesse, and behelde the symple people: and amonge other yonge folkes, I spyed one yonge foole gonge ouer the stretes: by the corner in the waye towarde the harlottes house in the twylyght of the euenynge, when it began nowe to be nyghte and darcke.

And beholde, there met him a woman in an harlots apparel (a disceptful woma, wanton & vnbrideled as woma, whose fete could not abide in the house: now is she without, now in the stretes, and lurketh in euery corner) she caught the yonge man, kyssed him, and was not ashamed, saying: I had a vow to paye, & this daye I performe it.

Therfore came I forthe to mete the, that I myght seke thy face: and so I haue founde the.

I haue decked my bed with couerynges and clothes of Egypt.

My bed haue I made to smell of Myrre, Aloes, and Cynamon.

Come let vs lye together, and take our pleasure tyll it be daye lyght.

For the goodman is not at hame: he is gone farre of.

He hathe taken the bagge of money with hym: who can tell when he commeth home?

Thus with many fayre wordes she ouercame him: and with her flatteryng lyppes she wan him.

Immediatly he folowed her, as it were an oxe ledde to the slaughter (and lyke as it were to the stockes where fooles are punysshed) so long tyll she had wounded his lyuer with her darte: lyke as yf a byrde hasted to the snare, not knowynge that the peryl of his lyfe lyeth therupon.

Heare me now therfore, o my sonne, & marke the wordes of my mouth.

Let not thyne herte wander in her wayes: be not thou deceyued in her pathes.

For many one hathe she wounded and caste downe: yea many a stronge man hathe she slayne.

Her house is the way vnto hell, where men go downe in to the chambres of death.

CAPI. VIII.

a Doth not wysdome crye? doth not vnderstandynge put forth her voyce?

Standeth she not in the hye places in the streetes and warrs? doth she not crye before the whole cite, and in the gates where men go out and in?

It is you, o ye men (sayth she) whome I call.

Vnto you (o ye children of men) lyfte I vp my voyce.

b Take hede vnto knowlege, o ye ignoraunt: be wyse in deede, o ye fooles.

Geue eare, for I will speake of great materes, and open my lyppes to tell thynges that be right.

For my throte shal be talking of the truthe, and my lyppes abhorre vngodlynesse.

All the wordes of my mouthe are righteous: there is no frowardnesse nor falsehed therin.

They are all playne to suche as will vnderstand: and right to them that fynde knowlege.

Receyue my doctryne therfore, and not syluer: and my knowlege, more then fyne golde.

For wysdome is more worth then precyous stones: yea all the thinges that thou canst desire, are not to be compared vnto it.

c I wysdome haue my dwellynge with knowlege: and prudente counsell is myne owne.

With me is the feare of the Lorde, and the eschewynge of euyll.

As for pryde, hyghe mynde, and euyl waye, and a mouth that speaketh wicked thinges, I vtterly abhorre them.

I can geue counsell and be a gyde: I haue vnderstandyng, I haue strength.

Thorow me, kynges reygne: thorowe me, princes make iust lawes

Thorow me, lordes beare rule: and all iudges of the erth execute iudgement.

I am louing vnto those that loue me: and they that seke me early, shall fynde me.

Ryches and honour are with me: yea excellent goodes and righteousnesse.

My frute is better then golde and precyous stone: my encrease more worth then fyne syluer.

I walke in the waye of righteousnesse: and in the streete of iudgement.

That I may fynde prosperitie to those that loue me: and to encrease their treasure.

Sapie. 8.b The Lorde him selfe had me in possession in the beginnyng of his waye, or euer he began his workes afore tyme.

I haue ben ordeyned from euerlasting: and from the begynnynge or euer the earthe was made.

When I was borne, there were neyther depthes nor spynges of water.

Before the foundacyons of the mountaynes were layde, yea before all hylles was I borne.

The earthe, and all that is vpon the earth was not yet made: no not the grounde it selfe.

For when he made the heuens, I was present, when he set vp the depthes in order: whē he hanged the cloudes above, when he fastned the spynges of the depe.

When he shut the see within certayne boundes, that the waters sholde not go ouer their markes.

When he layde the foundacyons of the earthe, I was with him, ordeynge all thynges: delyghtynge dayly, and reioysynge alwaye before hym.

As for the round compasse of his worlde, I make it ioyfull: for my delyte is to be among the children of men.

Therfore harken vnto me, o ye children, for blessed are they that kepe my wayes.

O geue eare vnto nourture, be wise, and refuse it not.

Blessed is the man þ heareth me, watching dayly at my gates: and gyuing attendaunce at the postes of my doores.

For who so fyndeth me, fyndeth lyfe: and shal obteyn fauour of the Lorde.

But who so offendeth agaynste me hurteth his owne soule.

All they that hate me, are the louers of deathe.

CAPI. IX.

Wysdome hath buylded her self an house, and hewē oute seuen pylers: she hathe killed her beastes, poured out her wine and prepared her table.

She hath sent forthe her maydens to crye vpon the hyest place of the cite: who so is ignoraunt, let him come hyther.

And to the vnwyse she said: O come and eate my breed, & drynke my wyne which I haue poured out for you.

Forsake ignoraunce, and ye shall lyue: and se that ye goo in the waye of vnderstandynge.

Who so reproueth a scornefull person, getteth hym selfe dishonoure: and he that rebuketh the vngodlye, blameth hym selfe.

Reproue not a scorner, lest he owe the: but reproue a wyse man, and he will loue the.

Giue a discrete man but an occasion, and he wyl be the wyser: teache a righteous man and he wil encrease.

The feare of the Lorde is the begynnyng of wysdome: and the knowlege of holy thynges is vnderstandynge.

For thorowe me thy dayes shall be prolonged: and the yeres of thy lyfe shall be manyfe.

If thou be wyse, thy wysdome shall do thy self good: but if thou thinkest scorne therof, it shall be thyne owne harme.

A foolyshe restlesse woman, full of wordes, and suche one as hath no knowlege, syteth in the doores of her house vpon a stoole, aboue in the cyty to cal suche as go by, & walke streyght in their wayes.

Who so is ignoraūt (sayth she) let him come hyther, and to the vnwyse she saith: stolen waters are swete, and the breed that is priuily eaten, hath a good taste.

But they consydre not that deth is there, and that her gestes go downe to hell.

CAPI. X.

The parables of Salomon.

a A Wyse son, maketh a glad father: but an vndiscrete sonne is the heuynesse of his mother.

Treasures that are wickedlye gotten, profyte nothyng, but righteousnesse, deliuereth from deth.

The Lorde wyl not let the soule of þ righteous suffre hongre: but he putteth the vngodly from his desire.

An vdle hande maketh poore: but a quycke labouring hand maketh ryche.

Who so gathereth in sommer, is wyse: but he that is sluggish in harueste bringeth him self to confusion.

b Lounge and fauourable is the face of the righteous, but the forehed of the vngodlye is full shame and presumptuous.

The memoryall of the iust, shal haue a good reporte, but the name of the vngodlye shall stynche.

A wyse man wyll receyue warnynge: but a foole wyll sooner be smytten in the face.

He that leadeth an innocent lyfe, walketh surely: but who so goeth a wrong waye, shall be knowen.

He that winketh with his eye, wyll be same harme: but he that hath a foolysh mouth, shal be beaten.

The mouth of a righteous man is a well of lyfe: but the mouthe of the vngodlye is full shame, and presumptuous.

Cyuyl wil stereth vp styfe, but loue couereth the multitude of synnes.

c Prouer. 15.a Eccles. 10.c In the lyppes of hym that hathe vnderstandynge a man shall fynde wysdome: but the rodde belongeth to the backe of the foolysshe.

Wyse men laye vp knowlege: but the mouthe of the foolysshe, is nyghe destruction.

The riche mans goodes, are his strong holde: but pouertie oppresseth the poore.

The righteous laboureth to doo good: but the vngodlye vseth his encrease vnto synne.

To take hede vnto the chastenyng of nouture, is the waye of lyfe: but he that refuseth to be reformed goeth wrange.

Dyssemblynge lyppes kepe hatred secretly: and he that speaketh any slaunder, is a foole.

Where moche babblynge is, there must nedes be offence: he that refrayneth his lyppes, is wyse of all.

An innocent tonge is a noble treasure: but the herte of the vngodlye is nothynge worthe.

The lyppes of the righteous fede a hole multytude: but fooles shal dye in their owne folye.

The blessynge of the Lorde maketh ryche men: as for carefull trauayle, it doth nothing therto.

A foole doothe wickedly, and maketh but a sporte of it: neuertheles it is wysdome for a man to beware of suche.

The thyng that the vngodly are afrayde of, shall come vpon them: but the righteous shall haue their desire.

The vngodly is lyke a tempest that passeth ouer, and is no more sene: but the righteous remayneth sure for euer.

As vynegre is to the teethe, and as smoke is vnto the eyes: euen so is a sluggysh person to them that sende him forth.

The feare of the Lorde maketh a longe lyfe: but the yeres of the vngodlye shall be shortened.

The pacient abydinge of the righteous shall be turned to gladnesse: but the hope of þ vngodly shal perysshe.

The waye of the Lorde geueth a courage vnto the godly: but it is a feare for wycked doers.

The righteous shall neuer be ouerthrowen: but the vngodly shall not remayne in þ lande.

The mouthe of the iuste wyll be talkynge of wysdome: but the tonge of the frowarde shall perysshe.

The lyppes of the righteous are occupied in acceptable thynges: but the mouth of the vngodly taketh them to the worst.

CAPI. XI.

A False balaunce is an abhominacion vnto the Lorde: but a true weyght pleaseth him.

Where pryde is, there is shame also, and confusion: but where as lowlynesse is, there is wysdome.

The innocent dealynge of the iust shal leade them: but the vnfaythfulnesse of the wicked shall be their owne destruction.

Prouer. 11.a * Ryches helpe not in the daye of vengeaunce: but righteousnesse deliuereth from deathe.

The righteousnesse of the innocent ordreth his waye: but the vngodly shall fall in his owne wickednesse.

The ryghteousnesse of the iust, shall delyuer them: but the delyuerers shal be taken in their owne vngodynesse.

Sapien. b. b

* When an vngodly man dyeth, his hope is gone: the confydence of ryches shall perysshe.

The ryghteous shall be delyuered oute of trouble: and the vngodlye shall come in his steed.

Therewe the mouthe of the dissembler is his neyghboure destroyed: but throwe knowlege, shall the iuste be delyuered.

When it goeth wel with the ryghteous, the citie is mery: and when the vngodly perysshe, there is gladnesse.

When the iuste are in welthe, the citye prosperith: but when the vngodly haue the rule it decayeth.

A foole bryngeth vp a sclaunder of his neyghboure: but a wyse man wyll kepe it secrete.

A dissemblynge person wyl discouer priuye thinges: but he that is of a faythful hert, will kepe counsel.

Where no good counsell is, there the people decaye: but where as manye are that can gyue counsell, there is welth.

L He that is suretye for a straunger: hurteth him selfe: but he that medleth not with suretyshyp is sure.

A gracyous woman mayntayneth honestye: as for the myghtye, they mayntayne rychesse.

He that hath a gentle lyberall stomacke: is mercyful: but who so hurteth his neyghboure is a tyraunt.

The labour of the vngodly prosphereth not: but he that soweth ryghtousnesse, shal receyue a sure rewarde.

Lyke as righteousnesse bringeth life: euē so to clene vnto euyll bryngeth deth.

The Lorde abhorreth a fayned herte: but he hathe pleasure in theym that are vndefyled.

Ye shall not helpe the wycked, though they laye all their handes together: but the seed of the ryghteous shall be preserued.

A fayre woman without discrete maners: is lyke a ryng of golde in a swynes snoute.

The iust labour for pease and tranquillitie: but the vngodly for disquietnesse.

Some man gyueth out his goodes, and is the rycher: but the nygard (hauyng ynough) will departe from nothynge, and yet is euer in pouertie.

He that is lyberall in gyuynge, shall haue D plentye: and he that watereth, shall be watered also hym selfe.

Who so hoordeth vp his corne, shal be cursed among the people: but blessing shal lyght vpon his heed that selleth it.

He that laboureth for honestie, fynderth his profyte: but who so seketh after myschiefe, it shall happen vnto hym.

He that trusteth in his rychesse, shall haue euyll: but the ryghtous, shal florysshe as the grene leafe.

Who so maketh disquietnesse in his owne house, he shall haue wynde for his heritage: and the foole shall be seruaunt to the wyse.

The frute of the ryghteous, is as the tree of lyfe: a wyse man also, wynneth mens soules.

* Yf the ryghteous be recompensed vpon earthe: howe moche more then the vngodlye and the synner?

CAPL. XII.

Who so loueth wysdome, will be content to be reformed: but he that hateth to be reproued, is a foole.

A good man is acceptable vnto the Lorde: but the wicked wil he condemne.

A man can not endure in vngodynesse: but the roote of the ryghteous shal not be moued.

A stedfast woman is a crowne vnto her husbande: but she that behaueth her selfe vnhonestly, is a corruption to his bones.

The thoughtes of the ryghteous are ryght: but the ymagynacion of the vngodly, are disceptfull.

The talkynge of the vngodly is howe they may laye wayte for bloude: but the mouth of the ryghteous wyll delyuer them.

Ouerthrow thou canst turne the about, the vngodly shall be ouerthrowen: but the house of the ryghteous shall stande.

A man shal be commended for his wisdome: but a foole shal be despised.

A symple man whiche laboureth and worketh: is better then one that is gorgious and wanteth breed.

A ryghteous man regardeth the lyfe of his catell: but the vngodlye haue cruell hertes.

He that tylleth his lande, shall haue plentousnesse of breed: but he that followeth pryuatnesse, is a verye foole.

The desire of the vngodly hunteth after mischefe: but the rote of the ryghteous bryngeth forth frute.

The wicked falleth in to the snare, throughe the malyce of his owne mouth: but the iuste shall escape out of perill.

Euerye man shall inioye good, accordynge to the innocencye of his mouthe, and after the workes of his handes shall he be rewarded.

Loke what a foole taketh in hand, he thinketh it well done, but he that is wyse, wyll be counselled.

A foole vttereth his wrath in all the haste: but a discrete man forgyueth wronge.

A iust man wyll tell the truthe: and shewe the thynge that is ryght: but a false witnesse disceyueth.

E A sclaunderous person pryeketh lyke a swerde: but a wyse mans tong is wholsome.

A true mouth is euer constaunt: but a lyenge tonge is soone chaunged.

The

They that ymagen euil in their mynde, will dissemble: but the counselloues of peax shall haue ioye folowynge them.

There shall no myschefe happen vnto the iust: but the vngodly shall be fylled with mysery.

The Lorde abhorreth disceptfull lyppes: but they that laboure for truthe, please him.

He that hath vnderstandynge, can hyde his wysdome: but an vndiscrete herte telleth out his folysshnesse.

A diligent hande shall beare rule: but the ydel shall be vnder tribute.

Heuynesse discouraged the herte of man: but a good worde maketh it gladde ageayne.

The ryghteous is lyberall vnto his neyghboure: but the waye of the vngodly will disceyue them selues.

A disceptfull man shall fynde no aduantage: but he that is content with that he hathe, is more worthy then golde.

In the waye of ryghteousnesse there is lyfe: as for anye other waye, it is the pathe vnto deathe.

CAPL. XIII.

A Wyse sonne wyll receyue his fathers warnynge, but he that is scorneful, wyl not heare when he is reproued.

A good man shall enioye the frute of his mouthe: but he that hath a frowarde mynde shall be spoyled.

He that kepeth his mouthe, kepeth his lyfe: but who so speaketh vnaduysed, fynderh hurme.

The sluggarde wolde fayne haue, and can not get his desire: but the soule of the diligēt shall haue plentye.

A ryghtous man abhorreth lyes: but the vngodlye shameth hymselfe and hym selfe.

Ryghtousnesse kepeth the innocent in the waye: but vngodlynesse shal ouerthrowe the synner.

Some men are ryche, though they haue nothynge: ageayne, some men are poore, haupyng great rychesse.

With goodes euerye man delyuereth his lyfe: and the poore wyll not be reproued.

The lyghte of the ryghtous maketh ioyfull: but the candle of the vngodlye shall be put out.

Amonge the proude there is euer stryfe: but among them that do all thinges with aduisement, there is wysdome.

Hastely gotten goodes are sone spent: but they that be gathered together with the hand shall increase.

Longe tarrynge for a thynge that is desired, greeueth the hert: but when the desire commeth, it is a tree of lyfe.

Who so despyseth the worde, destroyeth him selfe: but he that feareth the commaundemēt shall haue peax.

The lawe is a well of lyfe vnto the wyse: that it maye kepe hym frome the snares of deathe.

Good vnderstandynge gyueth fauour: but harde is the waye of the despisers.

A wyse man doeth all thynges with discressyon: but a foole wyll declare his folye.

An vngodlye messanger bryngeth mischefe: but a faythfull ambassadour is wholsome.

He that thynketh scorne to be reformed, commeth to pouerte and shame: but who so receyueth correction, shall come to honoure.

When a desyre is brought to passe, it delyteth the soule: but foules abhorre hym that eschueth euyll.

He that goeth in the company of wyse men, shall be wyse: but who so is a companyon of of fooles, shall be hurte.

Mischiefe folowyeth vpon synners, but the ryghtous shall haue a good rewarde.

Which theyr children shall haue in possession: for the richesse of the synner is layd vp for the iust.

There is plentousnesse of foode in the feldes of the poore: and shall be encreased out of measure.

He that spareth the rodde, hateth his sonne: but who so loueth him, holdeth him euer in nourture.

The ryghteous eateth, and is satisfyed: but the belye of the vngodlye hathe neuer ynough.

CAPI. XIIII.

A Wyse woman vpholdeth her house, but a foolysshe wyfe plucketh it downe. A Iob.xii.a

Who so feareth the Lorde, walketh in the ryght path: and regardeth not him that abhorreth the wayes of the Lorde.

In the mouth of the foolysshe is the beating of Lordshyp: but the lyppes of the wyse, will beware of suche.

Where no oxen are, there the cryb is empty: but where the oxen laboure, there is moche frute.

A faythfull witnesse will not dissemble, but a false recorde wyll make a lye.

A scornefull body seketh wysdome, and fyndeth it not: but knowlege is easy to come by, vnto hym that wyl vnderstande.

Go thy waye from a foole: and doo as thoughe thou hadest no knowlege.

The wisdome of hym that hath vnderstanding, is, to take hede vnto his waye, but the folysshnesse of fooles vnwyse disceyueth.

Fooles make but a sporte at synne, but there is fauourable loue among the ryghtous.

The herte of him that hath vnderstanding will neither beleue for loue folowe, ne be to presumptuous for any soden ioye.

The houses of the vngodly shall be ouer- B

thowen: but the tabernacles of the righteous shall flourish.

There is a waye, which some men thynke to be right, but the ende therof leadeth vnto death.

The herte is sorowfull, euen in laughter, & the ende of mirth is heuynesse.

An vnsaythfull person shal be filled with his owne wayes, but a good man wyll beware of him.

A ygnoraunt bodye byleueth all thynges: but wyse is hatye vnderstandynge, loketh well to his goynges.

A wyse man feareth, and departeth from euyll: but a foole goeth on presumptuously.

An vnpacyent man dealeth folyshely: but he that is well aduysed, bereth other wayes.

The ignoraunte haue folyshenesse in possession, but the wyse are crowned with knowlege.

The euyll shall bowe them selues before the good, and the vngodly shall wayte at the dores of the righteous.

The poore is hated euen of his owne neyghbours: but the ryche hathe manye frendes.

Who so despyseth his neyghbour, doth a mysse: but blessed is he that hathe pity of the poore.

They that ymagen wickednesse, shall be disappoynted: but they that muse vpon good thynges, vnto suche shall happen mercye and faythfulnesse.

Diligent labour bryngeth rychesse, and where many bayne wordes are, truly there is scarcenesse.

Rychesse is an ornament vnto the wyse: but the ignoraunce of fooles is verye folyshnesse.

A faythfull witnesse deliuereth soules, but a lyar bringeth them.

The feare of the Lorde is a strong hold, for vnto his he wyll be a sure defence.

The feare of the Lorde is a well of lyfe, to auoyde the snares of death.

The increase and prosperitie of the comens, is the kinges honoure: but the decaye of the people, is the confusion of the Prynce.

Pacyence is a token of wysdome: but wrathe and hasty displeasure is a token of folyshnesse.

A mery herte is the lyfe of the body: but rancour consumeth the bones.

He that doth oppresse the poore man wrongfully, blasphemeth his maker: but who so hath pitye of the poore, honoureth him.

The wicked shall be caste of in their owne perill: but the iust hathe a good hope euen in death.

Wysdome resteth in the herte of him that hath vnderstandynge, and he will teache them that are vnlearned.

Righteousnesse setteth vp the people: but vnrighteousnesse bringeth folke to confusion.

A discrete seruaunte is a pleasure vnto the kynge: but one that is not honest, prouoketh him vnto wrath.

CAPI. XV.

A Softe answere putteth downe displeasure: but frowarde wordes prouoke vnto angre.

A wyse tonge commendeth knowlege: a wylfull mouthe blabbeth out nothynge but folyshenesse.

The eyes of the Lord loke on euery place, both vpon the good and bad.

A holsome tonge is a tree of lyfe: but he that abuseth it, hath a broken mynde.

A foole despiseth his fathers correction: but he that taketh heede when he is reproued, shall haue the more vnderstandyng.

In the house of the righteous are greater treasures, but in the increase of the vngodly there is myslordre.

A wyse mouth poureth out knowlege: but the herte of the folysshe doth not so.

The Lorde abhorreth the sacrifice of the vngodly: but the prayer of the righteous is acceptable vnto him.

The waye of the vngodly is an abhominacion vnto the Lorde: but who so followeth righteousnesse, him he loueth.

He that forsaketh the right strete, shall be sore punished: and who so hateth correction, falleth into death.

The hell with her payne is knowen vnto the Lorde: how muche more then the hartes of men?

A scornefull bodye loueth not one that reproueth him: neyther wyll he come among the wyse.

A merye herte maketh a cheerefull countenaunce: but an vnquyet mynde maketh a heuy.

A wyse herte wyll seke after knowlege: but the mouthe of fooles medleth with folysshenesse.

All the dayes of the poore are myserable: but a quyete herte is as a continuall feast.

Better is a lytle with the feare of the Lord, then great treasure, for they are not without sorowe.

Better is a messe of potage with loue: then a fat oxe with hate.

An angrye man stereth vp strife, but he that is patient, stilleth debate.

The waye of the slouthfull is full of thornes: but the strete of the righteous is made cleane.

A wyse sonne maketh a gladde father: but an vnthryfte sonne shameth his mother.

A foole reioyseth in foolysshe thynges: but a wyse man loketh well to his owne goynges.

Vnadusted thoughtes shall come to nought: but where as men are that can vse counsell

The kynges displeasure is a messaynger of death, but a wyse man will pacifie him.

The cheerefull countenaunce of the kynge is lyfe, and his louynge fauoure is as the cloude dewe.

To haue wysdome in possession is better then golde, & to get vnderstandinge, is more worthy then siluer.

The path of the righteous eschueth euyll, and who so loketh well to his wayes, kepeth his owne soule.

Presumptuousnes goeth before destruction and after a proude stomake there followeth a fall.

Better is it to be of humble mynde with the lowlye, then to deuide the spoyles with the proude.

He that handleth a matter wysely, gyueth good: and blessed is he, that putteth his truste in the Lorde.

Who so hath a wyse vnderstandinge, is called to councell: but he that can speake fayre getteth more ryches.

Vnderstandinge is a well of lyfe vnto him that hath it, as for the chastenynge of fooles, it is but foly stuffe.

The herte of the wyse enstructeth his mouth, and amendeth the doctrine in his lyppes.

Fayre wordes are an honye combe, a refreshinge of the mynde, and healthe of the bones.

There is a way that men thinke to be right but the ende therof leadeth vnto death.

A troublous soule disquieteth her selfe, for her owne mouth hath wrought her therto.

An vngodly persone stereth vp euyll, and in his lyppes he is as an hote burninge fyre.

A frowarde body causeth strife, and he that is a blabber of his tongue, maketh diuision amonge princes.

A wycked man beguyleth his neighboure, & leadeth him the waye that is not good.

He that wynketh with his eyes, ymagineth myscheefe: and he that byteth his lyppes will do some harme.

Age is a crowne of worshyp, yf it be found in the waye of righteousnesse.

A patient man is better then one stronge: & he that can rule him selfe, is more worthy then he that wynneth a cyte.

The lottes are cast into the lappe, but their fall standeth in the Lorde.

CAPI. XVII.

BEtter is a drye morsell with quietnesse, then a full house and many sacrifices with stryfe.

A discrete seruaunt shal haue more rule then the sonnes that haue no discrecion, and shall haue lyke heritage with the brethren.

Lyke as syluer is tryed in the fyre, and golde in the fornace, euen so doth the Lorde proue the hertes.

A wycked doer beholdeth vnto falce lyppes, and a lyer geueth eare vnto a lewde tongue.

Who

counsell, there is stedfastnesse.

O how ioyfull a thinge is it, a man to gyue a conuenient answeare?

O how pleasaunt is a worde spoken in due season.

The waye of lyfe leadeth vnto heaue, that a man shulde beware of hell beneth.

The Lorde wyl breake downe the house of the proude, but he shal make fast the borders of the widow.

The Lord abhorreth the ymaginations of the wycked, but pure wordes are pleasaunt vnto him.

The couetous man roteth vp his owne house, but who so hateth rewardes, shal lyue.

A righteous man museth in his mynde how to doo good, but the mynde of the vngodly ymagineth, how he may do harme.

The Lorde is farre from the vngodly, but he heareth the prayer of the righteous.

Lyke as the clearnesse of the eyes reioyseth the herte, so doth a good name feede the bones.

The eare that harkeneth vnto a holsom warninge, and enclyneth therto, shall dwell among the wyse.

He that refuseth to be reformed, despyseth his owne soule: but he that submitteth him selfe to correction, is wyse.

CAPI. XVI.

THe feare of the Lorde is the right seate of wysdome, and lowlynes goeth before honoure.

A man maye well purpose a thinge in his herte, but the answere of the tonge commeth of the Lorde.

A man thinketh all his wayes to be cleane but it is the Lorde that fashioneth the myndes.

Committe thy workes vnto the Lord, and loke what thou deuysest, it shall prosper.

The Lorde doeth all thinges for his owne sake, yea and when he reproueth the vngodly for the daye of wrath.

The Lorde abhorreth all presumptuous & proude hertes, there maye neyther straunge nor power escape.

With louynge mercy and faythfulnesse synnes be forgyuen, and who so feareth the Lorde eschueth euyll.

When a mans wayes please the Lorde, he maketh his very enemyes to be his frendes.

Better it is to haue a lytle thinge with righteousnesse, then greate rentes wrongefully gotten.

A man deuyseth a waye in his herte, but it is the Lorde that ordreth his goynges.

When the Prophecye is in the lyppes of the kynge, his mouth shall not go wronge in iudgement.

A true measure and a true balaunce are the Lordes, he maketh all weyghtes.

It is a great abhominacion for kynges to commit wickednesse, for a throne is stablished by righteousnesse.

Righteous lyppes please kynges, and they loue him that speaketh the thinge

The hertes of kynges are in the hande of the Lorde, as the riuers of water: he turneth them whether so euer he lust.

Euery waye of a man semeth right in his owne eyes, but the Lorde pondereth the hertes.

To do iustice and iudgement is more acceptable to the Lorde then sacrifice.

An hye loke and a proude herte, and the lyght of the vngodly is synne.

The thoughtes of the diligent are alonely to plentie: but euery one that is hastye, commeth but to pouertie.

He that getteth treasures with a false tonge, is vayne and foolyshe, and shall fall into the snare of death.

The violence of the vngodly shall hurte them selues, because they refuse to do iudgement.

The waye of a man is wonderous and straunge: but as for the pure, his worke is right.

It is better dwell in the wyldernesse, then with a brawlynge and angrye woman in the house.

There is precious treasure and oyle in the habitacion of the wyse: but a foolyshe man deuoureth it vp.

He that followeth righteousnesse and mercye, findeth lyfe, righteousnesse and honoure.

A wyse man getteth the strength of the mightye, and casteth downe the confidence of his strength.

Who so kepeth his mouth and his tonge, kepeth his soule from trouble.

Proude and presumptuous is his name that worketh in the wrath of pryde.

The desyres of the slouthfull slee him, for his handes refuse to labour.

All the day long he coueteth greedely: but the righteous geueth and spareth not.

The sacrifice of the vngodly is abhominable: how much more when he offereth it wickedly?

A lyinge witnesse shall perish: but a man that heareth, may speake alwayes.

A wycked man hardeneth his face: but as for the righteous, he ordreth his waye aright.

There is no wysdome, nor vnderstandinge, nor counsell, that can preuayle against the Lorde.

The horse is prepared against the daye of battayle: but the helpe is of the Lorde.

A good name is more to be chosen then great riches, and louynge fauour is better then syluer and golde.

The riche and poore meete together: the Lorde is maker of them all.

A prudent man seeth the plague, and hydeth him selfe: but the foolysshe go forth and are punished.

The reward of humblenesse and the feare of the Lorde, is ryches, honoure and lyfe.

Thornes and snares are in the waye of the frowarde: he that kepeth his soule, shall be farre from them.

Teache a chylde his waye, and when he is olde he will not departe from it.

The riche ruleth ouer the poore, and the borower is seruaunte vnto the lender.

He that soweth wickednesse, shall reape vanitie, and the rod of his displeasure shall fayle.

He that hath a bountyfull eye, shall be blessed, for he geueth of his bread to the poore.

Cast out the skorner, and then shall the matter cease, and braulynge and shame shall be done away.

He that loueth pure hertes, for the grace of his lyppes, the kynge is his frende.

The eyes of the Lorde preserue knowlege, and he ouerthroweth the wordes of the vngodly.

The slouthfull sayeth, there is a lyon without, I shall be slayne in the streetes.

The mouth of a straunge woman is a deepe pytte: he that is abhorred of the Lorde, shall fall therin.

Foolysshenesse is bounde in the hert of a chylde: but the rod of correction shall put it farre from him.

He that oppresseth the poore to encrease his riches, and geueth to the riche, shall come to pouertie.

Bowe downe thyne eare, and heare the wordes of the wyse, and applye thyne hert vnto my doctrine.

For it is a pleasaunt thinge if thou kepe them within thee, and that they be all ready in thy lyppes.

That thy confidence may be in the Lorde, I haue shewed them vnto thee this day, euen vnto thee.

Haue not I written vnto thee excellent thinges of counsell and doctrine?

That I might shewe thee the certaintie of the wordes of trueth, that thou mightest answere the wordes of trueth to them that sende vnto thee?

Robbe not the poore, because he is poore, neyther oppresse the afflicted in the gate.

For the Lorde will defende their cause, and take away the soule of them that robbe them.

Make no frendshippe with an angrye man, and with a furious man thou shalt not go.

Lest thou learne his wayes, and get a snare to thy soule.

Be not one of them that stryke hande, or of them that become suretie for debtes.

If thou haue not wherewith to pay, why should he take thy bed from vnder thee?

Remoue not the olde bounde, which thy fathers haue made.

Seest thou a man diligent in his busynesse? he shall stande before kynges, he shall not stande before meane men.

When thou sittest to eate with a ruler, consider diligently what is before thee.

And put a knife to thy throte, if thou be a man geuen to appetite.

Be not desyrous of his delicates, for they are deceytfull meate.

Labour not to be riche, cease from thine owne wysdome.

Wylt thou set thyne eyes vpon that which is not? for riches make them selues wynges, and flye away as an eagle toward heauen.

Eate not the bread of him that hath an euyll eye, neyther desyre his delicates.

For as he thinketh in his mynde, so is he: eate and drynke, he will say vnto thee, but his hert is not with thee.

The morsell which thou hast eaten, shalt thou vomite vp, and lose thy swete wordes.

Speake not in the eares of a foole, for he will despyse the wysdome of thy wordes.

Remoue not the olde bounde, and enter not into the fyldes of the fatherlesse.

For their redemer is mighty, he shall defende their cause against thee.

Applye thyne hert vnto doctrine, and thyne eares vnto the wordes of knowlege.

Withdrawe not correction from the chylde: for if thou beate him with the rod, he shall not dye.

Thou shalt beate him with the rod, and shalt deliuer his soule from hell.

My sonne, if thyne hert be wyse, my hert shall reioyse, euen myne.

Yea my reynes shall be glad, when thy lyppes speake right thinges.

Let not thyne hert enuye synners, but be thou in the feare of the Lorde all the day long.

For surely there is a reward, and thyne hope shall not be cut of.

Heare thou my sonne, and be wyse, and gouerne thyne hert in the waye.

Be not among wyne bybbers, nor among riotous eaters of flesshe.

For the drunkarde and the glutton shall come to pouertie, and drowsynesse shall clothe a man with rotten rayment.

Heare thy father that begate thee, and despyse not thy mother when she is olde.

Get the trueth, and sell it not, wysdome, doctrine, and vnderstandinge.

The father of the righteous shall reioyse, and he that begate a wyse chylde, shall haue ioye of him.

Let thy father and thy mother be glad, and let her that bare thee, reioyse.

My sonne, geue me thyne hert, and let thyne eyes delyte in my wayes.

For a whore is a deepe dytche, and a straunge woman is a narrowe pytte.

She also lyeth in wayte as a thefe, and encreaseth the vngracious among men.

Who hath woo? who hath sorowe? who hath contencions? who hath complaynynge? who hath wounds without cause? who hath redde eyes?

Euen they that tarye long at the wyne, and they that go to seeke out drynke.

Loke not vpon wyne when it is redde, when it giueth his colour in the cuppe, when it goeth downe pleasantly.

For at the last it byteth like a serpent, and stingeth like an adder.

Thyne eyes shall beholde straunge women, and thyne hert shall speake frowarde thinges.

Thou shalt be as he that lyeth in the myddes of the sea, or as he that lyeth vpon the toppe of a mast.

They haue smytten me, shalt thou say, and I was not sicke: they haue beaten me, and I felte it not: when shall I awake? I will seeke it yet of drynke.

Enuye not euyll men, neyther desyre to be with them.

For their hert studieth destruction, and their lyppes talke of mischefe.

Through wysdome is an house buylded, and by vnderstandinge it is made stable.

And through counsell are the treasures filled with all precious and pleasaunt ryches.

A wyse man is stronge, and a man of knowlege encreaseth strength.

For by wyse counsell shalt thou make warre, and in the multitude of counsellers is health.

Wysdome is too hye for a foole, he openeth not his mouth in the gate.

He that imagineth to do euyll, shall be called a busye body.

The thought of foolysshenesse is synne, and the skorner is an abhominacion vnto men.

If thou faynte in the daye of aduersitie, thy strength is but small.

Deliuer them that are drawen vnto death, and withdrawe not them that are ready to be slayne.

If thou saye, behold we knewe not this: doth not he that pondereth the hertes consider it? and he that kepeth thy soule, doth not he knowe it? and shall not he rewarde euery man according to his workes?

My sonne, eate honye, for it is good, and the hony combe is sweete vnto thy mouth.

So shall the knowlege of wysdome be vnto thy soule: when thou hast found it, there is a reward, and thyne hope shall not be cut of.

Lye not in wayte, O vngracious man, against the habitacion of the righteous, destroye not his rest.

For a iust man falleth seuen times, and ryseth vp again: but the vngracious shall fall into myschefe.

Reioyse not when thyne enemye falleth, and let not thyne hert be glad when he stombleth.

Lest the Lorde see it, and it displease him, and he turne away his wrath from him.

Fret not thy selfe because of the euyll men, neyther be thou enuyous at the vngracious.

For there shall be no reward to the euyll man, the candle of the vngracious shall be put out.

My sonne, feare thou the Lorde and the kynge, and medle not with them that are geuen to change.

For their destruction shall arise sodenly, and who knoweth the plages of them both?

These also are sayinges of the wyse: it is not good to haue respect of persons in iudgement.

He that sayeth vnto the vngracious, thou art iust, him shall the people curse, and nations shall abhorre him.

But they that rebuke him, shall haue ioye, and vpon them shall come a good blessynge.

He that answereth right wordes, kysseth the lyppes.

Prepare thy worke without, and make it redy in the fylde, and afterwarde buylde thyne house.

Be not a false witnesse against thy neyghbour, and deceyue not with thy lyppes.

Say not, I will do to him as he hath done to me, I will rewarde euery man according to his workes.

I went by the fylde of the slouthfull, and by the vineyarde of the foolysshe man.

And lo, it was all ouergrowen with thornes, and nettles had couered the face therof, and the stone wall therof was broken downe.

Then I behelde, and considered it well, I sawe and receyued instruction.

A lytle slepe, a lytle slomber, a lytle folde of the handes to rest.

So shall thy pouertie come as a trauayler, and thy neede as a man that trauayleth.

CAPI. XXV.

THese are also prouerbes of Salomon, which the men of Ezechias king of Iuda gathered out.

It is the glorye of God to hyde a thinge: but the honour of kynges is to searche out a matter.

The heauen for hyghnesse, and the earth for depenesse, and the hert of kynges cannot be searched out.

Take away the drosse from the syluer, and there shall come a vessell for the fyner.

Take away the vngracious before the kynge, and his throne shall be stablished in righteousnesse.

Be not proude before the kynge, and stande not in the place of great men.

For it is better that it be sayde vnto thee, come vp hyther, then that thou shouldest be put lower before the prince, whom thyne eyes haue seene.

Go not forth hastely to stryue, lest thou knowe not what to do in the ende, when thy neyghbour hath put thee to shame.

Debate thy cause with thy neyghbour, and disclose not the secrete of another man.

Lest he that heareth it, reuyle thee, and thyne euyll name departe not away.

A worde spoken in due season, is like golden apples in syluer pyctures.

As a golden earynge and a iewell of fyne golde, so is a wyse reprouer vpon an obedient eare.

As the colde of snowe in the tyme of haruest, so is a faythfull messaynger vnto them that sende him: for he refresheth the soule of his maysters.

As clowdes and wynde without rayne, so is he that boasteth him selfe of his false gyftes.

By long forbearynge is a prince perswaded, and a soft tonge breaketh the bone.

Hast thou founde hony? eate so much as is sufficient for thee, lest thou be ouercharged therwith, and vomite it vp.

Withdrawe thy foote from thy neyghbours house, lest he be wery of thee, and so hate thee.

A man that beareth false witnesse against his neyghbour, is like a mace, a sworde, and a sharpe arrowe.

Confidence in an vnfaythfull man in the daye of trouble, is like a broken tothe, and a foote out of ioynt.

As he that taketh away a garment in colde weather, and as vynegre vpon nytre, so is he that singeth songes vnto a heuy hert.

If thyne enemye hunger, geue him bread to eate: and if he thyrste, geue him drynke to drynke.

For so shalt thou heape coles of fyre vpon his head, and the Lorde shall rewarde thee.

The north wynde driueth away rayne, and a sad countenaunce doth driue away backbytynge tonges.

It is better dwell in the wyldernesse, then with a brawlynge and angrye woman in the house.

As colde waters to a thyrstye soule, so is good tydynges from a farre countrey.

A righteous man falling before the vngracious, is like a troubled well and a corrupt spryng.

It is not good to eate much hony, so to search out their owne glorye is no glorye.

He that hath no rule ouer his spirite, is like a cyte that is broken downe, and without walles.

As snowe in sommer, and as rayne in haruest, so honour is not comely for a foole.

As the sparowe to flye, as the swallowe to go, so the curse causeth without a cause shall not come.

A whippe for the horse, a bridle for the asse, and a rod for the fooles backe.

Answere not a foole according to his foolysshenesse, lest thou be lyke vnto him thy selfe.

Answere a foole according to his foolysshenesse, lest he be wyse in his owne conceyte.

He that sendeth a message by the hande of a foole, cutteth of the feete, and drynketh damage.

As the lame goeth vnhandsomely with his legges, so is a parable in the mouth of fooles.

As he that bindeth a stone in a slynge, so is he that geueth honour to a foole.

As a thorne that commeth into the hande of a drunkarde, so is a parable in the mouth of fooles.

The great God that made all thinges, both rewardeth the foole and rewardeth transgressours.

As a dogge that turneth to his vomite, so a foole returneth to his folysshenesse.

Seest thou a man wyse in his owne conceyte? there is more hope of a foole then of him.

The slouthfull sayeth, there is a lyon in the waye, a lyon is in the streetes.

As the doore turneth vpon his hynges, so doth the slouthfull vpon his bed.

The slouthfull hydeth his hande in his bosome, and it grieueth him to bring it to his mouth.

The slouthfull is wyser in his owne conceyte, then seuen men that can geue a reason.

He that passeth by, and meddleth with the stryfe that belongeth not vnto him, is like one that taketh a dogge by the eares.

As a madde man that throweth firebrandes, arrowes and death.

So is the man that deceyueth his neyghbour, and saythe, am not I in sporte?

Where no wood is, there the fyre goeth out: and where no tale bearer is, there the contencion ceaseth.

As coles are to the burninge coles, and wood to the fyre: so is a contencious man to kyndle strife.

The wordes of a tale bearer are as wounds, and they go downe into the inwarde partes of the bely.

Burninge lyppes and a wycked hert, are like a potsheard couered with drosse of syluer.

He that hateth, dissembleth with his lyppes, and layeth vp deceyte within him.

When he speaketh fayre, beleue him not: for there are seuen abhominacions in his hert.

Though his hatred be couered with dissymulacion, yet his wickednesse shall be shewed before the congregacion.

Who so digge a pytte, shall fall therin: and who so rolleth a stone, it shall come vpon him.

A false tonge hateth those that are troubled with it, and a flatterynge mouth worketh ruyne.

Boast not thy selfe of to morowe, for thou knowest not what the daye will bring forth.

Let another man prayse thee, and not thyne owne mouth: a straunger, and not thyne owne lyppes.

A stone is heuy, and the sande weyghty: but a foolysshe mans displeasure is heuyer then them both.

Wrathfulnesse is cruell, and anger is a raginge thinge: but who is able to stande before enuye?

Better is open rebuke, then loue that is hydde.

Faythfull are the woundes of a louer: but the kysses of an enemye are deceytfull.

The full soule treadeth vnder fote the hony combe: but vnto the hungrye soule all bytter thinges are swete.

As a byrde that wandreth from her nest, so is a man that wandreth from his place.

Ointment and perfume reioyse the hert: so doth the swetenesse of a mans frende, which commeth of harty counsell.

Forsake not thyne owne frende, nor thy fathers frende, neyther go into thy brothers house in the daye of thy trouble: for a neyghbour that is nye, is better then a brother that is farre of.

My sonne, be wyse, and reioyse myne hert, that I may answere him that reproueth me.

A wyse man seeth the plague, and hydeth him selfe: but the foolysshe go forth and are punished.

Take his garment that becometh suretie for a straunger, and take a pledge of him for a straunge woman.

He that blesseth his neyghbour with a loude voyce early in the morninge, it shall be counted a curse vnto him.

A contencious woman and a droppynge in a colde daye are lyke.

Whosoeuer will refrayne her, refrayneth the wynde, and handleth ointment of the ryght hande.

Yron is sharpened with yron, and one man sharpeneth the countenaunce of another.

Who so kepeth the figtree, shall eate the fruite therof: and he that waiteth on his master, shall be honoured.

As in water face answereth face, so the hert of man answereth to man.

Hell and destruction are neuer full, so the eyes of man are neuer satisfied.

As the fyre trieth the syluer and golde, so doth a man his prayse.

Though thou bray a foole in a morter among wheate with a pestell, yet will not his foolysshenesse departe from him.

Be thou diligent to know the state of thy shepe, and loke well to thy flocke.

For ryches are not for euer, and the crowne endureth not from generacion to generacion.

The hay appeareth, and the grasse springeth, and the herbes of the mountaynes are gathered.

The lambes are for thy clothynge, and the goates are the price of the fylde.

And thou shalt haue goates mylke ynough for thy meate, for the meate of thy house, and for the liuynge of thy maydens.

The vngracious flyeth when no man pursueth him: but the righteous are bolde as a lyon.

For the synne of a lande many are the rulers therof: but by a man of vnderstandinge and knowlege the state therof shall be prolonged.

A poore man that oppresseth the simple, is like a sharpe reyne that leaueth no corne.

They that forsake the lawe, prayse the vngracious: but they that kepe the lawe, are angrye with them.

Euyll men vnderstande not iudgement: but they that seeke the Lorde, vnderstande all thinges.

Better is the poore that walketh in his vprightnesse, then he that is froward in his wayes, though he be riche.

Whoso kepeth the lawe, is a wyse sonne: but he that is a companion of ryotous persons, shameth his father.

He that encreaseth his substaunce by vsurye and vnlawfull gayne, gathereth for him that will be mercyfull vnto the poore.

He that turneth away his eare from hearynge the lawe, his prayer shall be abhominable.

Who so leadeth the righteous into an euyll waye, he shall fall himselfe into his owne pytte: but the vpright shall haue good thinges in possession.

The riche man is wyse in his owne conceyte: but the poore that hath vnderstandinge, searcheth him out.

When the righteous reioyse, there is great glorye: but when the vngracious ryse, men hyde them selues.

He that hydeth his synnes, shall not prosper: but who so confesseth and forsaketh them, shall haue mercye.

Blessed is the man that feareth alwayes: but he that hardeneth his hert, shall fall into myschefe.

As a roryng lyon and a hongrye beare, so is a wycked ruler ouer the poore people.

A prince that lacketh vnderstandinge, is a great oppressour: but he that hateth couetousnesse, shall prolonge his dayes.

A man that doth violence to the blood of any person, shall flye into the pytte, let no man helpe him.

Who so walketh vprightly, shall be saued: but he that is froward in his wayes, shall fall at once.

He that tilleth his lande, shall haue plentye of bread: but he that followeth vayne persons, shall haue ynough of pouertie.

A faythfull man shall haue many blessynges: but he that maketh haste to be riche, shall not be vnpunished.

To haue respect of persons is not good: for for a morsell of bread will a man leaue the trueth.

He that hasteth to be riche with an euyll eye, and knoweth not that pouertie shall come vpon him.

He that rebuketh a man, shall afterwarde fynde more fauour, then he that flattereth with the tonge.

Who so robbeth his father or his mother, and saythe it is no synne, the same is companion vnto a murtherer.

He that is of a proude mynde, stereth vp stryfe: but he that putteth his trust in the Lorde, shall be made fat.

He that trusteth in his owne hert, is a foole: but who so walketh wysely, he shall be delyuered.

He that geueth vnto the poore, shall not lacke: but he that hydeth his eyes, shall haue many a curse.

When the vngracious ryse, men hyde them selues: but when they perish, the righteous encrease.

CAPI. XXIX.

HE that hardeneth his necke when he is often rebuked, shall sodenly be destroyed, and that without remedy.

When the righteous are in authoritie, the people reioyse: but when the vngracious beare rule, the people mourne.

Who so loueth wysdome, reioyseth his father: but he that kepeth company with whores, destroyeth his substaunce.

The kynge by iudgement establisheth the land: but he that receyueth gyftes, ouerthroweth it.

A man that flattereth his neyghbour, spreadeth a net before his feete.

In the synne of the euyll is a snare: but the righteous doth synge and reioyse.

The righteous considereth the cause of the poore: but the vngracious vnderstandeth not knowlege.

Skorners bring a cyte into a snare: but wyse men turne away wrath.

If a wyse man haue to do with a foolysshe man, whether he be angrye or laughe, he shall haue no rest.

The bloudthirstye hate the vpright: but the iust seeke his soule.

A foole vttereth all his mynde: but a wyse man kepeth it in styll.

If a ruler geue eare vnto lyes, all his seruauntes are vngracious.

The poore and the deceytfull meete together: the Lorde lyghteneth both their eyes.

The kynge that iudgeth the poore faythfully, his throne shall be stablished for euer.

The rod and correction geueth wysdome: but a chylde that is geuen his owne mynde, bringeth his mother to shame.

When the vngracious are in authoritie, synne encreaseth: but the righteous shall see their fall.

Correct thy sonne, and he shall geue thee rest, and shall geue delyte vnto thy soule.

Where no vision is, there the people are dissolute: but who so kepeth the lawe, happy is he.

A seruaunte will not be corrected with wordes: for though he vnderstande, he will not answere.

Seest thou a man that is hasty in his wordes? there is more hope of a foole then of him.

He that delyteth his seruaunte from a chylde, shall haue him a sonne at the last.

A wrathfull man stereth vp stryfe, and a furious man is plentifully geuen to synne.

A mans pryde shall bring him low: but honour shall vphold the humble in spirite.

Who so is partaker with a thefe, hateth his owne soule: he heareth the curse, and vttereth it not.

The feare of man bringeth a snare: but who so putteth his trust in the Lorde, shall be safe.

Many seeke the fauour of the prince: but euery mans iudgement commeth of the Lorde.

An vniust man is an abhominacion vnto the iust: and he that is vpright in his waye, is abhominable vnto the vngracious.

The wordes of Agur the sonne of Iake, euen the prophecye: the man spake vnto Ithiel, vnto Ithiel and Ucal.

Surely I am more foolysshe then any man, and haue not the vnderstandinge of a man.

I haue not learned wysdome, neyther haue I the knowlege of the holy.

Who hath ascended vp into heauen, and descended? who hath gathered the wynde in his fystes? who hath bounde the waters in a garment? who hath set all the endes of the earth? what is his name, and what is his sonnes name, if thou canst tell?

Euery worde of God is pure: he is a shylde vnto them that put their trust in him.

Adde not vnto his wordes, lest he reproue thee, and thou be founde a lyer.

Two thinges haue I required of thee, deny me them not before I dye.

Remoue from me vanitie and lyes: geue me neyther pouertie nor ryches, feede me with the foode that is conuenient for me.

Lest I be full and denye thee, and say, who is the Lorde? or lest I be poore and steale, and take the name of my God in vayne.

Accuse not a seruaunte vnto his maister, lest he curse thee, and thou be founde faulty.

There is a generacion that curseth their father, and blesseth not their mother.

There is a generacion that thinketh them selues pure, and yet are not washed from their filthynesse.

There is a generacion, O how proude are their eyes, and their eye lyddes lyft vp them selues.

There is a generacion whose teeth are as swerdes, and their cheke teeth as knyues, to deuoure the poore of the earth from among men.

The horsleche hath two daughters, crying, geue, geue.

There are three thinges that cannot be satisfied, yea foure that cannot be sayde, it is ynough.

The graue, the barren wombe, the earth that cannot be satisfied with water, and the fyre that neuer sayeth, it is ynough.

The eye that mocketh his father, and despyseth to obey his mother, the rauens of the valley shall pycke it out, and the yonge eagles shall eate it.

There be three thinges which I knowe not, yea foure which I vnderstande not.

The waye of an egle in the ayre, the waye of a serpent vpon a rocke, the waye of a ship in the myddes of the sea, and the waye of a man with a mayde.

Such is the waye of an adulterous woman, she eateth and wypeth her mouth, and saythe, I haue done no wickednesse.

For three thinges the earth is disquyeted, yea for foure which it cannot beare.

For a seruaunte when he reygneth, for a foole when he is full of meate.

For an odious woman when she is maryed, and for a handmayde when she is heyre to her mistresse.

There be foure thinges which are lytle vpon the earth, but they are exceedynge wyse.

The ants are a people not strong, and yet they prepare their meate in the summer.

The conies are but a feeble people, and yet they make their houses in the rocke.

The kynge hath no rule ouer the locustes, and yet they go forth all of them by bandes.

The lyzarde taketh hold with her handes, and is in kynges palaces.

There be three thinges which haue a comely going, yea foure which are comely in their pace.

A lyon which is strongest among beastes, and turneth not backe for any.

A greyhounde, a goate also, and a kynge against whom there is no rysynge vp.

If thou haue done foolysshely in lyfting vp thy selfe, or if thou haue thought wickednesse, lay thy hande vpon thy mouth.

For the churnynge of mylke bringeth forth butter, and the wrestynge of the nose bringeth forth bloude: so the forcynge of wrath bringeth forth stryfe.

CAPI. XXXI.

THese are the wordes of Lamuel the kynge, the prophecye that his mother taught him.

What my sonne? and what the sonne of my wombe? and what the sonne of my vowes?

Geue not thy strength vnto women, nor thy wayes to that which destroyeth kynges.

It is not for kynges, O Lamuel, it is not for kynges to drynke wyne, nor for princes to say, where is strong drynke?

Lest they drynke and forget the lawe, and chaunge the iudgement of any of the children of affliction.

Geue strong drynke vnto him that is ready to perish, and wyne vnto the bytter in soule.

Let him drynke and forget his pouertie, and remember his trouble no more.

Open thy mouth for the dumme, in the cause of all such as are appointed vnto destruction.

Open thy mouth, iudge righteously, and minister iustice vnto the poore and needy.

Who can finde a vertuous woman? for her prise is farre aboue rubyes.

The hert of her husbande may safely trust in her, so that he shall haue no nede of spoyle.

She wyll do him good and not euyll all the dayes of her lyfe.

She seeketh wolle and flaxe, and worketh willingly with her handes.

She is like the marchantes shippe, she bringeth her meate from farre.

She ryseth also while it is yet night, and geueth meate to her houshold, and their seruice to her maydens.

She considereth a fylde and buyeth it, and with the fruite of her handes she planteth a vineyarde.

She girdeth her loynes with strength, and strengtheneth her armes.

She perceyueth that her marchandise is good, her candle goeth not out by night.

She layeth her handes to the spyndle, and her fyngers to the distaffe.

She stretcheth out her hande to the poore, yea she reacheth forth her handes to the needy.

She feareth not the snowe for her houshold, for all her houshold are clothed with skarlet.

She maketh her couerynges of tapestrye, her clothynge is of fyne lynnen and purple.

Her husbande is knowen in the gates, when he sytteth among the elders of the lande.

She maketh fyne lynnen and selleth it, and deliuereth girdles vnto the marchaunte.

Strength and honour are her clothynge, and she shall reioyse in the latter daye.

She openeth her mouth with wysdome, and in her tonge is the lawe of grace.

She looketh well to the wayes of her houshold, and eateth not the bread of idlenesse.

Her children arise vp and call her blessed, her husbande also, and he prayseth her.

Many daughters haue done vertuously, but thou excellest them all.

Fayre speache is deceytfull, and beautye is vayne: but a woman that feareth the Lorde, she shall be praysed.

Geue her of the fruite of her handes, and let her owne workes prayse her in the gates.

CAPI. XVIII.

Pro.xxiiij.d. Iob.xxxi.c. Pro.xxiiij.c.

* Who so laugheth the poze to scorne, blas phemeth his maker, and he that is glad of an other mans hurte, shall not be unpunyshed.

Children chyldren are a worshype unto the elders, and the fathers are the honoure of the chyldren.

An eloquent speche becommeth not a foole a dissemblynge mouthe also becometh not a Prince.

Liberalitie is a precious stone unto him that hath it, for where so euer he becommeth, he prospereth.

Who so couereth an other mans offence, seketh loue: but he that discloseth the faute, set teth frendes at variaunce.

One reproue onely with more good to him that hathe vnderstandinge, then an hundred stripes unto a fole.

A seditious personne seketh mischefe, but a cruell messaunger shall be sent against him.

It were better to come against a the Beare robbed of her whelpes, then against a foole in his foolyshnesse.

Roma.xii.d. 1.Pet.iv.b. 1.Thes.v.d.

Who so rewardeth euyll for good, the plage shall not departe frome his house.

The beginnynge of strife is like one that dygged up a water brooke: but an open enemy is like the water that breaketh out and runneth abrode.

The Lorde hateth as well him that iustifieth the vngodly, as him that condemneth the innocent.

What helpeth it to geue a foole money in his hande, where as he hath no mynde to get wysdome?

He is a frende that all waye loueth, and in aduersitie a man shall knowe who is his brother.

Who so promyseth by the hande, and is surety for an other, he is a fole.

He that loueth stryfe, delyteth in synne: and who so setteth his doze to hyghe, seketh after a fall.

Who so hathe a frewarde hert optayneth no good: and he that hathe an ouerthwarte tongue, shall fall into mischefe.

A vnwyse body bringeth him self into sorowe, and the father of a foole canne have no ioye.

A merry hert maketh a lusty age, but a sorowfull mynde driueth by the bones.

Pro.xvii.d and xv.b. Ecclesiast.c. Ipocras.aphis.

The vngodly taketh gyftes out of the bosome to bowe the wayes of iudgement.

Wysedome shyneth in the face of him that hath vnderstandinge, but the eyen of fooles wander thorowe out all landes.

Ecclesiast.c and xx.b.

An vnthrifty sonne is a greife vnto his father, and a heuynesse vnto his mother that bare him.

To punysh the innocent, and to smyte the princes, to pyne from iudgement, are bothe euyll.

Iacob.iij.a.

He is wyse and discrete, that forbeareth his wordes, and is a man of vnderstandinge, that hath a swete of his spirite.

It is a mery worke when he ruleth his tongue, to commune wyse, and to have vnderstandinge, when he shutteth his lippes.

Who so hath pleasure to sowe discorde, he sheth a quarel in euery thinge.

A foole hathe no delyte in vnderstandinge, but onely in those thinges wherein his herte is opened.

Where vngodlynes is, there is also disdayne: and so there followeth shame and dishonour.

The wordes of a mans mouth are like depe waters, and the well of wysdome is like a swift ryuer.

It is not good to regarde the person of the vngodly, or to put backe the righteous in iudgement.

A foles lyppes are euer brawlinge, and his mouth prouoketh unto battayle.

A fooles mouthe is his owne destruccion, and his lyppes are the snare for his owne soule.

The wordes of a sclaunderer are beyng wounders, and go thorow unto the inmost partes of the body.

Who so is slouthfull and slacke in his labour, is the brother of him that is a waster.

The name of the Lorde is a stronge castell, the righteous fleeth unto it, and shall be sued.

But the ryche mans goodes are his stronge holde, yea he taketh them for an hyghe wall roundabout him.

After pryde commeth destruction, and honour after lowlynes.

He that geueth sentence in a matter before he heare it, is a foole, and worthy to be confounded.

A good stomacke dryueth away a mans sickenesse, but when the spirite is vexed, who may abyde it?

A wyse herte laboureth for knowlege, and a prudent eare seketh vnderstandinge.

Liberalitie bringeth a man to honour and worshyppe, and setteth him among gentlemen.

The righteous accuseth him self first of all: yf his neyghboure come he shall fynde him.

The lot pacifyeth the variaunce, & parteth the myghty a sunder.

The brittle of beehiues is stronger then a stell, and they that holde together are like the barre of a palace.

A mans belly shalbe satisfied with the fruite of his owne mouth, and with the increase of his lyppes shall he be fylled.

Death and lyfe standeth in the power of the tongue, he that loueth it, shal enioy the fruite therof.

Who so findeth a wyfe fyndeth a good thinge, and receyueth an holsome benefyte of the Lorde.

The poore maketh supplication and prayeth meekely, but the ryche aunswereth rough an swerre.

A frende that delyteth in loue, weth a man more frendshyp, and sticketh faster vnto him then a brother.

CAPI. XIX.

Better is the poze that liueth godly, the the blasphemer that is but a fole.

Where no discrecion is, there is foule is not well: and who so is swyfte on fote, sto bleth hastely.

Folyshnesse maketh a man to go out of his waye, and then is his herte vnpacient against the Lorde.

Ryches make many frendes, but the pooze is forsaken of his owne frendes.

A false wytnesse shall not remayne vnpunyshed, and he that speaketh lyes shall not escape.

The multitude hangeth vpon great men, and euery man fauoureth him that geueth re wardes.

As for the poze, he is hated amonge all his brethren: yea his owne frendes forsake him, and he that geueth credence unto wordes, getteth nothynge.

He that is wyse, loueth his owne soule: and who so hathe vnderstandinge, shall prospere.

A false wytnesse shall not remayne vnpunyshed, and he that speaketh lyes shall perysshe.

Delicate eate becommeth not a fole, moche more vnsemely is it, a bonde man to haue the rule of princes.

A wyse man putteth of displeasure, and it is his honour to let some faultes passe.

The kynges displeasure is like the roaringe of a Lyon, but his frendeshyp is like the dew vpon the grasse.

An vndiscrete sonne is the heuynes of his father, and a braulynge wyfe is like the top of an house, where thorowe it is euer droppynge.

House and eyches maye a man haue by the heritage of his elders, but a discrete woman is the gyfte of the Lorde.

Slouthfulnes bringeth slepe, and an idell soule shall suffer honger.

Who so kepeth the commaundement, kepeth his owne soule: but he that regardeth not his waye, shall dye.

He that hath pytie vpon the poze, lendeth unto the Lord: and loke what he layeth out it shalbe payed him agayne.

Chasten thy sonne whyle there is hope, but let not thy soule be moued to slepe him.

For great wrath bringeth paeme, therfore let him go, & so mayst thou teache him more nurroure.

O geue eare vnto good councell, and be cō sented to be refourmed, that thou mayst be wyse hereafter.

There are many deuyses in a mans herte, ne uertheles the councell of the Lorde shall stande.

It is a mannes worshyppe to do good, and better it is to be a poore man, then a dissembler.

The feare of the Lorde preserueth the lyfe

yea it geueth plenteousnes, without the visitation of any plage.

A slouthfull bodye shuteth his hande into his bosome, so that he can not put it to his mouth.

Yf thou smyte a scornefull personne, the ignorant shall take better hede, and yf thou reprouest one that hathe vnderstandinge, he will be the wyser.

He that hurteth his father or shuteth oute his mother, is a shamefull and an vnworthy sonne.

My sonne, heare no more the wordeine that leadeth the awaye frome the wordes of vnderstandinge.

A false witnesse laugheth iudgement to scorne, and the mouth of the vngodly eateth vp wyckednes.

Punyshmentes are ordened for the scornefull, and stryppes for foles backes.

CAPI. XX.

Wyne is a voluptuous thinge, and dronkennes causeth sedition: who so delyteth therin, shall neuer be wyse.

The kynge ought to be feared as the roarynge of a lyon, who so prouoketh him unto anger, offendeth against his owne soule.

It is a mans honoure to kepe him selfe frome stryfe, but they that haue pleasure in braulynge, are foles euery one.

A slouthfull body will not go to plowe for colde, therfore shall he go a beggynge in Sōmer, and haue nothynge.

Wyse counsell in the herte of man is like a water in the depe of the earth, but he that hath vnderstandynge, bryngeth it forth.

Many there be that are called good men, but where shall one fynde a true faythfull man?

Who so leadeth a godly and an innocente lyfe, happy shall his children be whom he leaueth behynde him.

A kynge that sitteth in iudgement, and looketh well aboute him, dryueth awaye all euyll.

Who can saye: my herte is cleane, I am innocent frome synne?

To vse two maner of weyghtes, or two maner of measures, both these are abominable unto the Lorde.

A childe is knowen by his conuersacō, whether his workes be pure and right.

As for the heringe of the eare and the syght of the eye, the Lorde hath made theym both.

Delyte not thou in slepe, least thou come unto pouerte: but open thyne eyes, and thou shalt haue bred ynough.

It is naught, It is naught (saye men) whē they haue it, but when it is gone, they geue it a good worde.

A mouth of vnderstandinge is more worth then golde, many precious stones, and costely Iewels.

1.Ioh.i.d iii.Reg.viii.e ii.Para.vi.g Eccles.vi.c

Take

Take his payment that is surete for a stra
ger, that is ye pledge of him for the vnkno
wen woma Folie.
Bread eaten with the hand that is gotten
by vnryghte, but at the last his mouth shal
be filled with gravell.
Thoughts cause all thynges that men vn
dertake, go forwarde: and with discretion ought
warre to be taken in hande.
Who so goeth with him that bewrayeth se
crettes, and is a slaunderer, and discouereth w
his lyppes.
Who so curseth his father and mother, his
lyght shall be put out in the myddest of darc
kenesse.
The heritage that commeth so hastely at ꝑ
first, shall not be praysed at the ende.
Saye not thou: I will recompence euell,
but put thy trust in the Lorde, and he shal re
warde the.
The Lorde abhorreth two maner of weygh
tes, and a false balaunce is an euyll thinge.
The Lorde ordreth euerye mans goynges,
for what is he, that vnderstandeth his owne
wayes?
It is a snare for a man to blaspheme that
which is holye, and then to go about with
vowes.
A wyse kynge destroyeth the vngodly, and
bryngeth the whele ouer them.
The lanterne of the Lorde is the brethe of
man, and goeth thorow all the inwarde par
tes of the body.
Mercy and faithfulnes preserue the kynge,
and with louynge kyndnes his seate is holde
den vp.
The strength of younge men is their wor
kynge, and a grave head, is an honour vnto
the aged.
Woundes dryue awaye euell, and so do stry
pes the inwarde partes of the body.

CAPI. XXI.

The kynges herte is in the hande of the
Lorde, lyke as are the ryuers of water:
he maye tourne it whither so euer he
will.
Every man thinketh his owne waye to be
right, but the Lorde iudgeth the hertes.
To do righteousnesse and iudgement is
more acceptable to the Lorde then sacrifice.
A proude loftynesse, a proude stomacke,
and the lanterne of the vngodly is synne.
The counsels of one that is diligent, bringe
plenteousnesse: but he that is vnadvised, co
meth vnto pouertie.
Who so gathereth vnryches with the dis
ceytfulnes of his tonge, he is a vayne, & lyke
vnto them that seke after deth.
The robberies of the vngodly shal be their
owne destruction, for they wolde not do the
thynge that was right.
The wayes of the frowarde are straunge,
but the workes of him ꝑ is cleane, are right.
It is better to dwell in a corner vnder the
house toppe then with a braulynge woman
in a wyde house.
The soule of the vngodly wysheth euell, &
hath no pitie vpon his neyghbour.
When the scornefull is punysshed, the ygn
raunt take the better hede: and whan a wyse
man is warned, he will receyue the more vn
derstandinge.
The righteous enkourmeth the house of ꝑ
vngodly, but the vngodly go on styll after
their owne wyckednesse.
Who so stoppeth his eare at the crienge of
the poore, he shall crye him selfe and not be
herde.
A prieuy rewarde pacifieth displeasure, and
a gyfte in the bosome stilleth cruelon nesse.
The iust delyteth in doynge the thinge that
is right, but the workers of wyckednesse ab
horre the same.
The man that wandreth out of the waye of
wysdome, shall remayne in the congregacion
of the dead.
He that hath pleasure in banketting, shalbe
a poore man: Who so delyteth in wyne and
delicates, shall not be riche.
The vngodly shalbe gyuen for the righte
ous, and the wycked for the iust.
It is better to dwell in a wyldernesse, the
with a chydinge and an angry woman.
In a wyse mans house there is great trea
sure and plenteousnesse, but a folysshe boy
spendeth vp all.
Who so foloweth righteousnesse and mer
cy, fyndeth both lyfe, righteousnesse and ho
nour.
A wyse man wynneth the cytie of the migh
ty, and as for the strength that they trust in,
he bringeth it downe.
Who so kepeth his mouth and his tonge,
the same kepeth his soule frō troubles.
He that is proude & presumptuous, is cal
led a scornefull man, whiche in wrathe dare
worke malitiously.
The voluptuousnesse of the slouthfull is
his owne deathe, for his handes will not la
bour.
He coueteth and desireth all the daye longe
but the righteous is alwaye gyuinge and ke
peth nothinge backe.
The sacrifice of the vngodly is abhomina
cion, for they offre the thinge that is gotten
with wyckednesse.
A false wytnesse shall perysh, but he ꝑ will
be content to heare, shall alway haue power
to speake him selfe.
An vngodly man goeth fayth lessly, but ꝑ
iust reformeth his owne waye.
There is no wysdome, there is no vnder
standinge, there is no counsell against the
Lorde.
The horse is prepared against the daye of
battayle, but the Lorde giueth the victo
rie.

CAP. XXII.

A good

A Good name is more worthy then great
ryches, and louynge fauoure is better
then syluer and golde.
Whether ryches or pouerte two mete bs, it
commeth all of God.
A wyse mā seyth the plage and hydeth him
selfe, but the folysshe go on styll and are pu
nysshed.
The ende of lowlynes, and the feare of
God, is eyrhelle, honoure, prosperite and
health.
Speares and snares are in the waye of the
frowarde, but he that will kepe his soule, let
him flee frome suche.
Yf thou teachest a childe in his youth what
waye he shulde go, he shall not leaue it when
he is olde.
The ryche ruleth the poore, and ꝑ borower
is seruaunt to the lender.
He that soweth wyckednesse shal reape sor
rowe, and the rodde of his plage shall destroy
him.
A louynge eye shalbe blessed, for he gyueth
of his bred vnto the poore.
Cast out the scornefull man, and so shall
stryfe go out with him, yea variaunce & ilfall
be shall cease.
Who so delyteth to be of a cleane hert and
of gracious lyppes, the kynge shall be his
frende.
The eyes of the Lorde preserue knowlege,
but as for the wordes of the despytefull, he
ouerthrowyth them to nought.
The slouthfull body sayth: there is a Lyo
an without, I myghte be slayne in the
strete.
The mouthe of an harlot is a deepe pyt,
wherein he falleth that the Lorde is angrye
withall.
Foolysshenesse sticketh in the herte of the
ladde, but the rod of correction dryuery it a
waye.
Who so wrongeth a poore man wronge to in
crease his owne rychesse, gyueth (commonly)
vnto the ryche, and at the last commeth to po
uerte him selfe.
Wy sonne, bowe downe thyne eare, and
hecken vnto the wordes of wysdome.
Applye thy mynde vnto my doctrine: for it
is a pleasaunt thinge yf thou kepe it in thyne
herte.
And practise it in thy mouth: ꝑ thou mayst
alwaye put thy trust in the Lorde.
Haue not I warned the very ofte with coun
sell and lernynge? that I myghte shewe the
truth and that thou with the verite myghtest
answere them that laye any thinge against
the?
Be that thou robbe not the poore because he
is weake, and oppresse not the symple in iud
gement.
For the Lorde him selfe will defende their
cause, and do violence vnto them that haue
vsed violence.
Make no frendshyp with an angry wilfull
man, and kepe no company with the furious
least thou learne his wayes, and receyue hurt
vnto thy soule.
Be not thou one of them that bynde their
hande vpon promyse, and are suretye for det
for yf thou hast nothinge to paye, they shall
take awaye thy bed frome vnder the
Thou shalte not remoue the lande marche,
which thy fore elders haue set
Seyst thou not, that they which be diligēt
in their busynes stande before kynges, & not
amonge the symple people?

CAPI. XXIII.

When thou sittest at the table to eate wi
a lorde, order thy self manerly with the
thinges that are set before the
Measure thyne appetite: and yf thou wilt
rule thyne owne selfe, be not ouer greedye of
his meate, for meate begyleth and deceyu
eth.
Take not ouer great trauayle and labour
to be ryche, beware of suche a purpose.
Why wilt thou set thyne eyen vpon ꝑ thing
which sodenly vanysheth awaye?
For riches make them selues wynges, and
take their flyght lyke an Aegle into the ayre.
Eate not thou with the cruell, and desyre
not his meate, for he hathe a malicious
herte.
He sayth vnto the: eate and drynke, where
as his herte is not with the.
Yea the morsels that thou hast eaten shalt
thou perdrake, and lese thyne swete wordes.
Tell nothinge into the eares of a fole, for
he will despyse the wysdome of thy wordes.
Remoue not the olde lande marke, & come
not within the felde of the fatherelesse:
For he that defendeth them is myghty, e
uen he shall defende their cause against the.
Applye thyne hert vnto lernyng, and thyne
eare to the wordes of knowledge.
Withholde not correction frome the childe
for yf thou beatest him with the rodde, he shal
not dye therof. Prouer.xiii.d
Thou smytest him with the rod, but thou
delyuerest his soule frome hell. Eccle.xxx.a.
Wy sonne, yf thy herte receyue wysdome,
my herte also shall reioyce.
Yea my reynes shalbe very glad, yf thy lyp
pes speake the thynge that is right
Let not thyne hert be gelous to folowe sin Prou.xxiii.a
ners, but kepe ꝑ styll in ꝑ feare of ꝑ Lorde all and.c
the daye longe.
For the ende is not yet come and thy parte
abydinge shall not be in vayne.
Wy sonne, gyue eare and be wyse, so shall
thyne hert prosperr in the waye.
Kepe no company with wyne bybbers and
ryotous eaters of flesh: for suche as be dron
kardes and ryotous shall come to pouertie, &
he that is gyuen to moche slepe, shal go with
a ragged cote.
Gyue eare vnto thy father that begat the,
and despyse not thy mother when she is
olde.
Labour for to get the truth: sell not away
wysdome, nourture and vnderstandinge (for

Aryght

a righteous father is maruelous glad of a wyse sonne, and whosoeuer is him) so shall thy father be glad, and thy mother that bare the, shall reioyse.

My sonne, geue me thyne hert, & let thyne eyes haue pleasure in my wayes.

For an hore is a depe graue, and an harlot is a narow pyt.

She lurketh lyke a theefe, and those that be not aware she bringeth vnto her.

Where is wo? where is sorowe? where is stryfe? where is brawlynge? where are wounds without cause? where be red eyes?

Euen amonge those that be cuer at the wyne and seke out where the best is.

Loke not thou vpon the wyne, how red it is, and what a colour it goeth in the glasse.

It goeth downe softly, but at the last it byteth lyke a serpent, and styngeth as an adder.

So shal thyne eyes leke vnto straunge women, and thyne herte shall muse vpon frowarde thinges.

Yea thou shalte be as though thou sleptest in the myddest of the see, or vpon the top of the mast.

They wounded me (shalt thou saye) but it hath not hurt me, they smote me, but I felte it not.

When I am well wakened, I will go to the dronche agayne.

CAPI. XXIIII.

BE not thou gelous ouer wycked men, & desire not thou to be amonge them.

For their herte ymagineth to do hurt and their lyppes talke of myschefe.

Through wysdome an house shalbe buylded, and with vnderstandinge it shall be set vp.

Through discretion shall the chambers be fylled with all costly and pleasaunt ryches.

A wyse man is stronge, yea a man of vnderstandinge is better then he that is myghty of strength.

For with discrecion must warres be take in hande, and where as are many that can geue counsell, there is the victory.

Wysdome is an hyghe thinge, yea euen to the fole, for he darre not open his mouth in the gate.

He that ymagineth myschefe, may well be called an vngracious personne.

The thought of the folyshe is synne, and the skornefull is an abomination vnto men.

If thou be ouercome and negligent in tyme of nede, then is thy strength but small.

Delyuer them that go vnto death, and are led awaye to be slayne, and be not negligent therin.

If thou wilt saye: I knewe not of it, thinke not that he which made the hertes, doth not consider it? and that he which regarded the soule, kepeth it not?

Shall not he recompence euery man accordinge to his workes?

My son, thou eatest hony and the swete hony combe, because it is good and swete in thy mouth.

Euen so shall the knowledge of wysdome be vnto thy soule, as sone as thou hast gotten it.

And there is good hope, yea thy hope shall not be in vayne.

Lape no priuye wayte wickedly vpon the house of the righteous, and disquiete not his restinge place.

For a iust man falleth seuen tymes, and ryseth vp agayne, but the vngodly fal in to wickednes.

Reioyce not thou at the fall of thyne enmye, and let not thyne herte be glad whenne he stombleth.

Lest the Lorde (when he seeth it) be angry and turne his wrathe frome him vnto the.

Let not thy wrathe and gelousy moue the, to folow the wycked and vngodly.

And why? the wycked hathe nothinge to hope for, and the candle of the vngodly shall be put out.

My sonne, feare thou the Lorde & the kyng and hepe no compayne with the sclaunderous: For their destruction shall come sodenly, and who knoweth the fall of them both?

These are also the sayenges of the wyse.

It is not good, to haue respect of any person in iudgement.

He that sayth to the vngodlye: thou art righteous, him shall the people curse, yea the comenalte shall abhorre him.

But they that rebuke the vngodly shall be commended, and a good blessynge shall come vpon them.

He maketh him selfe to be well louede, that geueth a good answere.

First make vp thy worke that is without, & loke wel vnto that which thou hast in the felde then buylde thyne house.

Be no false wytnes against thy neyghbour, and hurt him not with thy lyppes.

Saye not: I will handle him, euen as he hath deale with me, and will rewarde euery man accordinge to his dedes.

I went by the felde of the slouthfull, and by the vynyardes of the folysh man.

And lo, it was all couered with nettels, & stode full of thistels, and the stone wall was broken downe.

This I sawe, and considered it well: I loked vpon it, and toke it for a warnynge.

Yea slepe on styll a lytle, slomber a lytle, folde thyne handes together yet a lytle: so shall powerte come vnto the as one that trauayleth by the waye, and necessite lyke a weyned man.

CAPI. XXV.

THese also are the sayenges of Salomon, whiche the men of Ezekiah kyng of Juda gathered to gether.

IT is the honour of God to kepe a thynge secrete, but the kynges honour is to searche out a thing.

The heauen is hye, the earth is depe, and the kynges herte is vnsearcheable.

Take the drosse from the syluer, and there shalbe a cleane vessell therof.

Take awaye vngodlynesse from the kyng, and his seate shall be stablysshed with rygh-teousnes.

Put not forthe thy selfe in the presence of the kynge, and preace not in to the place of greate men.

Better is it that it be sayde vnto the: come vp hyther, then thou to be sette downe in the presence of the prynce whome thou seyst with thyne eyes.

Be not hasty to go to the lawe, lest happly thou wonder thy selfe so at the laste, that thy neyghbour put the to shame.

Handle thy matter with thy neyghbour hym selfe, and discouer not another mans secrete, lest when men heare therof, it turne to thy dishonoure, and lest thyne euell name do not passe.

A worde spoken in due season, is lyke apples of golde in a syluer sylle.

The correction of the wyse is to an obedient eare, a golden cheyne and a Jewell of golde.

Lyke as the wynter coole in the haruest, so is a faythfull messaunger to hym that sent hym, and refresheth his maysters mynde.

Who so maketh great bostes and geueth nothynge, is lyke cloudes and wynde without rayne.

With patience maye a prynce be pacifyed, and with a softe tonge maye sygnyfeunesse be broken.

If thou fyndest hony, eate so moche as is sufficient for the: lest thou be ouer full, & perchaunce it out agayne.

Withdrawe thy foote frome thy neyghbours house, lest he be weery of the, and so abhorre the.

Who so beareth false wytnesse agaynste his neyghbour, he is a very speare, a swearde, and a sharpe arowe.

The hope of the vngodlye in tyme of nede is lyke a rotten tothe and a slypperye foote.

Who so syngeth a songe to a wycked hert, clotheth hym with raggyes in the colde, and poureth vynegre vpon woalde.

If thyne enemye hunger, fede hym: yf he thyrste, geue hym drynke: for so shalte thou heape coles of fyre vpon his heade, and the Lorde shall rewarde the.

The North wynde dryueth awaye the rayne, euen so doth an angrie lokynge countenaunce a backbyters tonge.

It is better to sytte in a corner vnder the rofe, then with a braulyng woman in a wyde house.

A good reporte out of a farre countree, is lyke colde water to a thyrstie soule.

A righteous man fallynge downe before the vngodlye, is lyke a troubled well and a spryngе that is destroyed.

Lyke as it is not godd to eate to moch hony, euen so he that wyll searche out hye thynges, it shall be to heuy for hym.

He that can not rule hym selfe, is lyke a cytie whiche is broken downe, and hathe no walles.

CAPI. XXVI.

LYke as snowe is not mete in sommer, & nor rayne in haruest: euen so is worshyp vnseemely for a foole.

Lyke as the byrde and the swalowe take theyr flyghte and flee here and there, so the curse that is geuen in vayne, shall not lyghte vpon a man.

Vnto the horse belongeth a whyppe, to the asse a bridle, and a rodde to the fooles backe.

Geue not the fole an answere after his folyshnesse, lest thou become lyke vnto hym: but make the foole an answere to his foolyshnesse, lest he be wyse in his owne conceate.

He is lame of his fete, yea dronken is he in vayne, that committeth any thynge to a foole.

Lyke as it is an vnseemely thynge to haue legges, and yet to halte, euen so is a parable in the fooles mouth.

He that setteth a foole in hye dignite, that is euen as yf a man dyd caste a pretious stone vpon the galous.

A parable in a fooles mouthe is lyke a thorne that pyercheth a dronken man in the hande.

A man of experience discerneth all thynges well, but who so hyreth a foole, hyreth soche one as wyll take no rede.

Lyke as the dogge turneth awaye to his vomyte, euen so a foole begynneth his folyshnesse agayne a freshe.

If thou seest a man that is wyse in his owne conceate, there is more hope in a foole then in hym.

The slouthfull sayeth: there is a leoparde in the waye, and a lyon in the myddest of the stretes.

Lyke as the dore turneth aboute vpon the thresholde, euen so doth the slouthfull wekar hym selfe in his bedde.

By The

Prouer.xxvi.

* The slouthfull body thrusteth his hand into his bosome, and it greueth hym to put it ageyne to his mouth.

The learned thynketh hym selfe wyser, then vij. men, that lyt and teache.

Who so goeth by and medleth with other mens byssie, he is lyke one that taketh a dog by the eares.

Lyke as one shooteth deadly arowes and dartes out of a preuy place, euen so doth a disceyuer with his neyghboure.

And then sayth he: I dyd it but in sporte.

Where no wood is, there the fyre goeth oute, and where the backbyter is take awaye, there the matter ceaseth.

Ecclesiast.vi.b

* Coles kyndle heate, and wod the fyre: euen so doth a braulynge felowe stere up debate.

A slaunderers wordes are lyke flatterye, but they pearce the inwarde parties of the body.

Clenymous lyppes and a wycked herte, are lyke a potsherde couered with syluer dosse.

An ennemye dissembleth with his lyppes, and in the meane season he ymagineth myschefe: but when he speaketh fayre, beleue hym not, for there are seuen abhominations in his herte.

Who so kepeth euell wyll, secretlye to be hurte, his malyce shall be shewed before the whole congregacion.

Eccle.xx.b. Eccle.xxvii.d

* Who vnpyggeth vp a pyt, shall fall therin: and he that welleth a stone, shall stomble vpon it vnwitte.

A dissemblynge tonge hateth one that rebuketh hym, and a flatterynge mouthe worketh mischefe.

CAPI. XXVII.

MAke not thy boost of to morowe, for thou knowest not what maye happen to daye.

Let an other man prayse the, and not thyne owne mouthe, yea other folkes lyppes, and not thyne.

The stone is heuye, and the sande weyghtye, but a fooles wrathe is heuyer then they bothe.

Wrath is a cruell thynge, and furiousnesse is a breye tempest: yea who is able to abyde enuye?

An open rebuke is better then a secrete loue.

Faythfull are the wounded of a louer, but the kysses of an ennemye are deceytfull.

He that is full, abhorreth an honye combe, but vnto hym that is hongrye, euerye sowre thynge is sweete. Iob.vi.b

He that ofte tymes fleeteth, is lyke a birde that forsaketh her nestе.

The eyer is glad of a sweete ointment and fauoure, but a stomache that can geue good counsell, reioyseth a mans neyghboure.

Thyne owne frende and thy fathers frende forsake not, but go not into thy brethers house in tyme of thy trouble.

Better is a frende at hande, then a brother farre of.

My sonne, be wyse, and thou shalte make me a glad herte: so that I shal make answere vnto my rebukers.

A wyse man seynge the plage, wyll hyde hym selfe, as for fooles they go on styll, and suffer harme.

* Take his garmente that is suertye for a straunger, and take a pledge of hym for the vnknowen mans sake.

He that is to hastye to prayse his neyghboure aboue measure, shall be taken as one that geueth hym an euell reporte.

A braulynge woman and the rofe of the house droppynge in a rayny daye, maye well be compared together.

He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hande.

Lyke as one yron whetteth another, so doth one man comforte another.

Who so kepeth thy frygge tre, shall enioye the fruites therof: he that waiteth vpon his maister, shall come to honoure.

Lyke as in one water there appeare diuerse faces, euen so diuerse men haue diuerse herttes.

Lyke as hell and destruccion are neuer full, euen so the * eyes of men can neuer be satisfyed. Prouer.xxvii.c

Syluer is tryed in the moulde, and golde in the fornace, and so is a man, when he is openly prayed to his face.

Though thou shuldest braye a fole with pestell in a morter lyke otemele, yet wyll not his foolysshnesse go from hym.

Se that thou know the nombre of thy catell thy lesse, and loke well to thy flockes.

For ryches abyde not allway, & the crowne endureth not for euer.

The hey groweth, the grasse commeth by, and herbes are gathered in the mountaynes.

The lamb shall clothe the, and for the gotes thou shalte haue money to thy gouernaunce.

Thou shalt haue gotes mylke ynough to fede the, to bysholde thy housshold, and to susteyne thy maydens.

CAPI. XXVIII.

THe vngodlye fleeth no man chasynge hym, but the righteous standeth sure as a lyon.

Because of synne the lande bothe often chaunge her prynce: but throwe menes vnderstandynge and wysedome a realme endureth longe.

One poore man oppressynge an other by violence, is lyke a continuall rayne that destroyeth the frute.

They

They that forsake the lawe, prayse the vngodlye, but suche as kepe the lawe, abhorre them.

Wycked men discerne not the thynge that is ryght, but they that seke after the Lorde, vnderstande all thynges.

A poore man iedynge a godlye lyfe, is better then the ryche that goeth in frowarde wayes.

Who so kepeth the lawe, is a childe of vnderstandynge: but he that feedeth ryotous me, shameth his father.

Who so increaseth his ryches by vsauntage and vnrighte, let hym gather them to helpe the poore withall.

He that turneth away his eare from hearynge the lawe, his prayer shall be abhorred.

Who so leadeth the righteous into an euell waye, shall fall in to his owne pytte, but the vnsound haue the good in possession.

The riche man thynketh hym selfe to be wyse, but the poore that hath vnderstandynge, can perceaue hym well ynough.

When righteous men are in prosperitie, then doth honoure flourysshe: but when the vngodly come vp, the state of men chaungeth.

He that hydeth his synnes, shall not prosper: but who so knowledgeth them and forsaketh them, shall haue mercy.

Well is hym that standeth alway in awe: as for hym that hardeneth his harte, he shall fall in to myschefe.

Lyke as a rorynge lyon and an hongery beare, euen so is an vngodly prynce ouer the poore people.

Where the prynce is withoute vnderstandynge, there is greate oppression and wrong: but yf he be soch one as hateth couetousnesse, he shall longe raygne.

He that by violence wedeth any mannes blode, shall be a rennagate vnto his graue, and no man shall be able to succoure hym.

Who so leadeth a godly and an innocente lyfe, shalbe safe: but he that goeth frowarde wayes, shall ones haue a fall.

* He that tylleth his lande, shall haue plenteousnesse of breade: but he that followeth ydelnesse, shall haue pouerte ynough.

A faythfull man is greatly to be commended, but he that maketh to moche haste for to be ryche shall not be vngylte.

To haue respecte of persones in iudgemente is not good.

And why? he wyll do wronge, yee euen for a pece of breade.

He that wyll be ryche all to soone, hath an euell eye, and considereth not, that pouerte shall come vpon hym.

He that rebuketh a man, shall fynde more fauoure at the laste, then he that flatereth hym.

Who so robbeth his father and mother, and sayeth it is no synne: the same is lyke vnto a murtherer.

He that is of a proude stomache, stereth vp stryfe, but he that putteth his trust in the Lorde, shalbe well fedde.

He that trusteth in his owne herte, is a foole: but he that dealeth wysely, shalbe safe.

He that geueth vnto the poore, shall not wante: but he that turneth awaye his eyes from soch as be in necessite, shall suffer greate pouerte hym selfe.

When the vngodly are come vp, men are fayne to hyde them selues: but when they perysshe, the righteous increase.

CAPI. XXIX.

HE that is styffnecked and wyll not be reformed, shall sodeynly be destroyed without any helpe.

Where the righteous haue the ouerhand, the people are in prosperitie: but where the vngodlye beareth rule, there the people mourne.

Who so louyth wysedome, maketh his father a glad man, * but he that kepeth harlotes, spendeth awaye that he hath. *Prou.v.a Luke.xv.c

With true iudgement the kynge setteth vp the lande, but yf he be a man that taketh gyftes, he turneth it vtterly downe.

Who so flatereth his neyghboure, layeth a nette for his fete.

The synne of the wycked is his owne snare, but the righteous shall be glad and reioyse.

The righteous consydereth the cause of the poore, but the vngodly regardeth no vnderstandynge.

Wycked people bringe a cytie in decaye, but wyse men set it vp agayne.

Yf a wyse mā go to law with a foole (whether he beate with hym frendly or roughly) he getteth no rest.

The bloud thyrstie hate the righteous, but the iust seke his soule.

A foole powreth oute his spyrite all together, but a wyse man kepeth it in tyll afterwarde.

Yf a prynce delyte in lyes, all his seruauntes are vngodly.

The poore and the lender mete together, the Lorde lyghteneth bothe their eyes.

The seate of the kynge that faythfully iudgeth the poore, shall contynue sure for euermore.

The rodde and correction mynistre wysdome, but yf a childe be not loked vnto, he bringeth his mother to shame.

When the vngodly come vp, wyckednesse increaseth, but the righteous shall se their fall.

Nurture thy sonne with correction, and he shall comfort the, yea he shall do the good at thyne herte.

Where no prophete is, there the people perysshe: but well is hym that kepeth the lawe.

A seruaunt wyll not be the better for wordes, for though he vnderstande, yet wyll he not regarde them.

Yf thou seyst a man that is hastye to speake vnaduysed, thou mayst trust a fole more then hym.

D He that delycately bringeth vp his seruaunt from a childe, shall make hym his master at length.

Job.xxii.b An angry man stereth vp strife, and he that beareth euyll wyll in his mynde, doeth moche euyll.

After pryde commeth a fal, but a lowly spirite bringeth great worshyp.

Who so keepeth company with a theefe, hateth his owne soule: he heareth blasphemies and telleth it not forth.

He that feareth men, shall haue a fall: but who so putteth his trust in the Lorde shall come to honoure.

Many there be that seke the Princes fauoure, but euery mans iudgement commeth from the Lorde.

The righteous abhorreth the vngodly: but as for thofe that be in the right waye, ỹ wycked hate them.

CAPI. XXX.

¶ The wordes of Agur the sonne of Jakeh.

A The prophecie of a true faythfull man, whome God hathe helped, whome God has comforted and nourished.

For thoughe I am the leest of all, and haue no mans vnderstandynge (for I neuer learned wysdome) yet haue I vnderstandynge, and am well instructed in godly thynges.

Who hathe clymmed vp in to heuen? Who hath come downe from thence? Who hathe holden the wynde faste in his handes? Who hath comprehended the waters in a garment? Who hathe sette all the endes of the worlde? What is his name, or his sonnes name? Canst thou tell?

*Psal.xviii.c Deut.iii.a.c.xii.d. Pro.xxx.c *All the wordes of God are pure & cleane, for he is a shyld vnto all them, that put their truste in hym.

Put thou not hynge therfore vnto his wordes, leste he reproue the, and thou be founde a lyar.

Two thynges I requyre of the, that thou wylt not denye me before I dye.

Remoue fro me vanite and lyes: geue me neither pouerte nor ryches, onely graunte me a necessary lyuynge.

B Leste yf I be to full, I denye the, and saye: what is owre is thy Lorde?

And leste I poynge constrayned thorow pouerte, fall vnto stealynge, and forswere the name of my God.

Accuse not a seruaunte vnto his master, leste he speake euell of the also, and thou be hurte.

He that bringeth vp an euell reporte vpon the generation of his father and mother, is not worthy to be commended.

The generation that thynke themselues cleane, shal not be clensed from their filthynesse.

There are people that haue a proude loke, and cast vp their eye lyddes.

This people teethe are swearedes, and with their chaftbones they consume and deuoure the symple of the earth, and the poore from amonges men.

This generation (whiche is lyke an horseleche) hath two daughters: the one is called, feech hyther, and the other, bynge hyther.

There be thre thynges that are neuer satisfyed, and the fourth sayth neuer hoo.

The hell, a womans wombe, and the earth hath neuer water ynough.

As for fyre, it sayeth neuer, hoo.

Who so laugheth his father to scorne, and setteth his mothers commaundement at naught: the rauens pycke out his eyes in the valleye, and deuoured be he of the ponge Aegles.

There be thre thynges to hye for me, and as for the fourth, it passeth my knowledge.

The waye of an Aegle in the ayre, the way of a serpent ouer a stone, the waye of a shyppe in the see, and the way of a man with a yong woman.

Soch is the waye also of a wyfe that breaketh wedlocke, which wypeth her mouth lyke as when she hath eaten, and sayeth: I haue done no harme.

Thorowe thre thinges the earth is disquieted, and the fourth maye it not beare.

Thorow a seruaunt that beareth rule, thorowe a foole that hath great ryches, thorowe an yll houswyfe, and thorowe an handmayden that is heyre to her maisters.

D There be foure thynges in the earthe, the which are verye lyttle: but in wysdome they excede the wyse.

The Pysmyres are but a weake people, yet gather they their meate to gether in the harueste.

The Conyes ar but a feble folke, yet make they their couches amonge the rockes.

The grethoppers haue not a gide, yet go they forth together by heapes.

The spyder laboureth with her handes, & that in the Kynges palace.

There be thre thynges that go stylly, but the goynge of the fourthe is the goodlyest of all.

A Lyon, whiche is stronge of beastes, and geueth the place to no man: A Cocke readye to fyght: A ramme and a kyng that goeth forth with his people.

If thou be so folysh to magnifie thy selfe, or medlest with any soche thynge, then laye thyne hande vpon thy mouth.

Who

Who so chyrneth myelke, maketh butter: he that rubbeth his nose, maketh it bleede: and he that rayseth wrathe, bryngeth forthe strife.

¶ The wordes of kynge Lamuel / and the Prophecye that his mother taught hym.

Kynges ought to iudge iustly. The propertyes of an honest maryed wyfe.

CAPI. XXXI.

My sonne, thou sonne of my body: O my moste beloued sonne, geue not ouer thy substaunce & myght vnto women, which are the distruction euen of kynges.

O Lamuel, geue kynges no wyne, geue kynges and princes no stronge drinke: leaste they drynge dronken forget the lawe, and regarde not the cause of the poore, and of all suche as be in aduersitie.

Geue stronge drinke vnto suche as are consumed to nauth, & wyne vnto those ỹ mourne that they maye drynke it, and forget their myserye and necessite.

Be thou an aduocate, and stande in iudgement, selfe, to speake for all suche as be domme and succourles.

Vnlyke thy mouth defende the thinge that is lawfull and right, and the cause of the poore and helpelesse.

ALEPH.

Who so fyndeth an honest faythfull woman, she is moche more worthe then perles.

BETH.

The herte of her housbande maye safely trust in her, so that he shall haue no nede of spoyles.

GIMEL.

She will to him good and not euyll al the dayes of her lyfe.

DALETH.

She occupyeth woll and flaxe, and laboureth gladly with her handes.

HE.

She is lyke a marchauntes shyp, that bringeth her victayles from a farre.

VAV.

She is vp in the nyghte season, to prouyde meate for her houshoulde, and fode for her maydens.

ZAIN.

She considereth lande, and byeth it, and with the fruite of her handes she planteth a vyneyarde.

HETH.

She gyrdeth her loynes with strength, and couragyth her armes.

TETH.

And yf the percepue that her housewyfery is good, her candle goeth not oute by nyght.

IOD.

She layeth her fingers to the spyndle, and her handes taketh holde of the rocke.

CAPH.

She openeth her hande to the poore, yea she stretcheth forth her handes to suche as haue nede.

LAMED.

She feareth not that the colde of wynter shall hurt her house, for all her houshoulde folkes are double clothed.

MEM.

She maketh her selfe fayre ornamentes, her clothynge is wyght silcke and purple.

NVN.

Her housbande is moche set by in the gates, when he syteth amonge the rulers of the lande.

SAMECH.

She maketh clothe of silke and selleth it, and deliuereth a girdle vnto the marchaunt.

AIN.

Strength and honour is her clothinge, and in the latter daye she shall reioyse.

PHE.

She openeth her mouth with wysdome, & in her mouth is the lawe of grace.

ZADE

She laketh well to the wayes of her housholde, and eateth not her bred with ydlines.

KOPH.

Her children aryse, and call her blessed: and her husbande maketh mocke of her.

RES.

Many daughters there be that gather riches together, but thou goest aboue them all.

SIN.

As for fauoure, it is deceiptfull, and beautye is a vayne thinge: but a woman that feareth the Lorde, she is worthy to be praysed.

THAV.

Geue her of the frute of her handes, and let her owne workes prayse her in the gates.

¶ The ende of the Prouerbes of Salomon.

CALLED ECCLESIASTES.

All that is in this worlde is vanitie.

CAPI. I.

THese are the wordes of the Preacher, the sonne of Dauid, kynge of Jerusalem. All is but vanitie (sayth the preacher) all is but playne vanite: for what els hath a man, of all his laboure that he taketh vnder the Sunne? One generacion passeth awaye, an other commeth, but the earth abydeth styll. The Sunne ariseth, the Sunne goeth downe, and returneth to his place, that he maye there ryse vp agayne. The wynde goeth towarde the South, and fetcheth his cõpase about vnto the North, and so turneth in to him selfe agayne. All floudes run into the see and yet the see is not fylled: for loke vnto what place the waters run, thence they come agayne. All thinges are so harde, that no man can expresse them. The eye is not satisfyed with sight, the eare is not fylled with hearinge.

The thinge that hath bene, commeth to passe agayne: and the thinge that hath bene done, is done agayne, there is no new thinge vnder the Sunne. Is there any thinge wherof it may be sayde: lo, this is newe? For it was longe ago in the tymes that haue bene before vs.

The thinge that is past, is out of remembraunce: euen so the thinges that are for to come, shal no more be thought vpon amonge them that come after. I the selfe the Preacher, beynge kynge of Israel and Jerusalem, applyed my mynde to seke out and searche for the knowledge of all thinges that are done vnder heauen. Suche trauayle and labeure hathe God geuen vnto the children of men, to exercyse them selues therin.

Thus I haue considered all the thinges that come to passe vnder the Sunne, and lo, they are all but vanitie and veracion of mynde.

The croked can not be made straight, and the lackes can not be nombred. I cõmoned with myne owne hert, sayenge: lo, I am come to a great estate, and haue gotten more wysdome, then all they that haue bene before me in Jerusalem. Yea my hert had great experience of wysdome and knowledge, for there vnto I applyed my mynde, that I might know what were wysdome & vnderstandinge, what were madnes and folysshenes. And I perceyued that this also was but a veracion of mynde: for where moche wysdome is, there is also great trauayle and displeasaunce: & the more knowledge a man hath, the more is his care.

Aboundaunce of riches, of pleasure, and of buildinge, are vayne thinges.

CAPI. II.

THen sayd I thus in my hert: Nowe go to, I will take myne ease & haue good dayes. But lo, that was vanite also: in so moche that I sayde vnto laughter: thou art mad, and to mirth: what helpest thou?

So I thought in my hert, to withdrawe my flesh from wyne, to applye my mynde vnto wysdome, and to comprehende folysshnes vntyll the tyme that (among al the thinges which are vnder the sunne) I might se what were best for men to do, so long as they lyue vnder heauen. I made gorgious fayre workes. I buylded me houses, & planted vyneyardes. I made me orchardes and gardens of pleasure, and planted trees in them of all maner frutes. I made poles of water, to water the grene and frutefull trees withall. I bought seruauntes and maydens, and had a great housholde. As for catell and sheepe, I had more substaunce of them, then all they that were before me in Jerusalem. I gathered siluer and golde together, euen a treasure of kynges and landes.

I prouyded me singers and women withe coulde playe of instrumentes, to make men mirth & pastyme. I gat me drinkinge cuppes also and glasses. (Shortly) I was greater & in more worshyp, then all my predecessours in Jerusalem. For wysdome remayned with me and toke what so euer myne eyes desired, I let them haue it: and wherin so euer my hert delyted or had any pleasure, I withholde it not from it. Thus my herte reioyced in all my labour, and this I toke for the portion of all my trauayle. But when I considered all the workes that my handes had wrought, and all the laboures that I had taken therin: lo, all was but vanite and veracion of mynde, and nothing of any value vnder the Sunne. Then turned I me to consider wysdome, errours & folysshnesse (for what is he amonge men, that might be compared to me the kynge in suche workes?) and I saw that wysdome excelleth folysshnesse, as farre as lyght doth darknes. For a wyse man beareth his eyes about in his head, but the fole goeth in the darcknesse. I perceyued also that they both had one ende.

Then thought I in my mynde: Yf it happen vnto the fole as it doth vnto me, what neweth me then to labour any more for wysdome? So I cõfessed with my hert, that this also was but vanite. For the wyse are euer as lytle in remembraunce as the folysh, and al the dayes for to come shalbe forgotten, yea the wyse mã dyeth as well as the fole. Thus began I to be weery of my lyfe, in so moche that I could alway vñ nothing that is done vnder the Sun for al was but vanite & veracõ of mynde. Yea I was weery of all my labour, which I had taken vnder the sunne, because I shulde be fayne to leaue the vnto an other mã, y cõmeth after me, for who knoweth, whether he shall be a wyse mã or a fole? & yet shal he be lorde of al my labours, which I vñ such wysdom haue taken vnder y Sũne. Is not this a vayne thing?

So I turned me to refrayne my mynde frõ all suche trauayle, as I toke vnder the sunne

for so moche as a man shoulde merry him selfe with, frome, with vnderstandinge and ouer curiste, and yet be sayne to leeue his labours vnto an other, this ought to be knowen for the. This is also a verye fyne thinge and a great mysterye.

For what getteth a man of all the labour and trauayle of his mynde, that he taketh vnder the Sunne, but heuynes, sorowe and disquietnes al the dayes of his lyfe? In so moch that his herte can not rest in the nyght Is not this also a vayne thinge? Is it not better for a man to eate and drinke, and his soule to be merry in his labour? Yea I sawe that this also was a gyfte of God: For who may eate dunke, or bringe any thinge to passe without him? And why? he giueth vnto man, what it pleaseth him: whether it be wysedome, vnderstandinge, or gladnesse. But vnto the synner he giueth wearynes and sorowe, that he maye gather and heape together the thinge, that afterwarde shalbe gyuen vnto him whome it pleaseth God. This is now a vayne thinge, yea a very disquietnesse & vexation of mynde.

¶ All thynges come in theyr tyme and passe away in theyr tyme.

CAP. III.

EVery thinge hath a tyme, yea all that is vnder the heauen, hathe his conuenient season.

There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante, and a tyme to pluckе vp the thinge, that is planted

A tyme to slay, and a tyme to make hole.

A tyme to breake downe, and a tyme to buylde vp.

A tyme to wepe, and a tyme to laughe

A tyme to mourne, and a tyme to daunce.

A tyme to cast awaye stones, and a tyme to gather stones togither.

A tyme to embrace, and a tyme to refrayne frome embracynge.

A tyme to wynne, and a tyme to lese.

A tyme to spare, and a tyme to spende.

A tyme to cut in peces, and a tyme to sowe togither

A tyme to kepe silence, and a tyme to speake.

A tyme to loue, and a tyme to hate.

A tyme of warre, and a tyme of peace.

What hath a man els (that doth any thing) but werynesse and laboure? For as touching the trauayle & carefulnesse which God hathe gyuen vnto men, I se he hath gyuen it them to be exercysed in it. All this hath he ordened maruelous goodly, to euery thinge his due tyme. He hath planted ignoraunce also in the hertes of men, that they should not fynde out the grounde of his workes, which he doth frō the begynnynge to the ende. So I perceyued, that in these thinges there is nothinge better for a man, then to be merry and to do well so longe as he liueth. For all that a man eateth and drinketh, yea what so euer a man enioyeth of all his laboure, that same is a gyfte of God. I cōsidered also that what so euer God doth, it continueth for euer, and that nothing can be put vnto it nor taken frome it: and that God doth it to the intente, that men shoulde feare him. The thinge that hath bene, is now and the thinge that is for to come, hath bene afore tyme, for God requyreth agayne that thing that was past. Moreouer, I sawe vnder the Sunne vngodlynesse in the stede of iudgement and iniquite in stede of righteousnesse. Then thoughte I in my mynde: God shall separate the righteous frome the vngodly, and then shalbe the tyme and iudgement of all counsels and workes. I commened with myne owne herte also concerninge the children of men: howe God hath chosen them, and yet letteth them apeare: as thoughe they were beastes: for that happeneth vnto men as it doth vnto beastes, and as the one dyeth, so dyeth the other: yea they haue both one maner of dyeth, so that in this) a man hath no preemynence aboue a beast but all are subdued vnto vanitie. They go all vnto one place, for as they be all of dust, so shall they all turne vnto dust agayne. Who knoweth the spirite of man that goeth vpwarde and the breth of the beaste that goeth downe into the earth? Wherfore I perceyue, that there is nothing better for a man, then to be ioyful in his laboure, for that is his portion. But who will bringe him to se the thinge that shall come after him?

¶ The mysteryes of the innocent. The superfluous laboures of men. The chyld that is poore and wyse.

CAPI. IIII.

SO I turned me, and considred all the violent wronge that is done vnder the Sunne and beholde the teares of suche as were oppressed, and there was no man to comforte them or that would deliuer and defende them from the violence of their oppressours. Wherfore I iudged those that are dede, to be more happy then suche as be a lyue: yea him that is yet vnborne to be better at ease then they both, because he seeth not the myserable workes that are done vnder the sunne.

Agayne, I sawe that all trauayle and diligence of labour was hated of euery man This is also a vayne thinge, and a vexation of mynde.

The fole folbeth his handes togither, and eateth vp his owne flesh. One handfull (sayth he) is better with rest, then both the handes full with labour and trauayle.

Moreouer, I tourned me, and beholde yet an other vanitie vnder the Sunne.

There is one man, no mo but him selfe alone, hauynge neither childe nor brotherne: of whom there is no ende of his carefull trauayle, his eyes canne not be satisfied with ryches, yet doeth he not remembre him selfe, and sayth: For whome do I take suche trauayle? in whose pleasure do I thus consume away my lyfe? This is also a vayne and myserable thinge. Therfore two are better then one, for they maye well enioye the profyt of their laboure. If one of them fall, his compayn helpeth him vp agayne. But woo is him that is alone, for yf he fall, he hathe not an other to helpe him vp. Agayn, when two slepe togither they are warm: but how can a body be warm alone? One may be ouercome, but two maye make resistence: a thre folde cable is not lightly broken. A poore childe being wyse, is better then an olde king that doteth, and can not be warned in tyme to come. Seme one cōmeth out of prysone to be made a king: and an other which is borne in the kingdome, cōmeth vnto powerte. And I perceyued that all men lyuing vnder the Sunne, go with the seconde chyld, that cōmeth vp in the stede of the other.

As for the people that haue ben before him, and that come after him, they are innumerable: yet is not their ioye the greater therin him. This is also a vayne thinge, and a vexation of mynde. When thou commest in to the house of God, kepe thy fote, & drawe nye, that thou mayste heare that is better then the offringes of fooles. for they know not what euill they do.

¶ A mention to be ware of euil. The communication. We ought not to marueill at the oppression of the poore. The couetous is not satisfyed & his ryches.

CAPI. V.

BE not hasty with thy mouth, and let not thyne herte speake any thynge rashly before God. For God is in heuen, and thou vpon earth, therfore let thy wordes be few. For where moche carefulnesse is, there are manye dreames: and where many wordes are, there are many heare fooles. * Yf thou make a vowe vnto God, be not slacke to performe it. As for folysshe vowes, he hath no pleasure in them. Yf thou mynyste any thynge, pay it: for better it is that thou make no vowe, then yf thou shouldest promyse and not paye. Vse not thy mouthe to cause thy flesshe for to synne, that thou saye not before the aungell: my folysshnesse is in the fault. For then God wil be angry at thy voyce, and destroye all the workes of thyne handes. And why? where as are many dreames and many wordes, there are also diuers vanities: but loke that thou feare God. Yf thou seest the poore to be oppressed, & wrongfully dealte withall, so that equitie and the right of the law is wrested in the lande: marueil not then at suche iudgement, for one great man keperth vnder an other, & the mighty helpe them selues togither. The whole land also with the feldes, and all that is therin, is in subiection and bondage vnto the kynge. He that loueth money, wil neuer be satisfied with money: and who so delyteth in ryches, shall haue no profyte therof. Is not this also a vayne thyng? Where as moche ryches is, there are many also that spende them awaye. And what pleasure more hath he that possesseth them, saue that he maye looke vpon them with his eyes? A labouring man sleepeth swetely, whether he eate litle or moche: but the aboundaunce of the ryche will not suffre him to slepe.

Yet is there a sore plage, which I haue sene vnder the sunne (namely) ryches kepte to the hurt of him that hath them in possession. For ofte tymes they perishe with his great misery and trouble: and if he haue a childe, it getteth nothinge. * Lyke as he came naked out of his mothers wombe, so goeth he thither agayne, & carieth nothing away of him of all his labour. This is a miserable plage, that he shall go awaye euen as he came. What helpeth it him then, that he hath laboured in the wynde? All the dayes of his lyfe also muste he eate in the darcke, with great carefulnesse, sickenesse and sorowe. Therfore me thynke it a better and a fayrer thynge, a man to eate and drynke, and to be refreshed of all his labour, that he taketh vnder the sunne all the dayes of his lyfe, whiche God giueth him, for this is his portion. For vnto whome so euer God giueth ryches, goodes and power, he giueth it him to enioye it, to take it for his portion, and to be refreshed of his labour: this is now the gyfte of God. For he thinketh not moche how long he shall liue, for so moche as God fylleth his herte with gladnesse.

¶ The mysery of the ryche and couetous. The difference of a foole and a wyse man.

CAPI. VI.

THere is yet a plage vnder the sunne, and it is a generall thyng among men: where God giueth a man ryches, goodes and honour, so that he wanteth nothyng of al that his herte can desire: and yet God giueth him not leue to enioye the same, but an other man deuoureth them. This is a vayne thynge, and a miserable plage. Yf a man begat an hundred children, & liue many yeres, so that his dayes are many in nombre, and yet can not enioye his good, neither be buried: as for him I say, that an vntymely byrth, he is better then he. For he commeth to nought, and goeth his waye in to darcknesse, & his name is forgotten. Moreouer he seeth nor the sunne, and knoweth of no rest neither here ne there. Yea though he lyued two thousande yeres, yet hath he no good life. Come not al to one place? All the labour that a man taketh, is for him selfe, & yet his desire is neuer filled after his wynde. For what hath the wyse more then the fole? What helpeth it the poore what he knoweth to walke before the liuing? The sight of the eyes is better, then that the soule should so depart awaye. How be it this is also a vayne thing, & a disquietnesse of wynde. What is more excellent then man? yet can he not in the lawe get the victorye of him that is mightyer then he. A vayne thing is it to rayse out many wordes, but what hath a man els?

¶ That whiche passeth our strengthes and wyttes ought we not to seke after.

CAPI. VII.

FOr who knoweth what is good for man in ye synne, in the dayes of his vayne lyfe, whiche is but a shadowe? Or who will tell a man

a man by that shall happen after him vnder the sunne? A good name is more worth then a pre-
Prouerb. 22. Eccle. 7. cious ointment, and the day of death is better
than the day of birth. It is better to go into
B an house of mourninge, then in to a banket-
tynge house. For there is the ende of all men,
and he that is lyuynge taketh it to hert. It is
better to be sorye then to laugh, for when the
countenaunce is heuy, the hert is ioyful. The
hert of the wyse is in the mourning house, but
the hert of the folysh is in the house of myrth.
It is better to gyue eare to the chastening of a
wyse man, then to heare the song of fooles. For
the laughyng of fooles is lyke the crackynge of
thornes vnder a pot. And that is but a vayne
thing. Who so doeth wronge, maketh a wyse
man to goo oute of his wyt, and destroyeth a
gentle hert. The ende of a thyng is better the
the beginninge. The patient of spirite is bet-
ter then the hye mynded. Be not hastely angry
in thy mynde: for wrath resteth in the bosome
of a foole. Saye not thou: what is the cause
that the olde tyme were better then they
be now: for that were no wise question. Wys-
dome is better than ryches, yea moche more
C then eyen the eye sighte. For wysdome defen-
deth as well as money, and the excellent know-
lege of wysdome giueth life vnto him that hath
it in possession. Consider the worke of God how
that no man can make the thynge straighte,
which he maketh croked. Vse wel the tyme of
prosperite, and remembre the tyme of miserie
D as wel: for God maketh the one by the other, to
that a man can fynde nothyng els.

These two thinges also haue I considered in
the time of vanitie: that the iust man perisheth
for his righteousnesse sake, and the vngodly pro-
spereth in his wickednesse. Therfore be thou nei-
ther to righteous ne ouer wyse, that thou pe-
rishest not: be neither to vngrghtous also, ne
to foolyshe, lest thou dye before thy tyme. It
is good for the to take holde of this, and not
to let that go from thy hande. For he that fea-
reth God, shal escape them all.

E Wysdome giueth more courage vnto the
wyse then ten mightye men of the citye: for
Eccle. 7. Iohn. 8. there is not one iust vpon erth that doth good,
and synneth not. Take not hede vnto euery word
that is spoken, lest thou heare thy seruaunte
curse the: for thyne owne herte knoweth that
thou also hast oft times spoken euil by
other. All these thinges haue I proued by
wysdome: for I thought to be wise, but
it was farre from me then the was before,
and to deepe that I must not reache vnto her.
F Agayne I turned me also vnto knowlege, and
to the vnderstondinge, wysdome and vnderstan-
dinge: to knowe the folyshnesse of the vngod-
lye, and the errours of dotynge fooles. And I
found that a woman is bytterer then death:
for she is a snare angle, her herte is a net, and her
handes are fetters. Who so pleaseth God,
shall escape her: but the synner wyll be
taken of her.

Beholde (saith the preacher) this haue I dis-
couered, counting one and another, that I might
come by knowlege: which as yet I seeke, & finde
not. Among a thousande men I haue founde
one, but not one woman amonge all. Lo, this
onely haue I founde, that God made man right,
but they seke vnto many subtelties, where-
as no man hath wysdome and vnderstanding
to gyue an answere therunto.

¶ The lyuinges commaundment ought to be obeyed. Gladnes is one of the chefe thinges vnder the sun.

CAPI. VIII.

WYsdome maketh a mannes face to shyne,
and maketh him bolde in his countenaunce.
I kepe the kynges commaundement (I meane
the) and the othe þ thou hast made vnto God.
Be not hastye to go out of his sighte, & stonde
not in no euill thinge: for what so euer
he pleaseth him, that doth he. Lyke as when
a kynge speaketh a charge, his commaunde-
ment is mighty: Euen so who may saye vn-
to him: what doest thou? Who so keepeth
the commaundement, shall fele no harme:
but a wyse mannes herte discerneth tyme and
maner. For euery thynge hath his oportuni-
tie and iudgement, and this is the thynge
that maketh men full of carefulnesse and so-
rowe. And why? a man knoweth not what
is for to come, for who wyll tell him? Nei-
ther is there any man that hathe power ouer
the spirite, to kepe in the spirite, ne to haue
any power in the tyme of deathe: ne is ther
also that can make an ende of the battayle, nei-
ther may vngodlynesse deliuer him that mis-
lyueth withall.

All these thynges haue I considered, and ap-
plied my minde vnto euery worke that is vnder
the sunne: how one man hathe lordshyp vpon
an other to his owne harme. For I haue oft seene
the vngodly brought to their graues, & fallen
downe from the hye and glorious place: in so
moche þ they were forgotten in the citie, where
they were dalt in so hye and great reputacion.
This is also a vayne thing. Because now that
euil workes are not hastely punished, the hert
of man gruntz him self ouer vnto wickednes.
But though the an euyll person offende an hun-
dred tymes, and haue a longe lyfe: yet am I
sure that it shall go well with them that feare
God, bycause they haue him before their eyen.
Agayne, as for the vngodly, it shall not be wel
with him, neither shal he prolonge his dayes:
but euen as a shadow, so shall he be that fea-
reth not God.

Yet is there a vanitie vpon earthe: There
be iuste men, vnto whome it happeneth, as
though they hadde the workes of the vngod-
ly. Agayne, there be vngodly, with whome it
goeth as though they had the workes of the
righteous. This me thynche also a vayne
thynge. Therfore I commende gladnesse, be-
cause a man hathe no better thynge vnder the
sunne, then to eate and drynche, and to be
merye: for that shall he haue of his labour all
the dayes of his lyfe, whiche God giueth him
vnder the sunne. When I applyed my mynde
to learne wysdome, and to knowe the trauayle
that is in the worlde (and that of suche
a man
taken in the perilious tyme, when it
meeteth sodenly vpon them.

This wysdome haue I seene also vnder the
sunne, and me thought it a great thynge. There
was a litle citie, and a fewe men therin, and
there came a great king, and beseged it, and
great bulwarkes agaynste it. And therin
there was founde a poore man (but he was
wyse) which with his wysdome deliuered the
citye: yet was there no body that had any
spech vnto suche a symple man. Then I sayd:
wysdome is better then strength. Neuertheles
a symple mans wysdome is despysed, and his
wordes are not herde. A wyse mans counsel
that is followed in silence, is farre aboue the
crienge of a capitayne among fooles. Wysdo-
dome is better then harnesse: but one sinner
alone destroyeth moche good.

¶ The difference betwyxt a sole and a wyse man. Fortunate and happye is that realme which hath a wyse prynce.

CAPI. X.

DEed flyes that corrupt swete ointment
and make it to stynke, are come by rage
more worthy then the wysdome and ho-
nour of a foole. A wise mans hert is vpon the
right hande, but a fooles hert is vpon þ left.
A dotyng foole dyscouereth that euery man is
as folysshly as him selfe. Yea a prynce (if he
be ouer the to beare rule, be not negligent) if thou
in thyne office: for so that great offences shal be
put downe as it were with a medicine. There
is another plage is there, whiche I haue seene vnder
the sunne: namely the ignorance that is cho-
mely among princes: in that a foole setteth
in great dignitie, and the ryche are set belowe
them: I se seruauntes ryde vpon horses, & the
princes going vpon their feet as it were bon-
dagers. But he that diggeth by a pit, shall fall
therein him selfe: and who so breaketh downe
the hedge, a serpent shal byte him. Who so re-
mooueth stones, shal haue trauayle therwith: &
he that heweth wod, shal be hurt therwith.

When an yron is blont, and the poynt not
sharpened, it must be wher agayne, and þ with
might: Euen so doth wysdome helpe in diligence. A babler of his tonge is no better than a
serpent þ stingeth without hyssing. The wor-
des of a wise mans mouthe, are gracious, but
the lyppes of a foole will destroye him selfe.
The begynnyng of his talking is foolyshe, &
the last word of his mouth is great madnesse.
A foole is so full of wordes, that a man can
not tell what ende he will make: who will the
warne him to make a conclusion? The labour
of the fonish is greuous vnto them, while they
know not how to go in to the cyty.

Wo be vnto the (o thou realme and lande)
whose kyng is but a chylde, and whose prin-
ces are early at their bankettes. But well is
the (o thou realme and lande) whose kynge is
come of nobles, and whose princes eate in due
season, for strength and not for lust. Therbe-
slouthfulnesse the balkes fal downe, and ro-
sowe vyle handes it raynyth in at the house.

Meate

a fashon, that I suffred not myne eyes to slepe
neither daye ne nyght) I vnderstode of all the
workes of God, that it is not possible for a mã
to attayne vnto the workes that are done vn-
der the sunne: & though he bestow his labour
to seke them out, yet can he not reach vnto the:
yea though a wyse man wolde vndertake to
know them, yet might he not fynde them.

¶ A man woteth not, by the righteousenesse of his owne workes, whether he be worthy of loue or hate. A man ought to lyue merely with his wife. A prayse of wysdome.

CAPI. IX.

FOr all these thynges purposed I in my
mynde to seke out. The righteous & wyse,
yea and their workes also, are in the hand
of God: and there is no man that knoweth
either þ loue or hate of the thing that he hath
before him. It happeneth vnto one as vnto an
other: It goeth with the righteous as with þ
vngodly: with the good and clene, as with the
vncleane: with him that offereth, as with him
that offereth not: lyke as it goeth with þ ver-
tuous, so goeth it also with the synner: As it
happeneth vnto the periured: so happeneth it
also vnto him that is afrayde to be forswore.
Amonge all thynges that come to passe vnder
the sunne, this is a mischefe, that it happeneth
vnto all alyke. This is the cause also that the
hertes of men are ful of wicke malice, and mad
foolyshnesse is in their hertes as long as they
liue, and yet they dye.

And why? As longe as a man liueth, he is
carefull: for a quycke dog (saye they) is better
then a dead lyon: for they that be liuing, know
they shall dye: but they that be dead, knowe
nothynge, neither deserue they any more. For
their memorye all is forgotten, so that they be
neither loued, hated, ne enuyed: neither haue
they any more part in the worlde, in all that
is done vnder the sunne. Go then thy way the
rate thy breed with ioye, and drynke thy wine
with gladnes, for thy workes please God. Let
thy garmentes be alwayes whyte, and let thy
hed want none ointment. Lyue thy life in liue
ryfully with thy wyfe whom thou louest, all
the dayes of thy lyfe, which is but vayne, that
God hath geuen the vnder the sunne all the
dayes of thy vanitie: for that is thy portion
in this life, of all thy labour and trauayle that
thou takest vnder þ sunne. What so euer thou
takest in hande to do, that do with all thy po-
wer: for among the dead where thou goest vn
to, there is neither worke, counsel, knowlege,
ne wysdome.

So I turned me vnto other thynges vnder
the sunne, and I sawe that in runnyng, it hel-
peth not to be swyft: in battell, it helpeth not
to be stronge: to fetchyge it helpeth not to be
wyse: to rychesse, it helpeth not to be sobrie:
to be had in fauoure, it helpeth not to be cun-
nyng: but that all lyeth in tyme and fortune.
For a man knoweth not his tyme, but lyke as
the fysshe are taken with the engle, and as the
birdes are catched with the snare: Euen so are

Meate maketh men to laugh, & wyne maketh them merye: but vnto money are all thynges obedient. Wish the kyng no cull in thy thought and speake no hurte of the ryche in thy priuye chambre: for a byrde of the ayre shall betraye thy voyce, and with her fethers shall she bewraye thy wordes.

¶ Wycheffe ought to be destroyed vnto the ende.

CAPI. XI.

Sende thy vytayles ouer the waters, and
Eccles. xi. ye shalte thou fynde them after many yeres. Dyue it awaye among seuen or eight, for thou knowest not what misery shall come vpon earthe. When the cloudes are full, they poure out rayne vpon the earthe. And when the tree falleth (whether it be towarde the southe or northe) in what place so euer it fall, there it lyeth. He that regardeth the wynde, shall not sowe: and he that hath respect vnto the cloudes shal not reape. Now lyke as thou knowest not the waye of the wynde, ne how the bones are fylled in a mothers wombe: Euen so knowest not the workes of God, whiche is the workemaister of all.

Cease not thou therfore with thy handes to sowe thy seed, whether it be in the morning or in the euenyng: for thou knowest not whether this or that shall prosper, and yf they bothe take, it is the better. The syght is swete, and a pleasaunt thynge is it for the eyes to loke vpon the sunne. Yf a man lyue many yeres, & be glad in them all, let him remembre the daies of darcknesse, which shall be many: and when they come, all thinges shal be but vanitie. Reioyce then (o thou yonge man) in thy youthe, and let thyne hert be merye in thy yong dayes: folow the wayes of thyne owne hert, and the lust of thyne eyes: but be thou sure that God shall bringe the in to iudgement for all these thynges.

¶ From our youth ought we to conforme and regarde the godnesse of God.

CAPI. XII.

Put awaye displeasure out of thyne herte, and remoue cull from thy body: for childhode and youthe is but vanitie. Remembre thy maker in thy youthe, or euer the dayes of aduersitie come, and or the yeres drawe nye when thou shalte saye: I haue no pleasure in them before the sunne, the lighte, the moone & sterres be darckned, and or the cloudes comme agayn after the rayne: when the keepers of the house shall tremble, and when the stronge men shal bow them selues whe the millers flamme B stil, because they be so few and when the syght of the wyndowes shall wexe dymme: when the dores in the stretes shal be shut, and when the voyce of the myller shall be layde downe: when men shal rise vp at the voyce of the byrde, and when al the doughters of musyke shall be broughte low: when men shal feare in preyses, and be afrayde in the stretes: when the almonde tree shall be despised, the grashopper borne out: and when great ponerte shal brike in: when man goeth to his longe home, & the mourners go about the stretes. Or euer the siluer lace be taken awaye, & or the golden bande C be broken: or the pot be broken at the well, & the whele vpon the cesterne: or dust be turned agayne vnto the erth from whence it came, & or the spirite returne vnto God, whiche gaue it. All is but vanitie (sayth the Preacher) all is but playne vanitie.

The same Preacher was not wyse alone, but taught the people knowlege also: he gaue good hede, sought out the grounde, and set forth many parables. His diligence was to fynd out D acceptable wordes, eyght scripture, & true wordes of truthe. For the wordes of the wyse are lyke pryckes & nayles that go thorowe, wherwith men are kept togither: for they are geuē of one shepheerde onely. Therfore beware (my sonne) that aboue these thou make the not many and innumerable bokes, nor take diuers doctrines in hand, to weery thy body withall.

Let vs heare the conclusion of all thinges: feare God, and kepe his commaundements, For that toucheth all men: for God shal iudge all workes and secrete thynges, whether they be good or cull.

(:)

¶ The ende of the boke of the preacher, otherwyse called Ecclesiastes.

THE BALLET OF BALLETES OF SALOMON: CALLED IN LATYNE, Canticum Canticorum.

¶ Mystically denies of the spirituall and godly loue betwene Chryste the spouse, and the churche or congregacion his spousesse. Salomon made this Balade of longe by hym selfe and his wyfe the doughter of Pharao, vnder the shadowe of hym selfe figurynge Chryst, and vnder the person of his wyfe the church.

CAPI. I.

☞ The voyce of the churche.

That thy mouth wold

gyue me a kysse, for thy brestes are more pleasaunt then wyne, and that bycause of the good and pleasaunt fauoure. Thy name is a swete smellyng oynt mēt, therfore A the maydens loue the: yea that same moueth me also to runne after the.

☞ The spousesse to her companyons.

The kynge hath brought me in to his priuy chambre. We will be glad and reioyce in the, we thynke more of thy brestes then of wyne: well is them that loue the.

☞ The voyce of the church in persecucion.

I am blacke (o ye doughters of Jerusalem) B like as the tentes of the Cedarenes, and as the hangynges of Salomon: but yet am fayre and beautyfoured withal. Marueil not at me that I am so blacke, and why? the sun hath tyned vpon me.

☞ The voyce of the Synagoge.

For when my mothers childrē had cull wyl at me, they made me the kepar of the vineyarde. Thus was I fayne to kepe a vineyard, which was not myne owne.

☞ The voyce of the churche to Chryste.

Tell me (o thou whō my soule loueth) where thou feedest, where thou restest at the none day: lest I go wrong, and come vnto the flockes of thy compantons.

☞ Chryst to the churche.

C If thou knowe not thy selfe (o thou fayrest amōg women) then go thy waye forth after the foteskeppes of the shepe, as thoughe thou wouldest fede the gotes beside the shepeherdes tētes. There wil I tary for the, my loue, to myne host and with my charettes, whiche shal be no fewer then Pharaos. Then shall thy cheekes & thy neck be made fayre, and hanged with spāgs and goodly iewels: a neckbande of golde wyl we make the, with siluer botons.

☞ The voyce of the churche.

When the kyng sytteth at the table, he shal smel my Nardus: for a bundel of Myrre (o my beloued) lyeth betwixt my brestes. A cluster of D grapes of Cypres, or of the vineyardes of Engaddi art thou vnto me, o my beloued.

☞ Chryst to the churche.

O how fayre arte thou, my loue, how fayre art thou? thou hast doues eyes.

☞ The churche to Chryst.

O how fayre arte thou, my beloued, howe welfauoured art thou? Our bed is decke with floures, the stinges of our houses are of Cedre tree, and our balkes of Cypresse.

CAPI. II.

☞ The voyce of Chryste.

I Am the floure of the felde, and lyly of the va- A leys: as the rose amonge the thornes, so is my loue among the doughters.

☞ The voyce of the churche.

Lyke as the apple tree amonge the trees of the wod, so is my beloued among the sonnes. My delite is to syt vnder his shadowe, for his frute is swete vnto my throte. He bringeth me in to his wyne seller, and loueth me specially well. Refreth me with grapes, comforte me with apples, for I am sycke of loue. His lefte hande lyeth vnder my heed, and his ryght hand embraceth me.

☞ The voyce of Chryste.

I charge you (o ye doughters of Jerusalem) B by the Roes and hyndes of the felde, that ye wake not vp my loue, nor touche her, tyl she be content her selfe.

☞ The voyce of the churche.

Me thinke I heare the voyce of my beloued: lo, there commeth he hopping vpon the mountaynes, and leaping ouer the litle hylles. My beloued is lyke a roo or a yong hart. Beholde he standeth behynde oure wall, he loketh in at the wyndowe, and pepeth thorowe the grate. My beloued answered and sayd vnto me.

☞ The voyce of Chryste.

D Aund vp my loue, my doue, my beautiful, and come: for lo the wynter is now past, and the rayne is awaye and gone. The floures are come vp in the felde, the twisting time is come, the voyce of the turtle doue is herd in our lāde. the fig tree bryngeth forth her frygges, the vynes beare blossoms, and haue a good smell. O Aund vp my loue, my beautifull, and come (o my doue out of the caues of the rockes, out of the holes of the wall: O let me se thy countenaunce, and heare thy voyce: for swete is thy voyce, and fayre is thy face.

☞ The voyce agaynste the heretykes.

Get vs the foxes, yea the lytle foxes that hurt the vines, for our vines beare blossomes.

☞ The voyce of the churche.

My loue is myne, & I am his, which fedeth among the lilyes vntyl the daye breke, and tyl the shadowes be gone. Come againe priuyly (o my beloued) lyke as a Roo or a yong hart, vnto the mountaynes.

CAPI.

CAPI. III.

☞ The voyce of the churche whiche is chosen out of the Heathen.

A BY nyght in my bed I sought him whome my soule loueth: yea I diligently sought him, but I founde him not. I will get vp (thought I) and go about the city, vpon the market, and in all the stretes will I seke hym whom my soule loueth: but when I sought him, I found him not. The watchmen that go about the city, founde me.

☞ The churche speakynge of Christe.

B Sawe ye not him whome my soule loueth? So when I was a litle past them, I found him whome my soule loueth. I haue gotten holde vpon him, & wil not let him go, vntil I bringe him in to my mothers house, and in to her chābre that bare me.

☞ The voyce of Christ.

I charge you, o ye doughters of Jerusalem, by the Roes and Hyndes of the felde, that ye wake not vp my loue, ne touche her, tyl she be content her selfe.

☞ The voyce of the Synagog, marueylynge in her selfe at the churche of Christe.

C Who is this that commeth out of the wildernesse like pilers of smoke, as it were a smel of Myrre, frankencense, and all maner spices of the Apotecary?

☞ The voyce of the churche.

Beholde, aboute Salomons bedde there stand .lx. valeaunt me of the mighty in Israel. They holde swordes euery one, and are expert in warre. Euery mā hath his swerde vpon his thygh, because of feare in the night. King Salomon hathe made him selfe a bedde of the wod of Libanus, the pylers are of syluer, the couerynge of golde, the seate of purple, the ground pleasauntly paued for the doughters of Jerusalem.

☞ The churche speakynge of Christ.

Go forth, o ye doughters of Sion, & beholde king Salomon in the crowne wherwith his mother crowned him in the daye of his mariage, and in the daye of the gladnesse of his hert.

CAPI. IIII.

☞ The voyce of Christe.

A HOw fayre art thou, my loue, how fayre art thou? thou hast doues eyes, besyde that which lyeth hyd within. Thy heery lockes are like vnto a flocke of shepe that be clypped, whiche go forth vp from the washynge place: where euery one beare two twynnes, and not one vnfruteull amonge them. Thy lippes are like a rose coloured ribande, thy wordes are louely: thy cheks are like a pece of a pomegranet, besides that whiche lyeth hyd within. Thy necke is like the tower of David buylded with bulwarkes, wherupon there hang a thousande shyldes, yea all the weapons of the gyauntes.

B Thy two brestes are lyke two twyns of yong Roes which fede among the lylyes.

☞ The spouse speaketh to hym selfe.

O that I myght goo to the mountayne of Myrre, and to the hyll of frankencense: vntil the daye breake, and tyll the shadowes be put awaye.

☞ The voyce of Christe speakynge to the church.

Thou art al fayre, o my loue, and no spot is there in the. C come to me from Libanus, o my spouse, come to me from Libanus: come fro the next waye from the top of Amana, frō the top of Sanir and Hermō, from the lyons dennes, & from the mountaynes of the leopardes. Thou hast wounded my hert, o my syster, my spouse, thou hast wounded my hert with one of thyne eyes, and with one cheyne of thy necke. D how fayre and louely are thy brestes, my syster, my spouse? Thy brestes are more pleasaūt then wyne, and the smell of thyne ointmētes passeth all spices. Thy lippes, o my spouse, drop as the hony combe, yea my lyke and hony is vnder thy tonge, and the smell of thy garmentes is lyke the smell of frankencense. Thou art a E well kepte garden, o my syster, my spouse, thou art a well kepte watersprynge, a sealed well. The frutes that spioute in the, are lyke a very Paradise of pomegranettes, with sweete frutes: as Cypresse, Nardus, Saffron, Calmus, and all the trees of Libanus: Myrre, Aloes, & all the best spices. Thou art a well of gardins, a well of liuynge waters, whiche ren downe from Libanus.

☞ Christ calleth the Heythen.

Up thou north wynde, come y south wynde, & blowe vpon my garden, that the smel therof may be caried on euery syde: yea that my beloued may come in to my garden, and eate of the frutes and apples that growe therin.

CAPI. V.

☞ Christe speaketh to the churche.

COme in to my garden, o my syster, my spouse: I haue gathered my Myrre with my spyce. I wyll eate my hony, and my hony combe, I wyll drynke my wyne and my mylke.

☞ Christe speaketh to the Apostles.

Eate, o ye frendes, drynke and be mery, o ye beloued.

☞ The voyce of the churche.

Es I was a slepe and my herte wakynge, I herde the voyce of my beloued, whyche knocked.

☞ Christe to the churche.

Open to me (sayd he) o my syster, my loue, my doue, my doctrynge, for my hed is full of dewe, and the lockes of my heere are full of the night droppes.

☞ The voyce of the spouselesse.

I haue put of my cote, how can I doo it on agayne?

BALLET. CCXXX.

agayne? I haue washed my fete, how shall I fyle them agayne?

B ☞ The voyce of the churche speakynge of Christe.

But when my loue put in his hande at the hole, my hert was moued towarde him: so y I rose vp to open vnto my beloued. My handes dropped with Myrre, and the Myrre ran downe my fyngers vpon the locke. Neuerthelesse, when I had opened vnto my beloued, he was departed and gone his waye.

Now like as a faynte eyme when he spake, my hert could not longer refrayne: Euen so now I sought hym, but I could not fynde him: I cryed vpon him, neuertheles he gaue me no answere.

☞ The churche complaynyth of her persecutours.

So the watche men that went aboute the cyty found me, smote me, and wounded me, yea they that kepte the walles, toke away my garment fro me.

☞ The spouselesse speaketh to her companions.

I charge you therfore, o ye doughters of Jerusalem, yf ye fynd my beloued, that ye tell him C how that I am sicke for loue.

☞ The voyce of the Synagoge.

Who is thy loue aboue other louers, o thou fayr among women? Or what can thy loue do more then other louers, that thou charyest vs so sharply?

☞ The christe, answeryng of Christe.

As for my loue, he is whyte and red coloured, a syngular person amonge many thousandes: his hed is the most fine golde, the lockes of his heere are bushed, blowne as the ravē: his eyes are as yē eyes of doues vpō yē rēnet brokes, that when they make, & remayne in a plenteous place: his cheks are like a garden bed, where the swete pottaryes plante all maner of swete odoures: his lyppes drop D as the flowres of the moost principall Myrre, his handes are full of golde ringes & precious stones, his body is as the pure yuery, set ouer with Saphirs: His legges are as the pylers of marble, set vpon sockettes of golde. His face is as Libanus, and as the beaute of the Cedre trees: His throte is swete, yea he is all together louely. Such one is my loue, o ye doughters of Jerusalem, suche one is my loue.

☞ The voyce of the Synagoge speakynge to the churche.

What is thy loue gone then, (o thou fayrest among women) wyther is thy loue departed, that we may seke hym with the.

CAPI. VI.

☞ The voyce of the churche.

A MY loue is gone down in to his garden, vnto the flowry sanctifyinge beddes, that he maye refreshe him selfe in the gardens and gather flowres. My loue is myne and I am his, whyche feedeth amonge the lylyes.

☞ Christe to the churche.

Thou art pleasaunt (o my loue) euē as loue-lynesse it selfe, thou art fayre as Jerusalē, glorious as an army of men with their banners. (Turne away thyne eyes fro me, for they make me to proude) Thy heery lockes are lyke a flok of goetes vpon the mount of Galaad. Thy teth B are like a flocke of shepe that be clipped, which go out of y washing place: where euerye one beareth two twynnes, and not one vnfruteful amonge them. Thy chekes are lyke a pece of a pomegranet, besides that which lieth hid within. There are thre score quenes, fourē score concubynes, and yong womē without nombre. But one is my doue, my derlinge. She is the onely C beloued of her mother, and dere vnto her that bare her. When the doughters sawe her, they sayd she was blessed: yea the quenes and concubynes praysed her.

☞ The voyce of the Synagoge

What is she this that peepeth out as y morninge? fayre as the moone, excellent as the sunne, glorious as an armye men with theyr banners.

☞ Christe to the Synagoge.

I went do wne in to the nutte garden, to se what grew by the brokes, to loke yf the vineyard flourished, and if the pomegranettes were shot forth.

☞ The voyce of the Synagoge.

Then the charettes of the prynce of my people, made me sodeynly afrayde. D

☞ The voyce of the churche callynge agayne the Synagoge.

Turne agayne, turne agayne, o thou Sulamite: turne agayn, turne agayn, that we may loke vpon the.

CAPI. VII.

☞ Christe to the Synagoge

WHat pleasure haue ye more in the Sulamite, then when she daunseth among the A men of warre?

☞ Christe to the churche.

O how pleasaunt are thy treadinges with thy shoes thou princes doughter? thy thighes are like a fayre iewell, which is wrought by a cunning workmaister: thy nauel is lyke a round goblet whiche is neuer without drynke: Thy wombe is lyke an heep of whete, set about with lylyes: thy two brestes are lyke two twynnes of yonge Roes: Thy necke is as it were a to- B wer of yuery: thyne eyes are lyke the water poles in Hesebon, besyde the port of Bathrabbim: Thy nose is lyke the tower of Libanus, which toketh towarde Damascus: That heed that stondeth vpon the, is lyke Carmel: the heere of thy heed is lyke the kynges purple folden vp in plates.

O how fayre & louely art thou, my derling, in pleasures? Thy stature is like a date tree, & C thy brestes lyke the grapes.

☞ The spouse speakynge of the crosse.

I sayde

I sayd: I wyl clym vp in to the date tree, & take hold of his braunches.

☞The spouse speakynge to the spouselle.

Thy brestes also shal be as the vine grapes, the smell of thy nostrels lyke the smell of appies, and thy throte lyke the best wyne. This shall be pure and clere for my loue, his lyppes and tethe shall haue their pleasure. There wil I turne me vnto my loue, and he shall tourne him vnto me.

☞The churche speakynge to Christ.

O come on my loue, let vs go forth in to the felde, and take our lodgynge in the villages. In the mornyng wil we ryse betymes, and go se the vineyarde, yf it be sprongē forthe, yf the grapes be growen, and yf the pomegranettes be shot out. There wyl I gyue the my brestes: there shal the Mandragoras gyue their smell beside oure doores: there, o my loue, haue I kepte vnto the all maner frutes, bothe newe and olde.

CAPI. VIII.

☞The voyce of the Patriarches speakynge of Christe.

O That I might fynde the without & kisse the, whom I loue as my brother whiche sucked my mothers brestes: and yt thou woldest not be offended, if I toke the & brought the in to my mothers house: yt thou myghtest teache me, and that I might gyue the drinke of spyced wyne, & of the sweete sape of my pomegranettes. His left hand lieth vnder my heed, and his right hand embraceth me.

☞The voyce of Christe.

I charge you, o ye doughters of Ierusalem, that ye wake not vp my loue, ne touche her, til she be content her selfe.

☞The Synagog speakyng of the churche.

What is he this that commeth vp frō the wildernesse, and leaneth vpon her loue.

☞The voyce of the spouse, before the speselle.

I am the same that waked the vp among the appie trees, where thy mother bare the, where thy mother brought the in to the worlde.

☞The churche speakynge to Christ.

O set me as a seale vpon thyne hert, and as a seale vpon thyne arme: for loue is myghtye as the deth, and gelously as the hell. Her coles are of fyre, and a very flame of the Lorde: for many waters are not able to quenche loue, neither may the stremes drowne it. Yea if a man wolde gyue all the good of his house for loue, he sholde count it nothyng.

☞Christ speakyng of the churche to the Synagog.

When oure louers talde, oure yonge sister whose brestes are not yet growen, what shall we do vnto her?

☞The answere of Christe for the churche.

Yf she be a wall, we shal buyld a syluer house vpon her: yf she be a tower, we shal hange her with bordes of Cedre tree.

☞The churche answereth to the Synagoge.

Yf I be a wall, and my brestes lyke towres, then am I as one that haue founde fauour in his sight.

☞The Synagog speakynge to the churche

Salomon had a vineyard at Baal Hamon, this vineyarde delyuered he vnto the kepers: that euery one for the frute therof sholde gyue him a thousand peces of syluer.

☞The voyce of Christe.

But my vineyard, o Salomon, pyseth the a thousande, and two hundred to the kepers of the frute. Thou that dwellest in the gardens, o let me heare thy voyce, that my companions may harken to the same.

☞The voyce of the churche, speakynge to Christ.

O get the awaye, my loue, as a Roo or a yonge hart vnto the swete smelynge mountaynes.

THE ENDE OF THE BALLET OF BALLETES SALOMON: CALLED IN LATYNE,

Canticum Canticorum.

THE BOKE OF THE PROPHETES.

ESAYE.	IONAS.
Jeremy.	Micheas.
EZECHIEL.	NAVM.
Daniel.	Habacuc.
OSEAS.	SOPHONY.
Joel.	Aggeus.
AMOS.	ZACHARY.
Abdi.	Malachy.

THE BOKE OF THE PROPHETE ESAYE.

¶ Esaye prophecyeth that the anger of God shall come vpon Ierusalem because of theyr sinnes

CAPI. I.

THe vysyon of Esay the son of Amos, which he sawe vpon Juda and Jerusalem. In the tyme of Ozias, Joathā Achas, & Ezechias kynges of Juda. Heare, o heauens, harken, o erth, for the Lord speaketh: I haue nourysshed and brought vp chyldren, and they are fallen awaye fro me. An oxe knoweth his Lorde, and an asse his masters stal, but Israel knoweth nothyng, my people haue no vnderstanding. Wo be to this synfull people, whiche are expert in blasphemyes, a frowarde generacion, vnnaturall chyldren. They haue forsaken the Lorde, they haue prouoked the holy one of Israel vnto angre, and are gone backewarde. Wherefore shoulde ye be plaged anye more? For ye are euer fallynge awaye. The hole heed is sycke, and the herte is very heuye. From the sole of the foote vnto the heed, there is no hole parte in all youre bodye: but all are woundes, botches, sores and styppes, whiche can neither be helped, bounde vp, mollified, ne eased with anye oyntment.

Youre lande lyeth waste, youre cityes are brenne vp, youre enemyes deuoure youre lande, and ye muste be fayne to stande, and loke vpon it: and it is desolate, as it were with enemyes in a batell. Moreouer the doughter of Sion is lefte alone lyke a cotage in a dyneyarde, lyke a watchehouse in tyme of warre, lyke a besieged city. And except the Lorde of hoostes had left vs a fewe alone: we shulde haue ben as Sodoma, and like vnto Gomorra.

Heare the worde of the Lorde ye tyraūtes of Sodoma, and harken vnto the lawe of oure God, thou people of Gomorra.

Why offre ye so many sacrifices vnto me? I am stuffe with the brent offerynges of wethers, and with the fatnesse of fed beestes. I haue no pleasure in the bloude of bullockes, lambes and gotes. When ye appeare before me, who requyreth these thinges of youre handes, that ye shulde walke in my courtes. Offre me no mo oblacyons, for it is but lost laboure. I abhorre youre incense. I maye not awaye with youre Newe moones, youre Sabbothes and solemne dayes. Youre assemblees are also in vayne. I hate youre newe holydayes and festynges, euen fro my verye herte. They make me werye, I can not abyde them. Thoughe ye holde out youre handes, yet courne I myne eyes fro me you. And thoughe ye make manye prayers, yet heare I nothynge at all, for youre handes are full of bloude.

Washe you, make you cleane, put awaye youre euyll cyoughtes out of my sight, ceasse fro me to synge of euyll and vnclennes. Learne to do eyght, applye youre selues to equitie, delyuer the oppressed, helpe the fatherlesse to his eyght, defende the widowes complaynte come before you. Nowe go to (sayth the Lorde) we wyll talke togyther. Is it not so? Though youre synnes be as redde as skarlet, shall they not be whyte then snowe? And though they were like purple, shall they not be lyke whyte wolle? Is it not so? If ye be louynge and obedient, ye shall eatoye the beste thynge that groweth in the lande. But if ye be obstinate and rebellious, ye shal be deuoured with the swerde: for thus the Lorde hathe promysed with his owne mouth.

How happeneth it then that the eyghtous cite (whiche was full of equitie) is become vnfaythfull as an hoore? eyghtousnes dwelte in it, but nowe murtherers. Thy syluer is tourned to drosse, and thy wyne myxed with water. Thy princes are traytours and companyons of theues. They loue gyftes all to gyther and folowe rewardes. As for the fatherlesse, they helpe him not to his eyght, neyther wyl they let the widowes causes come before the. Therefore speaketh the Lorde God of hoostes, the myghty one of Israel: Ah, I muste ease me of myne ennemyes, and auenge me vpon them. And therfore that I laye my hand vpon the, and burne out the drosse fro me the synne and pureste, and put out all the leade, and let thy iudges agayne as they were somtyme, & thy senatours as they were from the begynnynge. Then shalte thou be called the eyghtous cite, the faythfull cite. But Sion shall be redemed with equitie, and her captiuite with eyghtousnesse. For the transgressiours & vngodly, and suche as are become vnfaythfull vnto the Lorde, must all togyther be vtterly destroyed.

Ano onlesse ye be ashamed of the offences wherin ye haue so delyted, and of the gardens ye haue chosen: ye shall be an oke, whose leaues are fallen away, and as a garde that hath no moysture. And the glory of these thinges shall be tourned in to dyse strawe, and he that made them to a sparke. And they shall bothe burne togyther, so that no man shal be able to quenche them.

¶ Of the comynge and deth of Christ: and of the callynge of the Heathen.

CAPI. II.

MOreouer this is the worde that was opened vnto Esaye the sonne of Amos, vpon Juda and Jerusalem. It wyll be also in the last dayes: That the hyll where the house of the Lorde is buylded, shall be the chyefe amonge hylles, and exalted aboue all hyls hylles. And all the heathen shal

preasse vnto him, and the multitude of ꝑ people shall go vnto him, speakynge ei̇ one to an other: saynge, let vs goo to the hyll of the Lord, and to the house of the God of Jacob: that he may shewe vs his waye, and that we maye walke in his pathes. For the lawe shal come out of Syon, and the worde of God from Jerusalem, and shall gyue sentence amonge the heathen, and shall reformme the multytude of people: So that they shall breake their swerdes and speres, to make sythes, sickles and sawes therof. From that time forth shall not one people lyft vp weapen agaynste an other, neither shall they learne to fyghte hereafter. It is to the that I crye (o house of Jacob) saye, let vs walke in the lyghte of the Lorde. But thou arte scattered abrode with thy people (o house of Jacob) for ye goo farre beyonde youre fathers, wherfor ye be in sorceres (whome ye haue as the Philistines habde) or in calkers of mennes byrthes, wherof ye haue to manye. As soone as your lande was full of syluer and golde, and no ende of youre treasure: so soone as youre lande was full of strange horses, and no ende of youre charetes: Immediatly was it full of vyolles, also, euen workes of youre owne handes, whiche ye youre selues haue facyoned, and youre fyngers haue made. There knieleth the man, there falleth the man downe before them, so that thou canste not forgyue hym awaye thence.

And therfore gette the soone in to some rathe, and hyde the in the grounde from the fyght of the fearefull iudge, and from the glory of his maiestye: Which taketh awaye the vyghte lokes of the presumptuous persones, and bryngeth lowe the pryde of man, and he only shall be exalted in that daye. For the daye of the Lorde of hoostes shall goo ouer all pryde and presumption, vpon all them that exalte them selues, and shall bryngе them all downe: vpon hygge and stoute Cedre trees of Libanus, and vpon all the okes of Basan, vpon all hygge hylles, and vpon all stoute mountaynes, vpon all costly towres, and vpon all stronge walles, vpon all shyppes of the see, and vpon euery thyng that is glorious and pleasaunt to loke vpon.

And it shall bryngе downe the pryde of man, and laye mans presumption full lowe, and the Lorde shall onely haue the victorye in that daye. But the vyolles shall vtterly be rooted out. Then shall creepe in to holes of stone, and to caues of the earthe, from the fyght of the fearfull iudge, and from the glory of his maiestye: what tyme as he shall arise to make the earth Then shall man cast away his idoles of syluer & golde, (which neuertheles he made him to worshippe) to the to worshippe the moldy walles, and the rotten caues of the earthe, for the feare of the fearfull iudge, and for the glory of his maiestie.

The vision therein that at the commynge of Christe all strength and power shall be put forth of Jury.

CAPI. III.

EUerye man can eschewe a person moued in angre, for what bothe he wiselye? Euen so shall the Lorde of hoostes take awaye from Jerusalem and Juda all possessions and power, all meate and drynke, the capitayne and the souldyour, the iudge and the prophete, the wyse and the aged man, the worshypful of fyftie yeres olde, and the honorable: the senatours & men of vnderstanding: the maisters of craftes and orators. and I shall gyue you chyldren to be youre princes (saythe the Lorde) and babes shall haue the rule of you. One shall euer be doing violence and wronge to another. The boye shall presume agaynste the elder, and the vyle person agaynst the honourable. Yea one shall take a frend of his owne kynred by the bosome, and saye: thou hast clothynge, thou shalte be our heed, for thou mayste kepe vs frome this fall and perill.

Then shall he sweare and saye, I can not helpe you. Moreouer there is neither meate ne clothynge in my house, make me no ruler of the people. For Jerusalem and Juda muste decaye, bycause that bothe their wordes and counsels are agaynste the Lorde, their prouoke the presence of his maiestie vnto angre. The chaungynge of their countenaunce witnesseth them, yea they declare their synnes them selues, as the Sodomites, and hyde them not. Wo be vnto their soules, for they shal be vtterly rewarded. Then shall they saye: O happye are the godly, for they muste enioye the frutes of their studyes. But woo be to the vngodly and vnrighteous, for they shall be rewarded after their workes. O my people, ye vnbaudes oppresse the, and women haue rule of the.

O my people, thy leaders disceyue the, and treade out the waye of thy fotesteppes. The Lorde is here to common of the matter, and standeth to gyue iudgement with the people. The Lorde shall come forthe to reason with the senatours and princes of his people, and shal saye thus vnto them: Ye is yet that haue burnt vp my vynеyarde, the robberye of the poore is in your house. Wherfore doo ye oppresse my people, and marre the faces of the innocentes? thus shall the God of hoostes vnyte them.

Moreouer thus saythe the Lorde: Seynge the doughters of Syon are become so proude, and goo in with stretched out neckes, and with wanton eyes: seynge they come in cryppynge so nesely with their feete: Therfore shall the Lorde shaue the heedes of the doughters of Sion, and make them bare. In that day shall the Lorde take awaye the gorgeousness of their apparell and spanges about their neckes, and their chaynes, and bracelettes and hoodes, the goodly tyres, wyde and brode garmentes, bracelettes, purses, rynges

and garlandes, holy daye clothes and vailes, brechues and pynnes, glasses and smockes, bonettes and fannes.

And in stede of good smell there shall be stynche amonge them. And for their gyrdles there shall be loose bandes. And for well set heere, there shal be baldnesse. In stede of a stomacher, a sake cloth, and for their beauty withered nesse and sunneburnyng. Their husbandes, and their mightye men shall perysh with the swerde in battell.

Of want of men seuen women desyre to haue one man.

CAPI. IIII.

AT that tyme shall their gates mourne and complayne, and they shall syt as desolate folke vpon the earthe. Then shal seuen wyues take holde of one man and saye: we wyll laye all oure meate and clothynge together in common, onely that we may be called thy wiues, and that this shame full reproffe may be taken from vs. After that time shal the braunche of the Lorde be beautyfull and myghtye, and the frute of the erth shall be fayre and pleasaunt for those Israelites that shall spryngе therof. Then shal the remnaunt in Syon and the remnaunt at Jerusalem be called holy: namely all suche as are wrytten amonge the lyuynge at Jerusalem: what tyme as the Lorde shall washe awaye the defolacion of the doughters of Sion, and pourge the blood out frō Jerusalem with the wynde of his smoke and fyre. Yea sure vpon all the dwellynges of the hyll of Hion, and vpon their hole congregacion, shal the Lord prouyde a cloude and smoke by daye, and the shynynge of a flamyng fyre by nyght: for all their glorye shall be protected. And Jerusalem shall be a tabernacle for a shadowe, drawne of heate in the daye tyme, a place and refuge where a man maye kepe hym for wether and rayne.

Of Christ and his vnеyarde, with an execrable reuertoullencle and of vnrighteuenes.

CAPI. V.

NOw well then, I wyll synge my beloued frende a songe of his vnеyarde. My beloued frende hathe a vnеyarde in a very frutefull plentyous grounde. This he hedged, this he walled rounde about, and and planted it with goodly grapes. In the myddest of it buylded he a towre, and made a wynе presse therin. And afterwarde when he loked that it shoulde bryngе him grapes, it brought forth thornes. I shewe you now my mynde (o ye enhabitauntes of Jerusalem and hole Juda:) Judge I praye you betweene me and my vnеyarde. What more coulde haue ben done for it, that I haue not done? Wherefore then haue it grutche thornes, where I loked to haue had grapes of it?

Well I shall tell you howe I wyll do with my vnеyarde: I wyll take the hedge frome it, that it maye perysshe, and breake downe the wall, that it maye be troden vnder foote. I wyll laye it waste, that it shall neyther be twysted nor cut, but beare thornes and brieres. I wyll also forbyd the cloudes, that they shall not rayne vpon it. As for the vineparde of the Lorde of hoostes, it is the house of Israell, and hole Juda his fayre plantynge. Of these he loked for equitie, but se there is wronge: for righteousnesse, loo, it is but mislepe.

Woo be vnto you that ioyne one house to an other, and bynge one londe so nygh vnto an other, tyll ye can gette no more grounde. Wyll ye dwell vpon the earthe alone? The Lord of hoostes commeth me thus in the eare: that not manye greatter and more gorgyous houses be so waste, that no man shal dwell in them? And ten akers of vynes shal gyue but a quarte, and thirty bushels of seed shal gyue but thre.

Woo be vnto them that ryse vp earlye to dryncke themselues in dronckennesse, and yet at nyghte are more superfluous with wyne. In their companyes are harpes and lutes, tabrettes and pypes, and wyne. But they regarde not the worke of the Lorde, and consyder not the worke of his handes. Therfore commeth my folke also in captiuitie, bycause they haue no vnderstandynge. Their glorye shall be myrthe with hunger, and their pryde shall be marred for thyrste. Therfore gapeth hell, and openeth her mouth maruelous wyde: that pryde, iollyng and wilsome witty suche as reioyse therin, may descende in to it.

Thus shall man haue a fall, he shall be broughte lowe, and the hyghe lookes of the proude layd downe. But the Lord of hoostes, that holy God, shall be exalted, and vntouched, when he shall declare his equitie and righteousnesse at certe this maner: Then shall the lambes eate their appoynted fodder, and shall fede plentcously in the mountaynes. Woo be vnto vayne persons that draw wickednesse vnto them, as it were with a coorde, and synne, as it were with a cart rope, which vse to speake on this maner: lette hym make haste now, and go forth with his worke, that we may se it. Let the counsel of the holy one of Israel come and drawe nye, that we maye knowe it.

Woo be vnto them that call euyl good, and good euyll: whiche make darckenesse lyghte, and lyghte darckenesse: that make sower swete, and swete sower. Woo be vnto them that are wise in their owne sight, and thynke them selues to haue vnderstandynge. Woo be vnto them that are cunnynge men to suppe out wyne, and expert to set vp drunkennesse. These gyue sentence with the vngodly for rewardes, but condemne the righteous of the righteous.

Therfore lyke as fyre lycketh vp the stubble, and as the flame consumeth the chaffe: euen so (when their rootes is rotte) their blossome shall vanysshe away lyke dust or smoke: for

they despise the lawe of the Lorde of hostes, and blaspheme the worde of the holy maker of Israel.

Therfore is the wrathe of the Lorde kindled also agaynst his people, and he stretcheth his hande at them: yea he shal smyte, so that the hylles shall tremble. And their carkases shall lye in the open stretes lyke myre. After all this, the wrathe of God shall not cease, but he shall stretche his hande wider. And he shall prynce a token vnto a straunge people, & call vnto them in a farre countrey: and behold they shall come hastely & spedely. There is not one feynt nor feble amonge them, no not a sluggish nor slipperey person. There shal not one of them put of the gyrdle from his loynes, ne lose his latchet of his shoo. Their arowes are sharpe, and their bowes bente. Their horses hoves are lyke flynt, and their cart wheles lyke a stormye wynde. Their cry is as it were of a lyon, and the rorynge of them lyke lyons whelpes. They shall raze & hunt the vp the payre, and no man shall recouer it, or get it from them. In that daye they shall be so fearce vpon them as the see. And yf we loke vnto the lande, beholde it shal be all darcknesse and sorowe. Yf we loke to heuen: beholde, it shall be darcke with carefull desperation.

¶ Esay sawe the glorye of the Lorde, and was sent to Prophecye the desolation of Iurye.

CAPI. VI.

IN the same yere that kynge Osiah dyed, I sawe the Lorde sytteng vpon an hygh and glorious seate, and his traine fylled the palace. From about fathe-d the Seraphins, wherof euery one hadde sixe wynges. With twayne eche couered his face, with twayne his fete, and with twayne dyd he flye. They cried also eche one toother on this maner: holy holy, is the Lorde of hostes. The hole worlde is ful of his glory. Yea the gates and dorestedes moued at theyr cryenge, and the house was full of smoke. Then I sayde: O wo is me, for I was astonyed: that I (seynge am a man of vncleane lyppes, and dwell amonge people that haue vncleane lippes also) behelde se the kynge and Lorde of hostes with myne eyes.

Then flew one of the Seraphins vnto me hauynge a hote cole in his hande, whiche he had taken from the aulter with the tonges, and touched my mouthe, and sayd: loo, this hath touched thy mouth, and thyne vnrighteousnesse is taken awaye, and thy synne forgiuen. After this I herd the voyce of ℣ Lorde sayeng, whome shall I sende, and who wyll be oure messenger? Then I sayd: here am I, send me. And he sayd: go and tell this people: ye shal heare in dede, but ye shall not vnderstande, ye shall playnely se, and not perceyue. Harden the herte of this people, stoppe their eares, and shute their eyes: that they se not with their eyes, heare not with their eares, and vn-

derstande not with their hertes, and conuert and be healed.

Then spake I: Lorde, how longe? then answered he vntyll the cytyes be vtterly without inhabitours, and the houses without men, & yl the land be also desolate, and lye vnhabyted. For the Lorde shall take the men farre away, so that the lande shall lye waste. Yet nerthelesse, the tenth part shal remayne therin, for it shall conuerte and be fruteful. And lyke vnto as the Terebynthes and okeres dyenge forth their frutes, so shal the holy seede haue frute.

¶ The Syrians moue battayle agaynst Ierusalem. A tyrany shall beare a chylde.

CAPI. VII.

IT happened in the time of Achaz the sonne of Ioatham, whiche was the sonne of Oziah kynge of Iuda: that Rezin the kyng of Syria, and Phaketh the sonne of Romelias kynge of Israel, wente vp towarde Ierusalem to besiege it, but wanne it not. Now when the house of David (that is Achaz) herde worde therof, that Syria and Ephraim were confederate togyther: his hert quaked (yea, and the hertes also of his people) lyke as a tree in the felde that is moued with the wynde.

Then sayd God vnto Esay: go mete Achaz (thou and thy sonne Sear Iasub) at the pype of the ouer pole, in the fote pathe by the fullers grounde, and saye vnto him, take hede & kepe thy selfe, and be stil, but feare not, neither be fayne hetted, for these two tables, that is, for these two smokynge fyre brandes, the wrath and furiousnesse of Rezin the Syrian, and Romelias sonne: because that the kyng of Syria Ephraim and Romelias sonne haue wickedly conspired agaynst the, saying: We wyll go downe in to Juda, vexe them, & bynge them vnder vs, and set a kyng there, euen the sonne of Tabeel. For thus sayth the Lorde God thereto: It shall not so go forth, neither come to passe: for the heed citye of the Syrians is Damascus, but the heed of Damascus is Rezin. And after fyue and thre score yere, shal Ephraim be no more a people. And the cheefe citye of Ephraim is Samaria, but the heed of Samaria is Romelias sonne. And yf ye beleue not, there shall no prophete be kept with you.

Moreouer, God spake vnto Achas, saying: requyre a token of the Lorde thy God, whether it be towarde the depth beneethe, or towarde the heygth aboue. Then sayde Achaz: I wyll requyre none, neyther wyll I tempte the Lorde. The Lorde answered: Then ear to ye of the house of David: Is it not inough for you that ye be greuous vnto men, but ye muste greue my God also? And therfore the Lorde shall geue you a token of hym self: Beholde, a virgin shall conceyue and bere a sonne, and shall call his name ℣ Emanuel. Butter and honye shall he eate, that he may knowe the cuyll and chose the good. For ere

ehe that chylde come to knowledge, to refuse the euell and chose the good. The lande (that thou art so afeayde for) shalbe desolate of both her kynges.

The Lorde also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house (such as neuer came ether the tyme that Ephraim departed from Juda,) euen owe the kynge of the Assirians. For at the same tyme shall the Lorde whistle for the flies that are about the water of Egipt, and for the Bees in the Assirians lande. These shall come, and shall lyght all in the valleyes, in the dawtes of stone, vpon all grene thynges, and in all corners.

At the same tyme shall the Lorde shaue the heare of the heade and the fete and ℣ beerde cleane of, with the rasoure that he shall paye them withall beyonde the water, namelye, with the kynge of the Assirians. At the same tyme shall a man lyue with a cowe, and two shepe. Then because of the aboundaunce of mylke, he shall make butter and eate it. So that euery one whiche remayneth in the land shall eate butter and honye. For the same tyme all vyneyardes (though there be a thousande vynes in one, and were solde for a thousande shekelynges.) shall be turned to briers and thornes. Lyke as they shall come in to the land with arowes and bowes, so shall all the lande become briers and thornes. And as for all hylles that nowe are hewen downe, thou shalt not come vpon them, for feare of briers and thornes. But the catell shalbe dryue thyther, and the shepe shall feede there.

¶ The deliueraunce of the land by Emanuel. The sonne of offence, at whiche many shall stomble.

CAPI. VIII.

MOreouer the Lorde sayde vnto me: Take the a great leaf, and wryte in it, as men do with a penne, that ye spede hye to robbe, and haste vpon to spoyle. And immediatly I called vnto me tayethfull witnesses: Uriah the preste, and Zacharias the sonne of Barachias. After that went I vnto the Prophetisse, that nowe had conceyued & borne a sonne. Then sayde the Lorde to me: geue hym this name: Maher schalal hasbas (that is: a spedy robber, an hasty spoyler.) For why, or euer the chylde shall haue knowledge to saye: Abi and Imi, (that is father and mother,) shall the ryches of Damascus and the substaunce of Samaria be taken awaye, thorowe the kynge of the Assirians.

The Lorde spake also vnto me, saying: for so moche as the people refuseth the styll renninge waters of Silo, and put their delyte in Rezin and Romelias sonne. Beholde, the Lorde shall bringe vpon them, namelye, the kynge of the Assirians with all his power. Whiche shall powre oute his furiousnes vpon euery man, and renne ouer all their bankes. And shall breake in vpon Juda, increasynge in power, tyll he get hym by the throte. He shall fyll also the wydenesse of thy lande with his brode wynges, O Emanuel. Go together ye people, and gather you, herken to all ye of farre countrees. Gyrde you, and gather your muster you, and gather you, take youre counsell together, yet must youre counsell come to nought: go in hande withall, yet shall it not prospere. Except Emanuel, (that is God) be with vs. For the Lorde chastised me, and toke me by the hande, and warned me, sayenge vnto me: that I shulde not walche in the waye of this people. He sayde moreouer: rounde with none of them, who so euer saye: ponder people are bound together. Neuertheles feare them not, neyther be afrayd of them, but sanctifye the Lorde of Hostes, let hym be youre feare and drede. For he is the sanctifyeng, and stone to stomble at ✳ the rocke to fall vpon, a snare and net to both the houses: to Israel, and the inhabitours of Jerusalem. And many shall stomble, fall, and be broken vpon hym: yea they shalbe snared and taken. Luc.ii.e Roma.ix.g 1.Pet.ii.b

Nowe laye the wytnesses together (sayde the Lorde) and seale the lawe with my disciples. Thus I wayte vpon ℣ Lorde that hath turned his face from the house of Jacob, and I loke vnto hym. But lo, as for me, and the children which the Lorde hath geuen me: we are a token and a wonder in Israell, for the Lorde of Hostes sake, whiche dwelleth vpon the hyll of Syon. Hebreu.ii.b ℣

And therfore yf they saye vnto you: aske counsell at the sothesayers, wytches, charmers and conjurers, then make them this answere: Is there a people any where, that asketh not counsell at his God, whether it be counsell vpnge the dead, or the lyuynge. Yf any man wante lyght, let hym loke vpon the law and testimony, whether they speake not after this meanyng: Yf he do not this, he stombleth and suffreth hunger. And yf he suffre hunger, he is out of patience, and blaspheneth his kynge & his God. Then loketh he vpwarde, & downe warde to the earth, and beholde there is trouble and darkenesse, vexacion is rounde about hym, and the cloude of errour. And oute of soche aduersite, shall he not escape.

¶ The prophecyeth of Christes natiuytye and dominyon.

CAPI. IX.

EVen lyke as in tyme paste it hathe bene well sene, that the lande of Zabulo and the lande of Nephtalim (whiche thorowe the see waye goeth ouer Jordane in to ℣ land of Galilee) was at the fyrst in yele trouble, but afterwarde sore vexed. ℣

Neuertheles the people that haue dwelte in darkenesse, shall se a great lyght. Yis for they that dwell in the lande of the shadowe of death, vpon them shal the lyght shyne. Shalt thou multiplye the people, and not increase the ioye also? They shal reioyse before the as men make merry in harnest, and as me that haue gotten the victory, when they deale the spoyle. For thou shalt breake the yocke of the peoples

peoples brethren: the staf of his holder and the rod of his oppressoure, as in the + daye at Madian.

Judith.5

Moreoure all temerations and seditious power, (yea where there is but a cote spred with bloude) shalbe burnt, and fede the fyre. For vnto vs a childe shalbe borne, and vnto vs a sonne shalbe geuen: Upon his shoulder shall the kyngdome lye, and he shalbe called with his owne name. The wonderous geuer of counsell, the mighty God, the euerlasting father, the prynce of peace, he shall make no ende to encrease the kyngdome and peace, and shall sye vpon the state of Dauid and in his kyngdome, to set vp the same, to stablyshe it with equite and righteousnesse, frome thence forth for euermore. This shall the gelousy of the Lorde of hoostes dyngge to passe.

The Lorde sente a worde in to Jacob, the same is come into Israell. And the people also of Ephraim, and they that dwell in Samaria, can saye with pryde and hye stomachs, on this maner. The tyle worke is fallē down, but we wyll buylde it with harder stones. The Mulberey trymbe is broken, but we shall sette it vp agayne with Cedre. Neuertheles, the Lorde shall prepare Rezin the enemye agaynst them, and so ethre their aduersaryes, that the Assirians shall saye holde vpon them before, and the Philistines behynde, and so deuoure Israell with open mouth.

After all this, the wrath of the Lorde shall not ceasse, but yet his hande shall be stretched oute styll. For the people turneth not vnto hym, that chastysyth them, neyther doo they seke the Lorde of hoostes. Therfore the Lord shall rote oute of Israell bothe heade & tayle, braunche and twigge in one daye.

By the head, is vnderstande the Senatour and honorable man, and by the tayle, the prophete that preacheth lyes. For all they which entourme the people that they be in a righte case, such be disceyuers. Suche as men thynke also to be perfecte amonge these, are but caste awaye.

Therfore shall the Lorde haue no pleasure in their younge men, neyther fauoure their fatherlesse and widowes. For they are all togeather hypocrites and wycked, & all their mouthes speake folye. After all this shall not the Lordes wrath ceasse, but yet his hande shall be stretched out styll. For the vngodly burne, as a fyre in the bryers and thornes. And as it were out of a fyre in a wod or a rodde bushe, so ascendeth the smoke of their pryde.

For this cause shall the wrath of the Lorde of hoostes fall vpon the lande, and the people shalbe consumed, as it were with fyre, no mā shall spare his brother. If a mā do turne hym to the right hande, he shall fayntly, or to the lefte hande to eate, he shal not haue ynough. Euery man shall eate the fleshe of his owne arme, Menasses shall eate Ephraim, and Ephraim Manasses, and they bothe shall eate Juda. After all this shall not the Lordes wrath ceasse, but yet shall his hande be stretched out styll.

The threatneth the oppressoures of the poore, and prophesyeth agaynste Sennacherib.

CAPI. X.

WO be vnto you that make vnrighteous lawes, and deuyse thynges, which be harde for to kepe: whereby thorow ‖ power are oppressed on euery syde, and the innocentes of my people are therwith robbed of iudgement, that widowes maye be your praye, and that ye may robbe the fatherlesse. What wyll ye do in tyme of the visitation and destruction, that shall come from farre? To whō wyll ye resorte for helpe, or to whome wyll ye geue your honoure, that he maye kepe vnder ye come not amonge the presoners, or ye amonge the deade? After all this shall not the wrath of the Lorde ceasse, but yet shall his hande be stretched oute styll.

‖ Or

Wo be also vnto Assur, whiche is a staf of my wrath, in whose hand is the rod of myne indygnacion. For I shall sende hym amonge those spyteffull people, amonge the people that haue deserued my displeasure, shall I sende hym, that he maye vtterly robbe them, spoyle them, and treade them downe lyke the myre in the strete. Howbe it, his meanynge is not so, neyther thynketh his herte of this fashyon. But he imagyneth onely, how he maye ouerthrowe and destroye moch people, for he sayeth yet are not my princes all kynges. Is not Calno as calne as Carchamis? Is it harder to conquere Antiochia then Arpad? Or is it lyghter to ouercome Damascus then Samaria? As who saye: I were able to wynne the kyngdome of the Idolaters and their goddes, but not Jerusalem and Samaria. Shall I not do vnto Jerusalem and their ymages as I dyd vnto Samaria and their ymages?

Wherfore the Lorde sayeth: As soone as I haue performed my hole worke vpon the hyll of Syon and Jerusalem, then wyll I also vyset the noble and stoute kynge of Assiria, with his wysdome and pryde. For he thynketh thus in his owne conceyte. This do I, thorowe the power of myne owne hande, and thorowe my wysdome. For I am wyse, I am he that remoue the landes of the people, I robbe their princes, and (lyke one of the worthyes) I driue them frome their seates. My hande hath founde out the goodes of the people, as it were a nest. And lyke as egges that were layde here and there, are gathered together. So do I gather all countrees. And there is no man, that darre be so bolde, as to touche a feather, that darre open his mouth, or ones whysper.

But doth ‖ axe boast it selfe, agaynste hym that heweth therwith, or doeth the sawe make any brackynge, agaynste hym that ruleth it? That were euen lyke, as yf the rod shulde exalte it selfe agaynste hym that heueth it, or as thoughe the staf shulde magnifye it selfe, as who sayeth were no wod. Therfore shall the Lorde of hoostes sende hym pouerte in his riches, and burne vp his power, as it were

‖ axe

The prophecyeth of the ruine of Chryste and of his people: of the remnaunt of Israell, and of the ende of the Assirians, &c.

CAPI. XI.

AFter this there shall come a rod forth of the kynrede of Jesse, and a blossome out of his rote. The Spirite of the Lord shall lyght vpon it, the spirite of wysdome &

with a fyre. But the lyght of Israel shall be that fyre, & his Sanctuary shalbe the flamme and it shall kyndle, and burne vp his thornes and breres in one day, yea all the glory of his woddes and feldes shalbe consumed with body and soule. As for hymself, he shalbe as one clene awaye. The trees also of his forde shal not serue anombre, that a childe maye tell them.

After that daye shall the remnaunt of Israell, and suche as are escaped out of the house of Jacob, stike no more vpon hym that smote them, but shal cōfort themselues with faythfulnesse and trouth in the Lorde, the holy ‖ one of Israell. The remnaunt, yea and the prynces of Jacob, shall conuerte vnto God the mighty one. For thoughe thy people (O Israell) be as the sande of the see, yet shall but the remnaunt of them onely conuerte vnto hym. Perfect is the iudgemēt of hym that dwelth in righteousnesse, and therfore the Lorde of hoostes shall perfectlye fulfyll the mynde, that he hath determined in the myddest of the hole worlde. Therfore thus sayeth the Lorde God of hoostes: Thou my people, that dwellest in Sion, be not afrayed for the lyght of the Assirians, he shall wag his staf at the, yea and beate the with the roo, as the Egyptians dyd some tyme. But soone after, shall my wrath and myne indignacion be fulfylled agaynst their blasphemyes.

‖ holy

Moreoure the Lorde of hoostes shall prepare a skourge for hym, lyke as was the punyshment of Madian vpon the mount of Oreb. And he shall lyfte vp his rod ouer the see, as he dyd somtyme ouer the Egyptians. Then shall his burthen be taken fro thy shoulders, his yocke fro thy necke, yea the same yocke shall be corrupte for deep fatnesse. He shall come to Aiath, and go thorowe toward Migron. But at Machmas shall be muster his folke, & goo ouer the foorde. Gabaah shall be their resynge place, Ramah shall be afrayed, Gabaah Saul shall ne awaye. The doyre of the noyse of thy hostes (O daughter Gallim) shalbe herde vnto Lais and to Anathoth, which also shalbe in trouble. Madmena shall tremble for feare, but the cytezins of Gebim are mighty, yet shall he remayne at Nob that daye. After that, shal he lyft vp his hand agaynste the mounte Syon, and agaynste the hyll of Jerusalem. But se, the Lorde God of hoostes shal take away the proude frō their high force. He shall hewe downe the proude and kill the hye mynded. The thornes of the wod shalbe rooted out with yron, and Libanus shall haue a mighty fall.

The prophecyeth of the kyngdome of Christe, and of the gyftes of the Spirite, &c. and of the ingathering of the Iewes, &c.

CAPI. XII.

A SO that then thou shalt saye: O Lorde, I thanke the, for thou wast displeased at me, but thou hast refrayned thy wrath, & hast mercy vpon me. Beholde, God is my healthe, in whom I trust, and am not afrayde. For the Lorde is my strength, and my prayse, he also shall be my refuge. Therefore with ioye shall ye drawe water out of the welles of the Sauioure, and then shall ye saye: Lette vs geue B thankes vnto the Lorde, and call vpon his name, and declare his counceiles amonge the people, and kepe them in remembraunce, for his name is excellente. O synge prayses vnto the Lorde, for he doth greate thynges, as it is knowen in all the worlde. Crye oute, and be glad, thou that dwellest in Sion, for great is thy prynce, the holy one of Israell.

¶ The prophecyeth the destruction of Babilon, the captyuyte, and the comming agayne of the people.

CAPI. XIII.

A THis is the heuye burthen of Babylon, which Esay the sonne of Amos dyd se. Shake some tokens to the hye hylles, call vnto them, holde vp your hande, that the prynces maye go in at the doze. For I wyll sende for my debites and my graunges (sayth the Lorde) and in my wrathe I wyll call for suche, as triumphe in my gloyre.

With that, me thought I hearde in the mountaynes a noyse, lyke as it had bene of a greate people: and a tumynge, as thoughe the kyngdomes of all nacions had come together. (And the Lorde of hostes was the Captayne of the hole armye.) As they had come not only out of farre countrees, but also from the endes of the heauens. Euen the Lorde hymselfe with the ministers of his wrath, to destroye the hole lande. Mourne therfore, for the daye of the Lorde is at hande, and commeth as a destroyer frome the Almyghtye. Then shall all handes be letten downe, and all mens hartes shall melte awaye, they shall stande in feare, carefulnesse and sorowe shall come vpō them, and they shall haue payne, as a woman that trauayleth with chylde. One shall euer C be abashed of another, and theyr faces shall burne lyke the flamme.

For lo, the daye of the lorde shall come, terrible, full of indignacion and wrath, to make the lande waste, and to roote oute the synne therof. For the starres and planetes of heauē shall not geue theyr lyght, the sunne shall be quenched in the rysynge, and the moone shall not shyne with his lyght. And I wyll punysh the wickednesse of the worlde, and the synnes of the vngodly, sayeth the Lord. The hye stomaches of the proude wyll I take awaye, and wyll laye downe the boastynge of tyrauntes. I wyll make a mā dearer then fyne golde, and a man to be more worthe, then a golden wedge of Ophir. Therfore I wyll shake the heauen, that the earth shall remoue oute of her place.

Thus shall I go with Babylon, in the wrath of the Lorde of hostes in the daye of his fearce full indignacion. And Babylon shall be as a hunted or chased doe, & as a flocke without shepeherde. Euery mā shal turne to his owne people, and flee eyther in to his owne lande. Who so is founde alone, shalbe thrust thorow. And who so gather together, shalbe destroyed with the sworde. * Theyr chyldren shalbe slayne before theyr eyes, theyr houses spoyled, and theyr wyues rauyshed. For lo, I shall dyrynge vp the Medes agaynste them, whyche shall not regarde syluer, nor be delyghted in golde. Then shall yong mens bowes be knapped asunder. The Medes shall haue no pytie vpon women with chylde, & theyr eyes shall not spare the chyldren. * And Babylon (that glorye of kyngdomes and dewrye of the Caldees honoure) shalbe destroyed, euen as God destroyed Sodome and Gomorra. It shall neuer be more inhabited, neyther shall there be any more dwellynge there, frome generacion to generacion.

The Arabians shall make no mansions there, neyther shall the shepeherdes make theyr foldes there any more, but wylde beastes shall lye there, and the houses shalbe full of greate Oules. Estriches shall dwell there, & Apes shall daunce there: the lytle Oules shall crye in the palaces, one after another, & Dragons shalbe in the pleasaunte parlours. And as for Babylons tyme it is at hande, and her dayes maye not be longe absent.

¶ The returne of the people from captiuitye. The prosperytye of the people of God, and affliccion of theyr ennemyes. The pryde of Babilon.

CAPI. XIIII.

BVt the Lorde wyll be mercyfull vnto Jacob, & wyll take vp Israell agayne, & set them in theyr owne lande. Straungers shall cleaue vnto them, and get them to the house of Jacob. They shall take the people, and carye them home with them. And the house of Israell shall haue them in possession for seruauntes and maydens in the lande of the Lorde. They shall take those captyues, & whose captyues they had bene afore, & rule those that hadde oppressed them. Whenne the Lorde nowe shall bringe the to rest, from the trauayle, feare, and harde bondage that thou wast laden withall, then shalt thou vse this mockage vpon the kynge of Babylon, & saye: Howe happeneth it that the oppressour ceaseth? Is the golde tribute come to an ende? Doubteles the Lorde hath broken the staffe of the vngodlye, and the sceptre of the lordes. Whyche when he is wroth, smyteth the people with durable strokes, and in his wrathe he persecuteth them, and tamely them continually. And therfore the hole worlde is now at reste and quyetnesse, and men synge for ioye.

Yea euen the fyrre trees and Cedres of Libanus reioyce at thy fall, sayenge: Sence that thou arte layde downe, there come no more to destroye vs. Hell also trembleth at thy cō mynge, all myghtye men and princes of the earth,

Exechi. xxxii. Math. xx. iii. & March. xiii. Luce. xx.

earthe, steppe forth before the. All kynges of the earthe stande vp from theyr seates, that they maye all (one after another) synge and speake vnto the: Arte thou wounded also as wel arte thou become lyke vnto vs? Thy pompe and thy pryde is gone downe to hell. Wormes shalbe layd vnder the, and wormes shalbe thy couerynge.

How art thou fallen from heauen (O Lucifer) thou fayre morynge chylde? hast thou gotten a fall euen to the grounde, thou that (not withstandyng) dyddest subdue the people? And yet thou thoughtest in thyne herte: I wyll clyme vp into heauē, & make my seate D about the starres of God, I wyl syt vpon the glorious mounte towarde the North, I wyll clyme vp aboue the cloudes, and wylbe lyke the vyghest of all. Yet darre I say, that thou shalte be brought downe to the depe of hell. They that se the, shall narowlye loke vpon the, and thynke in them selues, sayenge: Is this y man, that brought all landes in feare, and made the kyngdomes afrayde? Is this he that made the worlde in a manner waste, and layde the cyties to the ground, which let not his prysoners go home?

Howe happeneth it, that the kynges of all people lye, euery one at home in his owne palace, with woe, dyp, and thou art cast oute of thy graue lyke a wylde braunch, lyke as dead E mens rayment that are thot downe with the sworde, as they that go downe to the stones of the depe, as a deade coarse that is trodden vnder fete, & art not buried with them? Euen because that thou hast wasted thy lande, and destroyed thy people. For the generation of the wycked shalbe vtterly without honour, for euer. There shal a waye be sought to destroy theyr children, for theyr fathers wyckednes, they shal not come vp agayne to possesse the land, and fyll the worlde full of castels & townes.

I wyll stande vp agaynst them (sayeth the Lorde of hostes) & roote out the name and generacion of Babylon (sayeth the Lorde) and F wyll geue it to the Otters, and wyll make water poddels of it. And I wyll swepe them out with the besome of destruccō, sayeth the Lorde of hostes. The Lorde of hostes hath sworne an othe, sayeng: It shall come to passe as I haue determined, and shalbe fulfylled, as I haue deuysed. The Assirians shalbe destroyed in my lande, and vpon my mountaynes will I treade them vnder fote. Whereuppon this yoke shall come frome vpon, and his burthen shalbe taken frō your shoulders. This deuyse hathe God taken thorowe the hole worlde, and thus is his hande stretched out ouer all people. For yf the Lorde of hostes determen a thynge, who wyll dysanulle it? And yf he stretch forth his handes, who wyll holde it in agayne?

The same yere that kinge Achaz dyed, God threatened by Esaye on this maner: Reioyse not (thou hole Palestyna) as though the rod of hym that beateth the were broken, for out of the serpentes rote, there shall ware a cockatrice, and the frute shalbe a fyne worme. But the poore shall fede of the best thynges, and the symple shall dwell in safetye. Thy rotes wyll I destroye with hongre, and it shall slaye thy remnaunt. Howle ye porters, wepe ye cyties, & feare thou (O hole Palestyna) for there shal com frō the North a smoke, whose power no man maye abyde. Who shall then manteyne the messages of the Gētyles? But the Lorde stablysheth Sion, and the poore of my people shall put theyr trust in hym.

¶ The prophecye agaynste Moab.

CAPI. XV.

THis is the heuye burthen vpon Moab, A Ar of Moab was destroyed, (as me thought) in the nyght season. The walles of Moab perysshed in the nyght, and were wyped awaye. They went to Bayth and Dibon in the hye places, for to wepe. Moab dyd mourne frome Nebo to Medba. * all theyr heades were rolled, and all theyr beardes shauen. In theyr stretes were they gyrded about with sackcloth. In all the toppes of theyr houses and stretes was there nothynge, but mournynge and weppynge. Hesebon and Esseale cryed, that theyr voyce was hearde vnto Jahas. The worthyes also of Moab blesed and cryed for verye sorowe of theyr wombes. Who is my herte for Moabs sake? Mine eyes shal vnto Zoar, vnto Oronaim, as vnto a fearefull bullock, they wente vp to Luhith, C weppynge. The way towarde Horonaim was full of lamentacion for the hurte. The waters of Nimrim were dryed vp, & grasse was wythred, the herbes deuoured, and what necessarye grene thynge there was before. In lyke maner the thynge that was left them of theyr substaunce, they caryed it by water to Araby. The crye went ouer the hole lande of D Moab, frome Eglaim vnto Beer, was there nothynge but mournyng. The waters of Dimon were full of bloude, for the enemye hath sent eyther a bonde of men, which as a lyon laye a wayte for the remnaunt of the lande, and for them that were escaped.

¶ The destruccion of Moab.

CAPI. XVI.

THen sent the Lordes of the lande a ram A of warre, frome the rocke that lyeth toward the desert, vnto the hyll of the daughter Sion. (For as for the daughters of Moab they were as it had bene a fearefull thyng by the, that is put oute of her nestes by the ryuer of Arnon,) whiche wyll geue no counsell, nor helpe, [illegible] your counsell, nor declare, [illegible] your shadowe in the myddes [illegible] both: hyde the chased, [illegible] that are fled, [illegible] dwel among you, be [illegible] the destroyer, for the [illegible] robber vnder the, & the [illegible] eth vs out of oure lande. [illegible] of your kyngdome is [illegible] that sytteth [illegible] and

trouthe in the house of Dauid, knowe the thynge, and do his diligence to helpe hostly, accordynge to equite and rygh tousnes. As for Moabs pryde (shall they answere) it is well knowen. And all thoughe they be excellent, proude, arrogant, and hye mynded, yet is their strength nothynge lyke. And therfore Moab complayneth vnto Moab, where thorowe they come all to mourne, and now that they be smytten, they take their deuyce benethe by the birchwall, and make their complaynte.

Ieremi.xlviii. c

The suburbes also of Helebon were made E wast, and the Pynces of the Gentyles hewed downe the vynyardes of Sibma, whiche were planted with noble grapes, and spred vn to Jazer, and wente vnto the ende of the desserte, whose braunches stretched their selues forthe beyonde the see. Therfore I mourned for Jazer, and for the vynyardes of Sibma with greate sorowe I poured my teares vpon Helebō and Eleale, for all their songes were layde downe, in their harueste and gatherynge of their grapes. Ioyfulnes and chere was gone out of the felde and vnyardes, in so moche, that no man was glad nor songe. There wer D no treaders into the wynepresse, their merye chere was layde downe. Wherfore my belye troubled (as it had bene a lute) for Moabs

Jere.xlviii.c. walles sake, & myne inward membres, for the brickwalles sake. For it happened thus also, when Moab sawe that he was turned vpsyde downe, he wēt vp an hye in to her Sanctuarye, to make her prayer there, but he myght not be holpen. This is the deuyce, whiche the Lorde toke in hande at that tyme agaynste Moab. But nowe the Lorde sayth thus: In three yere shal the power of Moab with their pompe (which is greate) be minished, lyke as the burthen of an hyred seruaunt. And as for the remnaunt of them, they shalbe lefte ryght a fewe, and not reckened moch worth.

¶ A prophecye agaynste Damascus.

CAPI. XVII.

A THis is the heuy burthen vpon Damascus. Beholde, Damascus shall be no more a cytie, but an heape of broken stones. The cytes of Aroer shalbe waste: the cattell shall lye there, & noman shall raye them awaye. Ephraim shall no more be strong, and Damascus shall no more be a kyngdom. And as for the glorye of the remnaunt of the Syrians it shalbe as the glory of the children of Israell, saith the Lorde of Hostes. At that tyme shall the glorye of Jacob be verye poore, & the fatnes of his flesh shall waxe leane. It shall happen as when the harueste is gathered in harueste, & the eares are full with the sickle, and they gather the eares together with their armes, & he reapeth the eares in the valley of Rephaim. Yet there remayneth B yet some eares ouer. Or as when men beate their olyue tree, wherin there remayne two or three berryes aboue in the toppe, and fyue or sixe in the braunches. Thus saith the Lorde God of Israell, the holy one.

Then shall man conuerte agayne vnto his maker, and turne his eyes to the holy one of Israell. And shall not turne to ꝑ aultres that are the worke of his owne handes, neyther shall he loke vpon groues and ymages, which his fyngers haue wrought. At the same tyme C shall their stronge cyties be desolate, lyke as were ones the forsake plowes & coms, which they forsoke, for feare of ꝑ thy lorde of Israell.

So shalt thou (O Damascus) be desolate, because thou hast forgotten God thy Sauyour, and hast not called to remembraūce the rocke of thy strength. Wherfore thou shalt also set a fayre plāt, & grafted a straūge braūch. In the daye when thou dyddest plante it, it was great, & gaue soone the frute of thy sede. But in the daye of harueste, thou shalt reape an heape of sorowes and miseryes.

Woe be to the multitude of moche people, D that ruth in lyke ꝑ sea, & to the preace of folke, that renne ouer all lyke greate waters. For though so many people increase as ꝑ flowing waters, & though they be armed, yet they flye fare of, and vanysh away lyke the dust with the wynde vpon an hyll, and as the whyrle wynd thorow a storme. Though they be fear full at nyght, yet in the morynge it is gone with them. This is their portion, that do vs harme, and heritage of them, that robbe vs.

¶ A prophecye agaynste Egypte.

CAPI. XVIII.

WOe be to the lande of sprenge wynges, E which is of this syde ꝑ floude of Egypte, which sendeth her message ouer the see in vessels of reedes vpon the water, and sayth: goo soone, and doo youre message vnto a straunge and harde folke, to a fearful people, and to a people that is further then this, to a desperate and pylled folke, whose landes be ouer flowen from vs with ryuers of water. Ye all ye that syt in the compasse of the worlde, and dwell vpon the earth, when the token shalbe geuen vpon the mountaynes, then loke vp, & when the horne bloweth, then herken to, for thus hath the Lorde sayde vnto me. I sayde me downe, & pondred the matter in my house, at the Noone daye when it was hote. And there fell a myldynge showre, lyke a dewe, as it happeneth in Harueste. But the frutes were not yet rype cut of, and the grapes were but yonge and grene. Then one smote of the grapes with an hoke, yea he hewed downe also the boughes and the braunches, and vpd cast them awaye. And thus they were layd waste, F for the foules of the mountaynes, and for the beastes of the earthe togyther. So that the foules sat therupon, and all the beastes of the earthe wintered there. Then shall there be a present broughte vnto the Lorde of Hostes: euē that harde folke, that fearefull folke and that further is then this: that desperate and pylled folke, whose landes is houyded in to riuers of waters, vnto the place of the name of the Lorde of Hostes: euē vnto the hyll of Sion.

¶ Prophecyeth Egypt agaynste Egypte.

CAPI. XIX.

A THis is the heuy burthen vpon Egypte. Beholde, the Lorde wyll ryde vpon a swyfte cloude, & come into Egypte. And the goddes of Egypte shall tremble at his comynge, & the herte of Egypt shal quake within her. For thus sayth the Lorde: I will sette ye the Egyptiās one agaynst another among them selues, so that one shalbe euer agaynste his brother & neyghboure, yea one cyte agaynst another, & one kyngdō agaynst another. And Egypt shalbe choken in her selfe. When they all counsell of their goddes, of their prophetes, & their sothsayers and wytches, then will I brynge their counsell to naught.

I wyll deliuer Egypte also in to the handes of greuous rulers, and a cruell kyng shall haue the rule of them. The water of the see shalbe drawen out. Fluus shall ryuke awaye, and be dronken vp. The ryuers also shall be drawen oute, the welles shall decrease & drye awaye. Rede and rusy shall fayle, the grasse B by the waters syde, or vpō the ryuers banke, yea and whatsoeuer is sowen by the waters, shalbe wythered, destroyed, and broughte to naught. The fyshers shall mourne, all suche as cast angles in the water, shall complayne, & they that spredde their nettes in the waters, shalbe sore vexed. Suche as laboure vpon fyne and thick, shall come to confusion, and they also that weue fyne workes. All ꝑ poundes of Egypte, all the paith eye of their waters and dyches shall come to naught.

Yea the vnwyse Pynces of Zoan, the counsell of the wyse Senatours of Pharao, shall come to sooly counselle. Howe that darre ye bable and say of Pharaos behalf, I am come of wyse people, I am come of the olde regall progenye. But where are now thy wyse men? Let them tell the & shewe the, what the Lord of Hostes hath take in hande agaynst Egypt. Fooles are those Pynces of Zoan, & proude are the pynces of Noph, yea they deceyue Egypte with the nobilitie of their stocke. For C the Lorde hath made Egypte dronken with the thinne of errours, & they shall vse it in all maners, euen lyke as a dronken man goeth spynge about. For Egypte shall lacke good counsell, so that they shall not knowe what to do, neyther begynnyng nor ende, neyther vpon the lande ne water. Then shal the Egyptians be lyke vnto women, afrayde and abasshed, at the lyfting vp of the hand, which the Lorde of Hostes shall lyft vp ouer them. The land of Iuda also shall make the Egyptians afrayde, who so euer but speake vpon it, shall put them in feare. And that because of the counsell, which the Lord of hostes hath decreed agaynste them. Then shall the fyue cytes of Egypte speake with the Canaanytes tonge, and sweare by the Lorde of Hostes, & Heliopolis shall be one of them. At the same tyme shall the Lorde of Hostes haue an aulter in the middest of the lande of Egypt, with this title thereby: Vnto the Lorde. This shal D be a token or testimony vnto the Lorde of Hostes in the lande of Egypte, when they shall crye vnto hym, because of those that oppresse them, that he shall sende them a sauyaue & a Sauioure to deliuer them.

Moreouer, Egypte shall be broughte vnto the Lorde, & the Egyptyans also shall knowe the Lorde at the same tyme, they shal do him reuerence with meate offrynges, & with meate offrynges, they shall promyse hym offrynges, yea & paye hym also. Thus the Lorde shall smyte Egypt, & brake it agayne, & so shal they turne to the Lorde, & he also shall haue mercy vpō them, & saue them. Then shall there be a cōmen waye out of Egypte in to Assyria. The Assyriā & shall come into Egypte, & the Egyptyans into Assyria. The Egyptians also and the Assyrians shall both haue one Gods seruice. Then shall Israell with honoure be the thyrde to Egypte & Assur. And ꝑ Lorde of hostes shall bleesse them, sayenge: Blessed is my people of the Egyptyās, Assur is the worke of my hādes, but Israell is myne enheritaunce.

¶ Agaynste Egypt and Ethiopia.

CAPI. XX.

IN the same yere that Tharthan came to A Asdod, where Sargon the kyng of the Assyrians sent hym, what tyme as he also besieged Asdod, & wanne it the same season. Then spake the Lorde vnto Esaye the sonne of Amoz, sayenge: go & lose al that sack from thy lopnes, & put of thy shoes frō thy fete. And so he dyd, goynge naked & barefote. Then sayde the Lorde: where as my seruaūt Esaye goeth naked & barefote, it is a token & signifyeng of the thyng, that after three yere shall come vpō Egypte and Ethiopia. For euen thus shal the kynge of the Assyrians dryue both yonge and olde, as prisoners naked and barefote, out of B Egypte and Ethiopia. And shall discouer the shame of Egypte. They shalbe also at their wittes ende, and ashamed one of another, the Egyptyans of the Morians, and the Morians of the Egyptyans, at the lyghte of their glorye. Moreouer they that dwell in the Iles shall se euen the same daye: beholde, this is our hope, to whom we fled to seke helpe, that we myght be deliuered from the kyng of the Assirians. Howe wyll we escape?

¶ Agaynst Babylon, Idumea, and Arabia.

CAPI. XXI.

THis is the heuy burthē of the waste see. A A greuous vysō was shewed vnto me, lyke as when a storme of wynde and rayne rusheth in from the wyldernesse, that terrible lande. Who so maye disceyue (sayde the voyce) let hym disceyue. Who so may destroye, let hym destroye. Vp Elam, besege it O Medai, for I wyll stylle all their grounynges. With this, the eyenes of my harte were full of payne. Paynes came vpon me, as vpon B a woman in her trauayle. When I herde it

I was

I was abasshed: and whē I loked vp, I was afrayed. Myne herte panted, I trembled for feare. The darkenesse made me fearfull in my mynde.

Yea soone make ready the table (sayde this vo, &) kepe the watche, eate and drynke. Vp ye captaynes, take youre youre shylde, for thus the Lorde hath charged me, go thy way, and set a watchman, that he maye tell what he seeth. And whē he had wayted diligently, he sawe two horsmen, the one rydynge vpon an asse, the other vpon a Camel. And I lyon cryed: Lorde, I haue stande waytynge all the hole daye, and haue kepte my watche all the nyght. With that came there one rydyng vpō a charet, which answered, and sayde: Babylon is fallen, she is turned vpsyde downe, and all the ymages of her goddes are smytten to the grounde. This (O my felowe threshers and fannes) haue I hearde of the Lorde of hostes the God of Israell, to shewe vnto you.

Jeremye.li.a Apoca.xviii.a

¶ The heuy burthen of Duma.

D One set vpon me: Watche man, what haste thou espyed by nyght, watche ma, what hast thou espyed by nyght? The watchmen answered: The day breaketh on, and the nyght is commynge. If youre request be earnest, turne ye, and come agayne.

¶ The heuy burthen of Arabia.

At euen ye shal abyde in the wod, in the way toward Dedanim. Mete the thurst with water (O ye cytesyns of Thema) mete thate with breade that are fled. For they shal runne away from the weapen, from the drawen swearde, from the bent bowe, and from the greate battell. For thus hath the Lorde spoke vnto me, ouer a yere shall all the power of Cedar be gone, lyke as when the office of an hyred seruaunte goeth out. And the remnaunte of the good archers of Cedar, shalbe very fewe. For the Lorde God of Israell hath spoken it.

¶ A prophecye agaynste Jerusalem.

CAPI. XXII.

A The heuy burthen vpon the valleye of visions. What hast thou there to doo, that thou clymmest vp into the house toppe, O thou cyte of myracles, stepeyous & wylcull? Ieuye thy slayne men are neyther kylled with swearde, nor dead in battell? For all thy Captaynes gat them to theyr horses from the ordynaunce, yea they are all together vnbden awaye, and fled farre of. When I perceyued that, I sayde: awaye fro me, that I maye wepe bytterly. Take no labour for to comforte me, as touchynge the destruccion of my people. For this is the daye of the Lord of hostes, wherin he wil plage, treade down, B and weste out the valley of visions, & breake downe the walles, with suche a crasshe, that it shall geue a sounde in the mountaynes.

Jsaye.xxi.a

I sawe the Elampytes take the quyuers to caste and to horse, and that the walles were bare from barnesse. The goodly valleys were full of charettes, the horse men made them soone to besege the gates. Then was the co-

uerynge of Juda put from thence, & thou sawest the sege of the cytye bout. Thou hast ye cyttes in the walles of the cyte of Dauid, wherof there shall be many. Ye shall gather together the waters of the lowe pole, and tell the houses of Jerusalem, and breake of some of them to kepe the walles. And ye shall make a pyt betwyxt the two walles of the water of the olde pole, & nothyng regarde hym, that toke it in hande, and made it. But at the same tyme shall the Lorde of hostes call men to weppynge, mournyng, to balduesse and puttyng on of sacke cloth. But they to wilfull theyr lustes & wyfulnes, slaughter ensue, they kyll shepe, they eate coshy meate, and drynke wyne, + let vs eate & drinke, for to morow we shall dye. Neuertheles whē the Lorde of hostes heareth of it, he sayde: yea, if this wyckednes of yours shalbe remitted, tyll ye dye. This hath the Lorde God of hostes spoken.

Thus sayth the Lorde God of hostes vnto the treasurye vnto Sobna the gouernour, and saye vnto hym: What haste thou here? and from whence comest thou? that thou hast made the a graue here? For he had caused a coshy tombe of stone to be made for hym selfe, and a place to lye in to be hewen out of a rock. Beholde, the Lorde shall take the out by violence, he will breake the of another fashyon, and put vpon the a straunge cloth. He shall cary the into a farre countre, lyke a ball with his handes. There shalt thou dye, there shal the pompe of thy charettes haue an end, thou dyshonour of the house of the Lorde. I will thrust the out of thyne office, and put the from thyne estate.

After this will I call my seruaunte Eliakim, the sonne of Helkias, & araye hym with thy cote, and gyrde hym with thy girdle, and I will geue thy power in to his hande. He shalbe a father of the cytesyns of Jerusalem, and of the howse of Juda. I will also lay the + keye of Dauids house vpon his shulders, and yf he open, no man shall shut, & yf he shut, no man shall open. I will fasshen hym as a nayle in the place of the most vnstedfast fulnesse, & he shalbe vpon the glorious seate of his fathers house. They shall hange vpon hym all the glory of his fathers house, of the children & children children, all smale and great, all instrumentes of musicke & musyke. This shall come to passe (sayth the Lorde of hostes,) when the nayle that is fastned in the place of the vnstedfast fastfulnesse, shalbe plucked of. And when the weyght that hanged vpon it, shall fall, be broken, and brused in peces. For the Lorde hym selfe hath spoke it.

¶ A prophecye agaynste Tyrus, and agayne to reioyce it agayne.

CAPI. XXIII.

A An heuy burthen vpō Tyrus. Howle ye shippes of Tharsis, for the is clene wowen downe to the grounde, & ouerlayed of them that are come from Cethi. Le

Ye inhabiters of the Flandes, the marchaūtes of Sidon, and they that occupye the see, (whome thou wast full sometyme) are at a poynte. For by see were there frutes brought vnto the, and all maner of corne by water. Then was the comen market of all people. Sidon is sory for it, yea and all the power of the see complayneth, and sayeth: O that I had neuer trauyled with shyppe, that I had neuer borne any, that I had neyther norysshed vp boye, nor brought vp daughter. As soone as Egypte perceyueth it, she will be as sorye as Tyrus is. Go ouer the see, mourne ye that dwell in the Iles. Is not that the glorious cyte, whose dayes were of longe antiquite? whose nauters dwellynge farre of, commended hir so greatly? Who hath deuised such thynges vpon Tyrus the crowne of all cytes, whose marchauntes and captaynes were the lyghtes and principall of the worlde? Euen the Lorde of hostes hath deuysed it, that he might put downe all pompe, and mynisshe all the glory of the worlde. So throwe thy land (O thou daughter of the see) as men go ouer the water, and there is not a girdle more.

Thus the Lorde that remoueth the kyngdomes, and hath taken in hande agaynst that mighty Canaan to rote it out, hath stretched out his hande ouer the see, and sayde: From hence forth shalte thou make no more myrth (O thou daughter of Sidon,) for thou shalte be put downe of the Cethens. Stand vp then and go, and go where the enemye will cary the, where thou shalt also haue no rest. Beholde, (for thyne ensample.) The Chaldees were fyrste people, that no man was lyke them, Assur builded them, he let vp his castels and palaces, and brake them downe agayne. And therfore mourne (ye shippes of the see,) for your power shalbe throwen downe.

Jsaye.xiii.a

Euen that, shall the. lxx. yeres of Tyrus (euen as longe as theyr kynges lyke was) be forgotten. And after. lxx. yeres, it shall happē to Tyrus as with an harlot that playeth vpō a lute. Take thy lute (saye men to her) & go about the cyte, thou arte yet an vnknowen wenche, make pastyme with diuerse balettes, diuerly thou mayst come in to acqueyntaūce. Thus shall it happen after. lxx. yeres. The Lorde shall visyte the cyte of Tyrus, & it shal come agayne to her marchaundyse, & shal occupye with all the kyngdomes that be in the worlde. But all her occuppeng and wynnynge shall halowed vnto the Lorde. For then shal they laye vp nothynge beside them nor vpō heapes, but the marchaundyse of Tyrus shall belonge vnto the cytesyns of the Lord, to the fyllynge and sufferynge of the hongrye, and to the clothynge of the aged.

¶ A prophecye vpon the tribulacion that shall fall vpon the worlde, because of synne.

CAPI. XXIIII.

B Beholde, the Lorde shall waste & plage the worlde, he shall make the face of the earth desolate, and scatter abrode the in

habitoures therof. Then shall the preste be as the people, the master as the seruaunte, the dame lyke the mayde, the sealer lyke the byer, he that lendeth vpon vsarye, lyke vnto hym that borowyth vpon vsury, the creditoure, as the debtor. Yea myserably shall the worlde be wasted & clene destroyed. For the Lorde hath so determined in hym selfe. The earth shalbe heuye and desolate. The face of the earth shall perysh and fall awaye, the proude people of the world shal come to naught. For the earth is corrupte of her inhabiters.

For why? they haue offended the law, chaūged the ordinaunces, and make the euerlastynge testamente of none effecte. And therfore shall the curse deuoure the earth, for they that dwel theron haue synned, wherfore they shalbe brent also, and those that remayn shal be very fewe. The swete wyne shall mourne, the grapes shall be weake, and all that haue bene mery in herte, shall syghe. The myrth of tabretes shalbe layd downe, the cheere of the ioyfull shall cease, and the pleasure of lutes shall haue an ende, there shall no more wyne be dronke with myrth, the beere shalbe bytter to them that dronke it, the wycked cytes shalbe broken downe, all houses shalbe shut, that no man maye come in.

In the stretes shall there be lyfte vp a crye because of wyne, all mens cheere shall vanysh awaye, and all ioye of the earthe shall passe. Desolacion shall remayne in the cytes, and the gates shalbe smytten with wastnesse. For it shall happē vnto all landes and to all people, lyke as when a man smyteth downe the olyues, that are left vpon the tree, or seketh after grapes, when the wyne gatheryng is oute. And those same (that remayne) shall lyfte vp theyr voyce, and be gladde, and shall magnifye the glorye of the Lorde, euen from the see, and praise the name of the Lord God of Israell, in the valeys and Flandes. We haue longes longe to the prayse of the ryghteous, from all the endes of the worlde. Therefore I must speake: O myne vnfruitfulnesse, O my powerte. Woe is me, all is full of synnes, whiche offende of purpose and malyce. And therfore (O thou that dwellest vpon the earth) there is at hande for the, feare, pyt, and snare. Who so escapeth the terrible crye, shall fall into the pyt. And yf he come oute of the pyt, he shall be taken with the snare. For the wyndowes above shalbe opened, and the foūdacion of the earthe shall moue. The earthe shall geue a greate crack, it shall haue a sore ruyne, and take an horrible fall. The earth shall stacker lyke a dronken man, and be taken awaye lyke a tente. Her myserie shall lye so heuye vpon her, that she muste fall, and neuer ryse vp agayne. At the same tyme shall the Lorde muster together the hye hoostes on hoge, and the kynges of the worlde vpon the earth. These shalbe coupled together as myserables be, and shall be shut in ouerwardes and punyshed innumerable dayes. The Moone & the Sunne shalbe ashamed, when the Lord of hostes shall raise the at Jerusalē vpō the mount Sion, before his wurshipfull councell.

Jerem.xxxii.a

D

XXV. ¶ A thanc-

¶ Thankesgyuynge to god for his workes.

CAPI. XXV.

1 O Lorde, thou arte my God, I wyll prayse the, and magnify thy name. For thou byngeste marueilous thynges to passe, accordyng to thyne olde counsels, trueiye and stedfastlye. Thou makest of townes, heapes of stone, and of stronge cyties, broken walles. The palaces of the wycked destroyest thou out of the cytie, that they shall neuer be buylded agayne. Therfore the very rude people must magnifye the, and the cyties of the cruell Hethen muste feare the. For thou arte the poore mans helpe, a strength for the nedefull in his necessitie.

Thou art a defence agaynste euell weather, 2 a shadowe agaynst the hete. But vnto the prowde sumptuous, thou arte lyke a stronge wynde wynde, that calleth downe the boldynge of the vngodly, thou kepest men frō heate, with the shadowe of the cloudes, thou cuttest of the braunches of tyraunts.

Moreouer the Lorde of Hostes shall ones prepare a feast for all people vpon the hyll. A 4 plenteous, costly, pleasaunte feast, of fat and well fed beastes, of sweete & most pure thynges. Vpon the hyll shall he take awaye the vaile that hangeth before the face of all people, and the couerynge wherwith all Gentyles are couered. As for death, he shall vtterly consume it. The Lorde God shall wype awaye the teares frō all faces, & take awaye the contuilon of his people thorowe the hole worlde. For the Lord hym selfe hath layd it. Dpere.viii.d and.xxxvi.d

At the same tyme shall it be sayde: lo, this 5 is our God in whome we put oure trust, and he hath healed vs. This is the Lord that we haue waited for. Let vs reioyce and be glad in his healthe. For the hande of the Lord resteth vpon this hyll. But Moab shall be thrust them downe vnder hym, lyke as the straw is trodē vnder fote in a donge hyll. For he shall stretch oute his handes vpon hym, lyke as a swymmer doth to swymme. And with the power of his handes shall he caste downe hys hye pompe. As for his stronge holdes and hye walles, he shall bowe them, caste them downe, & fell them to the grounde in to dust.

¶ A songe for the deliuerauuce of the people.

CAPI. XXVI.

1 THen shall this songe be songe in the lande of Juda: We haue a stronge cytie, the walles and the ordinaunce shall kepe vs. Open the gates, that the good people may go in, which laboureth for trouth. And thou, which art the dore, & hast the matter in hande, shalt prouyde for peace, euen the peace that men hope for in the. Hope styll in the Lord, for in the Lord God is euerlastinge strength. For why, it is he, that bryngeth low the hye mynded cytezens, & casteth downe the proude cities. He casteth them to the ground, yea euen into the myre, that they may be trodden vnder the fete of the symple, & with the

steppes of the poore. Thou (Lorde) constitute 2 the path of ꝓ rightwous, whether it be right, whether ꝓ way of ꝓ righteous be right. Therfore (Lord) we haue a respecte vnto the way of thy iudgemētes, thy name and thy remembraunce reioyse the soule. My soule lusteth after the all the nyght longe, and my mynde to stedly lyeth to the. For as soone as thy iudgement is knowen to the worlde, then the inhabitours of the earthe lerne righteousnesse. But the vngodly (thoughe he haue receiued grace) yet lerneth he not righteousnesse, but in that place where he is punyshed, he offendeth, and feareth not the glory of the Lorde.

Lord, they wyll not se thyne hye hand, but 3 they shall se it, & be confounded, when thou hast deuoured them with ꝓ wrath of thy people, & with the fyre of thyne enemyes. But as to vs, O Lorde, prouyde for peace, for thou worckest in vs all our workes. O Lorde oure God, though suche lordes haue dominacion 4 vpō vs as knowe not the, yet graunte that we may hope onely in the, & kepe thy name in remembraunce. The malicious tyraunts when they dye, are neyther in lyfe nor in the resurrection, for thou vysytest them & rootest them oute, & destroyest all the memoriall of them. Agayne, thou increasest the people, (O Lord) thou encreasest the people, thou shalt be praysed and magnified in all the endes of the world. The people that seke vnto the in trouble, that same aduersite whiche they cōplayne of is vnto them a chastening before the. Lyke as a wyfe with chylde (when her trauayle cōmeth vpō her) is ashamed, cryeth, & suffereth the payne. Euen so are we, O Lorde, in thy syght. We are with chylde, we trauayle, and 5 heare, & with the spyrete we bryng forth health where chorowe the earth is vndestroyed, and the inhabitours of the worlde perysshe not.

But as for thy dead men & ours, that be departed, they are in lyfe & resurrection. Thy lye in the earthe, they wake, & haue ioye, for thy dew is a dew of lyfe and lyght. But the place of the malicious tyraunte is fallen away. So go nowe my people into thy chambre, and shut the doze to the, & suffre nowe the twynckleyng of an eye, tyll the wrath be ouerpast. For behold, the Lord wyll go out of his habitacīō, and dyspet the wyckednesse of them 21 that dwell vpon earth. He wyll discouer the bloude that the hath deuoured, the shall neuer hyde them, that the hath murthered.

¶ The prophecyeth that all realmes shal be destroyed as ouer the coūtreynge of Egypte.

CAPI. XXVII.

1 THen the Lorde with his heuy, great, & 1 long swearde shall visit Leuiathā that inuincible serpēt, euen Leuiathan that crooked serpente, and shall slaye the whalish serpente in the see. At the same tyme shall men synge of the vyneyerde of Rubicatell. I the Lorde kepe it, and water it in due season. I watche daye and nyght, that no man breake into it. I beare no cruell wyll in my mynde. Who wyll compell me, that I greatly forgettynge all

all kynde kyndnesse, shulde burne it vp at ones with thornes and bushes? Or who wyll enforce me to kepe or make peace? It wyll come to this poynt, that Jacob shalbe rooted agayne and Israell shalbe greene, and beare flowres, and they shall fyll ꝓ hole worlde with theyr fruite. Smyteth he not his smyter, as cruell as he is smyten hymselfe. Destroyeth he not the murtherers, as he is murthered? Euery man recompenseth with the measure that he receiueth: he mysuseth vpon his foe wynde, as vpō the dayes of extreme heate. And therfore shal 1 the iniquite of Jacob be thus reconcyled. And to shall he take away all the frute of his synnes.

As for auncient flowres, he shall make them al as stones beaten to pouldre, the groues and Idols shall not stande. The stronge cyties shalbe desolate, and the kayre cyties shall be lefte lyke a wyldernes. The calfe shall fede and lye there, and the thepe shall race it vp. Theyr harnesh shall be vsente, theyr wyues 2 whiche were theyr bewtie when they came forth, shalbe despised. For it is a people without vnderstandyng, & therfore he that created them, shall not fauoure them & he that made them shall not be mercyfull to them. In that tyme shall the Lorde shute frō the fyrste water of Euphrates, vnto the ryuer of Egypte. And there shal the children be chosen out one by one. Then shal ꝓ great trompet be blowē, so that those which haue ben destroyed in the Assirians lande, and those that be scatred a broade in Egypt, shall come & worshyp ꝓ Lord at Jerusalem, vpon the holy mounte.

¶ Agaynste the pryde of Ephraim, and agaynste false Prestes and preachers.

CAPI. XXVIII.

1 WO be to the crowne of pryde, to the 1 dronken Ephraemytes, and to the fadyng floure, to the glory of his pompe, that is vpon the toppe of the plenteous valleye, whiche men be ouerladen with wyne. Behold, the strength and power of the Lord shall breake into the lande on euery syde, lyke a tempest of hayle, that beareth downe stronge holdes, and lyke an horrible, myghtye, & ouerflowynge water. And the proude crowne of the dronken Ephraemites, shall be troden vnder fote. And as for the fadynge floure, the glorye of his pompe, whiche is vpon the toppe of the plenteous valley, it shal happen vnto him, as to an vntymely frute before the 3 haruelle come. Whiche as soone as it is sene, is by and by deuoured, or euer it come well in a mans hande.

And then the Lorde of Hostes shall be a ioyfull crowne, and a glorious garlande vnto the remnaunte of his people. Vnto the lowly, he shalbe a spyrete of iudgemente, and vnto them that dryue away the enemyes frō the gates, he shalbe a spyrete of strength. But 2 they go wronge by the reason of wyne, they fall and stacker because of strong drynke. Yea euen the prestes and prophetes them selues go amysse, they are dronken with wyne, and weake bycause thorowe strōge drynke. They erre in sepnge, & in iudgemēt they fayle. For 2 all tables are so full of vomite & fylthynes, that no place is cleane. What is he amonge them, that can teache, instruct or enfourme the chyldren, which are weaned frō suck or taken frō the brestes, of any other fashion then. Cōmaunde that maye be cōmaunded, byd that may be bydden, forbyd that maye be forbydden, kepe backe that maye be kept backe, here a lytle, there a lytle. And therfore the Lorde also shall speake with lispyng lyppes & with a straung language vnto this people, to whō 1. Corin. xiiii.d he spake afore of this maner. This shal bring reste, yf one refreshe the weery, yea this shall bryngе reste. But they had no wyll to heare. And therfore the Lorde shall answere theyr stubbournes. (Cōmaunde that maye be commaunded, byd that maye be bydden, forbyd that maye be forbyddeu, kepe backe that maye be kept backe, here a lytle, there a lytle) That they may go forth, fall backward, be dasshed, snared & taken. Wherfore heare the worde of 2 the Lorde, ye mockers that rule the Lordes people, which is at Jerusalē. For ye comforte your selues thus: Tush, death & we are at a poynt, & as for hell, we haue made a condicīō with it, as though there breake oute any sore plage, it shal not come vpon vs. For with dis- Psalme. xl. Matth. xxvi.d ceite wyll we escape, & with nymbleues wyll Acts viii.d we defende oure selues. Wherfore sayeth the 1. Regum. ii. & Lorde God: Beholde, I wyll laye a stone in Sion, a greate stone, a costly corner stone for a sure foundacion, that who so putteth his trust in hym, shall not be confounded. Righ- 2 tousnes wyll I set vp agayne in ꝓ balaunce, and iudgemēt in the weyghtes. The tempest of hayle shall take away your refuge, that ye haue to deceaue withall, & the ouerflowynge waters shall breake downe your stronge holdes of dissimulaciō. Thus the appoyntmente that ye haue made with death, shalbe done away, & the condicion that ye made with hel, shall not stand. When the greate destruction goeth thorowe, it shall all to treade you. It shall take you quyte awaye before it. For it shall go forth early in the mornyng, & cōtynue onely that daye and that nyght. And the very feare onely shall teache you, when ye heare it. For the bed shalbe so narowe that a man can not lye vpō it. And ꝓ couering to small, that a man maye not wynde hym selfe therin. For the Lorde shall steppe forthe as he dyd vpon the mount * Perazim, & shall take on as he did f Ii. Regum. v. vpō the * dale of Gabaō, that he may bryng forth his deuyce, his straung deuyce, & fulfyll Esaie. xxviii. his worke, his wonderfull worke. And therfore make no mockes at it, that your captiuite increase not, for I haue herde the Lorde of Hostes saye, that there shall come a soden destructiō & plage vpō ꝓ hole earth. Take heede, & heare my voyce, ponder & marke my wordes well. Doeth not the husbande man ere in due season earnestly to his lande? he moweth & plowēth his grounde to sowe. And when he hath made it playne, he soweth it in fetches or cumyn. He soweth the wheate and Bar- G

lyre in their place, Cillium & Rye also in their place. And that he maye do it right, his God teacheth him and sheweth him. For he reweth not the fytches out with a wayne, neither draweth he the carte here & there ouer the comin but he threscheth the fitches out with a flayle and the comyn with a rod. But the whete he grindeth to make breed therof: In as much as he can not bring it to passe with treadyng out. For neither the droffing that ſ cart wheles make, ne his beastes can grynde it. This and suche lyke thinges come of the Lorde of hostes, whiche is marueylous in counsell, and great in ryghteousnesse.

¶ The destruction of Jerusalem. Agaynste the commaundementes of men.

CAPI. XXIX.

A WO be vnto the, o Ariel, thou cyte that Dauid wan. Take yet some yeres, and let some feastes yet passe ouer: ye shal Ariel be distreged, so that she shall be heuye & sorowful, and shall be vnto me cut as a lyon. For I wyll lay siege to the rounde about, & kepe the in with towres, and graue vp dykes agaynste the. And thou shalte be brought lowe, and speke out of the erth, and thy wordes shal go humbly out of the grounde. Thy voyce shal come out of the erth, like ſ voyce of a wytche, and thy talking shall grone out of the myre. For the multitude of thyne ennemies shal be like small dust, and the nombre of tyrauntes shal be as the dust that vanyshe awaye sodenly. Thou shalt be visited B taketh awaye sodenly. Thou shalt be visited of the Lord of hostes with thonder, erthquake, and with a great crasshe, & the whirle winde, tempest, and with the flame of a consumynge fyre. But now the multitude of all the people that warre out agaynst Ariel, ye hole house, the strong holdes and syege, is lyke a dreme which appeareth in the nyght. It is lyke as when an C hungry man dreameth ſ he is eating, and whē he awaketh, he hath nothyng: lyke as when a thirsty man dreameth that he is drinkynge, & when he awaketh, he is faynt, and his soule vnpacient.

So is the multytude of all people that muster them selues agaynst the hyll of Sion. But ye shall be at youre wyttes ende, ye shall be abashed, ye shall wacker and rele to & fro. Ye shall be dronken, but not of wyne. Ye shal stall, but not through ſ drunkennesse. For the Lorde shall graue you an harde sleepynge spirite, & holde downe your eyes: namely youre Prophetes and heades which holde fe, them shall he couer. And all visions shall be vnto D you, as the wordes that stande in a sealed letter, when one offereth it to a man that is lerned, and sayth: rede vs this letter. Then he answereth: I can not rede it, for it is shut. But E if it be gyue to one that is not lerned, & sayd vnto him: rede this letter: Then sayeth he: I can not rede.

Therfore thus sayth the Lorde: For as Matth.xv.a Marth.vii.b moche as this people draweth nye me with their mouth, and honoreth me with their lyppes (where as their herte nevertheles is farre fro me, and ſ feare which they owe vnto me, that turne they to mens lawes and doctrines) therfore wyll I also shewe vnto this people a marueylous terrible & great thynge. (Namely this:) I will destroye the wysdome of their wise, and the vnderstanding of their learned men shall perysshe. Wo be vnto them F that seke so depe, to hyde their ymagination Esa.xlvii.c before the Lorde, whiche reherse their counsels in the darcknesse, & saye: who seeth vs, & who knoweth vs? Whiche ymaginacyon of yours is euen as whē the potters clay taketh aduysement, as though the worke might saye to the workmaster: make me not, or as when an erthen vessell sayeth of the potter: he vnderstandeth not. Or ye not that it is done by, that Libanus shalbe turned into Charmell, and that Charmell shall be taken as a wod? Then shall deaf men vnderstande the G wordes of the boke, and the eyes of the blynd shall se without any cloude or darkenes. The oppressed shal reioyse in the Lord, and the poore people shall reioyse in the holy one of Israell.

Then shall the furyous people cease, and the mockers shall be put awaye, and all they that do wrongs shalbe plucked out, suche as laboure to draw men vnto synne, and that lay sceare hym, which reprooued them in the gate and make as farre good prechynge to vanite. And therfore the Lorde (euen the defender H of Abraham) sayeth thus vnto the house of Jacob. Nowe shall not Jacob be ashamed, nor his face confounded, when he seeth amonge his chyldren (whome my handes haue made) such as halowe my name amonges them, that they maye sanctifie the holy one of Jacob, and feare the God of Israell, & that they which afore tyme were of an erroneous spirite, shall now vnderstandynge, and that tache as before coulde not speake, are now lerned in my lawe.

¶ A Curse agaynste them that forsake the counsell of God and take vnto the counsel of men. Of them neth the rest of the people, vnto the after the destruction of Jerusalem went into Egypte.

CAPI. XXX.

WO be to those shrynkynge chyldren (sayth the Lorde) which take counsell, but not of me, which take a webbe in hande, but not after my wyll, that they may heape one synne vpon another. They go downe into Egypte, (and aske me no counsell) to seke helpe at the power of Pharao, and comforte in the shadowe of the Egyptians. But Pharaos helpe shall be youre confusion, and the comforte in the Egyptians shadowe shal be youre owne shame. Your rulers haue ben at Zoan, and youre messaungers came vnto Hanes. But ye shall al be ashamed of the people that maye not helpe you, which shall not bringe you strength or comforte, but shame and confusion.

Youre beastes haue borne burthens vpon I their

their backes towarde the south, thorowe the waye that is full of perill and trouble, because of the lyon and lyonesse, of the cockatrice and thorynge dragon. Yea the Mules bare youre substaunce, & the Camels brought your treasure vpon their croked backes, vnto a people that can not helpe you. For the Egyptians helpe shall be but vayne and losse. Therfore I tolde you also that youre pryde shoulde haue an ende. Wherfore goo hence and wryte them this in their tables, and note it in a boke: that it maye remayne by their posterite, and be syll kepte. For it is an obstinate people, vnfaythfull chyldren, chyldren that wyll not heare the lawe of the Lorde.

They dare say to the Prophetes: Meddle with nothyng, and vnto the sothsayers, tell vs of nothyng for to come, but speake frendly wordes vnto vs, and preache vs false thynges. Trede out of the waye, go out of ſ path, name the holy one of Israel vtō vs. Therfore thus sayth the holy one of Israel: forasmoch as ye haue cast of youre beaute, and comforte your selues with power and nimblenesse, and put youre confidence therin: therfore shal ye haue this mischiefe agayne for youre destruction and fall, lyke as an hygh wal that falleth because of some cyte (or blast) whose breaking commeth sodenly.

And your destruction shall be as an erthen pot, whiche breaketh, no man tourneth it, yea and breaketh so soore, that a man shall not fynde a shrue of it to fetche fyre in, or to take water therwith out of the pyt. For the Lorde God, euen the holy one of Israel hath promysed thus: With syll sytting and reste shall ye be healed, in quietnesse and hope shal your strengthe lye. Notwithstandynge ye re- D garde it not, but ye wyll saye: No, for thus are we constrayned to flee vpon horses. And therfore shal ye flee, we must ryde vpon swyft beastes, and therfore your persecuters shal yet be swifter. A thousande of you shall flee for one, or at the most for syue, which do but onbynde you evil wordes: till ye be desolate as a hyll maye vpon an hye mountayne, and as a token vpon an hyll.

Yet standeth the Lorde waytynge, that he maye haue mercye vpon you, and lyfteth himselfe vp, that he maye receyue you to grace. For the Lorde God is righteous, happy are all they that wayte for him. For thus (o thou people of Syon, and ye cityzens of Jerusalem) shall ye neuer be in be- E ynesse, for doubtlesse he wyll haue mercye vpon the. As soone as he heareth the voyce of thy crye, he wyll helpe the. The Lorde gyueth you the breed of aduersitie, and the water of trouble. But thyne instructer keth not farre frome the, ye thyne eyes loke vnto thyne instructer, and thyne eares harken to his worde, that cryeth after the, and sayeth: this is the waye, goo this, and turne neyther to the ryght hand neyther to the lefte.

Moreouer ye shall destroye the syluer workes of your ydolles, and caste awaye the golden

copes that ye deck them with (as fylthynesse) and saye, get you hence: Then wyll he gyue rayne to the sede that ye shall sowe in the earthe, and gyue you breed of the increase of the earthe, so that all shall be plentyous and aboundaunt. Thy catell also shall he fede in the brode medowes, yea thyne oxen and Mules that eyll the grounde shall eate good fodder, whiche is pourged with the fanne. Goodly ryuers shall flowe oute of F all his mountaynes and hylles. In the daye of the greate slaughter when the towres shall fall, the moone shall shyne as the sunne, and the sunne shyne shall be seuen fold and haue as moche shyne as in seuen dayes beside.

In that daye shall the Lorde bynde vp the brooseth sores of the people, and heale their wounde. Beholde, the glorye of the Lorde shall come frome farre, his rage shall burne that no man shall be able to abyde it, his lyppes shall wagge for deepe indignation, and his tonge shall be as a consumynge fyre. His brethe lyke a behement floude of water, whiche goeth vp to the eares. That he maye take awaye the people, wherin they haue tourned them selues to vanitie, and for dyspite of ernoure, that ryseth in other folkes chawes.

But ye shall synge, as the vse is in the nyght of the holy solemnitie. Ye shall reioyse from youre hert, as they that come with the pype, when they goo vp to the mounte of the Lorde, vnto the roche of Israell. The Lorde also shall settle vp the power of his voyce, and declare his terrible arme, with his angrye countenaunce, yea and the flame of the consumynge fyre, with earthequake, tempest of wynde and hayle stones. Then shall the Assirians feare also, because of the voyce of the Lorde, whiche shall smyte them with the rodde. And the same rod wherin the Lorde wyll sende vpon him, shall moue the hole foundacion: with tromper, with nolse of warre and battayle to destroye. For he hath prepared the fyre of payne from the begynning, yea euen for kynges also. This hath he made depe & wyde, the nourishing therof is fyre and wod innumerable, which ſ breche of the Lorde kyndleth as it were a matche of brymstone.

¶ He curseth them that forsake God, and seke for the helpe of men.

CAPI. XXXI.

WO be vnto them that goo downe into Egypte for helpe, and trust in horses, & comforte them selues in charettes, because they be many, and in horsemen, because they be lustye and stronge. But they regarde not the holy one of Israell, and they aske no question at the Lorde. Where as he neuertheles plageth the wycked, and yet wyll not from his worde, when he stepperth forthe and taketh the victorye agaynst the houshold of the frowarde, and agaynst the helpe of euil

doers

doers. Now the Egyptians are men, and not God, and their horses flesshe, and not spirite. And as soone as the Lorde stretcheth out his hande, then shall the helper fall, and he that holde haue ben helped, and shall all togyther be destroyed. For thus hathe the Lorde spoken vnto me: Lyke as the lyon or lyons whelpe roreth vpon the praye that he hathe gotten, and is not afrayde, thoughe the multitude of shepherdes crye oute vpon him, neither abaished for all the noyse of them: So shall the Lorde of hostes come downe from the mounte of Sion, and defende his hyll. Lyke as birdes flutter about their nestes, so shall the Lorde of hostes kepe, saue, defende and deliuer Jerusalem. Therfore, O ye children of Israel, turne agayne, lyke as ye haue erred in your goynge backe. For in that day euery man shall caste oute his ydolles of syluer and golde, whiche ye haue made with youre synnefull handes. Assur also shall be slayne with the swerde, not with a mannes swerde. A swerde shall deuoure hym, but not a mannes swerde. And he shall flee from the swerde. And his seruauntes shall be taken prisoners. He shall go for feare to his strong holdes, and his princes shall flee from his badge. This hath the Lorde spoken, whose lyghe burneth in Sion, and his fyre in Jerusalem.

¶ The condicions of good rulers and officers.

CAPI. XXXII.

Beholde, the kynge shall gouerne after the rule of rygteousnesse, and the princes shal rule accordyng to the ballaunce of equitie. He shall be vnto men as a defence for the winde, & as a refuge for the tempest, lyke as a ryuer of water in a thursty place, & the shadow of a great rok in a dry land. The eyes of them that beare, shal take diligent hede. The eare of the vnwyse shal attayn to knowlege, and the tongue of the stammerers shall speke playnely & distinctly. Then shal the nyggarde be no more called gentle, ne the churle ryberall. But the churle wyll be churlysshly mynded, and his hert wyl work, be cruel and playe the hypocrite, and maynteyn abhominacions against God, to make the hungrye leane, and to withholde drynke from the thyrsty: These are the perylious weapons of the couetous, these be his shamefull counsels: that he maye begyle the poore with disceytfull wordes, yea euen there as he sholde gyue sentence vp the poore. But the lyberal plon ymagineth honest thynges, and commeth vp with honestly.

Lyse (ye ryche and ydle ones) harken vnto my voyce. Ye careles ones, marke my wordes. After yeres and dayes shall ye be brought in feare, O ye careles ones. For harueste shall be oute, and the grape gatheryng shall not come. O ye ryche ydle ones, ye that feare no peryll, ye shall be abaished and remoued; when ye se the barennesse, the naked nesse and preparynge to warre. Ye shall knocke vpon your brestes, because of the pleasaunt felde, and because of the fruitfull vineyarde. My peoples felde shall bringe thornes and thystles, for in euery house is dissolutenousnesse, and in the cityes wyluinesse. The palaces also shall be broken, and the greatly occupyed cityes desolate. The towres and bulwarkes, shall become dennes for euermore, the pleasure of mules shall be tourned to pasture for sheepe: vnto the tyme that the spirite be powred vpon vs from aboue.

Then shall the wyldernesse be a fruitfull felde, and the plenteous felde shall be reckened for a wode. Then shall equite dwell in the deserte, and rygh tousnesse in a fruitfull lande. And the rewarde of rygh tousnesse shall be peace, and her fruite, rest, and quietnesse for euer. And my people shall dwell in the Innes of peace, in my tabernacle and pleasure where there is ynoughe with all. And when the hayle falleth, it shal fal in the wod and in the cite. O howe happye shall ye be when ye shal safely sowe your sede by all waters, and dryue thither the fete of your oxen and asses.

¶ The ruyne agaynste the Assyrians. Desolacyon of them that ¶ all is the Lorde.

CAPI. XXXIII.

Therfore wo be vnto the, o robber, shalt not thou be robbed also? and vnto the that layest wayte, as who saye, there sholde no wayte be layde to thy the? Woo vnto the which doest putte, euen so shalte thou be putte also. And as thou layest wayte, so shall wayte be layde for the also.

Lorde be mercyfull vnto vs, we wayte for the. Thyne arme is at a poynte to ryghte vs, but be thou our helth in the tyme of trouble. Graunt that the people maye flee at the noyse of thy voyce, and that at thy vplaunsyng the Gentyles maye be scattered abrode, and that their spoyle maye be gathered, as the grasshoppers are commenly gathered together in to the pyt. Stand by Lorde, thou that dwellest on hye. Let Sion be fylled with equite and rightousnesse. Let trueth and faythfulnesse be in her tyme: power, helth, wisedome, knowlege, and the feare of God are her treasure. Beholde, their aungels crye without, the messingers of peace wepe bytterly. The streetes are waste, there walketh no man that in, the appoyntment is broken, the cityes are despysed, they are not regarded, the desolate earthe is in sorowfulnesse. Libanus taketh it sore for a spyte, that it is hewen downe: Saron is lyke a wyldernesse: Basan and Carmel are turned vpsyde downe. And therfore saith the Lorde: I wyll vp, nowe wyll I get vp, now wyll I aryse. Ye shall conceyue stubble and beare breame, and youre spyryte shall be the fyre, that it maye consume you: and the people shall be burnte lyke lyme, as bushes thornes burne that are hewen of, and set

in the fyre.

Now harken to ye that are farre of, howe I do with them, and consydre my glorye, ye that be at hande. The synners at Sion are afrayde, a sodeyne fearfulnesse are come vpon the ypocrites. What is he amonge vs, saye they, that wyll dwelle by that consumynge fyre? Which of vs maye abyde that euerlastynge heate? He that leadeth a godlye lyfe (saye I) and speaketh the truthe: He that abhorreth to doo violence and discepte: he that kepeth his hande that he touche no rewarde: whiche stoppeth his eares fro heare no counsell agaynst the innocent: which holdeth downe his eyes that he se none euyll. He is that shall dwell on hye, whose sauegarde shall be in the true rocke, to him shall be gyuē the ryght true meat and drynke. His eyes shal se the kynge in his glorye: and in the wyde worlde, and his herte shal delyte in the feare of God. * What shall then become of the Senatour? What of him that teacheth chyldren? There shalt thou not se a people of a straunge tonge to haue so dissolued a language that it maye not be vnderstande: neyther so straunge a speche, but it shall be perceyued.

There shall Sion be sene, the heed cityе of oure solemne feastes. There shall thyne eyes se Jerusalem, that glorious habytacyon: the tabernacle that neuer shall remoue, whose nayles shall neuer be taken out world without ende, whose cordes euerychone shal neuer corrupte: for the glorious maieste of the Lorde shall there be presente amonge vs. In that place where large brode ryuers and streames are, shall neyther Galy rowe, ne greate shyppe sayle. For the Lorde shall be oure Lapptayne, the Lorde shall be oure lawe gyuer. The Lorde shall be our kynge, and he hym selfe shall be oure Sauyoure. There are the cordes so layde abrode, that they can not be better. The maste set vp of suche a facion, that no banner nor sayle hangeth theron: but there is maked great spoyle, yea lame men runne after the praye. There lyeth no man that sayethe: I am sycke, but all euyll is taken away from the people that dwell there.

¶ The laste destruction of the Synagoge, in which the kingdome and preesthode of that people was translated to the Churche and congregacyon of Christe.

CAPI. XXXIIII.

Come ye heathen and heare, take hede ye people. Harken thou earth and all that is therin: thou rounde compasse of all that groweth thereupon, for the Lorde is angry with all people, and his displeasure is prouoked against all the multetude of them, to cruelle them, and to slay them. So that their slayne shall be caste oute, and their bodyes drynke: that euen the very hylles shal be wet with the blood of them. All the sterres of heuen shall be consumed, & the heuen shall folde together lyke a roll, and all the sterres therof shall fall, lyke as the leaues fall from the vines and tygge trees. For my swearde (sayeth he) shall be bathed in heauen, and shall immediatly come downe vpon Idumea, and vpon the people whiche I haue cursed for my vengeaunce.

And the Lordes swearde shall be full of bloude, and be ruddye with the fatnesse and blood of lambes and gotes, with the fatnesse of the kydneys of wethers. For the Lorde shall kyll a great offeryng in Bozra, and in the lande of Idumea. There shall the Vnicornes fall with the Bulles, (that is with the ygnaunces) and their land shall be washed with bloude, and their grounde corrupte with fatnesse. Vnto the also (O Syon) shall come the daye of the vengeaunce of God, and the yere when thyne owne iudgementes shall be recompensed. Thy floudes shall be tourned to pytche, and thyne earth to brymstone, and therwith shall the lande be kyndled, so that it shall not be quenched day nor nyght: But smoke euermore, and so forth to lye waste. And no man shall goo thorowe thy lande for euer: But Pellycanes, Storkes, great owles, and Rauens that haue it in possession, and dwell therin.

For God shall spredde out the lyne of desolacion vpon it, and wey it with the stones of emptynesse. When kynges are called vpon, there shall be none, and all princes shall be awaye. Thornes shall growe in their palaces, nettles and thistles in their stronge holdes, that the dragons maye haue their pleasure therin, and that they maye be a courte for Ostriches. There shall straunge bulles and and monstruous beastes meete one an other, and the wylde kepe company togyther. There shall the Lampaye, and haue her lodgyng. There shall the hedgehog bylde, brygge, be there at home, and bringe forthe his ponge ones There shal the kites come togither eche one to his lyke.

Seke forowe the scripture of the Lorde, and rede it. There shall none of these thynges be lefte out, there shall not one (ne suche lyke) fayle. For what his mouthe commaundeth, that same dothe his spirite gather together (or fulfylleth.) Vpon whome so euer the lot falleth, vnto whome he deuideth it with the lyne: those shall possesse the enheryteaunce from generacion to generacyon, and dwell therin.

¶ Of the tyme and kyngdome of Christe.

CAPI. XXXV.

But the wyldernesse shall reioyse, the waste grounde shall be gladde, and florysshe as the lylye. She shall florysshe pleasauntly, and be ioyfull, and euer be gyuynge of thankes more and more. For the glorye of Libanus, the beautye of Carmel and Saron shall be geuen her. These shall

shall knowe the honoure of the Lorde, and the maieste of our God. And therfore strengthen the weake handes, and comforte the feble knees.

Saye vnto them that are of a fearefull herte: be of good chere and feare not. Beholde your God commeth to take vengeaunce and to rewarde, God commeth his owne self, and will deliuer you. Then shall the eyes of the blynde be lyghtened, and the eares of the deafe opened. Then shal the lame man leape as an harte, and the domme mans tong shall geue thankes.

Math.xv.c

In the wylderne shall welles springe, and floudes of water in the deserte. The dry grounde shall turne to ryuers, and the thurstye to springes of water. Where as dragons dwelt afore, there shal growe swete floures and grene rushes. There shal be fote pathes and common stretes, this shall be called the holye waye. No vncleane personne shall goo thorowe it, for the Lorde him self shall goo with them that waye, and the ignoraunte shall not erre. There shall be no lyon, and no rauysshynge beest shall come therin, nor be there, but men shall goo there free and safe. And the redemed of the Lorde shall conuert, and come to Syon with thanksgeuynge. Euerlastynge ioye shall they haue, pleasure and gladnesse shall be among them. And all sorowe and heuynesse shall vanysshe awaye.

¶ Ierusalē is assieged by Sennacherib in the tyme of kynge Ezechias.

CAPI. XXXVI.

A In the fourtenth yere of kynge Ezechias, came Sennacherib kyng. of the assirians downe, to fayre fyght vnto all the strong cyties of Juda. * And the kynge of the Assirians sent Rabsakeh from Lachis towarde Ierusalem agaynst kynge Ezechias, with a greuous hoste, whiche set hym by the condyte of the ouerpoole, in the waye that goeth thorowe the fullers lande. And so there came forth vnto him Eliakim Helkiahs son, the President, Sobna the Scribe, and Joah Asaphs sonne the Secretary.

2.Reg.xviii.c

2.Par.xxxii.a

And Rabsakeh sayd vnto them: Tell Ezechias that the greate kynge of Assiria sayth thus vnto him: What presumption is this that thou trustest vnto? Thou thynkest peraduenture, thou hast counsell and power ynough to maynteyn this warre: or els whom to trustest thou, that thou rebellest thy selfe of fro me? lo, thou puttest thy truste in a broken staffe of reed (I meane Egypte) whiche he that leaneth vpon, it goeth in to his handes, & pearceth him thorow.

B Euen so is Pharao the kynge of Egypte, vnto all them that truste in him. But yf thou wolest saye to me: we trust in the Lorde our God: Is not he God in deede? whose hye places and aulters Ezechias hath put downe, and cōmaunded Juda and Ierusalem to worshyp onely before the aulter. Abyde the, thou hast made a condition with my Lorde the kynge of the Assyrians, that he wolde geue the two thousande horsses: are thou able to set men vpon them? Seynge nowe that thou canste not resyste the power of the smallest prynce that my Lorde hath, how darest thou truste in the charettes and horsemen of Egypte? Moreouer, thynkest thou I am come downe hyther to destroye this land without the Lordes will? The Lorde sayd vnto me, go downe in to the land, that thou mayst destroye it.

Then sayd Eliakim, Sobna and Joah vnto Rabsakeh: Speake to vs thy seruaunte (we praye the) in the Syrians language, for we vnderstande it well: And speake not a vs in the Iewes tonge, leest the folke heare, which syteth vpon the wall. Then answered Rabsakeh: Thynke ye that thy kynge sent me to speake this onely vnto you? Hath he not sent me to them also that sye vpō the wall: that they be not cōpelled to eate their owne donge, and drynke their owne stale with you?

C And Rabsakeh stode vpright, and cryed with a lowde voyce in the Iewes tonge, and sayd, Howe take hede howe the greate kynge of the Assirians gyueth you warnynge. Thus sayth the kynge: Lette not Ezechias deceyue you, for he shall not be able to deliuer you. Moreouer let not Ezechias comfort you in the Lorde, when he sayth: The Lorde without doubte shall defende vs, and shall not geue ouer this cyte in to the hande of the kynge of the Assirians, byleue hym not. But thus sayth the kynge of Assiria: Obserue my fauoure, enclyne vnto me: so may euery man enioye his vyneyarde and figge tree, and drynke the water of his cesterne: vnto the tyme that I come my selfe, and bringe you in to a lande that is like yours owne: wherin is wheate and wyne, it is bothe sowen with seede, and planted with vyneyardes. Let not Ezechias deceyue you, when he sayth vnto you: the Lorde shall deliuer vs.

D Myght the goddes of the Gentyles kepe euerye mannes lande fro the power of the kynge of the Assirians? Where is the God of Hemath and Arphad? Where is the God of Sepharuaim? And who was able to defende Samaria out of my hande? Or which of all the Goddes of the landes, hath preserued their countrey out of my power, so that the Lorde shold deliuer Ierusalem fro my hand? Vnto this Ezechias messengers helde their tonges, and answered not one worde: for the kyng had charged them that they shulde geue him none answere. So came Eliakim Helkiahs sonne the President, Sobna the Scribe, & Joah Asaphs sonne the Secretary, vnto Ezechias with rēt clothes, and told him the wordes of Rabsakeh.

¶ Ezechias humbleth hym selfe before the Lorde, the armye of Sennacherib is slayne of the Lorde: and he hym selfe is slayne of his owne sonnes.

CAPI

CAPI. XXXVII.

1 Reg.xix.a

When Ezechias herde that, he rente his clothes, and put on a sackcloth, & went into the temple of the Lorde. But he sent Eliakim the President, Sobna the Scribe with the eldest preestes clothed in sack vnto the Prophete Esaye the sonne of Amos, and they sayd vnto him: Thus sayth Ezechias: This is the day of trouble, of plage, and of wyckednesse as when a chylde commeth to the byrth, but the woman hathe no power to bringe it forthe. The Lorde thy God, no doubte, hath well consydered the wordes of Rabsakeh, whome his lorde the kynge of Assirians hath sent, to defye and blaspheme the lyuynge God: with suche wordes as the Lorde thy God hath herde ryght well. And therfore lifte vp thy prayer for the remnaunte that yet are lefte. So the seruauntes of kynge Ezechias came to Esaye.

3 And Esaye gaue them this answere: Say thus vnto your Lord: thus sayth the Lorde: Be not afrayde of the wordes that thou hast herde, wherewith the kynge of the Assyrians seruauntes haue blasphemed me. Beholde, I wyll cause a wynde goo ouer him, as soone as he heareth it, he shall go agayne into his countrey, there wyll I destroye him with the swerde. Nowe when Rabsakeh returned, he founde the kynge of Assiria layenge syege to Lobnah, for he hadde vnderstande, that he was departed from Lachis. For there came a rummour, that Tharhakah kynge of Ethiopia was come forth to warre agaynst him.

4 And when the kynge of Assiria herde that, he sent other messengers to kynge Ezechias, with this commaundement: Saye thus to Ezechias kynge of Juda: Let not thy God deceyue the in whome thou hopest, and sayest: Ierusalem shall not be geuen in to the handes of the kynge of Assiria. For thou knowest well howe the kynges of Assyria haue handled all the landes that they haue subdued, and hopest thou to escape? Were the people of the Gentyles (whome my progenytours conquered) delyuered at anye tyme thorowe their goddes? As namely, Gozan, Haran, Reseph, and the chyldren of Eden, whiche dwelle at Thalassar. Where is the kynge of Hemath, and the kynge of Arphad, & the kynge of the cyte of Sepharuaim, Ena and Iua?

Nowe when Ezechias hadde receyued the letter of the messengers, and redde it, he wente vp into the house of the Lorde, and opened the lettre before the Lorde. And Ezechias prayed before the Lorde, on this maner: O Lorde of hostes, thou God of Israel, which dwellest vpon Cherubyn. Thou art the God that onely is God of all the kyngdomes of the worlde, for thou onely hast created heuen and erth. Enclyne thyn eare, Lorde, and consyder, open thyne eyes, o Lorde, and se and ponder all the wordes of Sennacherib, whiche hath sente his embassage to blaspheme the lyuynge God.

It is true, O Lorde, that the kynges of Assiria haue conquered all kyngdomes & landes, and cast their gods in the fyre. Notwithstandyng those were no gods, but the workes of mens handes, of wod & stone, & therfore haue they destroyed them. Deliuer vs then, O Lorde our God, from the handes of Sennacherib, that all kyngdomes of the erth maye knowe that thou only arte the Lorde. Then Esaye the sonne of Amos, sent vnto Ezechias, saying: Thus sayth the Lorde God of Israel: where as thou hast made thy prayer vnto me, as touchynge Sennacherib this is the aunswere, that the Lorde hathe geuen concernynge him:

Despysed arte thou and mocked, o doughter of Syon, he hath shaken his heed at the, o doughter of Ierusalem. But thou Sennacherib, whom hast thou defyed and blasphemed? and agaynst whome thou hast lyfted vp thy voyce, and exalted thy proude lokes? euē agaynst the holye one of Israell. Thou with thy seruauntes hast blasphemed the Lorde, and thus boldest thou of thy selfe: I couer the hye mountaynes and sydes of Libanus with my horsemen.

And there wyll I cutte downe the hygh Cedre trees, and the fayrest fyrre trees. I wyll vp in to the heygth of it, and in to the chyefe of the cymbre woddes. Yet there be no waters, I wyll graue and drynke. And as for waters of defence, I shal drye them vp with the sole of myne foote. Yea (sayest thou) hast thou not herde what I haue taken in hande, and brought to passe of old tyme? That same wyll I doo nowe also: waste, destroye, and bringe stronge cityes vnto heapes of stones. For their inhabitoures shall be lyke lame men, broughte in feare and confounded. They shall be lyke the grasse and greene herbes in the felde, lyke the haye vpon house roppes, that withereth afore it be growē vp.

I knowe thy wayes, thy goynge forth, and thy comming home, yea and thy madnesse agaynst me. Therfore thy furiousnesse agaynst me, and thy pryde is come before me. I wyll put a ryng in thy nose, and a bytle byt in thy chawes of the, and turne the aboute euen the same waye thou camest. I wyll geue the also this token, O Ezechias, this yere shalte thou eate that is kepte in store, and the nexte yere suche as groweth of him selfe, and in the thyrde yere ye shall sowe and repe, yea ye shall plante vyneyardes, and enioye the frutes therof.

And suche of the house of Juda as are escaped, shall come together, and the remnaunt shall take roote beneithe, and bringe forthe frute aboue. For the escaped shall go out of Ierusalem, and the remnaunt from the mount Syon.

And this shall the gelousye of the Lorde of hostes bringe to passe. Therfore thus sayth the Lorde, concernynge the kynge of the Assyrians: He shall not come in to the city, and shall shoute no arowe in to it, there shall no shylde hurt it, neither shall they bygge about it. The same waye that he came, shall he re-

turne

tourne, and not come at this citye, sayethe the Lorde. And I wyll kepe and saue the citye (sayth he) for myne owne, and for my seruant Dauids sake.

4.Reg.xix.g Ecclesiasti.d Tobye.i.d 1.Mach.vii.f 2.Mach.viii.e

* Thus the aungell went forth, and slewe of the Assirians hoste, an hundred foure score and fyue thousande. And when men arose vp earlye (at Jerusalem,) beholde all laye full of deed bodyes. So Sennacherib the kynge of the Assirians brake vp and dwelt at Ninive. Afterwarde it chaunced, as he prayed in the temple of Nesrah his God, and Adramaleth and Hasazer his owne sonnes, slewe hym with the swerde, and fledde in to the lande of Ararat. And Asar Hadon his sonne raygned after hym.

The deeth of Ezechias.

¶ Ezechias is sycke vnto the death, but is yet reuyued by the Lorde, and lyueth.xv. yeares after: for whiche benefyte he giueth thankes.

CAPI. XXXVIII.

A 4.Reg.xx.a 2.Par.xxxii.f

NOt long after this, was Ezechias sycke vnto the deathe: and the Prophete Esaye the sonne of Amoz came vnto hym, and sayde: Thus commaundeth the Lorde: Set thyne houle in ozoze, for thou muste dye, and shalte not escape. Then Ezechias tourned his face towarde the wall, and prayed vnto the Lorde, and sayde: Remembze, O Lorde, that I haue walked before the in trouthe, and stedfastly herte, and haue doone the thynge that is pleasaunt to the. And Ezechias wepte sore.

Then sayde God vnto Esaye: Goo and speake vnto Ezechias: the Lorde God of Dauid thy father sendeth the this wozde: I haue herde thy prayer, and considzed thy teares: beholde I wyll put fyftene yeres mo vn to thy lyfe, and delyuer the and the citye also, from the hande of the kynge of Assyria, for I wyll defende the citye. And take the this token of the Lorde, that he wyll doo it, as he hathe spoken: Beholde I wyll retourne the shadowe of Achaz dyall, that nowe is layde out with the sunne, and bying it tenne degrees backwarde. So the sunne tourned tenne degrees backwarde, the whiche he was descended afore.

¶ A thankesgyuinge, whiche Ezechias kyng of Juda wrote, whan he hadde bene sycke and was recouered.

I Thought I wold haue gone to the gates of hell in my best age, and haue wanted the residue of my yeres.

I spake within my selfe: I shall neuer beholde the Lorde God in this lyfe: I shall neuer se man amonge the dwellers of the worlde.

Myne age is folden vp together, and taken awaye fro me lyke a shepeherdes tente: my lyfe is hewen of, lyke as a weuer cutteth of his webbe.

Whyle I was yet talkynge my rede, he hewed me of, and made an ende of me in one daye.

I thought I wold haue lyued vnto the morowe: but he brosed my bones lyke a lyon, & made an ende of me in one daye.

Then chatred I lyke a swalowe: and syke a crane, and mourned as a doue.

I lyfte vp myne eyes in to the deyth: O Lorde (sayd I) violence is wrong vnto me, be thou surety for me.

What shall I speake or saye, that he myght this do? that I may lyue out all my yeres, yea in the bytternesse of my lyfe?

Verely (Lorde) men shoulde lyue in bitternesse: and all my lyfe maste I passe ouer therin, for thou raisest me vp, & wakest me.

But loo, I wyll be well content with this bytternesse.

Neuertheles my conuersacion hath so pleased the, that thou wouldest not make an ende of my life, so that thou hast cast al my synnes behynde thy backe.

For hell prayseth not the, death dothe not magnifye the.

They that goo downe in to the graue prayse not thy trouthe: but the lyuynge, yea the lyuynge knowlege the, lyke as I do this daye.

The father telleth his children of thy layth fulnesse.

Delyuer vs (O Lorde) and we wyll synge prayses in thy house, all the dayes of our lyfe.

And Esaye sayde: take a playster of figges, and laye it vpon the soore, so shall he hele.

Then sayde Ezechias: O what a greate thynge is this, that I shall goo vp in to the house of the Lorde.

¶ Ezechias is reproued of Esaye, because he shewed his treasure vnto the Embassadours of Babylon.

CAPI. XXXIX.

AT the same tyme Merodach Baladam, Baladams sonne kynge of Babylon, sent letters and presentes to Ezechias. For he vnderstode how he had ben syeke, and was recouered agayne. And Ezechias was glad therof, and shewed them the cõmodities of his treasure, of syluer, of golde, of spyces and rootes of precyous oyles, al that was in his cupbordes and treasure houses. There was not one thynge in Ezechias house, and so thorowe out all his kyngdome, but he let them se it.

Then came Esaye the Prophete to kynge Ezechias, and sayde vnto him: What sayde the men sayde, and frome whence came they vnto the? Ezechias answered: they came

oute of a farre countrey vnto me, out of Babylon. Esaye sayde: what haue they loked vpon in thyne house? Ezechias answered: All that is in myne house haue they sene: and there is nothing in my treasure, but I shewed it them.

Then sayd Esaye vnto Ezechias: Vnderstande the wozde of the Lorde of hoostes. Beholde the tyme wyll come that euery thynge whyche is in thyne house, and all that thy progenytoures haue layde vp in stoze vnto this daye, shall be caryed to Babylon, and no thynge lefte behynde. This sayth the Lorde. Yea, and parte of thy sonnes that shall come of the, and whom thou shalt get, shall be caried hence, and become gelded chamberlaynes in the kyng of Babylons courte: Then said Ezechias to Esay: Nowe God prospere his owne wozde, whyche he hath spoken. He sayd moreouer: so there be peax and fayth fulnesse in my tyme.

¶ The commynge of Sayncte Johñ Baptyst. The preparation of the Apostles. The callynge of the Gentyles.

CAPI. XL.

BE of good chere my people, be of good chere (sayth your God) comfort Jerusalem, and tell her that her trauayle is at an ende, that her offence is pardoned, that she hath receyued of the Lozdes hande sufficient correction for all her synnes. A voyce cryeth: Prepare the waye for the Lorde in the wildernesse, make streyght the pathe for our God in the desert. Let all valeys be exalted, and euery mountayne and hyll be layde lowe. What so is croked, let it be made streight, and let the rough places be made playne feldes. For the glory of the Lorde shall appere, and all fleshe shal se it, for why? the mouth of ỹ Lozde hath spoken it.

The same voyce spake: Nowe crye. And I sayd: what shall I crye? Then spake it: that all fleshe is grasse, and that all the beautye therof, is as the flour of the felde. The grasse is withered, the floure falleth awaye. Euen so is the people as grasse, when the breethe of the Lord blowyth vpon them. The grasse wyther, or the flowre fade awaye: But the wozd of our God endureth for euer. Whereuer the voyce cryed thus: Go vp vnto the hyll (o Sion) thou that bryngest good tydynges, lyft vp thy voyce with power, o thou preacher Jerusalem. Lyft it vp without feare, and say vnto the cytyes of Juda: behold your God, behold the Lorde, euen the almighty shall come with power, and beare rule with his arme. Behold he bryngeth his treasure with him, & his wozkes goo before hym. He shall fede his flocke lyke an herdman. He shall gather the lambes together with his arme, and cary them in his bosome, and shall kyndly entreate those that beare yonge.

Who hath holden the waters in his fyste? Who hath measured heuen with his spanne, and hath comprehended all the earthe ỹ the worlde in thre fyngers? Who hathe weyed the mountaynes and hylles? Who hath tesourmed the mynde of the Lorde? Or who is of his counsell to teache him? At whom hath he asked counsell, to make him vnderstande, and to lerne him the waye of iudgement: to teache him science: and to instruct him in the waye of vnderstandyng? Beholde, all people are in comparison of him, as a droppe to a boket full; and are counted as the lesse thynge that the balaunce weyeth. Behold, the Iles are in comparison of him, as the shadowe of the sunne beame. Libanus is not sufficient to mynistre fyre for his offeryng, and all the beastes therof are not ynoughe to one sacrifyce. All people in comparison of him, are tekened as nothynge, yea vayne vanitie and emptynesse.

D Romano.xi.b 1.Corinth.ii.a Sapien.x.e

To whom then will ye lyken God? or what similitude will ye set vp vnto him? Shal ỹ carpenter make him a carued ymage? and shall the goldsmyth couer him with golde, or caste hym in to a forme of syluer plates? Moreouer that the ymage maker (that the poore man whyche is disposed maye haue some thynge to set vp also) seke oute and chose a tree, that is not rotten, and caue of it an ymage that moueth not? Know ye not this? Herde ye neuer of it? Hathe it not ben preached vnto you from the beginning? Haue ye not ben informed of this sithens the foundacion of the erth was layde: that he sitteth vpon the circle of the worlde, and that all the inhabitauntes of the worlde are in comparison of him but as grashoppers: That he spreadeth oute the heauens as a couering: that he stretcheth them out, as a tent to dwell in: that he bryngeth princes to nothyng, and the iudges of the erth to nought: so that they be not planted nor sowen agayne, neither their stocke roted agayne in the erth: For as soone as he blowyth vpon them, they wither and fade awaye, lyke the strawe in a whyrlwynde.

E Esa.xvii.d

To whom now will ye lyken me, and who shal I be like, saith the holy one? Lift vp your eyes on hye, and cõsider. Who hath made those thinges, whiche come out by so greate heapes? and he can call them all by their names. For there is nothyng hyd vnto the greatnesse of his power, strengthe, and myghte. How maye then Jacob thynke, or howe maye Israell saye: My wayes are hydde frome the Lorde, and my God knoweth not of my iudgements. Knowest thou not, or hast thou not herd, that the euerlastyng God, the Lorde whyche made all the corners of the earth, is neyther weryed nor fayne: and that his wysedome can not be comprehended: but that he giueth strength vnto the weryed, and power vnto the fayne? Children are wery and fayne and the strongest men fall: But vnto them that haue the Lorde before their eyes, shall strengthe be encreased. They shall growe vpon them: When they goo, they shall not fall: and when they goo, they shall not be weryed.

F

G

¶ Of the goodnesse and mercy of God towarde the people.

CAPI. XLI.

A BEholde (ye Ilandes) and harken vnto me. Be stronge ye people: Come ye vpon and heare your cause, we will goo to the lawe together. Who raysed vp the iuste from the ryssinge of the sunne, and calleth him to goo forthe? Who casteth downe the people, and subdueth the kynges before him: that he maye throwe them all to the grounde with his swearde, and scatter them lyke stubble with his bowe? He followeth vpon them, and goeth safely him selfe, and commeth in no foote paths with his feete. Who hathe made, created, and called the generations frome the beginninge? Euen I the Lorde, whiche am the firste, and with the laste.

B Beholde ye Iles, that ye maye feare, and ye endes of the erth, that ye maye be astonished, drawe nye, and come hyther. Euery man helpeth his neyghboure, and bydeth his brother be stronge. The smyth comforteth the moulder, and the plosh smyth the hammer man, sayinge: It shall be good that we fasten this caste worke: & then they fastened it with nayles, that it shoulde not be moued. And thou Israel my seruaunte: Jacob my chosen seed of Abrahaam my beloued, whom I fet de from the endes of the earthe by the hande: for I called the frome farre, and sayde vnto the: Thou shalte be my seruaunte, I haue chosen the, and will not caste the awaye: be not afrayde, for I will be with the. Loke not behynde the, for I will be thy God to strengthe the, helpe the, and to kepe the with this right hande of myne.

Beholde, all they that withstande the, shal come to confusion and shame: and thyne aduersaries shall be destroyed and broughte to naught. So that whoso seketh after them, shall not finde them. Thy destroyers shal perish, and to shall they that vndertake to make bataple against the. For I thy Lord and God will take holde of thy right hande. Euen I that saye vnto the, feare not. I will helpe the. Be not afrayde thou lytle worme Jacob, & thou dispised Israel, for I will helpe the, sayeth the Lorde and the holy one of Israel thyne auenger. Beholde, I will make the a treading carte, and a newe sharpe, that thou mayst thresh and grynde the mountaynes, and bringe the hylles to powder. Thou shalt fan them, & the wynde shall carye them awaye, and the whyrlwynde shall scatter them. But thou shalte reioyse in the Lorde, and shalt delite in prayfing the holy one of Israel.

When the thrifte and poore seke water and fynde none, and when they tonge is drye of thyrste: I grue it them, sayeth the Lorde. I the God of Israell forsake them not. I bringe forth floudes in the hylles, and welles in the playne feldes. I tourne the wyldernesse to ryuers, and the drye lande to fountaines of water. I plante in the wilde groundе trees of Cedre, Boxe, Myrte, and Olyues. And in the drye, I set fyrre trees, Elmes and hawthornes togither. All this do I, that they all together maye se and marke, perceyue with their hertes and consider, that the hande of the Lorde maketh these thinges, and that the holy one of Israel bringeth them to passe. & tarie at your cause, sayth the Lorde, & bringe forth your strongest grounde, counseileth the king of Jacob. Let the goddes come forth the selues, and shew vs the thinges that are past what they be: let them declare them vnto vs that we maye take them to herte, and knowe them hereafter. Either tell them shewe vs thinges for to come, and tel vs what shal be woont hereafter: so shall we know that they be goddes. Shewe some thynge, either good or bad: so will we both knowege the same and tell it out.

Beholde, ye goddes are of nought, and your makinge is of nought, but abhominacion hathe chosen you. Neuertheles, I haue wekked vp one from the north, & he shal come. And an other from the East, will be shall call vpon my name, and shal come to the princes, as the potter to his clay, and as ỹ potter treadeth downe the myre: Who tolde that afore? So wil we confesse and saye, that he is righteous. But there is none that sheweth or telleth any thinge, there is none also that heareth youre wordes. Beholde, I will first graunte them of Syon and Jerusalem to be Euangelistes. But when I consider: there is not one amonge them that propheseyeth, neyther (when I aske him) that answereth one worde. Lo, wycked are they and vayne, with the thinges also that they take in hande yea wynd are they, and emptinesse, with their ymages togither.

¶ The commynge of Christe, and his baptisme.

CAPI. XLII.

BEholde, nowe therfore, this is my seruaunt, whome I will kepe to my selfe, myne electe. In whome my soule shall be pacified. I will geue him my spirite, that he maye shewe forthe iudgement and equite amonge the Gentyles. He shal not be an outcryer, nor an vyle mynded person. His voice shall not be herde in the stretes. A broked reed shall he not breake, and the smokynge flaxe shall he not quenche: but faythfully and truely shal he geue iudgement. He shal neyther be outerlye ne vnfaythfull, that he maye stablesshe righteousnes vnto the erth: and the Gentyles also shall kepe his lawes. For thus sayeth God the Lorde vnto him (euen he that made the heauens, and spredde them abroade, and set forth the earthe with her increase: whiche geueth breathe vnto the people that is in it, and to them that dwell therin) I the Lord haue called the in righteousnesse, and lede the by the hande. Therefore will I also defende the, and geue the for a couenaunt of the people, and to be the lyght of ỹ Gentyles. That thou mayst open the eyes of the blynde, let out the prisoners, and them that sit in darknesse, out of the dongeon house. I my selfe, whose name is the Lorde, whiche geue my power to none other, neyther myne honour to the Goddes: Beholde your thinges are nowe chaunged, and tell you newe thynges, and tell you them or they come, for olde thynges also are come to passe.

Synge therfore vnto the Lorde, a newe songe of thankes gyuynge: blowe out his prayse vnto the ende of the worlde. They that vpon the see, and all that is therin, prayse him, the Iles, and they that dwell in them. Let the wyldernesse with her cityes lyfte vp her voyce, the townes also that be in Cedar. Let them be glade that sytte vpon rockes of stone, and let them crye downe from the hygh mountaynes: & geue prayse almightynesse vnto the Lorde, and magnifieng him among ỹ Gentyles. The Lord shal come forth as a giaunt, and take a stomak to him lyke as a stirring man of warre. He shall roze and crye, & ouercome his ennemies.

I haue longe holden my peax (sayethe the Lorde) shoulde I therfore be styll, and kepe silence for euer? I will crye lyke a trauelyng woman, and anon will I destroye and deuoure. I will make waste both mountaynes and hyll, and drye vp euery grene tryng that groweth theron. I will drye vp the floudes of water, and drinke vp the ryuers. I will bringe the blynde in to a streete that they knowe not: and lede them in to a sotepath, that they are ignorant in. I shall make darknesse lighte before them, and the thyng that is croked to be streyght. These thynges will I doo, and not forsake them. And therfore let them conuerte, and be ashamed earnestly, that hope in grauen, and saye to factioned ymages: ye are our goddes.

Heare, o ye deafe men, and harken youre eyes to se, o ye blynde. But who is blynde then my seruaunte? Or so deafe as my messengers whome I sende vnto them? For who is so blynde as my people, and they that haue the rule of them? They are lyke as ỹ that vnderstandeth moche, and kepeth nothing: or ỹ one herde well, but were not attent. The Lorde be mercyfull vnto them for his righteousnesse sake, and that his worde might be magnified and prayfed. But it is a wicked wyes and wicked people. Their goodes may belong all to the spoare, and shall be shut in prysō houses. They shal be caryed away captiue, & no man shall lose them. They shall be troden vnder foote, and no man shal labour to bringe them agayne. But who is he among you that pondreth this in his mynde that considereth it, and taketh it for a warning in time to come.

Who suffred Jacob to be troden vnder foote, and Israel to be spoyled? Did not the Lorde? How haue we synned against him, and haue had no delyte to walke in his wayes, neither been obedient vnto his lawe. Therfore hathe he powred vpon vs his wrathful displeasure, and stronge bataple, whiche maketh vs haue

to do on euery syde, yet wyll we not vnderstande: He burneth vs vp, yet synketh it not in to our hertes.

¶ God promyseth to send his Christ, whiche shal deliuer his people. He forgyueth synnes for his owne sake.

CAPI. XLIII.

BVt nowe the Lorde that made the, o Jacob, and he that factioned the, o Israel sayeth thus: Feare not, for I wyl defende the. I haue called the by name, thou art myne owne. When thou wentest in the water, I was by the, that the stronge floudes shoulde not plucke the away. When thou walkest in the fyre, it shall not burne the, and the flame shal not kyndle vpon the. For I am the Lorde thy God, the holy one of Israel, thy sauiour. I gaue Egypte for thy deliuerance, the Morians and the Sabees for the: because thou was deare in my syght, and because I set by the, and loued the. I pylled all men for the, and deliuered vp all people for thy sake, that thou shouldest not feare, for I was with the. I will bringe thy seede frome the Easte, and gather the together from the Weste. I will saye to the Northe, let goo. And to the Southe, kepe not backe: but bringe me my sonnes from farre, and my doughters from the endes of the worlde: Namely all those that be called after my name: For them haue I created, facioned, and made for myne honour.

Bringe forthe that people, whether they haue eyes, or be blynde, deafe, or haue eares. All nations shall come in one, and be gathered in one people. But whiche amonge yonder goddes shall declare suche thynges, and tell vs what is to come? Lette them bringe there witnesses, so shall they be seen: for then men shal heare it, and saye it is trouthe. But I bringe you witnesses (sayethe the Lorde) euen those that are my seruaunte, whome I haue chosen: to thintent that ye myghte be certyfyed, and geue me faythfull credence: yea and to consyder, that I am he, before whome there was neuer anye God, and that there shall be none after me. I am onely the Lorde, and without me is there no sauioure. I geue warnynge, I make bole, I teache you that there shoulde be no straunge God among you. And this recorde muste ye beare me youre selues, sayth the Lorde that I am God. And euen he am I from the begynnynge. and there is none that can take anye thynge oute of my hande. And what I wo, can no man chaunge.

Thus sayethe the Lorde, the holye one of Israell youre redemer: For youre sake I will sende to Babylon, and bringe all the strongest of them frome thence: Namely the Chaldees that boste them of their shyppes: Euen I the Lorde youre holye one which haue made Israell, and am youre kynge. Moreouer thus sayth the Lorde, euen he that maketh a waye in the see, and a foote pathe

in the mysdtye waters: whiche dryngeth forth the chargettes and horses, the hoste and the power, that they maye fall a slepe, and neuer ryse, and be extincte, lyke as towe is quenched.

Remembre not thynges of olde, and regarde not thynge that is passe. Therefore beholde, I shall make a newe thynge, and shortly shall it appere: ye shall well knowe it, I haue told it you before, but I wyll tell it you agayne. I wyll make stretes in the wyldernesse, and ryuers of waters in the wyldernesse. The wylde beestes shall worshyp me: the dragon and the Estriche. For I shall gyue water in the wyldernesse, and stremes in the wyldernesse: that I maye gyue drynke to my people, whō I chose, this people haue I made for my selfe, and they shall shewe forthe my prayse. For thou (Jacob) wouldest not call vpon me, but thou haddest an vnlust towarde me, o Israel.

Thou gauest me not thy yonnge beastes for burnt offerynges, neyther honoredst honoure me with thy sacrifyces. Thou boughtest me no deare spices with thy moneye, neyther powredst the fatte of thy sacrifyces vpon me. Now be it I haue not ben chargeable vnto the in offerynges, neyther greuous in incense.

But thou hast laden me with thy synnes: and weryed me with thyne vngodlynesse.

Where as I yet am euen he onely, that for myne owne sakes take away thyne offences, and forget thy synnes: to that I wyl neuer thynke vpon them. Put me now in remembraunce (for we wyll reason togyther) and shewe what thou haste for the to make the quyte. Thy fyrst father offended sore, and thy rulers haue synned agaynst me. Therfore I eyther suspended, or slewe the chiefest prynces: I dyd curse Jacob, and gaue Israel in to reproffe.

¶ Christ promyseth to deliuer his churche, whiche he hath redemed. Idolatrye and kneling vnto Images &c. are confuted.

CAPI. XLIIII.

SO heare nowe, o Jacob my seruaunt, and Israell, whome I haue chosen. For thus sayth the Lorde that made the, facioned the, and helped the euen frome thy mothers wombe: Be not afrayd, o Jacob my seruaunt, thou ryghteous, whome I haue chosen. For I shall powre water vpon the dry ground, and ryuers vpon the drye. I shall powre my spirite vpon my seed, and myne encrease vpon thy stocke. They shall grow togyther lyke as the grasse, and as the wyllowes by the waters syde: One wyll saye I am the Lordes. Another wyll call vnder the name of Jacob. The thyrde shall describe with his hand vnto the Lorde, and gyue him selfe vnder the name of Israel.

Moreouer thus hathe the Lorde spoken: euen the kynge of Israell, and his auenger, the Lorde of hostes: I am the fyrst and the laste, and without me is there no God. For what is he that euer was lyke me, whyle am frome euerlastynge? Lette hym shewe his name, and wo where therofore he maye be lykened vnto me. Let him tell you forth playnly, thynges yf are past, and for to come: yea and that wythoute anye feare or flappe. For haue not I euer tolde you byfore, and warned you? Ye can beare me recorde youre selues. Is there anye God except me? or anye maker that I shoulde not knowe hym?

Wherfore all caruers of ydolles are but vayne, and their labour lost. They must beare recorde them selues, that (seyng they can not eyther se nor vnderstande) they shall be confounded. Who shoulde nowe make a God, or fasshon an ydoll, that is profytable for nothyng? Beholde, all the felowshyp of them must be brought to confusion. Let all the workmaysters of them come and stande togyther from amonge men: they must be abashed and confounded one with an other. The smith taketh yron, and tempre it with woote coles, and facyoneth it with hammers, and maketh it with all the strengthe of his armes: yea sometyme he is faynte for verye hunger, and so forsaketh that he hathe no more power. The carpenter (or ymage caruer) taketh mete of the tymbre: and spredeth forth his lyne: he marketh it with some colloure: he playneth it, he squareth it, and maketh it after the ymage of a man, and accordyngely the beautie of a man: that it maye stande in the temple.

Moreouer, he goeth out to hewe downe Cedre trees: he dryngeth home Elmes and Okes, and other tymbre of the wodde. He eyther setteth fyrre trees whiche he planted hym selfe, and suche as the rayne hathe swelled, whiche wodde serueth for men to burne. Of this he taketh and warmeth hym selfe withall: he maketh a fyre of it to bake breed. And afterwarde maketh a God therof to worshyp it: and an ydoll to knele before it. One parte he burneth in the fyre, with an other he rosteth flesshe, that he maye eate roste his belye full: with the tyrde he warmeth him selfe, and sayth: Aha, I am well warmed, I haue ben at the fyre. And of the resydue he maketh him a God and an ydoll for him selfe. He kneleth before it, he worshyppeth it, he prayeth vnto it, and sayth: deliuer me for thou art my God.

Yet men neyther consydre ne vnderstande, because their eyes are stopped, that they can not se: and their hertes, that they can not perceyue. They ponder not in their myndes, for they haue neyther knowledge ne vnderstandynge, to thynke thus: I haue burned one parte in the fyre: I haue bred with the coles therof. I haue rosted flesshe withall, and eaten it: shall I now of the resydue make an abhominacion, and fall downe before a stocke of wodde? Their hertes are geuen vnto blyndnesse, so that they can not

vnderstande. The eyes can not se, and their vnderstandynges can not perceyue. And no man remembreth, neyther is there knowledge ne vnderstandynge in him to saye: I haue burned one parte in the fyre, and haue bred vpon the coles therof. I haue rosted flesshe and eaten it: and of the residue shall I make an abhominacion? Shall I fall downe before a stocke of wodde? He feedeth vpon asshes, a deceyued hert hathe turned him aside, so that he can not deliuer his soule, ne saye: Is not a lye in my ryght hande?

Consydre this, O Jacob and Israel, for thou art my seruaunt. I haue made the, that thou myghtest serue me. O Israell, forget me not. As for thyne offences, I dryue them away lyke the clowdes, and thy synnes as the myst. Turne the agayne vnto me: for I will deliuer the.

Reioyse ye heuens whom the Lorde hathe made, lette all that is here beneethe vpon the yerth be ioyfull. Reioyse ye mountaynes and woodes, with all the trees that are in you: for the Lorde shall redeme Jacob, and shewe his glorye vpon Israell. For thus sayth the Lorde thy redemer, euen he that fashioned the frome thy mothers wombe: I am the Lorde, whyche do all thynges my selfe alone. I onely haue spredde oute the heauens, and I onely haue layde the foundacyon of the earthe. I destroye the tokens of wytches, and make the southsayers goo wronge. As for the wyse, I turne them backwarde, and make their cunnynge folysshnesse.

But I set vp the purpose of my seruaunte, and fulfyll the counsell of my messengers. I saye to Jerusalem: tourne agayne. And to the cyties of Juda: be ye buylded again: and I repayre theyr decayed places. I saye to the grounde: be drye. And I dryye vp thy waterflouddes. I saye to Cyrus: thou art myne herdman: so that he it all fulfyll all thynges after my wyll. I saye to Jerusalem: be thou buylded, and to the temple: be thou fall grounded.

¶ The deliuerannce of the people by Cyrus. The destruccyon of Babylon and rallynge of the Gentyles

CAPI. XLV.

THus sayth the Lorde vnto Cyrus his anoynted, whom he ledeth by the ryght hande: that the people may fal downe before him: I wyll loose the gyrdle of kynges: that they shal open the gates before thy face, and not be shut theyr doores. I wyll goo before the, and make the croked streaygth: I shall breake the brasen doores, and burste the yron barres. I shal gyue the the hyd treasure, and the dyrke whiche is secretly kept: that thou mayst knowe that I the God of Israell haue called the by name: and that for Jacob my seruaunts sake, and for Israel my chosen.

For I called the by thy name, and ordeyned the or euer thou knewest me: Euen I the Lorde, before whome there is none other: for without me ther is no God. I haue prepared the or euer thou knewest me: that it myght be knowen from the ryssynge of the sonne, to the goynge downe of the same, that all is nothynge without me. For I am the Lorde, and there is elles none. Je is I that created the lyght and darknesse: I make peace and trouble: yea euen I the Lorde do all these thynges. The heauens aboue shall droppe downe, and the clowdes shall rayne righteousnesse. The earthe shall open it selfe, and dryngе forthe helpe, and thereby shall ryghteousnesse floryssh. Euen I the Lord shall bring it to passe.

Wo be vnto him that chydeth with his maker, the potsherde with the potter: Saith the clave to the potter, what makest thou? or thy worke ceaseth for nothyng? Wo be vnto him that sayth to his father: why begettest thou? And to his mother: why trauelest thou? Thus sayth the Lorde, euen the holy one and maker of Israel: Aske me of thynges for to come, concernynge my sonnes: and put me in remembraunce, as touchyng the workes of my handes: I haue made the erthe, and created man vpon it. With myne handes haue I spred forth heuen, and geuen a commaundement for all the host therof. I shal wake him vp with ryghteousnesse, and order all his wayes. He shall buylde my cyty, and let out my prysoners, and that neyther for gyft nor rewardes, sayth the Lorde of hostes.

The Lorde hathe sayde moreoure: The occupyers of Egypte, the marchaunts of the Sothraens and Sabees, shall come vnto the: with tryoute, they shall be thyne, they shall folowe the, and go with chaynes vpon theyr feete. They shall fall downe before the, and make supplicacion vnto the. For God (without whom there is none other God) shall be with the. O how profounde art thou, o God, thou God and sauyour of Israel? Confounded be ye, and put to dishonoure: goo hence togyther with shame, all ye that be worke-maysters of errour: (that is worshyppers of ydols.) But Israel shall be saued in the Lorde, whyche is the euerlastynge saluacion: They shal not come to shame nor confusion, worlde without ende.

For thus sayth the Lorde: euen he that created heuen, the God that made the earth, that facioned it and set it forth: I haue not made it for nought, but I made it to be inhabyted. Euen I the Lorde, without whome there is none other. I haue not spoken secretly, neyther in darke places of the earthe. It is not for nought, that I sayde vnto the seed of Jacob: seke me. I am the Lorde, whyche when I speake, declareth the thynge that is ryghtous and true. Let them be gathered and come togyther, let them drawe nye hyther that are escaped of the people: Haue they anye vnderstandynge that serue vp the stocke of theyr ydolles, and praye vnto a God that can not helpe them? Lette men drawe nye, let them come hyther, and take counsell one at an other, and shewe forth: What is he, that tolde this before? or who spake of it, euer sence the begynnyng? Haue not I the Lorde done it: without whom there is none other God? the true God and sauioure, and there is els none but I? And therfore tourne you vnto me (all ye endes of the erth) so shall ye be saued, for I am God, and there is elles none. I swere by my selfe: oute of my mouth commeth the worde of righteousnesse, and that may no man tourne: but all knees shall bowe vnto me, and all tunges shall sweare

by me, sayinge: Verely in the Lorde is my
ryghteousnesse and strengthe. To hym shall
men come: but all they that dyenke scorne of
hym shall be confounded, and the hole sede of
Israell shall be iustified and praysed in the
Lorde.

¶ Idolatrye is reproued. The helth that commeth
of Christe is prophecyed.

CAPI. XLVI.

NEuertheles Bell shall fall, and Nabo
shalbe broken, whose ymages are a bur
then for the beastes and catteell to vnder
take them, and to make them werye. They shal
synke downe, and fall together, for they may
not ease them of theyr burthen, therfore must
they go in to captiuitie.

Harken vnto me, O house of Jacob, and
all ye that remayne yet of the household of
Israel, whome I haue borne from youre mo
thers wombe, and brought you vp from your
byrthe, tyll ye were growen: I whyche shall
beare you vnto your laste age: I haue made
you, I wyl also nourysshe you, beare you and
saue you. Whome wyll ye make me lyke in
fascyon or ymage, that I maye be lyke hym?
Ye rosiers (no doubte) wyll take oute syluer
and golde oute of youre purses, and weye it,
and hyre a goldesmyth to make a God of it,
that men maye kneele downe and worshyp it.
Yet must he be taken on mennes shoulders
and borne, and set in his place, that he maye
stande and not move. Alas that men shoulde
crye vnto him whyche gyueth no answere: &
deliuereth not the man that calleth vpō him
from his trouble.

Consyder this well and be ashamed. Go
in to youre owne selues (O ye transgressors.)
Remembre the thynges whyche are past sence
the begynnynge of the worlde: that I am
God, and that there is elles no God, yea
and that there is nothynge lyke vnto me. In
the begynnynge of a thyng, I shewe the ende
thereof: and I tell before, thynges that
are not yet come to passe. Myne owne counsel
my dearyste accomplysshed, and fulfilleth all
my pleasure. I cal a byrde out of the East, and
all that I take in hande, oute of farre coun
treys, as soone as I commaunde, I brynge it
hyther: as sone as I thynke to doo it, a thyng
I do it.

Heare me, O ye that are of an hye sto
macke, but farre from ryghteousnesse, I shall
brynge forth my ryghteousnesse. It is not far,
and my helpe shall not tarye longe awaye.
I wyll laye helpe in Sion, and gyue Israel
my glorye.

¶ The woorde of the Lorde agaynst Babilon.

CAPI. XLVII.

BUt as for the (O doughter, thou vir
gin Babylon.) Thou shalte sytte in the
ould, thou shalt sytte vpō the ground, and
not in a throne (O thou mayden of Chaldea)
Thou shalte no more be called tender and
pleasaunte. Thou shalte bynde to the the
querne and grynde meele, put downe thy
kombrebe, make bare thy knees, and shalte
wade throughe the waters ryuers. Thy shame
shall be discouered, and thy punyshyng shall
be sene. For I wyll auenge me of the, and no
man shall let me, sayeth our redemer, whiche is
called the Lorde of hoostes, the holye one of
Israel.

Sytt styll, holde thy tonge, and get the in
to some darcke corner, O doughter Chal
dea, for thou shalte be no more called ladye
of kyngdomes. I was so wrothe with my
people, that I pulyshed myne inheritaunce,
and gaue them in to thy power. Neuertheles
thou shewedest them no mercye, but
euen the very aged men of them hast thou
oppressed ryght sore with your yoke, and thou
thoughtest thus: I shall be ladye for euer.
And beside all that, thou hast not regarded
these thynges, neyther cast what shalde come
after. Heare nowe therfore thou wylfull,
that sattest so carelesse, and speakest thus in
thyne herte: I am alone, and without me
there none: I shall neuer be wydowe, nor be
solate agayne. And yet bothe these tokayne
shal come to the vpon one daye, in the twin
klynge of an eye: namely wydowehed and
desolacion.

They shall myghtyly fall vpon the for the
multitude of thy wyckednes, and for the great
heape of thy coniurers. For thou hast confyd
ded thy selfe in thy wickednesse, and hast
sayde: No man seeth me. Thyne owne wy
dome and connynge hathe deceyued the. In
that thou hast sayd: I am alone, and without
me there is none. Therfore shal trouble come
vpon the, and thou shalte not knowe from
whence it shal aryse. Mischefe shal fal vpon
the, whiche thou shalt not be able to put of.
A sodeyn myserye shall come vpon the, of
the thou be aware.

Nowe goo to thy coniurers, and to the
multytude of thy wytches (whome thou hast
ben acquynted withall from thy youthe) yf
they maye helpe the, or strengthen the. Thou
hast hytherto hadde many counsellers of
them: se lette the deuengasers, and the be
holders of sterres come on nowe and helpe
the: yea and let them shewe when thise
newe thynges shall come vpon the. Behalde
they shall be lyke strawe, whiche yf it be
kyndled with fyre, no man maye vnder
stande no spendere to warme a man by, ne
clere fyre to sytt by. Euen so shall they be vn
to the, whome thou hast vsed and occupyed
from thy youthe. Euerye one shall drawe for
his erroneous waye, yet shall none of them
deliuer the.

¶ The hypocrysye of the Jewes is reproued. The
Lorde alone worthy to be worshipped, whiche is
sene by, and which foreseeth vs for the tyme to

CAPI. XLVIII.

HEare this, O thou house of Jacob, ye
that are called by the name of Israell,
and are come out of one flocke with Ju
da, which sweare by the name of the Lorde,
and make mencyon of the God of Israel (but
not with trouth and ryght) whiche are called
of men of the holy cyte, as they that loke for
comforte in the God of Israell, whose name
is the Lorde of Hoostes.

The thinges that I shewed you euer sence
the begynnyng. Yea I not brought them to
passe, immediatlye as they came out of my
mouthe, & declared them? And they are come.
Nowbeit I knewe that thou arte obstynate,
and that thyne necke hath an yron veyne, and
that thy browe is of brasse. Neuertheles I
haue euer sence the begynning shewed the of
thinges for to come, and declared them vnto
the, or euer they came to passe, that thou shal
not saye: myne Idoll hathe done it, my
carued or calle ymage hath shewed it. Heare
and consydre all these thynges whether it was
not that prophecyed them: But as for me, I
shewe the before of the begynnynge, newe and
straunge thinges, that thou knewest not of. And
were done nowe not of olde tyme, whereof
thou neuer herdest, before they were brought
to passe, that thou canst not saye: I knewe of
them. Moreouer there be some wyttes vpon
the, that eyther herde not nowe, neyther haue
they ben opened vnto thyne eares afore tyme.
For I knewe that thou wouldest maliciously
offende, therfore haue I called the a trans
gressour, euen from thy mothers wombe.

Neuertheles for my names sake, I haue
dyssawed my wrath, and for myne honours
sake I haue ouersene the, so that I haue not
rooted the out. Beholde, I haue pourged the,
and not for money. I haue chosen the in the
fyr of pouerte. And that only for myne owne
sake, for I gene myne honoure to none other,
that thou shalte not despyse me. Harken vn
to me O Jacob, and Israell whome I haue
called. I am euen he that is, I am the fyrste
and the last. My hande is the foundacion of
the earth, and my ryght hande spanneth ouer
the heauens. As soone as I called them they
were there. Gather you all together, and her
ken: Whyche of yonder goddes hath declared
this, that the Lorde wyll do by the kynge of
Babylon (whome he loueth and fauoureth)
and by the Caldees his arme? I my self alone
haue tolde you this before. Yea I shall call
hym, and brynge hym forth, and gene hym a
prosperous iourneye. Come nye, and heare
this: haue I spoken any thynge darkly sence
the begynnyng: when a thynge begynneth, I
am there.

Wherfore the Lorde God with his spirite
hath sent me. And thus sayeth the Lorde God
thyne auenger, the holy one of Israell: I am
the Lorde thy God, which teache the profita
ble thynges, and leade the the way, that thou
shalest go. If thou wylte nowe regarde my
commaundements, thy welthynes shall be as
the waters streame, & thy aduersaries as the
drops & wynne in the see. Thy sede shall be
lyke as the sande in the see, and the frute of
thy body, lyke the grauell stones therof. Thy
name shall not be rooted out, nor destroyed be
fore me. Ye shall go awaye from Babylon,
and escape the Caldees with a merye voyce.
This shalbe spoken of, declared abrode, and
go forth vnto the ende of the worlde, for that
is shalbe sayde: The Lorde hath deliuered his
seruaunte Jacob, that they suffred no thurst, Exod.xvii.b
when they trauayled in the wyldernesse. He Numer.xx.b
clane the roches a sunder, and the water gus Esaye.lviii.b
shed oute. As for the vngodlye, they haue no
peace, sayeth the Lorde.

¶ Christe shall gather to gether all nations be they
neuer so farre o..

CAPI. XLIX.

YE Iles, herken vnto me, and take hede
ye people from farre. The Lorde hath
called me fro my byrth, and made men
cyon of my name fro my mothers wombe, he
hath made my mouth lyke a sharpe swearde,
vnder the shadowe of his hande hathe he de
fended me, & vpō me in his quyuer, as a good
arowe, and sayde vnto me: Thou art my ser
uaunte Israell, I wylde honoured in the. The Esaye.li.a
answered I: I shall lese my labour, I shall
spende my strength in vayne. Neuertheles, I
wyll committe my cause and my worke vnto
the Lorde my God. And nowe sayeth the Lorde: b
euen he that fashyoned me fro my mothers
wombe to be his seruaunte, that I may bryng
Jacob agayne vnto hym, howbeit, Israel wyl
not be gathered vnto hym agayne. In whose
syght I am greate, whereof also is my Lorde,
my God, & my strength. Let it be but a small
thinge, that thou arte my seruaunte, to set vp
the kynredes of Jacob, and to restore the de
struction of Israel, yf I make the not also the
lyght of the Gentyles, that thou mayest be Esaye.xlii.b
my health vnto the ende of the worlde. Actu.xiii.g

Moreouer thus sayeth the Lorde the auen c
gere and holy one of Israell, because of the ab
horryng & despysyng amonge the Gentyles,
concernyng ‡ seruaunte of all them that beare
rule. Kynges and Prynces shall se, and aryse
and worshyp, because of the Lorde that he is
fayethfull, and because of the holy one of Is
rael, whiche hath chosen the.

And thus sayth the Lorde: *In the tyme *xli.Cant.b.a
appoynted wyll I be present with the. *And Jeremye.xv.a
in the houre of health wyll I helpe the, and *Esay.xlvi.a
defyuer the. I wyll make the a pledge for the
people, to that thou shalt vpryse vp the earth
ageyne, and chalenge agayne the scatred he
ritages. That thou mayest saye to the pryson
ners: go forth, and to them that are in darke
nesse: come into the lyght, that they may fede
in the hye wayes, and get their fyrynge in all
places. There shal neyther hunger nor thurst,
heate nor sunne hurte them. For he that fa
youreth them, shall leade them, I gene them Iper.a.bu.b
drynke of the sprynge welles. I wyll make
wayes vpon all my mountaynes, and my vile d
pathes shalbe exalted. And beholde, they shall
come from farre: lo, some from the North and
Weste, some from the Southe. *Reioyse ye Esaye.xxxv.a
heauens,

heauens, and synge prayse thou earthe. Take ouer ye hylles, for God wyll comforte his people, and haue mercye vpon his, that be in trouble.

Then shal Syon saye: God hath forsake me, and the Lorde hath forgotten me. Doth a wyfe forget the chylde of hyr wombe, and the sonne whom she hath borne? And though she do forget, yet wyll not I forget the. Beholde, I haue written the vpon my handes, thy walles are euer in my syghte. They that haue broken the downe, shall make haste to build the vp agayne, and they that made the waste, shall dwell in the. Lyft vp thyne eyes, & loke about the, all these shall gather them togethere, and come to the. As truely as I lyue (sayth the Lorde) thou shalt put them al vpō the, as an apparell, and gyrde them to the, as a bryde with her Jewels. As for thy land that lyeth desolate, wasted and destroyed, it shalbe to narowe for them, that shall dwell in it. And they that would deuoure the, shalbe farre awaye. Then the chylde whom the baren shall bring forth vnto the, shall saye in thyne eares: this place is to narowe, sit nye together, that I may haue rowme. Then shalt thou speake by thy selfe: Who hathe begotten me these? seinge I am baren and alone, a captyue and an outcaste. And who hath norysshed them vp for me? I am desolate and alone, but frome whence come these?

And therfore thus sayethe the Lorde God: Beholde, I wyll stretch aume myne handes to the Gentyles, and set vp my token to the people. They shall bryng the thy sonnes in theyr lappes, and carye thy daughters vnto the vpō theyr shoulders. For kynges shalbe thy norysshynge fathers, and Quenes shalbe thy norysshyng mothers. They shal fall before the with theyr faces flat vpon the earthe, and lycke vp the dust of thy fete, that thou mayest knowe, howe that I am the Lorde. *And who so put eth his truste in me, shal not be confounded. Who spoyleth the gyaunte of his praye? or who taketh the prisonne frome the myghtye? And therfore thus sayth the Lorde: The prisoners shalbe taken from the gyaunte, & the spoyle delyuered from the violent, for I wyl maynteyne thy cause agaynst thyne aduersaryes, & saue thy sonnes. And wyll fede thyne enemyes with theyr owne fleshe, and make them dronk of theyr owne bloud, as of swete wyne. And all fleshe shall knowe (O Jacob) that I am the Lorde thy Sauyoure, & strong aumyger.

¶ The Jewes are reproued, and also called.

CAPI. L.

THus sayth the Lorde: Where is the byll of youre mothers denorcement, that I sent vnto her, or who is the dettor, to whome I solde you? Beholde, for your owne offences are ye solde, & because of youre transgression is youre mother forsaken. For why whose no man receyue me, when I came? and when I called, no man gaue me an answere. Was my hand clene smyten of, that it might not helpe? or had I not power to deliuer it, at a worde I dyrye vp the see, and of warm floudes I make dry lande, so that for want of water, the fysh corrupte and dye of thurst. As for heauen, I clothe it with darknesse, and put a sack vpon it.

The Lorde God hath geuen me a wel learned tunge, so that I can comfort them which are troubled, yea and that in due season. He waketh myne eare vp by tymes in the mornynge (as the scolemaisters do) that I myght herken. The Lorde God hath opened myne eare, therfore can I not saye nay, nor withdrawe my selfe, but I offre my backe vnto the smyters, and my cheekes to the nippers. I hyde not my face from shame and spittyng, for the Lorde God helpeth me, therfore shall I not be confounded. I haue hardened my face lyke a flynte stone, for I am sure, that I shall not come to confusion. Myne aduocate speaketh for me, who wyll then go with me to lawe? Let vs stande one agaynste another, yf there be any that wyl reason with me, let him come here forthe to me. Beholde, the Lorde God standeth by me, what is he that can condemne me? lo, they shalbe all lyke as an olde cloth, which the mothes shall eate vp.

Therfore who so feareth the Lord among you, let him heare the voyce of his seruaunt. Who so walketh in darknesse, and no light shyneth vpon him, let him hope in the Lord, and holde him by his God. But take hede, ye haue all kyndled a fyre, and gerded your selues with the flame. Ye walke in the light of your owne fyre, and in the flame that ye haue kyndled. This cometh vnto you fro my handes, namelye that ye shall lye in sorowe.

¶ Consolacion and comforte is promysed vnto the faythfull

CAPI. LI.

HErken vnto me, ye that holde of righteousnes, ye that seke the Lorde. Take hede vnto the stone, whereout ye are hewen, and to the graue whereout ye are digged. Consyder Abraham your father, and Sara that bare you, howe that I called him alone, prospered him wel, and encreased him, howe the Lorde comforted Syon, and repayred all her decaye, making her desert as paradyse, and her wyldernesse as the garden of the Lorde. Myrth and ioye was there, thankesgeuynge and the voyce of prayse. Harken vnto me then, O my people, and laye thyne eare to me, for a lawe shall go forth from me, & I shall set my iudgement for a light of the Gentyles. Anone, that my righteousnesse shall go forthe, and my saluacion shall be shewed with myne arme.

The Iles (that is the Gentyles) shall hope in me, and put their trust in myne arme. Lyft vp your eyes towarde heauen, and looke vpon the earth beneth. For the heauens shall vanysh awaye lyke smoke, and the earth shall waxe lyke a clothe, & they that dwell therin, shall perysshe in lyke maner. But my healthe endureth for euer, and my righteousnes shall not fayle. Therfore herken vnto me, ye that haue pleasure in righteousnes, thou people that beareth my lawe in thyne herte. Feare not the taunte of men, be not afrayde of their blasphemyes and reuylynges, for wormes and mothes shall eate them vp lyke cloth & wooll. But my righteousnesse shall endure for euer, and my sauynge healthe frome generacion to generacion. Wake vp, wake vp, and be strōg, O thou arme of the Lorde, wake vp, lyke as in tymes paste, euer and euer the worlde begonne.

Art not thou he, that hast wounded that proude Lucifer, and hewen the dragon in peces? Art not thou euen he, whiche hast dryed vp the deepe of the see? which hast made playn the grounde, that the deliuered myght go ouer? That the redemed of the Lorde, which turned agayne, myght come with ioye into Syon, there to endure for euer? That mirthe and gladnesse myght be with them, & sorowe and wo myght flie frome them? For I, I am euen he, that in all thynges geue you consolacion. What arte thou then, that feareste a mortall man, the chylde of mā, which goeth awaye as doeth the floure? And forgettest the Lord that made the, that spred out the heauens, and layde the foundacion of the earthe. But thou arte euer afrayde for the wyght of thyne oppressoure, which is ready to do harme. Where is the wrathe of the oppressoure? It commeth on fast, it maketh hast to appeare. It shall not perysh, that it hath not be able to destroye, neyther shall it fayle for lacke of nourysshynge. I am the Lorde thy God, that make the see to be styll, and rage, whose name is the Lorde of hoastes. I shall put my worde also in thy mouth, and defende the with the couerynge of my hande, that thou mayest plante the heauens, and laye the foundacions of the earthe, and saye vnto Syon: thou arte my people.

Awake, awake, and stande vp, O Jerusalē, stonde vp from the hande of the Lorde that hast dronken oute the cuppe of his wrathe, thou that hast supped of, and sucked oute the dronkynge cuppe to the bottome. For amonge all the sonnes whome thou hast begotten, there is not one that maye holde the vp, & not one to leade the by the hande, of all the sonnes that thou hast norysshed. Borde these thynges are happened vnto the, but who is sorye for the? Destruction, wastyng, hunger, & swearde, but who hath cōforted the? Thy sonnes lye consumed at the heade of euery streete, lyke a taken bryrdon, and are full of the terrible wrath of the Lorde, and punyshmente of thy God. And therfore thou miserable and dronken (howbe it not with wyne.) Heare this: Thus sayth the Lorde: thy Lorde and God, thy defender of his people: Beholde, I wyll take the dronkynge cuppe out of thy hande, euen the cuppe with the dregges of my wrath, that frome hence forth thou shalt neuer drynke more, and wyll putte it in theyr hande that

trouble the, whiche haue spoken to thy soule: stoupe downe, that we maye go ouer the, make thy body euen with the grounde, and as the strete to go vpon.

¶ Consolacion and comforte to the people of God.

CAPI. LII.

VP vp, vp, take thy strength vnto the, put on thyne honest rayment, O Jerusalem, thou cyte of the holye one. For from this tyme forth, there shall no vncircumcysed nor vncleane person come in the. Shake the from the dust, aryse, and stande vp, O Jerusalem. Plucke out thy necke fro the bonde, O thou captyue daughter Syon. For thus sayth the Lorde: ye are solde for nought, therfore shall ye be redemed also without any money.

For thus hath the Lorde sayde: My people went downe afore tyme in to Egypte, there to be straungers. Afterwarde dyd the kyng of the Assyrians oppresse them, for naught. And nowe what profyte is it to me (sayth the Lord) that my people is freely caryed awaye, and brought in to bondage by their rulers, & my name euer styll blasphemed? sayth the Lorde. But that my people maye knowe my name, I my selfe wyll speake in that daye. Behold, here am I. O howe beautyfull are the fete of the Embassadour, that bryngeth the message from the mountayne, and proclaymeth peace, that bryngeth the good tydynges, and proclameth health, and sayth vnto Syon: Thy God is the kynge. Thy watchmen shall lyfte vp their voyce, with loude voyce shall they preach of hym for they shall se hym present, when the Lorde shall come agayne to Syon.

Be glad, O thou desolate Jerusalem, and reioyce together, for the Lorde wyll comforte his people, he wyll deliuer Jerusalem. The Lorde wyll make bare his holy arme, & shew it forth in the syght of all the Gentyles, and all the endes of the earth shall se the sauynge healthe of oure God. Away, away, get you out from thence, and touch no vncleane thyng. Go oute frome amonge suche. And be cleane, ye that beare the vessell of the Lorde. But ye shall not go out with sedition, nor make haste as they that fle awaye, for the Lorde shal go before you, and the God of Israel shall kepe the watch.

Beholde, my seruaunt shall deale wyselye, therfore shall he be magnifyed, exalted, and greatly honoured. Lyke as the multitude shal wonder vpon hym, because his face shalbe so deformed, and not as a mans face, and his bewte lyke no mans. Euen so shall he make nacions of the Gentyles lyke vnto hym, and the kynges shall shut their mouthes before him. For they that haue not bene tolde of hym, shall se hym, and they that herde nothyng of hym, shall beholde hym.

¶ The prophecyeth expressly of the passion of oure Sauyoure Jesus Christe.

CAPI. LIII.

A *Who geueth credence vnto oure preachynge? Or to whome is the arme of the Lorde knowen? He shall growe before the Lord lyke as a braunch, & as a rote in a drye ground, he shall haue neyther beawte nor fauoure. When we loke vpon hym, there shalbe no fayrnesse, we shall haue no lust vnto hym. He shalbe the most symple, and despysed of all, whiche yet hath good experience of sorowes and infirmities. We shall reken hym so symple and so vyle, that we shall hyde oure faces from hym. Now be it (of a trouth) he only taketh awaye oure infirmitie, and beareth oure payne. Yet we shall iudge hym, as though he were plaged & cast downe of God, where as he (notwithstandyng) shalbe wounded for oure offences, and smytten for oure wyckednes. For the payne of our punyshmēt shalbe layde vpon hym, and with his stryppes shall we be healed.

*Romā.x.c Iohan.xii.f

Marke.ix.b

B As for vs, we go all astraye (lyke sheepe) euery one turneth his awne waye. But the lorde hym, the Lorde pardoneth all oure synnes. He shalbe payned and troubled, and shall not open his mouth. He shalbe ledde a sheepe to be slayne, yet shal he be as styll as a lambe before the shearer, and not open his mouthe. He shall be had awaye, his cause not herde, and without any iudgement. Whose generacion yet noman maye nombre, when he shalbe cut of from the ground of the lyuyng. Which punyshment shall go vpon hym, for the transgression of my people. His graue shalbe geuen hym with the condemned, and his crucyfyenge with the theues. Where as he dyd neuer violence nor vnryght, neyther hath there bene any deceatfulnesse in his mouth.

C Matth.xiii.c 1.Petri.ii.d Apoc.v.b

D Yet hath it pleased the Lorde to smyte him with infirmite, that when he had made his soule an offrynge for synne, he myght se long lastynge sede. And this deuyce of the Lorde shall prospere in his hande. With trauayle & laboure of his soule, shall he obtayne greate ryches. My ryghtous seruaūt shall with his wysdome iustifye and deliuer the multitude, for he shall beare awaye theyr synnes. Therefore wyll I geue hym the multitude for his parte, and he shall deuyde the stronge spoyle, because he shall geue ouer his soule to death, & shalbe rekened amonge the transgressours, whiche neuertheles shall take awaye the synnes of the multitude, and make intercession of the mysdoers.

*Marc.xv.c Luc.xxii.d

¶ Of the great dominyon of Chryst. The indignacion of God endureth but a short space, but his mercye is euerlastynge.

CAPI. LIIII.

A Therfore be glad now, thou baren that bearest not, Reioyce, synge and be merry, thou that art not with chylde. For the desolate hath moo chyldren, then the mayed wyfe, sayth the Lorde. Make thy tente wyder, and sprede out the hangynges of thyne habitacion, spare not, laye forth thy cordes, & make fast thy stakes, for thou shalt breake out on the ryght syde and on the lefte, thy sede shall haue the Gentyles in possession, & dwell in the desolate cyties. Feare not, for thou shalt not be confounded. Be not ashamed, for thou halte not come to confusion. Yea thou shalt forget the shame of thy youth and shalt not remembre the dishonour of thy wedowhead. For he that made the, shalbe thy Lorde and husbande, (whose name is the Lorde of hostes,) and thyne auenger shall be euen the holy one of Israell, the Lorde of the hole worlde. For the Lorde shall call the, beynge as a desolate sorowfull woman, and as a yonge wyfe that hathe broken her wedlocke, sayth thy God.

Galath.iiii.d Luke.xxiii.d

B A lytle whyle haue I forsake the, but with greate mercyfulnes shall I take the by vnto me. When I was angry, I hyd my face from the for a lytle season, but thorow euerlastyng goodnes shall I pardon the, sayth the Lorde thyne auenger. * And this muste be vnto me, as † water of Noe, for lyke as I haue sworne that I wyll not bynge the water of Noe any more vpon the worlde, so haue I sworne that I wyll neuer be angry with the, nor rebuke the. The mountaynes shall remoue, and the hylles shall fall downe, but my louyng kyndnesse shall not moue, & the bonde of my peace shal not fall downe from the, sayth the Lorde thy mercyfull louer. Beholde thou poore, troubled, and despysed. I wyll make thy walles of precyous stones, and thy foundacion of Saphyres, thy wyndowes of Chrystall, thy gates of fyne cleare stone, and thy borders of pleasaūt stones. * Thy chyldren shall all be taught of God, and I wyll geue them plentyousnes of peace. In ryghtousnes shalte thou be grounded, & be farre from oppression, for thou nedest not be afrayed, neyther for terrour, for it shall not come nye the. Beholde, the aleaunte that was farre from the, shall dwell with the, and he that was sometyme a straunger vnto the, shalbe ioyned with the. Beholde, I make the smyth that bloweth the coles in the fyre, and he maketh a weapon after his handy worke. I make also the waster to destroye, but all the weapons that are made agaynste the, shall not prospere. And as for all tunges, that shall resiste the in iudgement, thou shalte ouercome them and condemne them. This is the heritage of the Lordes seruaūtes, & the ryghtousnes that they shall haue of me, sayth the Lorde.

C Ihon.vi.b

¶ Consolacion and comforte to the people. Of fruite and profyt of the worde of God.

CAPI. LV.

C Come to the waters all ye that be thirsty, and ye that haue no money. Come hyther, that ye maye haue to eate. Come, hyre wyne and mylke, without any money, & money worth. Wherfore do ye laye out your money, for the thynge that feedeth not, and spende youre labour aboute the thynge that satisfyeth you not? But hearken rather vnto me, and ye shall eate of the beste, and youre soule

shall haue her pleasure in plentousnes. Encline your eares, and come vnto me, take hyde, and youre soule shall lyue. For I wyll make an euerlastynge couenaunte with you, euen the sure mercyes of David.

Beholde, I shall geue hym for a wytnesse among the folke, for a Prynce and Capitayne vnto the people. Lo, thou shalte call an vnknowen people, and a people that hadde no knowlege of the, shall runne vnto the, because of the Lorde thy God, the holy one of Israell, which glorifyeth the. Seke the Lord, while he maye be founde, and call vpon hym while he is nye. Let the vngodlye man forsake his wayes, and the vnryghtous his ymaginacions, and turne agayne vnto the Lorde, & shall he be mercyfull vnto hym and to our God, for he is ready to forgyue. For thus sayth the Lorde: my thoughtes are not youre thoughtes, & youre wayes are not my wayes, but as farre as the heauens are hyer then the earth, so farre do my wayes exceade youre, & my thoughtes yours. And lyke as the rayne and snow commeth downe from heauen, and returneth not thyther agayne, but watereth the earth, maketh it frutefull, and grene, that it maye geue corne and bread vnto the sower. So the worde also that commeth oute of my mouth shal not turne agayne vnto me, but shall accomplyth my wyll and prospere in the thynge, wherto I sende it. And ye shall departe forthe with ioye, and be led with peace. The mountaynes and hylles shall synge with ioye for ioye, and all the trees of the felde shall clappe theyr handes. For thornes, there shall growe fyrre trees, and the Myrre tree in the stede of bryers. And this shall be done to the prayse of the Lorde, and for an euerlastynge token, that shall not be taken awaye.

¶ An exhortacion to iudgement and rightousnesse, and to the spirituall keping of the Sabboth. Against Shepherdes that deuoure theyr flocke.

CAPI. LVI.

1 Thus sayth the Lorde: Kepe equite, and do ryght, for my sauynge healthe shall come shortly, and my ryghtousnes shall be opened. Blessed is the man that doth this, and the mans chylde which keepeth the same. Be that taketh hede, that he vnhalowe not the Sabboth, (that is) be that keepeth hym selfe that he do no euell. Then shall not the straunger, which cleaueth to the Lorde, saye: Alas, the Lord hath shut me cleane out from his people. Neyther shall the gelded mā saye: Lo, I am a drye tree. For thus sayth the Lorde, vnto † gelded that keepeth my Sabboth: Namely, that holdeth greatly of the thynge that pleaseth me, and keepeth my couenaunte. Vnto them wyll I geue in my house and within my walles, a better heritage & name then if they had bene called sonnes & doughters. I wyll geue them an euerlastynge name, that shall not perysshe. Agayne, he sayth vnto the straungers that are disposed to hyche to the Lorde, to serue hym, and to loue his name. That they shalbe his seruaūtes, euery one that kepeth the Sabboth, namely, that they hallowe not the Sabboth, namely, that they fulfyll my couenaunte. Them wyll I bringe to my holy mountayne, and make them ioyfull in my house of prayer. Their burnte offrynges and sacrifices shall be accepted vpon myne aulter, for my house shall be called house of prayer for all people.

Matthei.b Marcus Luce.xix.b

D Thus sayth the Lorde God which gathereth together the scatered of Israell. I wyll bynge yet another congregacion to hym. All the beastes of the felde, and all the beastes of the wood, shall come to deuoure hym. For his watchemen are all blynde, they haue all vnderstanding, they are all domme dogges, not beynge able to barcke, they are sleepye, sloggysh are they, and lye inwardynge, they are shamelesse dogges, that be neuer satisfyed. The shepherdes also in lyke maner haue no vnderstandynge, but euery man turneth his owne way, euery one after his owne couetousnes with all his power. Come (sayd they) I wyll fetch wyne, so shall we fyll our selues, that we maye be dronken. And to morowe, lyke as to daye, yea † moch more.

Ieremy.vi.b

Sapience.ii.b

¶ The Iewes are rebuked for theyr euyll doynge to Chryst.

CAPI. LVII.

A But in the meane season the ryghtous perysheth, and no man regardeth it in his herte. Good godly people are taken awaye, and no man considereth it. Namelye, that the ryghtous is couered awaye for sorow the wycked, that he vpon selfe myghte be in rest, lye quyetly vpon his bed, and lyue after his owne pleasure. Come hyther therfore ye charmers chyldren, * ye sonnes of the aduoutrer and the whore. Wherin take ye youre pleasure? Vpon whom gape ye with your mouth, and bleare out youre tonge? Are ye not chyldren of aduoutry, and a sede of dissimulatiō? Ye take your pleasure vnder the okes, and vnder all grene trees, the chylde bynge slayne in the valleys and denues of stone. Your part shalbe with the stony rockes by the ryuer. Yea euen these shall be thy parte. For vnto them hast poured meate and drynkoffrynges vnto them. Shulde I ouerse that? Thou hast made thy bed vpon hye mountaynes, thou wentest vp thyther, and there haste thou slayne sacrifices. Behynde the dores and postes, hast thou set vp thy remembraunce.

* Math.xiii.d

B When thou haddest discouered thy selfe to another then me, when thou wentest downe and made thy bed wyder (that is) when thou hyredest earne the certayne of yonder Idols, and louedest theyr couches, where thou sawest them. Thou wentest strayght to kynges with oyle and dyuerse oyntmentes, (that is) thou hast sente thy messengers farre of, and yet art thou fallen into the pyt therby. Thou hast had trouble for the multitude of thyne owne wayes, yet sayedest thou neuer: I wyll leaue of. Thou thynkest to haue lyfe (or health)

Jeremias.iii.b
Deute.xxxi.d

wealth) of thy selfe, and therfore thou beleuest not that thou arte sycke. For when wylt thou be abashed or feare, seyng thou hast broken thy promyse, and remembrest not me, nether hast me in thyne herte? Thynkest thou, that I also wyll holde my peace, (as afore tyme) that thou feares me not? Yea verely I wyll declare thy goodnes and thy workes, but they shall not profyte the when thou cryest, let thy chosen heape helpe the. But the wynd shall take them all awaye, and carye them in to the ayre. Neuertheles, they that put their trust in me, shall inherete the lande, and haue my holy hyll in possession.

D

And therfore thus he sayethe: Make ready, make ready, and caste the strete, take vp what so euer oute of the waye that leadeth to my people. For thus sayeth the hye and excellent, euen he that dwelleth in euerlastyngnesse, whose name is the holye one. * I dwell hye above and in the Sanctuary, and with hym also, that is of a contrite and humble spirite, that I maye reuyue the spirite of the humble, and the herte of the contrite. For I chyde not euer, and am not wroth without ende. But the blastynge goeth fro me, thoughe I make the breath. I am wroth with hym for his couetousnes and lust, I smyte hym, I hyde me, and am angry, when he turneth him selfe, and followeth the lewde waye of his owne herte. But yf I maye se his ryght waye agayne, I make hym whole, I lede hym and restore hym vnto them whome he maketh hopfull, & that were sory for hym. I make the frutes of thankesgeuynge. I geue peace vnto them that are farre of, & to them that are nye, saye I the Lord, that make him whole. But the wycked are lyke the ragynge see, that can not rest, whose water fometh with the myre & grauell. Euen so the wycked haue no peace, sayeth my God.

* Psalme.lxv
Esaye.lvii.a

Esay.xlviii.d

¶ The Lorde (by the mouth of the Prophete) reproueth the people, for their faultynges, which were full of hypocrisye.

CAPI. LVIII.

A

* Sprede ille
Jeremy.xiii.a

And therfore crye nowe, as loude as thou canst. Leaue not of, lyfte vp thy voyce lyke a trumpet, and shewe my people their offences, and the house of Jacob their synnes. For they seke me daply & wyll knowe my wayes, euen as it were a people that dyd ryght, and had not forsaken the statutes of their God. They argue with me ouernyght iudgement, and wyll pleate at the lawe with their God. Wherefore saye we (saye they) and thou seest it not? we put our lyues to vnrighteousnesse, and thou regardest it not.

Beholde, when ye fast, youre lust remayneth styll, for ye do no lesse violence to youre debtors, lo, ye fast to stryfe and debate, and to smyte hym with your fyste that speaketh vnto you. Ye fast not (as some tyme) that youre voyce myght be heard above. Thynk ye this fast pleaseth me, that a man shulde chasten hym selfe for a daye, and to wrythe his heade

B

Zacharl.vii.b

aboute lyke an hoke in an hearry clothe, & to lye vpon the earth? Shulde that be a fastynge, or a daye that pleaseth the Lorde? But this fastynge pleaseth not me, (syth ye) but be thou lose hym out of bondage, that is in thy daunger, that thou breake the rule of wycked bargaynes, that thou let the oppressed go fre, and take from them all maner of burthens. It pleaseth not me, (syth they) that thou deale thy bread to the hongry, and bryng the poore fatherlesse home into thy house, when thou seest the naked that thou couer hym, and hyde not thy face from thyne owne flesh.

Then shall thy lyght breake forthe as the morowtyde, and thy health florysh ryght hastely, thy righteousnesse shall go before the, and the glory of the Lorde shall embrace the.

Then yf thou callest, the Lorde shall answere the: yf thou cryest, he shall saye: Here I am. Yea yf thou layest awaye thy burthen, and holdest thy fyngers, and ceasest from blasphemous talkynge, yf thou hast compassion vpon the hongry, and refreshest the troubled soule. Then shall thy lyght spryng out in the darkenesse, and thy darkenesse shalbe as the none daye. The Lorde shal euer be thy gyde, and satisfye the desyre of thyne vnte, & fyll thy bones with marye. Thou shalt be lyke a fresh watred garde, and lyke the fountayne of waters, that neuer leaueth runnynge. And the places that haue euer bene waste, shalt thou buylde vp the, euen shalt thou laye a foundacion for many ages. Thou shalt be called the maker vp of hedges, and the restorer agayne of the waye of the Sabboth.

Yea ye thou turne thy fete from the Sabboth, so that thou do not the thynge that pleaseth the in my holy daye, then shalt thou be called vnto the pleasaunt, holy, and glorious Sabboth of the Lorde, wherin thou shalt be in honoure, so that thou do not after thyne owne imaginacion, nether seke thyne owne wyll, no, speake thyne owne wordes. Then shalt thou haue thy pleasure in the Lord which shall cary the aboue the earth, and fede the with the heritage of Jacob thy father, for the Lordes owne mouth hath so promysed.

¶ The Lorde is myghtye to saue, and redy to heare our requestes.

CAPI. LIX.

BEholde, the Lordes hande is not so shortened that it can not helpe, nether is his eare so stopped that it maye not heare. But youre mysdedes haue seperated you fro youre God, and your synnes hyde his face from you, that he heareth you not. For youre handes are defyled with bloude, & youre fyngers with vnrighteousnesse. Your lyppes speake leasynges, and your tonge fetched out wyckednes. No man regardeth righteousnes, and no man iudgeth truely. Euery man hopeth in vayne thynges, and ymagyneth deceyte, conceyueth wickednesse, and bryngeth forth euell. They hyde cockatrice egges, and

weue the spyders webbe. Who so eateth of their egges, dyeth. But yf one treade vpon them, there cometh vp a serpent. Their web maketh no clothe and they maye not couer them with their labowres. Their dedes are the dedes of wyckednesse, and the worke of robbery is in their handes. Their fete runne to euil, and thy make haste to shed innocet blood. Their counsels are wycked counsels, harme and destruction are in their wayes. But the waye of peace they knowe not. In their goinges is no equite, their wayes are so croked that whosoeuer goeth therin, knoweth no thinge of peace.

And this is the cause that equite is so farre from vs, and that the righteousnesse cometh not nygh vs. We loke for lyght, lo, it is darkenesse: for the mornyng shyne, se, we walke in the darcke. We grope like the blynde vpon the wall, we grope euen as one that hathe none eyes. We stomble at the none day, as though it were towarde night: in the fatnesse places, lyke men that are halfe dede. We rore all lyke Beares, & mourne styll lyne Doues. We loke for equite, but there is none: for health, but it is farre fro vs. For our offences are many before the, and our sinnes testify against vs. Yea we muste confesse & knowleage the we offende & transgresse, and departe agaynste the Lorde, & talk away from our God: thynge presumptuous and traytorous imaginacions, & casting false matters in our heades. And therfore is equite gone abyde, & righteousnesse standeth farre off: truth is fallē downe in the strete, & the thing that is playne and open may not be shewed. Yea the truth is layde in prysō, & he that departeth from euel muste be spoyled.

E

When the Lorde sawe this, it displeased him sore, that there was no where ayne equite. He sawe also that there was no man, wherby bad myght be ouercome, or was greued at it. And he helde him by his owne power, and cleued to his owne righteousnesse. * He put righteousnesse vpon him for a brest plate, & set the helmete of healthe vpon his heade. He put on wrath in stede of clothing, & tooke gelousye about him for a cloke (lyke as when a man goeth forthe wrothfully to recompence his enemyes, & to be auenged of his aduersaryes) Namely, that he myght recompence & reward the Ilandes where thorow the name of the Lorde myght be feared, from the rysinge of the Sunne, and his magestye, vnto the goynge downe of the same.

For he shall come as a violent waterestreame, which the wynde of the Lorde hath moued. But vnto Sion there shall come a redemer, & vnto them in Jacob that turne from wickednes, sayeth the Lorde. I will make this couenaunte with them (sayeth the Lord) My spirite that is come vpon the, and the wordes which I haue put in thy mouthe, shall neuer go out of thy mouthe, nor out of the mouth of thy children, from this tyme forth for euermore.

¶ Consolation and comforte to Jerusalem.

CAPI. LX.

AND therfore gette the vp betymes, for thy lyght commeth, and the glorye of the Lorde shall ryse vp vpon the. For lo, whyle the darcknesse and cloude couereth the earthe and the people, the Lorde shall shewe the lyght, and his glory shal be seen in the. The Gentyles shal come to thy lyght, & kynges to the bryghtnes of thy rysynge. Lyft vp thyne eyes, & loke rounde about the. All these gather them selues, & come to the. Sonnes shall come vnto the from farre, and doughters shall gather them selues to the on euery syde. Whe thou seest this thou shalte marueyle exceadyngly, and thyne herte shalbe opened: when the power of the se shalbe conuerted vnto the (that is) when the strength of the Gentyles shal come vnto the. The multitude of Camels shal couer the, the dromedaries of Madian and Epha: all they of Saba shall come, bryngyng golde & incense, & shewing the prayse of the Lord. All the catel of Cedar shalbe gathered vnto the, the rammes of Nabaioth shall serue the, & be offred vpon mine aulter, which I haue chosen, and in the house of my glorye wyche I haue garnysshed. But what are these that flye here lyke the cloudes and as the Doues flyenge to their wyndowes?

Esaye.xxxv.d

The Iles also shall gather them vnto me, and specially the shyppes of the se: that they maye bringe the sonnes from farre, and their syluer and their golde with them, vnto the name of the Lorde thy God, vnto the holye one of Israel, that hath glorifyed the. Straūgers shall buylde vp thy walles, and their kynges shall do the seruice. For when I am angrye, I smyte the: when it pleaseth me, I pardon the. Thy gates shall stande open styll both daye and nyght, and neuer be shut: that the host of the Gentyles may come, and that their kynges may be brought vnto the. For euerye people and kingdome that serueth not the, shall perysshe, & be destroyed with the swerde. The glorye of Libanus shall come vnto the: The fyrre trees Boxes & Cedres together to garnysshe the place of my Sanctuary, for I will glorify the place of my fete.

Moreouer those shall come knelynge vnto the, that haue vexed the: & all they that despised the, shall fall downe at thy fote. Thou shalt be called the cyte of the Lorde, the holy Sion of Israel. Because thou hast ben forsaken and hated, so that no man wēt thorow the: I will make the glorious for euer and euer, and ioyful thorow out all posterities. Thou shalt suck the mylke of the Gentyles, and kynges breastes shal fede the. And thou shalt knowe that I the Lorde am thy sauiour and defender, the mighty one of Jacob. For brasse, will I gyue the golde, and for syluer I for wod brasse, and for stones yron. I will make peace thy ruler, and righteousnesse thyne offycer. Violence and robberye shall neuer be herde of in thy lande, nether harme and destruction within thy borders. Thy walles shall be called helthe, and thy gates the prayse of God.

Ipete.xxij.g. * The sonne shall neuer be thy daye lyght, & the lyght of the Moone shall neuer shyne vnto the: but the Lord him self shal be thine euerlastynge lyght, and thy God shall be thy glorye.

Ipete.xxij.b. * Thy sonne shal neuer go downe, and thy Moone shall not be taken awaye, for the Lorde him selfe shal be thy euerlastyng lyght and thy sorowfull dayes shall be rewarded the. Thy people shall be all godly, and possesse the lande for euer: the floure of my plantyng, the worke of my handes, wherof I wil reioyce. The youngest and leest shall growe into a thousand, and the symplest into a stroge people. I the Lorde shall hastly bringe this thynge to passe in his tyme.

¶ The Prophecyeth that Christe shalbe annoynted and sent to preach.

CAPI. LXI.

Luke.iiij.c. ¶ * The spirite of the Lorde God is with me, for the Lorde hath anoynted me, & sent me, to preache good tydynges vnto the poore, that I myght bynde vp the woũded hertes, that I myght preach deliueraũce to the captyue, and open the prison to them that are bounde: that I myght declare the acceptable yere of the Lord, and the day of vengeaunce of oure God: that I myght cõforte all them that are in peynefulnesse, that I myght geue vnto them that mourne in Sion beautye in the steade of asshes, ioyfull oyntment for lyghtnesse, pleasaunt rayment for an heuy mynde: That they myghte be called trees of excellent in rygtousnesse, a plantynge of the Lorde for him to reioyce in.

¶ They shall buylde the long roughe wyldernesse, and set vp the olde tyrest. They shal repayre the waste places, and suche as haue bene vorde tyme out of mynde. Straungers shall stande and feede youre cattell, and the Alleauntes shall be youre plowmen and reapers. But ye shall be named the prestes of the Lorde, and men shall call you the seruauntes of oure God. Ye shall enioye the goodes of the Gentyles, and reioyce in their substaunce. For your great reproche & shame, shal they haue ioye that ye may haue parte with them. For they shall haue double possessiõ in their land, and euerlastyng ioye shal be with them. For I the Lord, whiche loue ryght and hate robberye (though it were offred me, shall make their workes full of faythfulnes, and make an euerlastynge couenaunte with them.

Their sede also and their generation shalbe knowen among the Gentyles, and amõge the people. All they that se thẽ, shall knowe þ they are the vyrgyn blessed seed of the Lorde. And therfore I am ioyfull in the Lorde, and my soule reioyseth in my God. For he hath put vpon me the garment of helth, and couered me with the mantell of rygtousnesse. He shal decke me lyke a bridgrome, and as a bryde þ hath her apparell vpon her. For lyke as the ground bryngeth forth frute, and as the garden fruteth forth sede: So shall the Lorde God cause rightousnes, & the feare of God to florysshe forthe before all the heathen.

¶ Prophecye of the commynge of Christ.

CAPI. LXII.

FOr Syons sake therfore wyll I not holde my tonge, and for Jerusalems sake I wyll not cease: vntyl their rightwisnes breake forth as the shynynge lyght, and their helthe as a burnynge lampe. Then shall the Gentyles se thy rightousnesse and all kinges thy glorye. Thou shalt be named with a newe name, which the mouth of þ Lord shal shew. Thou shalte be a crowne in the hande of the Lorde, and a glorious garlande in the hande of thy God. From this time forth thou shalt neuer be called þ forsaken, and thy lande shal no more be called þ wyldernesse. But þ shalte be called Hephzibah, & thy lande Beula: for the Lorde loueth the, & thy lande shalbe inhabited. And lyke as a yong mã taketh a daughter to marryage, so shall God marry him selfe vnto thy sonnes. And as a bridegrome is glad of his bryde, so shall God reioyse oure the.

I wil set watchmẽ vpon thy walles, O Jerusalem) whiche shall neither cease daye nor nyght to preache the Lorde. And ye also shall not kepe him close, nor leue to speake of him vntyll Jerusalem be set vp, & made the prayse of the worlde. The Lorde hath sworne by his ryght handes & by his strong arme, that from hẽce forthe he wyll not geue thy corne to be meat for thine enemyes, ne thy wyne which thou hast laboured, to be dronke for the straungers. But they that haue gathered it, shal eate it, & geue thankes to the Lord: and they that haue borne in the wyne, shall drinke it in the court of my Sanctuarye.

Stande backe, and departe a sunder, ye þ walke vnder the gate: make cõmon ye people repayre the strete, and take away the stones, & set out a token for the people. Beholde, the Lord proclaymeth in the endes of the worlde: tell the daughter of Sion: Se, thy saluation cometh: beholde, he bringeth his treasure with him, and his workes go before him. & they shall call them the holy people: the redemed of the Lorde: and as for the, thou shalt be named þ greatly occupyed, and not the forsaken.

¶ Of the redemption promysed to the people.

CAPI. LXIII.

WHat is he this, that commeth from Edom, in stayned reade clothes of Bosra? (which is so costly cloth) & commeth so nymbly with his strength: I am he þ teacheth rightousnes & am of power to helpe. Wherfore then is thy clothing red, & thy rayment lyke his þ treadeth in þ wine presse? I haue troden downe the people in my wrathe, and bathed them in my displeasure: I am he that haue shedde their blouds vpon the earthe.

I wyll declare the goodnesse of the Lorde, yea and the prayse of the Lorde for all that he hath geuen vs, for the greate good that he hathe done for Israel: whiche he hath geuen them of his owne fauour, and according to the multytude of his louynge kyndnesses. For he sayde: These no doubte wyll be my people, and no chaungynge chyldren, and so he was their sauyoure. In their troubles he for sooke them not, but the angell that went before them from his presence deliuered them: Of very loue & kyndenesse that he had vnto Jacob, redemed he them. He hathe borne them, & caryed them vp euer sence the world began. But after they prouoked hym to wrathe and vexed his holy mind, ye was their enemy, & fought agaynste them him selfe. Yet remembred he þ olde tyme of Moses and his people: How he brought them frome the waters of the see, as a shepeherde doth with his shepe: how he had geuen his holy spirite amonge them: how he had led Moses by the righte hande with his glorious arme: how he had deuyded the water before them (whereby he gate him a lyke an euerlastynge name) howe he led them in the depe, as an horse is led in the playne, þ they shulde not stumble. The spirite of the Lorde led them, as a tame beaste goeth in the vale.

Thus, O God) hast thou led my people, to make thy selfe a glorious name with all. Loke downe then: frome heaven, and beholde the dwellynge place of thy sanctuarye and thy glorye. How is it, that thy gelousye, thy strength, the multytude of thy mercyes and thy louynge kyndnesse, wyl not be intreated of vs. Yet arte thou oure father: For Abraã knoweth vs not, neither is Israel acquaynted with vs. But thou Lorde art oure father and redemer, & thy name is euerlastynge. O Lord wherfore haste thou led vs out of thy waye? wherfore hast thou hardened oure hertes, that we feare the not? Ret at one with vs agayne, for thy seruauntes sake that are of the generation of thyne heritage. Thy people hathe had but lytle of thy Sanctuarye in possessiõ, for oure enemyes haue taken it in. And we are become euen as we were from the begynnynge: but thou arte not their Lorde, for they haue not called vpon thy name.

¶ The Prophete (vnder the person of the Jewes) complayneth their cryme and vnrighteousnesse. & shewes their punysshe is lyke a cloth dyed with the flowers of a woman.

CAPI. LXIIII.

O That thou woldest cleue the heuen in sondre, and come downe: that the mountaynes myght melte awaye at thy presence, lyke as at an hote fyre, & that the malicious myght burne, as the water doth vpon þ fyre: Whereby thy name myght be knowen amonge thyne enemyes, and that the Gentyles myght tremble before the. That þ myghtest come down vi thy wõderous straunge waykes, then shulde thy hylles melte at thy presence. For sence the begynnynge of the world there was none (excepte thou O God) that hearde or perceyued, * neither hathe any eye sene what thou oughe for them, that put their trust in the.

Thou helpest hym that doth ryghte with cherefulnesse, and them that thynke vpon thy wayes. But lo, thou arte angery, for we offend and haue bene cursed in synne, * and there is not one hole. We are all as an vncleane thynge, and all oure ryghtousnesses are as þ clothes stayned with the floures of a woman: we fall euerycone as the leafe, for oure synnes cary vs awaye lyke the wynde. There is no man that calleth vpon thy name, that stadeth vp to take holde by the. Therfore turnest thou thy face frome vs, and consumest vs, be cause of oure synnes.

But nowe O Lorde, thou father of oures: * we are the claye, and thou arte oure potter & we all are the worke of thy hand. & Be not so sore displeased (O Lord) and kepe not our offences to longe in thy remembraunce, but consyder that we al are thy people. The cities of thy Sanctuary are wast, Sion is a wyldernesse, and Jerusalem a desert. Our holy house whiche is oure beautye, where oure fathers praysed the, is vtterly vp: yea all our commodities and pleasures are wasted away. Wylt thou not be intreated (Lorde) for all this? Wylt thou hold thy peace, and scourge vs in sore?

¶ The felicytie of Jerusalem, and the callynge of the heathen.

CAPI. LXV.

¶ * They shal seke me, that hytherto haue not asked for me: they shall fynde me, that hytherto haue not sought me. The shall I say immediately to the people that were called vpon my name: I am here, I am here. For thus long haue I euer holden oute my handes to an vnfayethfull people, that go not the right way, but after their owne imaginations: Eo a people that is euer defying me to my face. * They make their oblations in gardens, and offer smoke vpon altares of bryche, they lurke among the graues and lye in the dênes all nyght. They eate swynysshly & vncleane broth is in their vessels. If thou commest nye them, they say: touch me not, for I am holyer then thou.

All these men when I am angry shall be turned to smoke and fyre, that shal burne for euer. Beholde it is wryten before my face, & shal not be forgotten, but recompensed. I shal

Esay.lvi.a. & Ecclesy.xx.d. rewarde it them in to theyr bosome: I mean youre myslædes, and the mislædes of youre father cogether (sayth the Lord) which haue made theyr smokes vpon the mountaynes, and blaspheamed me vpō the hylles: therfore wyll I measure theyr olde dedes in to theyr bosome agayne. Moreouer thus sayethe the Lorde: lyke as when one wold gather holy grapes, men saye vnto him: breake it not of, for it is holy: euen so wyll I do also for my seruauntes sakes, that I wyll not destroy the all: But I wyll take a sede out of Jacob, and oute of Juda one, to take possession of my hil. My chosen shall possesse these thynges, and My seruauntes shall dwell there. Saron shal be a shepcotsde, and the valleye of Achor shal serue the shallynge for the catell of my people that seare me. ✠ But as for you, ye are they, that haue forsaken the Lorde, & forgotten my holy hyll. Ye haue set vp an aultare vnto fortune, and gyuen vnto drynckofferynges vnto treasure. Therfore wyll I nombre you with the swearde, that ye shall be destroyed all togyther. For when I called, no man gaue me answere: when I spake ye harkened not vnto me, but dyd wyckednesse before myne eyes, & chose the thynge that pleased me not.

Esay.lvi.c. Jeremy.vii.c

Therfore thus sayth the Lorde God: Beholde my seruauntes shall eate, but ye shall haue honger. Beholde, my seruauntes shall drincke but ye shall suffre thurste. Beholde, my seruauntes shal be merye, but ye shal be confounded. Beholde, my seruauntes shall reioyse for ioye of herte, and complayne for vexation of mynde. Youre name shall not be sworne by amonge my chosen, for God the Lorde shall slaye you, and call his seruauntes by an other name. Who so reioyseth vpon earthe, shall reioyse in the true God. And who so sweareth vpon earth, shall swere in the true God. For the olde emnyte shal be forgotten, and taken away oute of my syght. For lo, I shall make a newe heauen, & a newe earthe. And as for the olde, they shall neuer be thoughte vpon, ne kepte in mynde: but men shall be glad and ouermoze reioyse, for the thynges that I shall do.

For why: Beholde, I shall make a ioyful Jerusalem, yea I my selfe will reioyse with Jerusalem, and be glad with my people: And the voyce of weepynge and waylynge shal not be herde in her from thence forth. There shal neuer be chylde ne olde man, that haue not theyr full dayes. But when the chylde commeth to an hundreth yeare olde, it shall dye. And yf he that is an hundreth yere of age do wronge, he shall be cursed. They shall buylde houses, and dwell in them: they shall plante vineyardes, and eate the frute of them. They shall not buylde, & another possesse. They shal not plāt & other eate: But lyke of my people shalbe the a tree, & so shall the worke of theyr handes.

Apoca.xxi.a.

My chosen shall lyue longe, they shall not labour in vayne, nor begette with trouble: for they are the hye blessed sede of the Lord, and theyr frutes with them. And it shall be, yt ere they call, I shall answere them. While they are yet but thynkynge howe to speake, I shal heare them. The Wolfe and the Lambe shall fede to gyther, and the Lyon shall eate hay lyke the bullocke. But earthe shall be serpentes meate. There shall no man hurt ne slaye an other, in all my holy hylle, sayth the Lorde.

Esay.lxv.a.

¶ God dwelleth not in temples, made by mannes hande: he despyseth sacrifyces done without mercy and fayth. God comforteth them that are troubled for his sake. Amonge the Lyuyng, the Sabboth is contynuall.

CAPI. LXVI.

THus sayethe the Lorde: Heauen is my seate, and the earthe is my foote stole. Where shall newe the house stande yt ye wyll buylde vnto me? And where shall be the place, yt I wil dwell in? As for these thynges, my hande hath made them all, and they are all created, sayth the Lorde. Whiche of them shal I then regarde? Euen him that is of a lowly troubled spirite, and tremdeth my awe of my wordes. For who so slayeth an ore for me, bothe me so greate dishonoure, as yf he killeth a man. He that killeth a shepe for me chooketh a dogge. He that bringeth me meate offringes, offereth swynes bloude: Who so maketh me a memoriall of incense, prayseth the thinge that is vnryghte. Yet take they such wayes in hande, and theyr soule delyteth in these abhominacions.

Esay.xlvi.a.

Therfore wyll I also haue pleasure I laughynge them to scorne, and the thynge that they feare, wyll I bring vpon them. For whē I called, no man gaue answere: whē I spake they wolde not heare: But dyd wyckednesse before myne eyes, and chose the thynges that displeasse me. Heere the worde of God all ye that feare the thing wherby he speaketh. Your brethren that hate you, and caste you oute for my names sake, saye Let the Lorde magnyfy him selfe, that we maye se youre gladnesse: & yet they shall be confounded.

Esay.lxv.b.

For as touchynge the cytie and the temple I heare the voyce of the Lorde, that wyll rewarde, and recompense his enemyes: like as when a wyfe bringeth forth a man childe, or euer she suffre the payne of the byrth and anguysshe of the trauayle. Who euer herde or sawe suche thynges? doth the grounde beare in one daye? Or are the people borne all at ones, as Syon beareth her sonnes? For thus sayethe the Lorde: Am I he that maketh other to beare, and bare not my selfe? Am not I he that beareth, and maketh barē? sayethe thy God. Reioyce with Jerusalem, and be gladde with her, all ye that loue her. Be ioyfull with her, all ye that mourned for her. For ye shall sucke comforte oute of her breastes, and be satisfied. Ye shall taste, & haue delyte in the plentyousnesse of her power. For thus sayeth the the Lorde: Beholde, I will let peace in to her, like a water floude, and the myght of the heathen like a flowyng streme.

Then

Then shall ye sucke, ye shall be borne vpon her sydes, and be toyfull vpon her knees. For lyke as a chylde is comforted of his mother, so shall I comforte you, and ye shalbe comforted in Jerusalem. And when ye se this, youre herte shall reioyse, and youre bones shall sayth lyke an herbe.

Thus shal the hand of the Lorde be knowē amonge his seruauntes, and his indignacion amonge his enemyes. For beholde, the Lorde shall come with fyre, and his charet shall be lyke a whyrle wynde, that he maye recompence his vengeaunce in his wrathe, and his indignacion with the flame of fyre. For the Lorde shall iudge all flesh with the fyre, and with his swearde, and there shall be a greate nombre slayne of the Lorde. Suche as haue made them selues holy and cleane in the gardens, and chose that haue eaten swyne flesh, myce, and other abominations, shalbe taken awaye together, sayth the Lorde. For I wyll come to gather all people and tunges with theyr workes and imaginacyons, these shall come, and se my glorye. Unto them shall I geue a token, & sende certayne of them (that be delyuered) amonge the Gentyles, in to Cilycia, Affryca and Lidya (where men can handle bowes) in to Italye also and Greke lande.

Apoca.xxi.b

The Iles feare of, that haue not heard speake of me, and haue not sene my glorye, shal preache my prayse among the Gentyles, and shall bringe all youre brethren for an offrynge vnto the Lorde, out of all people, vpō horses, charettes and horse lytters, vpō Mules and cartes to Jerusalem my holye hyll (sayth the Lorde) lyke as the chyldren of Israell bringe theyr offrynge in cleane vessels, to the house of the Lorde.

And I shall take vnto certayne of them for to be Preistes and Leuytes, sayth the Lorde. For lyke as the newe heauen and the newe earth which I will make, shalbe fast stablysshed by me, (sayth the Lorde.) So shall youre sede and your name contynue, and there shal be a newe Moone for the other, and a newe Sabboth for the other, & all flesh shall come to worshyppe before me, (sayth the Lorde.)

Apoca.xxi.b

And they shall goo forthe and loke vpon the caryons of them that haue transgressed agaynst me. For theyr wormes shall not dye, neyther shall theyr fyre be quenched, and all flesshe shall abhorre them.

¶ The ende of the boke of the Prophete Esaye.

DD.iij.

THE BOKE OF THE PROPHETE IEREMYE.

¶ The boke of Jeremy, and in what tyme he prophecyed. He excuseth him selfe and wolde refuse the office of a Prophete, because he is younge and unexperte. He is taught of the Lorde, and becommeth bolde. God preacheth vnto him, that the destruction of the Jewes, by the Babilonians, is at hand. Jeremy is commaunded to speake the worde of God vnto the Jewes, without feare.

CAPI. I.

THese are the Sermons of Jeremye the sonne of Helkiah the Preest, one of them that dwelte at Anathoth in the lande of Benjamin, when the Lorde had fyrste spoken with hym, in the tyme of Josiah the sonne of Amon kyng of Juda, in the xiij. yere of his kyngdome, and so durynge vnto the tyme of Jehoakim the sonne of Josiah kynge of Juda, and vntyl the xj. yeres of Zedekiah the sonne of Josiah kynge of Juda were ended, when Jerusalem was take, euen in the fyfty moneth. The worde of the Lorde spake thus vnto me: Before I fashioned the B in thy mothers wombe, I dyd know the. And or euer thou wast borne, I sanctified the, and ordeyned the, to be a Prophete vnto the people. Then sayde I: Oh Lorde God, I am vnmete, for I am yet but yonge. And the Lorde answered me thus: Saye not so, I am to yonge. For thou shalt goo to all that I shall sende the vnto, and whatsoeuer I cõmaunde the, that shalt thou speake. Be not afrayed of their faces, for I wylde with the, to deliuer the, sayeth the Lorde.

And with that, the Lorde stretched out his hande, and touched my mouth, & sayd moreouer vnto me: Beholde, I put my wordes in thy L Jere.xliii.a mouthe, and this daye do I set the ouer the people and kyngdomes, that thou mayst roote oute, breake of, destroye, and make waste, and that thou mayst buylde vp and plante. After this, the Lorde spake vnto me, sayenge: Jeremy, what seest thou? And I sayde: I se a wakyng rodde. Then sayde the Lorde: thou haste sene ryght, for I wyll watch diligently vpon my worde, to performe it.

It happened afterwarde, that the Lorde spake to me agayne, and sayde: What seest thou? and I sayde: I se a seething pot, lokyng from out of the North byther warde.

Jeremy.iiii.a Then sayde the Lorde vnto me: Out of the North shall come a plage vpon all the dwellers of the lande. For lo, I wyll call all the offices of the kyngdomes of the North (sayth the Lorde.) And they shall come, & euery one shall set his seate in the gates of Jerusalem, & in all their walles rounde about, & thorowe all the cyties of Juda. And thorow them shall D I declare my iudgement, vpon all the wyckednesse of those men that haue forsake me, that haue offred vnto straunge goddes and worshipped the workes of their awne handes.

And therfore gyrde vp thy lopnes, aryse, and tell them all, that I geue the in commaundement. Feare them not, I wyll not haue thee be afrayed of them. For beholde, this daye do I make the a stronge fensed towne, an yron pyller, & a wal of stele agaynst the hole lande, agaynst the kynges and myghty men of Juda, agaynst the preistes & people of the lande. They shall fyght agaynste the, but they shall not be able to ouercome the, for I am with the, to deliuer the, sayeth the Lorde.

¶ God reherseth his benefytes done vnto the Jewes. Agaynste Princes and Prophetes, & preachers that contemne and despyse God. The Jewes are destroyed, because they forsoke God, and because they ranne a hore huntynge after Idoles.

CAPI. II.

MOreouer, the worde of the Lorde commaunded me thus: Go thy waye, crye 1 in the eares of Jerusalem, and saye: Thus sayeth the Lorde: I remembre the for the kyndenesse of thy youth, & because of thy feithfull loue, in that thou folowdest me thorowe the wyldernesse, in an vntylled lande. Thou Israell wast halowed vnto the Lorde, and to was his fyrste frutes. All they that deuoured Israell, offended: myschefe fell vpon them, sayeth the Lorde. Heare therfore the worde of the Lorde, O thou house of Jacob, and all the generacion of the house of Israell. Thus sayeth the Lorde vnto you.

What vnfaithfulnesse found your fathers in me, that they went so farre awaye fro me, 2 falling to ydolatrie, & beyng so vayne? They thought not in their hertes: Where haue we lefte the Lorde, that brought vs out of the lande of Egypt, that led vs thorow the wyldernesse, thorow a desolate & rough lande, thorow a drye & deadly lande, yea a lande that no man had gone thorowe, & wherin no man had dwelt? And when I had brought you into a pleasaunt welbuylded land, that ye might eate the frutes & all the cõmodities of the contre: the frutes & all the goodnesse of it came, ye went forthe & defyled my lande, and brought myne heritage to abominacion.

The Preistes them selues sayde not ons: Where is the Lord? They that haue the lawe in their handes, knowe me not. The Prophetes offende agaynste me. The Prophetes do seruice vnto Baal, and folowe suche thynges as shall brynge them no profyt.

Wherfore I am constrayned (sayeth the Lorde) to make my cõplaynte vpon you, and vpon your chyldren. Go in to the Iles of the E them, and loke well, sende vnto Cedar, take diligent hede, and se, whether suche thynges be done there, whether the Gentiles their gods deale so falsly & vntruely with their gods, (which yet are no godes in deede) but my people hath geue ouer their true honour, for a thynge that maye not helpe them.

Be asshamed, o ye heuens, be afrayde and abashed at suche a thynge, sayeth the Lorde. For my people hath wonne two cuyls. They haue forsaken me the well of water of lyfe, and digged them pittes, yea vile and broken pittes that holde no water. Is Israel a bonde seruaunt, or one of the housholde? Why is he then so spoyled? Why do they roze and crye then vpon him as a lyon? They haue made his land waste, his cityes are so brent vp, that there is no man dwellynge in them. Yea the children of Noph and Tephnes haue vexed the necke.

Commeth not this vnto the, because thou F hast forsaken the Lorde thy God, euer sence he ledde the vp by the waye? And what haste thou nowe to do in the streate of Egypte? to dyncke foule water? Eyther what maketh thou in the waye of Assiria? To dyncke water of the floude? Thyne owne wickednesse shal reproue the, and thy turnyng away shall condemne the: that thou mayste knowe and vnderstande how cuyll and bytterfull a thynge it is, that thou haste forsaken the Lorde thy God, and not feared him sayth the Lorde God of hostes.

I haue euer broken thy yoke of olde, and burste thy bondes: yet sayste thou, I will no more serue, but (lyke an harlot) thou runnest about vpon all hye hylles, and amonge all grene trees, where as I planted the oute of noble grapes, and good rotes. How art thou tourned then in to a bitter, vntrustefull, and vnfraunge, sape? Yea, and that so sooze: G that though thou washe the with Nitrus, & make thy selfe to fauoure with that swete smelynge herbe of Borith: yet in my syght thou art stayned with thy wickednesse, sayeth the Lorde thy God.

Saye not nowe: I am not vnclene, and I haue not folowed the Goddes. Loke vpon thyne owne wayes in the wodoes, valeys, & dennes: so shalt thou knowe what thou hast done. Thou arte lyke a swyfte Dromadary that goeth easely his way: and thy wantonnesse is lyke a wylde asse that vseth the wildernesse, and that snoffeth and bloweth at his will. Who can tame the? All they that seke the, shal not fayle, but fynde H in thyne owne vnclennes. Thou kepest thy foote from nakednesse, and thy throte from thyrst, and thinkest then in thy selfe: tusshe, I will take no sorowe, I will loue the straunge goddes, and hange vpon them.

Lyke as a theefe that is taken with the dede commeth to shame, euen so is the house of Israel come to confusion: the commen people, their kynges and rulers, their preistes and prophetes. For they saye to a stocke: thou art my father, and to a stone: thou hast begotte me: I yea they haue turned their backe vpon me, & not their face.

But in the tyme of their trouble, whe they saye: stande vp and helpe vs, I shal answere them: Where are nowe thy goddes, that thou hast made the? lyft them stande vp and helpe the in the tyme of nede. For loke how many cities thou hast, (O Juda) so many goddes hast thou also.

Wherfore then wyll ye goo to lawe with me, seinge ye all are synners agaynste me sayethe the Lorde? It is but lolte labource, that I impte youre cyldren, for they receyue not my correction. Youre owne swerde destroyeth youre Prophetes, lyke a deuouringe lyon. Yf ye be the people of the Lorde, then harken vnto his worde: Am I then become a wildernesse vnto the people of Israel? or a lande that hathe no lyght? Wherfore sayethe my people then: we are fallen of, and we wyll come no more vnto the? Dothe a mayden forget her raymente, or a bryde her stomacher? And dothe my people forget me so longe? Why bosteth thou thy wayes so lyghly (to obtayne fauoure there fore) when thou hast yet slayned them with blasphemyes?

Upon thy wynges is founde the bloude of poore and innocent people, and that not in corners and holes onely, but openly in all places. Yet darest thou saye I am gyltelesse: Tusshe, his wrathe can not come vpon me. Beholde, I wyll reason with the, because thou darest saye: I haue not offended. O howe cuyll wyll it be for the to abyde it: when it shall be knowen how ofte thou hast gone backwarde? Deute.xxiiii.b Jeremy.ix.a Esech.xx.b

For thou shalte be confounded as well of Egypte, as of the Assirians: Yea, thou shalte goo thy waye frome them, and smyte thyne handes togethre vpon thy hede: Because the Lorde shall brynge that confidence and hope of thyne to nought, and thou shalt not prospere withall.

¶ God beynge mercyfull, calleth vnto repentaunce his people, whiche he hadde forsaken for their whoredome with goodes. He exhorteth Israell vnto repentaunce, promysynge them shepherdes that shulde haue the true knowledge of God. The returne of Israel vnto God, confessynge their offence.

CAPI. III.

COmmenly when a man putteth awaye A his wyfe, and she goeth frome him and marryeth with an other, then the question is: Shulde he resorte vnto her any more after that? Is not this felde then defiled and vnclene? But as for the, thou hast played the harlot with many louers, yet tourne agayne to me sayth the Lord. Lyft vp thyne eyes on euery syde, and loke yf thou be not defiled. Thou hast waited for them in the stretes, & as a murtherer in the wildernesse. Thorowe thy whoredome and shameful blasphemies is the lande defiled.

This is the cause, that the rayne and B euenynge dewe hathe ceased. Thou haste gotten an hoores forehead, and canste not be ashamed. Elles wouldest thou saye vnto me: O my father, thou arte he that hast broughte me vp, and ledde me fro my youthe: Wylte thou then put me awaye, and caste me of for

euer? Or wylte thou withdrawe thy selfe cleane fro me? Neuertheleſſe thou ſpeakeſt ſuche wordes, but thou art euer doing woꝛſe and woꝛſe.

* Thꝰ Lorde ſayde alſo vnto me: in the ¶ tyme of Joſiah the kynge: Haſte thou ſene *Jeremy.2. Jerempe.3. & Ezechi.16. & 23. Oſeæ.2. what that wyppthelyche Iſraell hathe doone? howe ſhe hathe runne by vpon all the hylles and amonge all thyſhe trees, and there playde the harlot? Haſte thou ſene alſo (when ſhe hadde doone all this) howe I ſayde vnto her: that ſhe ſhulde turne agayne vnto me, and yet ſhe is not conuerted? Juda that vnfaythfull ſyſter of hers alſo ſawe this: Name ly that after I hadde well ſene the aduoutrye of the wyppthelyche harlotte Iſraell, I put her awaye, and gaue her a bylle of diuoꝛcement.

For all this her vnfaythfull ſyſter Juda was not aſhamed, but went backe and playꝛed the whoꝛe alſo. Yea, and the noyſe of her whoꝛedome hathe defyled the hole lande. For ſhe hath committed her aduoutrye with ſtones and ſtockes.

Neuertheleſſe her vnfaythfull ſyſter Juda is not tourned againe vnto me with her hole hert, but faynedly: ſayth the Lorde. And the Lorde ſayd vnto me. The backſlyder Iſraell is ¶ moꝛe righteous then the vnfaythfull Juda: and therfoꝛe goo preache theſe woꝛdes toꝛwarde the Noꝛthe, and ſaye: Thou wyppthelyche Iſraell, tourne againe (ſayth the Lorde) and I wyll not tourne my face from you: for I am mercyfull, ſayth the Lord, and I wyll not alwaye beare diſpleaſure againſt the: but on this condition, that thou knowe thy greate blaſphemye: Namely, that thou haſte vnfaythfully forſaken the Lorde thy God, and haſte made thy ſelfe parte taker of ſtraunge Godes vnder all grene trees, but haſt hadde no wyll to heare my voyce, ſayth the Lorde.

*Oye wyppthelyche chyldren, tourne a- *Ezechiel.16. Malachias. gayne, ſayth the Lorde: and I wyll be maꝛryed with you. For I wyll take one out of the cite, and two out of one generation from amonge you, and bring you out of Syon: and wyll geue you beſhemen after myne owne mynde, whiche ſhall feede you wiſely in kenynge and wyſdome.

Moꝛeouer, when ye be encreaſed and multiplyed in the lande, then (ſayethe the Lorde) there ſhall no more boſſe be made of the Arcke of the Lordes Teſtament: Ne man ſhall thynke vpon it, neyther ſhall any man make mencion of it: noꝛ ſtraunge thynge for the it ſhall neyther be viſited, ne conuerted with gyftes.

Then ſhall Jeruſalem be called the Lordes ſeate, and all Heathen ſhall be gaꝛthered vnto it, for the Lordes names ſake, whiche ſhall be ſet forthe, they ſhall folowe no more the ymaginacion of their owne frowarde hertes.

Then thoſe that be of the houſe of Juda, ¶ ſhall goo vnto the houſe of Iſraell: and they ſhall come togyther out of the lande, and into the ſame land that I haue geuen vnto their fathers.

I haue ſhewed alſo howe I toke the vp, being but a child, and gaue the a pleaſaunt lande for thyne herytage: yea, and a goodly hoſt of the Heathen: and howe I commaunded the that thou ſhuldeſt *call me father onely, and not to wyppke fro me. Ruth.

But lyke as a woman fayleth her louer, ſo are ye vnfaythfull vnto me (Oye houſe of Iſraell) ſayth the Lorde. And therfore the voyce of the cyuyſed of Iſrael was heꝛd on euery hye, weping and waylinge: for they haue defiled their waye, and forgotten God their Lorde.

Oye wyppthelyche chyldren, tourne a- ¶ gayne (ſayinge: Io, we are thyne, for thou arte the Lorde our God:) And ſo ſhal I heale youre backeſlydynges. Thꝰ hylles fall, and all the hye pryde of the mountaynes, but the helthe of Iſraell ſtandeth onely vpon God our Lorde.

Confuſion hathe deuoured oure fathers laboure from oure youthe vp: yea, their ſhepe and bullockes, their ſonnes and doughters. So wo we alſo lyepe in oure confuſion, and ſhame couereth vs: for we and oure fathers from our youthe vp vnto this daye, haue ſynned againſte the Lorde oure God, and haue not obeyed the voyce of the Lorde our God.

¶ The true repentaunce or returnynge to God. He exhoꝛteth to the circumcyſion of the herte. The deſtruction of Jewyrye is propheꝛeyed, for the ſinnes of theyr hertes.

CAPI. IIII.

IIf Iſraell, yf thou wylte turne the, then ¶ turne vnto me, ſayeth the Lorde. And yf thou wilt put *away thyne abhominacions out of my ſyght, thou ſhalte not be moued: And ſhalte ſwere. The Lorde liueth: in truth, in equitie and rightouſneſſe: and all peple ſhal be fortunable and ioyfull in him, for thus ſayth the Lorde, to all Juda and Jeruſalem: plowe your lande, and ſowe not among the thornes.

Be circumciſed vnto the Lorde, and take a- Deu. 10. way the foreſkynne of youre hertes, all ye of Juda, and all the indwellers of Jeruſalem: that my indignacion breke not out lyke fyre, and hyndle, ſo that no man maye quenche it, becauſe of the wickednelle of youre ymaginacions. Jere. 36.

Preache in Juda and Jeruſalem: crye and ſpeke: blowe the trompettes in the lande crye that euery man may geare, and ſaye: Gather you togither, and we wyll go in to ſtrong cities. Set vp the token in Syon, ſpede you, and make no taryeng: for I will bring a great plage, & a greate deſtruction from the Noꝛthe. For the people of the Gentyles is broken vp from his place, as a lyon out of his denne, that he maye make the lande waſte, and deſtroye the cities, ſo that no man maye dwell therin. Wherfore gyrde youre ſelues about with ſacke clothe, mourne and weepe, for the fearfull

fearful wrath of the Lord ſhal not be withdrawen from you.

¶ At the ſame tyme (ſayethe the Lorde) the ¶ herte of the kynge and of the Pꝛynces ſhall be gone, the prieſtes ſhal be aſtonyſhed, and the Pꝛophetes ſhall ye ſoore afrayde. Then ſayde I: O Lorde God, haſt thou then diſceyued this people, and Jeruſalem, ſayinge: ye ſhall haue peace, and nowe the ſwerde goeth thꝛowe their lyues? Then ſhall it be ſayde to the people, and to Jeruſalem: there commeth a warme wynde frome the Noꝛthe thꝛow the way of my people, but neither to fanne ne clenſe.

After that there ſhall come vnto me a ¶ ſtronge wynde, and then wyll I alſo geue ſentence vpon them. For loo, he commeth downe lyke as a cloude, and his charettes are lyke a ſtormy wynde: his horſemen are ſwifter then the Egle. Wo vnto vs, for we are deſtroyed. O Jeruſalem, waſh thyne herte from wickednelle, that thou mayſt be helped. How longe ſhall thy noyſome thoughtes remayne with the?

For a voyce frome Dan, and from the hyll of Ephraim ſpeaketh oute, and telleth of a deſtruction. Beholde the Heathen geue Jeruſalem warnyng, and preache vnto her, that her deſtroyers are commynge frome farre countreys. They tell the cities of Juda the ſame alſo, they ſhall geue them warnynge in euery place, lyke as the watche men in the felde. For they haue prouoked me to wrathe, ſayth the Lorde.

¶ Thy wayes and thy thoughtes, haue ¶ wroughte the vnto this: this is thyne owne wyckednelle and diſobedience that hath poſſeſſed thyne herte: Ah my bely, ah my bely, (thalte thou crye) howe is my herte ſo ſore? my hert panteth within me, I can not be ſtill, for I haue herd the cryinge of the trompettes and peales of warre.

They crye murther vpon murther, the hole lande ſhal peryſſhe. Immediatly my tentes were deſtroyed, and my hangynges in the twinckelynge of an eye. How longe ſhall I ſe the tokens of warre, and heare the noyſe of the trompettes.

Neuertheleſſe, this ſhall come vpon them, ¶ becauſe my people is become fooliſhe, and haue vtterly no vnderſtandynge. They are the chyldren of foly ſhnelle, and without any diſcrection. To do euil, they haue wit enough: but to do wel, they haue no wyſdome. I haue loked vpon the earthe: and ſe, it is waſte and voyde. I loked towarde heuen, and it had no lyght.

I beheld the mountaynes and they trembled, and all the hylles were in a feare. I loked about me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked well, and the plowed felde was become waſte: yea al their cities were broken downe at the preſence of the Lorde, and indignacion of his wrathe.

¶ For thus hath the Lorde ſayde: The hole ¶ lande ſhal be deſolate, yet will I not then haue done. And therfore let the erth mourne, and let the heuen be ſorye aboue: for the thynge that I haue purpoſed and taken vpon me to do, ſhal not repent me, and I will not go frō it. The hole lande ſhal flie for ỹ noyſe of horſe men and bowmen: they ſhal run in to busshes in to woddes, and clyme vp the ſtony rockes. All the cityes ſhal be voyde, & no man dwellynge therin.

What wylt thou now do, thou beinge deſtroyed? For though thou clotheſt thy ſelfe with Jeremy.ii.c. ſcarlet, & deckeſt the with golde: though thou paynteſt thy ſelf with colours, yet ſhalt thou trym thy ſelf in vayne.

For thoſe that hitherto haue ben thy great fauourers ſhall abhorre the, and goo about to ſlee the. For (me thynke) I heare a noyſe, lyke as it were a woman trauelynge, or one labourynge of her fyrſt chylde: Euen a voyce of the doughter Sion, that calleth out her armes, and ſaweneth, ſayinge: Ah, woo is me, how ſore vexed and ſaynt is my herte, for the that are ſlayne?

¶ In Jewrye is there no vpꝛighteous or faythfull man founde, eyther amongſt the people, or the rulers, for whoſe ſake the Lorde ſhoulde ſpare the cytye: wherfore Jewrye is deſtroyed of the Aſſyrians.

CAPI.

LOke thꝛowe Jeruſalem: beholde and ſe: Seke thꝛowe her ſtreetes alſo within, yf ye can fynde one man that dothe equalland vpꝛighte, or that laboureth to be faythfull: and I ſhall ſpare him (ſayethe the Lorde.) For though they can ſaye: the Lorde liueth, yet w they ſweare to diſceyue: Where as thou (o Lorde) loketh onely vpon faythe and veruthe.

Thou haſt ſcourged them, but they toke no repentaunce: thou haſt coꝛrect the for amendment, but they refuſed thy coꝛrection. They made their faces harder then a ſtone, & wolde not amende.

Therfore I thoughte in my ſelfe: peraduenture they are ſo ſymple and foolyſh, that they vnderſtande nothynge of the Lordes waye, and iudgementes of our God. Therfoꝛe wyll I goo vnto their herdes and rulers, and talke with them: yf they knowe the waye of the Lorde, and the iudgementes of oure God. But theſe (in lyke maner) haue broken the yoke, and burſte the bandes in ſonder.

Wherfoꝛe a lyon out of the wod ſhal hurt them, and a wolfe in the euenynge ſhall deſtroye them. The cat of the mountayne ſhall lye lurkynge by their cities, to teare in peces all them that come therout. For their offences are manye, and their departynge awaye is greate. Shoulde I then for all this haue ¶ mercye vpon the? Thy chyldren haue forſaken me, and ſwoꝛne by them that are no godes. And albeit they were bounde to me in mariage, yet they fell to aduoutrye, and haũted harlottes houſes.

In

In ȳ defire of vncleanly luft they are become like the ſtoned horſe, euery man neyeth at his neyghbourss wyfe: ſholde I not correct this ſayth the Lorde?

Sholde I not be auenged of euery people, Gen.xix.f.c. that is lyke vnto this? Clyme vp vpon her walles beate them downe, but deſtroye them not vtterly: cut of their braunches, becauſe they are not the Lordes. For vnfaythfully hathe the houſe of Iſrael and Juda forſaken me, ſayth the Lorde. They haue denyed the Lorde, and ſayde it is not he. Neuther ſhall no myſfortune come vpon vs: we ſhall ſe neyther ſworde nor honger. As for the waruyng of the Prophetes, they take it but for wynde: yea there is none of theſe, which wil tell them, that ſuche thynges ſhall happen vnto them.

Wherfore thus ſayth the Lorde God of hoſtes: becauſe ye ſpeake ſuche wordes: beholde: The wordes that are in thy mouthe wil I turne to fire, and make the people to be wod, that I may conſume them.

Lo, I will brynge a people vpon you from farre, O houſe of Iſrael (ſayth the Lorde) a myghtye people, an olde people, a people whoſe ſpeche thou knoweſt not, neyther vnderſtandeſt what they ſaye. Their arowes are ſodeyne deathe: yea they them ſelues be bleye graunters. This people ſhall eate vp thy feute and thy meate: yea they ſhall deuoure thy ſonnes and thy doughters, thy ſheepe and thy bullockes.

They ſhall eate vp thy grapes and fygges. Yea for thy ſtronge and well ienſed cityes wherin thou vpholdeſt truſte, they ſhall deſtroye theym with the ſwearde. Neuertheleſſe I wyll not haue doone with you, ſayth the Lorde But yf they ſaye: Wherfore dothe the Lorde oure God all this vnto vs?

Then aunſwere them: becauſe that lyke Jeremi.v.b.i. as ye haue forſaken me, and ſerued ſtraunge goddes in youre owne lande: euen ſo ſhall ye ſerue other goddes in a lande that is not youres. Preache this vnto the houſe of Jacob, and crye it oute in Juda, and ſaye thus: Here this (thou fooliſhe and vnwiſe people) Eſay.vi.b. Joh.xii.g.h. * ye haue eyes, but ye ſe not: eares haue ye, but ye heare not.

Feare ye not me, ſayth the Lorde? Are ye not aſhamed to loke me in the face? which haue bounde the ſee with the ſande, ſo that it can not paſſe his boundes: For though it rage, yet can it doo nothynge, and though the wawes therof do ſwell, yet may they not go ouer.

But this people hathe a falſe and obſtynate herte, they are departed and gone awaye from me. They thynke not in their hertes: O let vs feare the Lorde oure God that geueth vs earne earlye and late, when nede is: whiche kepeth euer ſtyl the harueſt for vs peceably.

Neuertheleſſe youre myſdedes haue tourned theſe frame you, and youre ſynnes haue robbed you hereof. For amonge my people are founde wycked perſonnes, that pyrupye laye ſnares, and wayte for men, to take them and deſtroye them. And lyke as a nette is full of byrdes, ſo are their houſes full of that whiche they haue gotten with falſehed and diſceyte.

Hereof commeth their greate ſubſtaunce and ryches: hereof are they fatte and welfedye, and are iuſt awaye fro me with thanckfull blaſphemyes. They mynyſtre not the lawe, they make no ende of the fatherleſſes cauſe, they iudge not the poore accordynge to equite.

Shulde I not punyſh theſe thinges, ſayth the Lorde? Wolde I be auenged of all ſuche people as theſe be? Horrible and grenous thinges are done in the lande.

The Prophetes teache falſely, and the prieſtes folowe them, and my people hathe pleaſure therin. What wyll come therof at the laſt?

¶ The ſynnes for whiche Jeruſalem is eſteyned. Vncircumcyſed eares. Lonetouſneſſe. Diuyne. The Lorde reiecteth the fatte ſpyrs of the Jewes. The commynge of the Babylonyans is playnelye agayne.

CAPI. VI.

COme forth of Jeruſalem, ye ſtrong chil dren of Ben Jamin: blow vp the trompettes ye Tecuites, let vp a token vnto Bethcarem, for a plage and a greate miſchefe burſteth out from the North.

I wyll ſpeke the doughter of Syon to a fayre and tendre woman, & to her ſhall come the ſhepeherdes with their flockes. Their tentes ſhall they pytche rounde about her, and eurye one ſhall fede them that are vnder his hande. Make battayle agaynſt her (ſhall they ſaye.) Aryſe, let vs go vp, whyle it is yet daye.

Alas, the daye goeth awaye, and the nyght ſhadowes fall downe: Aryſe, lette vs go vp by nyght, and deſtroye her ſtronge holdes: for thus hath the Lorde of hoſtes commaunded.

Hewe downe her trees, and ſet vp bulwerkes agaynſt Jeruſalem. This is the cyte that muſte be punyſhed, for in her is all vnrighteouſneſſe. Lyke as a Condyte abounded in water, euen ſo of this cyte abounded in wyckednelle. Robberye and vnrighteouſnes is herde in her, ſorowe and woundes are euer there in my ſyghte. Amende the, O Jeruſalem, leſt I withdrawe my herte from the, and make the deſolate: and thy land alſo, that no man dwel in it. For thus ſayth the Lord of hoſtes: The reſidue of Iſrael ſhal be gathered as the remnaunt of grapes.

And therfore tourne thyne hande agayne in to the baſket, lyke the grape gatherer. But vnto whom ſhall I ſpeake, whom ſhal I warne, that he maye take hede? Their eares are ſo vncircumcyſed, that they maye not heare.

Beholde, they take ȳ worde of God but for a ſclaun-

a ſtayne, and haue no luſt therto. And therfore I am ſo ful of indignacyō, o Lord, that I may forbere no longer. Powre out thy wrathe vpon the chyldren that are without, and vpon all yonge men.

Yea the man muſte be taken pryſoner with the wyfe, and the aged with the creple. Their houſes with their landes and wyues ſhall be turned vnto ſtraungers, when I ſtretche oute myne hande vpon the inhabitauntes of this lande, ſayth the Lorde. For frome the leſt, vnto the mooſte, they hange all vpon couetouſneſſe: and frome the Prophete vnto the Prieſt, they goo all aboute with falſehed and lyes.

And beſyde that, they heale the hurte of my people with ſweete wordes, ſayinge: peace peace, when there is no peace at all. Therfore they muſte be aſhamed, for they haue committed abhominacion. But howe ſholde they be aſhamed, when they knowe nothing, neyther of ſhame, nor of good nourture? And therfore they ſhall fall amonge the ſlayne: and in the houre when I ſhall viſyte them, they ſhall be brought downe, ſayth the Lorde.

Thus ſayth the Lorde: goo in to the ſtreates, conſyder and make inquiſicion for the olde way, and yf it be the good and right waye: then goo therin, that ye maye fynde reſt for youre ſoules. But they ſaye: we will not walke therin, and I wyll ſet watche men ouer you, and therfore take heed vnto the voyce of the trompet: But they ſaye we will not take hede. Heare therfore ye Gentyles, and thou congregacion ſhalte knowe, what I haue decreed for them. Heare thou earth alſo: beholde, I wyll cauſe a plage come vpon this people, euen the fruite of their own ymaginacions.

For they haue not bene obedient vnto my wordes, and to my lawe, but abhorred them. Wherfore brynge ye me incenſe frome Saba, and ſweete ſmellynge Calamus frome farre countreyes? Youre burnte offerynges delyteth me, and I reioyſe not in youre ſacrifices.

And therfore thus ſayth the Lorde: beholde, I wyll make this people fal, and there ſhal fall from amonge them the father with the children, one neyghboure ſhall peryſhe with an other.

Moreouer thus ſayth the Lorde: Beholde there ſhal come a people from the North, and a great people ſhall aryſe frome the endes of the earth, with bowes and with dartes ſhall they be weapened: It is a roughe and fearce people, an vnmercyfull people: their voyce roreth lyke the ſee, they ryde vpon horſes well appoynted to the battayle agaynſt the, o doughter Syon.

Then ſhall this eare be hearde: Oure handes are feble, heupneſſe and ſorowe is come vpon vs, as vpon a woman trauayle with chylde. No man goo forthe in to the feld, no man come vpon the hye ſtreate: for the ſworde and feare of the enemye ſhall be on euery ſyde.

Wherfore gyrde a ſacke clothe aboute the (O thou doughter of my people) ſtrynchle thy ſelfe with aſches, mourne and wepe bytterly, as vpon thy onely beloued ſonne: For the deſtroyer ſhall ſodeynly fall vpon vs. Amos.viij.b.

The haue I ſet for a pryncer of my harde people, to ſeke out, and to eraye their wayes. For they are all vnfaythfull and fallen awaye, they hange vpon fylthy lucre, they are eleme braſſe and yron, for they hurte and deſtroye euerye man. The bellous are brente in the fire, the lead is conſumed, the mynter melteth in vayne, for the euyll is not taken awaye from them. Wherfore ſhall they be called nought ye ſylucr, becauſe the Lorde hathe caſte them oute.

¶ Jeremye is commaunded to ſhewe vnto the people the worde of God, whiche truſteth in the outwarde ſeruyce of the temple, that helpeth nothynge. The euyls that ſhall happen to the Jewes for the deſpyſynge of theyr prophetes. Sacrifyces doth not the Lorde chefely requyre of the Jewes, but that they ſholde obey his worde. Typheth.

CAPI. VII.

THeſe are the wordes that God ſpake vn to Jeremye: Stande vnder the gates of the Lordes houſe, and crye out theſe wordes there with a loude voyce, and ſaye: Heare the worde of the Lorde all ye of Juda that go in at this doore, to honour the Lorde. Thus ſayth the Lorde of hoſtes, the God of Iſrael. Amende youre wayes and youre counſelles, and I wyll lette you dwelle in Jerem.xxvi.d. this place. Truſt not in falſe lyenge wordes, ſayinge: here is the temple of the Lorde, here is the temple of the Lorde, here is the temple of the Lorde.

* For yf ye wyll amende youre wayes and counſels, yf ye wyll iudge ryghte betwyxte a man and his neyghboure: yf ye wyll not oppreſſe the ſtraunger, the fatherleſſe and the wydowe: yf ye wyll not ſhedde innocente bloode in this place: yf ye wyll not cleue to ſtraunge goddes to youre owne deſtruction: then wyll I let you dwell in this place: yea, in the land that I gaue afore tyme vnto your fathers for euer. B Deut.xvii.c. Jacha.viij.c. Leuit.xix.g. Job.xxiij.d.

But take hede, ye truſte in counſelles that begyle you, and do ye no good. For when ye haue ſtollen, murthered, committed aduoutrye, and periurye: When ye haue offred vnto Baal, folowynge ſtraunge and vnknowen Goddes: Then come ye, and ſtande before me in this houſe, (whiche hath my name grauen vnto it) and ſaye: Truſthe we are abſolued ouyte, thoughe we haue doone all theſe abhominacions. Eſay.lvi.b.

* What, thynke you this houſe that beareth my name, is a den of theues? And theſe thinges are not done priuyly, but before mine eyes ſayth the Lorde. Go to my place in * Silo, whereunto I gaue my name afore tyme, and loke well what I dyd to the ſame place for the wyckednelle of my people of Iſrael. C * Job.xi.b. Math.xxi.b. Jere.xxvi.f. 1.Cor.x.d. 1.Reg.iii.viij. b xvi.b.

And

And nowe, thoughe ye haue wrought all these
dedes (sayth the Lorde) and I my selfe rose
vp early betymes to warne you, and to com-
mon with you, yet wolde ye not heare me:
I called, ye wolde not answere. And therfore
euen as I haue done with Silo, so will I
do to this house, that my name is grauen vp-
on, (and that ye put youre trust in) ye vnto the
place that I haue graunted you and youre fa-
thers. And I shall thrust you out of my sighte
as I haue cast out all your brethren the hole
sede of Ephraim.

Therfore thou shalte not praye for this
people, thou shalte neyther geue thankes
nor bydde prayer for them: thou shalte make
no intercessiō to me for them: for in no wyse
will I heare the. Seest thou not what they
doo in the cityes of Juda, and without
Jerusalem? The children gather stickes,
the fathers kindle the fier, the mothers knede
the dowghe, to bake cakes for the quene of
heuen.

They poure oute drynke offerynges vn-
to straunge Goddes, to prouoke me vnto
wrathe: How be it they hurte not me (sayth
the Lorde) but rather confounde and shame
them selues.

And therfore thus sayth the Lorde God:
Beholde, my wrath and my indignacion shall
be poured out vpon this place, vpon me and
cattell, vpon the trees of the felde, & al frute
of the land, & it shal burne so that no mā may
quenche it.

Thus sayth the Lorde of hostes, the God
of Israel: Ye heape vp your burnte offerynges
with youre sacrifices, and eate the fleshe.
But when I brought your fathers oute of
Egypt, I spake no worde vnto them of burnt
offerynges and sacrifices: but this I cō-
maunded them, saying: Harken and obey my
voyce, and I shall be your God, and ye shal
be my people: so that ye walke in all the wayes
which I haue commaunded you, that ye may
prospere.

But they were not obedient, they inclyned
not their eares thereunto, but wente after
their owne imaginations, and after the mo-
cions of their owne wycked hert, and so tour
ned them selues awaye, and conuerted not
vnto me. And this haue they doone, from the
tyme that youre fathers came out of Egypt
vnto this daye.

Neuertheles I sent vnto them my ser-
uauntes all the Prophetes: I rose vp erlye &
sente them worde, yet wolde they not harken
me nor offre me their eares, but were obstinate
and worse then their fathers. And thou shalte
now speake all these wordes vnto them, but
they shall not heare the: thou shalte cry vpon
them, but they shall not answere the. Ther-
fore shalte thou saye vnto them: This is the
people, that neyther heareth the voyce of the
Lord their God, nor receyueth his correction.
Faythfulnesse and truthe is clene rooted out
of their mouth.

Wherfore cut of thyne heere, and caste it
away, take vp a complaynt in the hole land:
for the Lorde shall cast away and scatter the
people, that he is displeased withall. For the
children of Juda haue doone euyll in my
syghte, sayth the Lorde. They haue set vp their
abhominacions in the house that bare my
name, and haue defyled it. They haue al-
so buylded an aulter at Tophet, whyche is
in the valleye of the children of Hennom:
that they myghte burne their sonnes and
doughters, whiche I neuer commaunded
them, neyther came it euer in my thoughte.
And therfore beholde, the dayes shall come
(sayth the Lorde) that it shall no more be
called Tophet, or the valeye of the chil-
dren of Hennom, but the valey of the slayne,
for in Tophet they shall be buryed, bycause
they shall elles where haue no rowme. Yea,
the deed bodyes of this people shall be eaten
of the foules of the ayre, and of the beestes
of the earthe, and man shall fraye them a-
waye. And as for the voyce of myrthe and
gladnesse of the cityes of Juda and Jerusa-
lem, the voyce of the bydegrome, and of the
bryde: I will make them waste, for the lande
shall be desolate.

¶ The destruction of the Jewes. The Lorde mo-
neth the people to amendement, reckening vp their
synnes. Reproueth the lyenge doctryne of the Pro-
phetes and Prestes, and their couetyse.

CAPI. VIII.

At the same tyme, sayth the Lorde, the
bones of the kynges of Juda, the bo-
nes of his Prynces, the bones of the
prestes and Prophetes, yea and the bones of
the cytezyns of Jerusalem, shalbe brought out
of their graues, and layde against the sunne,
the moone, and all the heuenly hoste, whome
they loued, whom they serued, whō they ran
after, whome they sought and worshipped.
They shall neither be gathered together, ne
buried, but shall lye vpon the earthe to them
shame and despytynge.

And all they that remayne of this wycked
generacion, shall rather chose to dye then lyue
where so euer they remayne, and where as I
scatter them, sayth the Lorde of hostes. Thou
shalte thou saye vnto them also: Thus sayth
the Lorde: Do men fall so, that they ryse
not vp agayne? And turne they so farre away
that they neuer conuerte? Wherfore then is
this people and Jerusalem gone so far backe,
that they rouene not agayne. They are ron
the longer, the more obstinate, and will not
be conuerted.

For I haue loked and considred: but there
is no man that speaketh a good worde: there
is no man that taketh repentaunce for his
synne, that wyll so mocke as saye: Wherfore
haue I done this? But euery man (as some
as he is turned backe) runneth forth ful swyfte
a wylde horse in a batayle. The Storke kno-
weth his appoynted time, the turtle wan, the
swalowe and the crane consider the tyme of
their comynge, but my people wil not knowe
the lawe of the Lorde amonge vs?

Beholde, the disceytfull penne of the scri-
bes, setteth forth lyes: therfore shall the wise
be confounded, they shall be afrayde and ta-
ken: for lo, they haue cast oute the worde of
the Lorde: what wysdome can then be a-
mong them? Wherfore I wyl geue their wi-
ues vnto straungers, and their felds to de-
stroyers.

For from the lowest vnto the hyest, they
folow al filthy lucre: and from the prophet
vnto the preest, they vse all worly lyes. Neuer
thelesse, they heale the hurte of my people in
their workes, saying: peax peax, where there
is no peax at all.

Are they ashamed, how abhominable they
be? nay yet they be not ashamed, yea they
knowe of no shame.

Wherfore in the tyme of their visitacion,
they shall fall amonge the deed bodyes saith
the Lorde.

Moreouer I will gather them in, sayth the
Lord, so that there shal not be one grape vpō
the vine, ne one fyg vpon the fyg tree, & the
leaues shall be plucke of.

Then wil I cause them to departe and saye:
Why prolong we the time? Let vs gather our
selues together, and go in to the stronge cite,
there shall we be in rest: For the Lorde oure
God hathe put vs to sylence, and gruen vs
water mixte with gall, to drynke, bycause we
haue synned against hym.

We loked for peax, and we fare not ye bet-
ter, we waited for the tyme of helth, and lo,
here is nothyng but trouble.

Then shall the noyse of his horses be herde
from Dan, the hole lande shall be afrayde
at the neyeng of his stronge horses: for they
shall goo in and deuoure the lande, with all
that is in it: the cityes, and those that dwell
therin. Moreouer, I will sende Cockatri-
ces and serpentes amonge you (whiche wyl
not be charmed) and they shal bite you, sayth
the Lorde.

Sorowe is come vpon me, and heuy-
nesse dryueth my herte: for loo, the voyce of
the crynge of my people, is herde from a
farre countreye: Is not the Lorde in Sy-
on? Is not the kynge in her? Wherfore then
haue they greued me (shall the Lorde saye)
with their ymages, and koolysshe straunge
fasyons?

The haruest is gone, the sommer hathe
ende, and we are not holpen. I am sore
hurt, bycause of the hurte of my people:
I am brope, and abasshed: for there is no
more Triacle at Galaad, and there is no
Phisityon that can heale the hurte of my
people.

¶ The complaint and bewaylyng of the Prophete
for the myserye of the people. For the knowlege of
God ought we only to reioyce. The circumcision
of the flesh.

CAPI. IX.

O Who wyll geue my head waters y-
noughe, and a well of teares for myne
eyes: that I may wepe night and day,
for the slaughter of my people? Wolde God
that I hadde a cotage some where farre from
folke, that I myghte leaue my people, and
go from them: for they be all aduoutrers
and a thrynchynge sorte. They bende their
tunges lyke bowes, to shote out lyes. As for
the truthe, they may nothyng away withall
in the worlde. For they go from one wycked-
nesse to an other, and holde nothynge of me,
sayth the Lorde.

Yea, one muste kepe him selfe from an o-
ther, no man maye safely trust his owne bro-
ther: for one brother vndermyneth an other,
and one neyghboure beggyleth an other. Yea,
one dissembleth with an other, and they trale
with no truthe. They haue practised their
tonges to lye, and taken great paynes to wo
mysdeede. They haue set their stole in the mid-
dest of disceyte, and for verye dissemblynge
faithes they wyll not knowe me, sayth the
Lorde.

Therfore thus sayth the Lorde of hostes:
beholde, I wyll melte them and trye them, for
what shold I els do to my people? Their tun
ges are lyke sharpe arowes to speake disceyt.
With their mouth they speake peaceably to
their neighbour, but priuily they laye wayte
for him.

Sholde I not punish them for these thin-
ges, sayth the Lorde? Or sholde I not be aue
ged of anye suche people as this? Vpon the
mountaynes wyll I take vp a lamentacion &
sorowful cry, and a mourning vpon the fayre
playnes of the wildernesse: Namely, bowe
they are so brent vp, that no man goeth there
any more: yea a man shal not heare one beest
crye there.

Byrdes and cattell are all gone from
thence. He wil make Jerusalem also an heape
of stones, and a denne of venymous wormes.
And I wil make the cityes of Juda so waste,
that no man shall dwel therin. What man is
so wyse, as to vnderstande this? Or to whom
hath the Lord spoken by mouth, that he may
shewe this and saye: O thou lande why pe-
risshest thou so? Wherfore are thou so brent
vp, and lyke a wylderneste, that no man ga-
eth thorowe?

Yea the Lorde him selfe tolde the same vn
to them that forsoke his lawe, and kepte not
the thynge that he gaue them in commaun-
dement, neither lyued therafter: but folo-
wed the wyckednesse of their owne herte,
and serued straunge goddes, as their fathers
taught them.

Therfore thus sayth the Lorde of hostes,
the God of Israel: Beholde, I wyll fede this
people with wormewod, and geue them gall
to drynke. I wil scatter them also among the
Heathen, whom neither they ne their fathers
haue knowen: and I wyll sende a swerde a-
monge them, to persecute them, tyl I bringe
them to nought. Moreouer thus sayth the
Lorde of hostes: Loke ye call for mour-
ning wyues, and send for wyse women: that
they

they come thyther, and synge a mournyng
songe of you: that the teares maye fall out
of our eyes, and that oure eye lydes maye
gusshe out of water.

For there is a lamentable noyse herde of
Syon: O how are we so sore destroyed? O
howe are we so pitesully confounded? We
muste forsake oure owne natureall countrey,
and we are shut oute of oure owne lodgyn-
ges. Yet heare the worde of the Lorde (O
ye women, and lette youre eares regarde the
wordes of his mouthe: that ye maye learne
youre doughters to mourne, and that eue-
ry one maye teache her neyghbours to make
lamentacyon. Namely thus: Deathe is
clymmynge vp in at oure wyndowes, he is
come in to oure houses, to destroye the chil-
dren before the dooze, and the younge men in the
stretes.

But tell thou playnly, thus sayth the Lorde:
The dede bodyes of men shall lye vpon the
grounde, as the donge vpon the felde, and as
the heye after the mower, and there shall be
no man to take them vp.

1. Corinth. i. d. 2. Cor. x. b. Moreouer, thus sayth the Lorde: Let not
the wyse man reioyse in his wysdome, ne the
stronge man in his strength, neither the riche
man in his ryches: But who so will reioyse
let him reioyse in this, that he vnderstandeth
and knoweth me: for I am the Lorde, which
do mercy, equitie and righteousnesse vpon the
earth. Therfore haue I pleasure in suche thin-
ges, sayth the Lorde. Beholde, the tyme com
meth (sayth the Lorde) that I will vysyte all
them, whose foreskyn is vncircumcised. The
Egyptians, the Iewes, the Edomites, the
Ammonites, the Moabites, and the thauen
Madianites that dwel in the wyldernes. For
all the Gentyles are vncircumcised in y flesh,
but all the house of Israel are vncircumcised
in the herte.

¶ The constellacyons of the sterres are not to be
feared. Of the weykenesse of Idoles, and of the po-
wer of God. Of vnpyll curates.

CAPI. X.

Heare the worde of the Lorde, that he
speaketh vnto the, O thou house of Is-
rael: Thus sayth the Lorde: Ye shall
not learne after the maner of the Heathen, &
ye shall not be afrayde for the tokens of hea-
uen: for the Heathen are afrayde of suche:
yea all the customes and lawes of the Gen-
tyles are nothynge but vanitie. They hewe
downe a tree in the wod with the handes of
the workeman, & facyon it with the axe: they
couer it ouer with golde or syluer, they fasten
it with nayles and hammers, that it moue
not. It standeth as syfte as the palme tree, it
can neither speake ne goo, but must be borne.
Be not ye afrayde of suche, for they can doo
neyther good ne euyll. But there is none like
vnto to the, O Lorde, and great is the name
of thy power. Who wolde not feare the?
Or what kynge of the Paynymes wolde not
obey the?

Esaie. xl. b. Esay. xliii. b. Sapien. xiii. Baruch. vi. Iere. x. d. 1. Reg. viii. g. Iudi. v. b. Psalm. xcv. b.

For amonge all the wyse men of the Pa-
ynymes, and in all their kyngdomes, there is
none that maye be lykened vnto the. They
are all togyther vnlerned & vnwyse. All their
conning is but vanitie: namely wod, siluer,
whiche is broughte out of Tharsis, and beten
to plates: and golde frome Ophir, a
worke that is made with the handes of the
craftes man and the caster, clothed with pe-
lowe sylke and scarlet: euen so is the worke
of their wyse men all togyther. But y Lorde
is a true God, a lyuynge God, and an eter-
nall kynge. Yf he be wrothe, the earthe
shaketh: all the Gentyles maye not abyde
his indignacion.

As for their goddes, it may well be sayd of
them: they are goddes that neither made hea-
uen ne earthe: therefore shall they perysshe
from the earthe, and frome all thynges vn-
der heuen. But (as for oure God) he made Iere.
the earth with his power, and with his wis-
dome hathe he fynished the hole compasse of
the worlde, with his discression hath he spred
out the heuens.

At his voyce the waters gather togither in C
the ayre, he drawyth vp the cloudes from the
vttermost partes of the erth: he turneth ligh
tenynge to rayne, and bringeth forthe the
windes out of their treasures. His wisdome Psal.
maketh all men foles. And confounded be al
casters of ymages, for that they cast, is but a
dayne thynge, and hathe no lyfe. The dayne
craftesmen with their workes, that they in
their vanitie haue made, shall perysshe one
with an other in the tyme of visitacion. Ne-
uertheleffe Jacobs portion is not suche: but
it is he that hath made al thinges, and Israel
is the rod of his enheritaunce: The Lord of
hostes is his name. Put away thyne vnkin-
nesse oute of the lande, thou that arte in the
strong cityes. For thus sayth the Lorde: Be-
holde, I will nowe thrust oute the inha-
bitaunces of this lande a great waye of, and
trouble them in suche sorte, as they shall no
more be founde.

Alas how am I hurt? Alas how pytefully
are my scourges vnto me? For I confesse this D
sorowe by my selfe, and I must suffre it. My
tabernacle is destroyed, and all my cordes are
broken. My chyldren are gone fro me, and
can no where be founde. Nowe haue I none
to spreade oute my tente, or to set vp my hey-
gynges. For the herdemen haue done fon-
lyshly, that they haue not sought the Lorde.
Therfore haue they dealte vnwyssely with
their catell, and all are scattered abrode. Be-
holde, the noyse is harde at hande, and great
sedicion out of the North: to make the cities
of Juda a wildernesse, and a dwellinge place
for dragons.

Nowe I knowe, O Lorde, that it is not in O
mans power to ordre his owne wayes, or to
rule his owne steppes and goinges. Therfore
chasten thou vs, O Lorde, but with iudge-
ment and not in thy wrathe, leynge vs not vtterly
to nought. Poure out thyne indignacion vp-
on the Heathen that know the not, & vp-
on the people that call not on thy name:

Iere. x. d. Psal. lxxix. b.

for that they haue consumed, deuou-
red and destroyed Jacob, and haue rooted out
his glorye.

¶ Curse of them that obeye not the worde of
Goddes promesse. The people of Juda folowynge
the stepps of their fathers, worshypped straunge
goddes. The Lorde sayth he will not heare the
letters, and forbyddeth also Jeremye to praye for
them.

CAPI. XI.

This is an other sermon, which y Lorde
commaunded Jeremye to preache, say-
ynge: Heare the wordes of the couenaunt
and speake vnto all Juda, and to all them
that dwell at Jerusalem. And saye vnto them:
Thus sayth the Lorde God of Israell:
Cursed be euery one that is not obedient vnto
the wordes of this couenaunt: which I com-
maunded vnto your fathers, what tyme as I
brought them oute of Egypte, from the yron
fornace, sayynge: Be obedient vnto my voice
and do, accordyng to all that I commaunde
you: so shall ye be my people, and I will be
your God, and will kepe my promesse that
I sware vnto youre fathers: Namely
that I wolde gyue them a lande wherin flo-
weth wyne and honye, as ye se, is
come to passe this daye. Then answered I,
and sayde. Amen. Ye is euen so, Lorde, as
thou sayest.

Then the Lorde sayde vnto me agayne:
Preache this in the cityes of Juda, and raun-
some Jerusalem, and saye: Heare the wor-
des of this couenaunt, that ye maye kepe
them. For I haue diligently exhorted your
fathers, euer sythens the tyme I brought
them out of the lande of Egypte, vnto this
daye. I gaue them warnynge betymes, say-
ynge: Harken vnto my voyce: Neuerthe-
lesse they wolde not obeye me, nor enclyne
their eares vnto me, but folowed the wyc-
kednesse of their owne hertes.

And therfore haue I accused them as
transgressours of all the wordes of this
couenaunt that I gaue them to kepe, wor-
ke they (not withstandynge) haue not
kepte.

And the Lorde sayde vnto me: It is found
out, that Juda, Israel, and all these cityes
at Jerusalem are gone backe. They haue tur-
ned them selues to the blasphemyes of their
fore fathers, whiche had no lust to heare my
worde. Euen lykewyse haue these also fo-
lowed straunge goddes, and worshipped the.
The house of Israell and Juda haue broken
my couenaunte, whiche I made with their
fathers.

Therfore thus sayth the Lorde: Beholde, E
I will sende a plage amonge you, whiche ye
shall not be able to escape: and thoughe ye
crye vnto me, I will not heare you. Then
shall the townes of Juda, and the cityzens of
Jerusalem go and call vpon their goddes vn-
to whom they made their oblations, but they
are not able to helpe them in tyme of their

trouble. For as many cityes as thou hast, O Jerem. ii. d.
Juda, so many goddes hast thou also. And
loke how many stretes there be in the, O Je-
rusalem, so many shamefull auters haue ye
set vp, to offre vpon them vnto Baal. But Iere. xliii. b.
praye not thou for this people: byd neyther
praise ne prayer for them, for though they cry
vnto me in their trouble, yet wyl I not heare
them.

O thou beloued, why wolt thou so shame- D
full greate blasphemyes in my house? Euen
as thoughe that holye flesshe myght absolue
the, specially when thou hast made thy bosse
of thy wyckednesse. The Lorde called the a
greene olyue tree, a fayre one, a frutefull one,
a goodly one: but nowe that there is a con-
trarye reporte of the abyssde, he wyll burne
the vp, and destroye thy braunches. For the
Lorde of hostes that planted the, hath mup-
sed a plage for the (O thou house of Israell
and Juda, for the euyll that ye haue done to
prouoke him to wrathe, in that ye byd seruice
vnto Baal.

Thou, O Lorde, hast I learned of the, and D
vnderstande it: for thou hast shewed me their
ymaginacions. But I (as a meke lambe) was
caried awaye to be slayne: not knowing that
they had deuised suche a counsell agaynste
me, sayynge: we wyll destroye his meate
with wodde, and dryue him oute of the lande
of the lyuynge, that his name shall neuer be
thought vpon.

Therfore I wyll beseche the nowe, O Esay. xlvii. c.
Lorde of hostes, thou ryghteous iudge, thou
that tryest the reynes and the hertes: let me
se the auenged of them, for vnto the have I
committed my cause. The Lorde therfore
spake thus of the cityzyns of Anathoth, that Sapien. ii. b.
sought to slee me, sayynge: Preache not vnto Ieremy. xx. c.
vs in the name of the Lorde, or elles thou
shalt dye of our handes. Thus (I saye) spake
the Lorde of hostes: Beholde, I wyll vysyte
you. Youre younge men shall perysshe with
the swerde, youre sonnes and youre dough-
ters shall vtterly dye of hongre, so that none
shall remayne. For vpon the cityzyns of A-
nathoth wyll I bryngе a plage, euen yere of
their visitacion.

¶ The Prophete maruayleth at the prosperitye of
the wycked, although he confesse God to be rygh-
teous. The Jewes are forsaken of the Lorde. He
speaketh agaynste Curates and preachers that se-
duce the people. The Lorde threteneth destruccyon
vnto the nacyons that hindered Jewrye, whiche
troubled and vexed it.

CAPI. XII.

O Lorde, thou arte more righteous, then A
that I shoulde dispute with the: Ne-
uertheleffe, lette me talke with the in
thinges reasonable. How happeneth it that
the way of the vngodly is so prosperous? and
that it goeth so wel with them which (with-
out any shame) offend and lyue in wickednes?
Thou plantest them, they take roote, they
Ee.ij. growe,

Job. xxi. d. Habac. i. b.

growe, and dryngē fo the feute. They boaſte
mache of the, yet doeſt thou not punnifh them.
But thou Lorde (to whom J am wel knowē)
thou that haſt fene, and proued my hert, take
them awaye, lyke as a flocke is caried to the
flaughter houſe, and appoynt them for ſ daye
of flaughter.

How long ſhall the lande mourne, and all
the herbes of the felde perifh, for the wicked-
neſſe of them that dwell therin?

The cattell and the byrdes are gone, yet
they ſaye: enſche, God wyll not deſtroye vs
vtterly.

Seinge thou arte weryc in runnynge with
the fote men, how wylte thou then run with
horſes? In a peaceable fure lande thou maiſt
be ſafe, but how wylt thou do in the iurtions
pryde of Jordane? for thy brethren and thy
kynred haue all togyther deſpyſed the, and
cryed oute vpon the in thyne abſence. Beleue
them not, thoughe they ſpeake fayre wordes
to the. As for me (ſaye J) J haue forſaken
myne owne dwellynge place, and left myne
heritage. My lyfe alſo that J loued ſo well,
haue J geuen in to the handes of myne enne-
mies. Myne heritage is become vnto me, as
a lyon in the wod. It cried out vpon me, ther
fore haue J forſaken it. Myne heritage is vn
to me, as a ſpeckled byrde, a byrde of byuers
colours is vpon it. Go bringe and gather all ſ
beaſtes of the felde togyther, that they maye
eate it vp.

Many herdemen haue broken downe
my vineyarde, and troden vpon my portion.
Of my pleaſaunt portion, they haue made a
wylderneſſe. They haue layde it waſte: and
lowe that it is waſte, it ſygheth vnto me.
Yea, the hole lande lyeth waſte, and no man
regardeth it.

The deſtroyers come ouer the heeth euery
waye, for the ſwerde of the Lorde ſhall con-
ſume from the one ende of the land to the o-
thre, and no fleſhe ſhall haue reſt. They ſhall
ſow wheet, and reepe thornes. They ſhal take
heritage in poſſeſſion, but it ſhall be them no
good. And ye ſhal be confounded of youre owne
wrynynges, becauſe of the greate wrathe of
the Lorde.

Thus ſaythe the Lorde vpon all myne
euyll neyghbours, that laye hande on myne
heritage, whiche J haue geuen my people of
Iſrael: Beholde, J wyll plucke them (name-
ly Iſraell) oute of theyr lande, and put out
the houſe of Juda from them. And when
J haue rooted them oute, J wyll be at one
with them agayne, and wyll haue mercye
vpon them: and bringe them agayne (eue-
ye man to his owne heritage, and in to his
lande.

And yf they (namely that trouble my peo-
ple) wyll learne the wayes of them to ſwere
by my name: The Lorde lyueth (lyke as they
learned my people to ſwere by Baal) then
ſhall they be reckened among my people. But
yf they wyll not obeye, then wyll J rote oute
the ſame folke, and deſtroye them ſayeth the
Lorde.

The deſtruccyon of the Jewes is preſygnifi-
ed, and theyr ſparpelynge abrode. Why Iſrael was re-
cepued to be the people of God, and why they were
forſaken.

CAPL. XIII.

MOreouer, thus ſaid the Lorde vnto me: J
go thy way and get the a lynen breche,
and gyrde it about thy loynes, and
let it not be wet. Then J got me a breche, ac-
cordyng to the commaundemēt of the Lorde,
and put it about my loynes. After this the
Lorde ſpake vnto me agayne: Take ſ breche
that thou haſt prepared, about the, and get
the vp, and goo vnto Euphrates, and hyde
it in a hole of the rocke. So wente J, and
hyd it, as the Lorde commaunded me. And it
happened longe after this, that the Lorde
ſpake vnto me: Aryſe, and get the to Euphra-
tes, and fet the breche thence, whiche J com-
maunded the to hyde there. Then wente J to
Euphrates, and dygged vp, and toke ſ breche
from the place where J had hyd it: & beholde
the breche was corrupte, ſo that it was pro-
fytable for nothynge.

Then ſayd the Lorde vnto me: thus ſayth
the Lorde: euen ſo wyll J corrupt the pryde
of Juda, and the haughtie myndes of Jeruſalem.
This people is a wycked people, they will
not heare my worde, they folowe the wicked
ymaginations of theyr owne hert, and hange
vpon ſtraunge goddes, them haue they ſer-
ued and worſhypped: and therfore they
ſhall be as this breche that ſerueth for no-
thynge.

For as ſtraytly as a breche lyeth vpon a
mans loynes, ſo ſtraytly dyd J ioyne the hole
houſe of Iſraell, and the hole houſe of Juda
vnto me, ſayeth the Lorde: that they myght be
my people: that they myght haue a gloryous
name: that they myght be in honoure: but
they wolde not obeye me. Therfore ſaye thy
ſelfe before them, and ſaye: Thus ſayeth the
Lorde God of Iſrael: Euery pot ſhall be fil-
led with wyne. And they ſhall ſaye: thynkeſt
thou we knowe not that euerye pot ſhall be
filled with wyne? Then ſhalte thou ſaye vn-
to them: Thus ſayeth the Lorde: Beholde, J
ſhall fyll all the inhabytaunces of this lande
with dronkennefle, the kynges that ſyt vpon
Dauids ſtole, the prieſtes and Prophetes, &
all that dwell at Jeruſalem. And J wyll ſmyte
them one againſt an other, yea the fathers a-
gaynſt the ſonnes, ſayeth the Lorde.

J wyll not pardon them, J wyll not
ſpare them: ne haue pitye vpon them: but
deſtroye them. Be obedient, geue eare, take
no diſdayne at it, for it is the Lorde him ſelf
that ſpeaketh: Honoure the Lorde youre
God herein, or he take his lyght from you,
and or euer youre feete ſtomble in darck-
nefle at the hyll: leſt when ye loke for the
lyghte, he tourne it in to the ſhadowe and
darckenefle of deathe. But yf ye wyll not
heare me, that geue you ſecrete warnynge, J
wyll mourne from my hole hrte, for youre
ſtubbornefle. plentie

pytuouſly wyl J weype, and the teares ſhal
falle oute of myne eyes. For the Lorde
ſelfe ſhall be carryed awaye priſoners.
Fall the kynge, and the rulers: Humble
youre ſelues, ſette you downe lowe: for the
crowne of your glorye ſhall fall from youre
heed. The cityes towarde the ſouth ſhall be
ſhut vp, & no mā ſhal ope the. All Juda ſhal be
caryed awaye priſoners, ſo that none ſhall
remayne.

Lyft vp your eyes and beholde them that
come from the North: Lyke a fat flocke ſhal
they fall vpon the. To whome wylte thou
make thy mone, when they come vpon the?
for then haſt taughte them thy ſelfe, & made
them maſters ouer the. Shall not ſorowe
come vpon the, as on a woman trauelynge
with childe? And yf thou wolde ſaye then
in thyne herte. Wherfore come theſe thynges
vpon me? Euen for the multitude of thy diſ
pleaſures, ſhal thy hynder partes and thy fete
be diſcouered.

For like as the man of Inde may chaunge
his ſkynne, and the cat of the mountayne her
ſpottes: ſo maye ye that be exercyſed in euyl,
doo good. Therfore wyll J ſcatter you, lyke
as the ſtubble that is taken awaye with the
South wynde. This ſhall be youre portion,
and the portion of your meaſure, wherwith
ye ſhall be rewarded of me, ſayeth the Lorde:
becauſe ye haue forgotten me, and put your
truſte in diſceytfull thynges. Therfore ſhall
J vnwynde thy clothes ouer thy heed, and diſ-
couer thy thyghes, that thy pruntynes maye
be ſene, thy aduoutry, thy vnely maiſter, thy
bruſhynefle and thy ſhamefull hoordome.
For vpon the felides and hylles J haue ſene
thy abhominacions. Woo be vnto the (O
Jeruſalem) when wylte thou euer be clenſed
any more?

Of the deeth that ſhoulde come in Jewrye. The
fayth of the people, although mercye of the Lorde.
The vnfayth full people are not hearde. Of prayer,
faſtynge, and of falſe Prophetes that diſceyue the
people.

CAPL. XIIII.

THe worde of the Lorde ſhewed vnto
Jeremye, concernynge the deeth of the
frutes. Juda ſhall mourne: men ſhall
not goo moche more thorowe the gates: the
lande ſhall be no more had in regarde, & the
cye of Jeruſalem ſhall breake out. The lor-
des ſhall ſende theyr ſeruauntes to fetche wa
ter, and when they come to the welles, they
ſhall fynde no water, but ſhall carye theyr
veſſels home empteye. They ſhall be aſhamed
and confounded, and ſhall couer their heedes.
for the ground ſhal be dried vp, becauſe there
commeth no rayne vpon it. The plowmen al
ſo ſhall be aſhamed, and ſhall couer their hee-
des. The hynde ſhal forſake the yong fawne
that he bringeth forthe in the felde, becauſe
there ſhall be no graſſe. The wylde aſſes ſhal
ſtande in the moſſe, and drawe in their wynde
lyke the dragons, their eyes ſhall layle for
wante of graſſe.

Notwithſtandynge our owne wickednefle rewarde B
vs: But Lorde do thou accordyng to thy name,
though our tranſgreſſions and ſynnes be ma-
ny. For thou art the comforte and helpe of Iſ-
rael in the tyme of trouble. Why wylte thou
be as a ſtraunger in the land, and as one that
goeth ouer the felde, and commeth in onely
to remayne for a nyght? Why, wilt thou haue
thy ſelfe a cowarde, and as it were a tyraunte
that yet may not helpe? For thou art ours (O
Lorde) and we beare thy name, therfore for-
ſake vs not.

Then ſpake the Lorde concernyng this peo
ple, that gaue pleaſaunce to go ſo nyghe with
their fete, and leaue not of, and therfore diſ-
pleaſe the Lorde: in ſo moch that he wil now
begyn againe to remembraunce all their miſ-
deades, and punnifh all their ſynnes. Yea, euen
thus ſayd the Lorde vnto me: Thou ſhalte Jeremy. viii.
not pray to do this people good. For though
they call, J wyll not heare their prayers. And
though they offre burnt offerynges and ſacrifi
ces, yet will not J accepte them. For J will re-
ſcrope them with the ſwerde, honger and pe-
ſtilence. Then anſwered J: O Lorde God, ſ
Prophetes ſaye vnto them: Loke, ye ſhall ſe C
no ſwerde, and no honger: but ſure peace ſhal Jere. xxiii. &
be vnto you in this place. xxviii. xxix.

And the Lorde ſayde vnto me: The Pro
pheres preache lyes vnto them in my name.
J haue not ſpoken with them, neither gaue
J them any charge, neither dyd J lerne them:
yet they preache vnto you falſe viſions, coun-
terfayte, vanitie, and deceytfulneſſe of their
owne herte: Therfore thus ſayeth the Lorde
As for thoſe Prophetes that preache in my
name (whom J neuertheleſſe haue not ſent)
and yet ſaye: Loke there ſhal neither bat-
tayle ne honger be in this land: With ſwerde
and with honger ſhall thoſe Prophetes pe-
riſh, and the people to whom they haue pre-
ched, ſhal be caſt out of Jeruſalem, dye of hon
ger, and be ſlayne with the ſwerde (and there
ſhall be no man to burye them) both they
and their wyues, their ſonnes and their
doughters. For thus will J poure their wic-
kednefle vpon them. This ſhalt thou ſaye al- D
ſo vnto them: Myne eyes ſhall weype with- Ezech. i. k. &
out ceaſynge, daye and nyght. For my people ii. k.
ſhall be deſtroyed with great harme, and ſhal
periſhe with a great plage, for if J goo in to
the felde: lo, it lyeth all full of ſlayne men:
If J come in to the citye: lo, they be all ſa-
miſhed of honger.

Yea, their Prophetes alſo and prieſtes ſhall
be led in to an vnknowen lande.

Haſte thou then vtterly forſaken Juda?
(ſayd J) Doth thyne ſo abhorre Sion? Or haſt
thou ſo plaged vs, that we can be healed no Jremi. viii. c
more? We loked for peace, and there commeth
no good, for the tyme of helthe: and lo, here
is no thynge but trouble. We knowlege (O
Lorde) all oure myſdoers, and the ſynnes of
oure fathers, that we haue offended the. Be
not diſpleaſed (O Lorde) for thy names ſake,

forget not thy louynge kyndnesse: Remembre the throne of thyne honour, breake not the couenaunt that thou hast made with vs. Are there anye amonge the Goddes of the Paynyms, that send rayne, or gyue the shewers of heauen? Doste not thou it, O Lorde oure God, in whom we trust? Yea Lorde, thou wilt all these thinges.

¶ The Lorde wyll not heare Moses or Aaron, yet they praye for the people, but wyll wrappe them in mauye mysteryes. The cause of suche greate mysteryes.

CAPI. XV.

Jeremi. vn.b. xxxvi.a. xxxvii.b. Ezech. xiiii.c.

THen spake the Lorde vnto me, and saide: Though Moses and Samuel stode before me, yet haue I no herte to this people. Dryue them awaye, that they maye goo out of my syghte. And yf they saye vnto the: Whyther shall we go, then tell them: The Lorde sayeth you this answere: Some vnto deathe, some to the sworde, some to honger, some into captiuite. For I wyll dyspose foure plages vpon the, sayth the Lorde. The sworde shall strangle them, the dogges shall drage them, the foules of the ayre, and beastes of the earthe shall eate them vp, and destroye them. I wyll scatter them about amonge all kyngdomes and landes to be plaged, because of Manasses the sonne of Ezechias kynge of Juda, for the thinges that he dyd in Jerusalem.

Who shall then haue pitie vpon the, O Jerusalem? Who shall be sorye for the? Or who shall make intercession to pray for the: seyng thou goest fro me, and courrest backewarde, sayeth the Lorde? Therefore I wyll stretche out myne hande agaynst the, to destroye the, and I will not be entreated. I will scatter the abrode with the fanne on euerye syde of the lande, I wyl waste my people and destroye them, for they haue had no lust to turne from their owne wayes. I wyll make their widowes moo in nombre then the sandes of the see.

Upon the mothers of their children, I shall dryng a destroyer in the noone daye. Sodeynly and vnwares shal I sende a feare vpon their cities. So that hath borne seuen children shall haue none, her herte shal be ful of sorowe.

Amos. viii.c. The sunne shall sayle her in the clere daye, when she shall be confounded and shamed for very heuynesse. As for those that remayne, I will deliuer them vnto the sweorde of their enemyes, sayeth the Lorde. O mother, alas that euer thou diddest beare me, an enemye & hated of the hole lande: Thoughe I neuer lente ne receyued vpon vsury, yet all men speake euill vpon me.

And the Lorde answered me: Lete not I the then vnto good? Come not I to the when thou art in trouble, and helpe the wt̄ thyne ennemye oppressed? Doth one yron hurt an other, or one metall that commeth frome the North another? As for youre riches no treasure, I will gyue them vnto no pray, not for anye money, but bycause of all youre synnes that ye haue wone in all youre coastes. And I wyll dryng you with youre ennemyes in to a lande that ye knowe not: for the fyre that is kindled in my indignacion, shal burne you vp.

O Lorde (sayde I then) thou knowest all thynges, therfore remembre me, and visite me, deliuer me fro my persecuters: Receyue not my cause in thy longe wrathe, yet thou knowest that for thy sake I suffre rebuke. When I had founde thy wordes, I ate them vp greedily: they haue made my herte ioyfull e glad, for I cal vpon thy name, o Lord God of hostes. I dwel not amonge the scorners, neither is my delite therin: but I dwell onely in the feare of thy hand, for thou hast filled me with hyterme. Shal my heuines endure for euer? Are my plages then so great, that they may neuer be healed? Wilt thou be as a watry fayled, and can not continue?

Upon these wordes, thus sayde the Lorde vnto me: Yf thou wylt turne agayne, I shall set the in my seruyce: and yf thou wylte take oute the thynge that is precious frome the vile, thou shalte be euen as myne owne mouthe. They shall conuerte vnto the, but turne not thou vnto them: & so shall I make the a strong wall of stele agaynst this people. They shall fyght agaynste the, but they shall not preuayle. For I my selfe wyl be with the to helpe the, and deliuer the (sayth the Lorde). And I wyll rydde the oute of the handes of the wycked, and deliuer the out of the hande of tyrannes.

¶ The prophecyeth the misery of the Jewes. Be this weth, that the worshyppynge of Idoles and the contempt of Gods lawe, is the cause of their myserie. He prophecyeth the captiuitie of Babilon, and their deliuerraunce from thence agayne. The callynge of the Gentiles.

CAPI. XVI.

MOreouer thus sayd the Lorde vnto me: Thou shalte take the no wyfe, ne begette chyldren in this place: For of the chyldren that are borne in this place, & of their mothers that haue borne them, and of their fathers that haue begotten them in this lande, thus sayethe the Lorde: They shall dye an horrible deathe, no man shall mourne for them, ne burye them: but they shall lye as donge vpon the earthe. They shall perysshe eyther wt̄ the sworde and honger, and their bodyes shall be meate for the foules of the ayre, and beestes of the earthe. Agayne, thus sayth the Lorde: Go not vnto them, that come togyther for to mourne and wepe: for I haue taken my peace frome this people (sayth the Lorde) yea my fauour and my mercy. And in this land shal they dye, both and ponge, and shall not be buryed: no man shall bewayle, no man shall clyp or shaue him selfe for them.

Ther shall not one byde at an other, to mourne with them for their deed, or to comforte them. One shall not offre an other the cupp of consolacion, to forget their heuines for father and mother. Thou shalt not go in to their feaste house, to syt downe, much lesse to eate or drynke with them. For thus sayeth the Lorde of hostes the God of Israel: Beholde, I shall take awaye oute of this place, the voyce of myrthe and gladnesse, the voyce of the brydegrome and of the bryde: yea and that in youre dayes, that ye may se it.

Now when thou shewest this people all these wordes, and they say vnto the: Wherfore hath the Lorde denysed all this greate plage for vs? Or what is the offence and syn that we haue done agaynste the Lorde oure God? Then make thou them this answere: Because youre fathers haue forsaken me (sayth the Lorde) & haue cleued vnto straunge goddes, whom they haue honoured and worshypped: but me haue they forsaken, and haue not kepte my lawe. And ye with your shamefull blasphemyes & synnes, wherwith ye haue defyled my lande: Namely with your stinkyng Idols and abhominacions, wherewith they haue fylled myne heritage, O Lorde, my strength, my power, and refuge in tyme of trouble. The Gentiles shall come vnto the, from the endes of the worlde, and saye: Verelye oure fathers haue cleued vnto lyes, their Idole are but vayne and vnprofitable. How can a man make vnto his goddes, whiche are not able to be goddes. And therfore I wyll once teache them, sayethe the Lorde, I wyll shewe them my hande and my power, that they maye knowe that my name is the Lorde.

¶ The frowardnesse of the Jewes. Cursed be those that put their confydence in man, and those blessed that trust to God. Mannes hert is wycked. God is the searcher of the hert. The lyuyng waters are forsaken. The halowynge of the Sabboth is commaunded.

CAPI. XVII.

YOure synne (O ye of the tribe of Juda) is written in the table of your hertes, and grauen so vpon the edges of youre altres with a penne of yron and with an Adamant clawe: that youre children also may think vpon your altres, wodes, thicke trees, hyghe hylles, mountaynes and feldes. Wherfore I wyll make all youre substaunce and treasure be spoyled, for the greate synne that ye haue done vpon your hygh places thorow out all the coastes of youre lande. Ye shall be caste out also frome the heritage, that I gaue you. And I wyll subdue you vnder the hye bondage of youre ennemyes, in a lande that ye knowe not. For ye haue mynysshed fyre to my indignacion, whiche shall burne euermore. Thus sayth the Lorde: Cursed be the man that putteth his truste in man and that taketh flesh for his arme: and he, whose herte departeth fro me the Lorde. He shalbe lyke the heeth, that groweth in the wyldernes. As for the good thing that is for to come, he shal not se it: but dwell in a dye place of the wyldernes, in a salt and vnoccupied lād. Jere. xl. b. Psal. xl. b. Prou. xxviii. a.

* O blessed is the mā, that putteth his trust in the Lorde, and whose hope is the Lorde him selfe. * For ye shall be as a tree, that is planted by the waters syde: whiche spredeth oute the rote vnto moysture, whome the heate can not harme, when it commeth, but his leaues are grene. And though there grow but lytle fruite because of drouthe, yet is he not careful: but he neuer leaueth of to bring forthe fruite. Amonge all thinges lyuynge, man hath the most deceytfull and vnsercha-dible herte. Psal. i. a.

Who shall then knowe it? Euen I the Lorde searche out the grounde of the herte, and trye the reynes, and rewarde euery man accordynge to his wayes, and accordinge to the fruite of his counsels. Rome. ii. c.

The deceytfull maketh a nest, but bringeth forth no young: he commeth by riches but not rightfully. In the myddest of his life muste he leaue them behynde him, and at the last be fonde a very foole. But thou (O Lord) whose trone is moste glorious, excellent and of moste antiquite, whiche dwellest in the place of oure holy rest: Thou arte the comforte of Israell. All they that forsake the, shall be confounded: all they that departe from the, shall be written in earthe, for they haue forsaken the Lorde the very condyte of the waters of lyfe. Ipocra. ii. a. Psal. xxxvi. c. i. Reg. xxvi. b.

Heale me, O Lorde, and I shall be holesaue thou me, and I shall be saued, for thou arte my prayse. Beholde, these men saye vnto me: Where is the worde of the Lord? Let it come. Where as I neuertheles

Ieremy

leadinge the flocke in thy wayes, haue compelled none by vyolence. For I neuer delyred any mans death, this knowest thou well. My wordes also were right before the. Be not nowe terrybie vnto me, O Lorde, for thou art he in whom I hope, when I am in perpl. Let my persecuters be confounded, but not me: let them be afrayde, and not me. Thou shalte bringe vpon them the tyme of theyr plage, and shalte destroy them right sore.

Agayne, thus hath the Lorde sayde vnto me: Go and stande vnder the gate, where thyrowe the people and the kynges of Juda go out and in, yea vnder all the gates of Jerusalem, and say vnto them: Heare the word of the Lorde, ye kynges of Juda, and al thou people of Juda, and all ye inhabitans of Jerusalem, that go thyrowe this gate: Thus the Lorde commaundeth: Take hede for youre lyues, that ye carye no burthen vpon you in the Sabboth, to bringe it thyrowe the gates of Jerusalem: ye shall beare no burthen also owte of youre houses in the Sabboth. Ye shall do no labour therin, but halowe the Sabboth, as I commaunded youre fathers. How be it they obeyed me not, neither herkened they vnto me: but were obstinate and stubburne, and neither obeyed me, nor receyued my correction. Nathelles, yf ye will heare me (sayth the Lorde) and beare no burthen in to the cyte thyrowe this gate vpon the Sabboth: yf ye will halowe the Sabboth, So that ye do no worke therin: then shal there go thyrow ꝑ gates of this city, kinges and princes, that shall syt vpon the stoole of Dauid: They shalbe caryed vpō charettes and ryde vpon horses, both they and theyr princes. Yea whole Juda and all the citesins of Jerusalem shal go here thyrowe, and this cyte shall euer be the more and more inhabited. There shall come men also from the cyties of Juda, from about Jerusalem, and from the land of Ben Jamin, from the playne fields, from the mountaynes and from the wyldernesse: whyche shall bringe burnt offrynges, sacrifices, oblations, and incense, and offre thanckesgrupnge in the house of the Lorde. But yf ye will not be obedient vnto me, to halowe the Sabboth, so that ye will beare youre burthens thyrowe the gates of Jerusalem vpon the Sabboth: Then shall I set fyre vpon the gates of Jerusalem, and it shall burne vp the tye houses of Jerusalē, and no man shalbe able to quenche it.

¶ God theweth by the example of a potter, that he is in his power to destroye the despysers of his worde, and to helpe them again when they amend. The conspiracye of the Jewes agaynst Jeremye. His prayer agaynst his aduersaryes.

CAPI. XVIII.

A THis is an other communycacion, that God had with Jeremy, sayinge: Arise, and go downe in to the Potters house, and there shall I tell the more of my mynde. Nowe when I came in to the Potters house I founde him madynge his worke vpon a whele. The vessell that the Potter made of claye, brake amonge his handes: So he beganne a newe, and made an other vessell, according to his mynde. Then sayde the Lord thus vnto me: Maye not I do with you, as this Potter doth, O ye house of Israel, sayth the Lorde? Beholde, ye house of Israel: ye are in my hand, euen as the claye in the Potters hande.

B When I take in hande to rote out, to destroye, or to waste awaye anye people or kingdome: yf that people (agaynste whome I haue thus deuyded) conuerte from theyr wickednesse: Immediatly, I repent of the plage that I deuyded to bryng vpon them. Agayne when I take in hande, to buylde, or to plante a people or a kyngdome: yf the same people do euyll before me, and heare not my voyce: Immediatly, I repent of the good, that I deuyse to do for them.

Speake nowe therfore vnto thole Jude, and to them that dwell at Jerusalem: Thus sayth the Lorde: Beholde, I am deuyding a plage for you, and am takynge a thinge in hande agaynst you.

C Therfore let euery man turne frome his euyll waye, take vpon you the thinge that is good, and do vyght. But they say: No more of this, we will folowe owre owne ymaginacyons, and do euery man according to the wyckednesse of his owne mynde.

Therfore thus sayth the Lorde: Aske amonge the Heathen, yf any man herde suche horryble thinges, as the daughter of Israel hath done. Shal not the snow (that melteth vpon the stony rockes of Lybanus) neuer leue? Or may the sprynges of waters be so grauen awaye, that they cease no more? Yet my people hath forgotten me, that they haue made sacrifice vnto vayne goddes. And whyle they folowed theis owne wayes, they are come out of the vyght lyfe, and geuen to a false waye not vsed to be troden. Yea thyrowe they haue brought theyr landes into an euerlastynge wyldernesse and scorne: so that whosoeuer passeth thereby, shalbe abashed, and wagge theyr heades. Why an Esaie wyll I scatter them, before their enemyes. And when theyr destruction cometh I will turne my backe vpon them, but not my face. Then sayde they: come, let vs ymagyn some thinge agaynste this Jeremye. Yea this ordeyned euen the prestes, to whome the law was committed: the Senatours, that were the wyseste: and the Prophetes whose word ded not the word of God. Come (sayde they) let vs cut out his tunge, and let vs not regarde his wordes. Consyder me, O Lorde, I harke the voyce of myne enemyes. Do they not recompence euyll for good, when they digge a pyt for my soule? Remembre, howe that I stode before the, to speake for them, and to tourne awaye thy wrath frome them.

Therfore let theyr children dye of hunger, and let them be oppressed with the swearde. Let theyr wyues be robbed of theyr children, and become wydowes: let theyr husbandes be slayne, let theyr yonge men be killed with the swearde in the felde. Let there a noyse be herde out of theyr houses, when ꝑ murtherer commeth sodenly vpon them: For they haue digged a pit to take me, and layed snares for my fete. Yet Lorde, thou knowest all theis councell, that they haue deuyded to slaye me. Ron. 11. Clem. Forgeue therfore sorgyue them not theyr wyckednes, and let not theyr synne be put out of thy syght: but let them be iudged before the as the cyte: This shalt thou do vnto them in the tyme of thy indignacion.

¶ The prophecyeth the destruccyon of Jerusalem. for contempt and despysynge of the worde of God,

CAPI. XIX.

1 MOreouer, thus sayde the Lorde vnto Jeremye: Go thy waye, and bye the an earthen pitcher, and bryng forth thy Senatours, and cheefe prestes into the valley of the children of Hinnom, which lyeth before the port that is made of bryckes, and shewe them there the wordes, that I shall tell the, and say thus vnto them: Heare the worde of the Lord, ye kynges of Juda, and ye cytezins of Jerusalem: Thus sayeth the Lord of hostes the God of Israel: Beholde, I wil bring suche a plage vpon this place, that the eares of all that heareth it, shall glowe. And that be cause they haue forsake me, and vnhalowed this place, and haue offred in it vnto straūge goddes: whome neyther they, their fathers, ne the kynges of Juda haue knowen. They haue fylled this place also with the bloude of innocentes, for they haue set vp an aulter vnto Baal, to burne their childre for a burnt offrynge vnto Baal, whyche I neyther commaunded, ne charged them, neyther thought vpon therupon.

2 Beholde therfore, the tyme commeth (saith the Lorde) that this place shall no more be called Topheth, ne the valley of the children of Hennom, but the valley of slaughter. For in this place will I slaye the Senatours of Juda and Jerusalem, and kyll them downe with the swearde in the syght of theyr ennemyes, and of them that seke their lyues. And their dead carcases wyll I geue to be meate for the fowles of the ayre, and beastes of the felde. And I will make this cyte so desolate, and despysed: that who so goeth therby, shal be abashed and hisse vpon her, because of all the plages.

3 * I will fede them also with the fleshe of their sonnes and their doughters. Yea euery one shall eate vp an other in the besegynge & straytnesse, wherewith their ennemyes (that seke their lyues) shall kepe them in. And the pytcher shalt thou breake in the syght of the men, that shall be with the, and saye vnto them: Thus sayeth the Lorde of hostes: euen so will I destroye this people and cyte: as a Potter breketh a vessel, that can not be made hole agayne.

4 In Topheth shall they be buried, for they shall haue none other place. This wyll I do vnto this place also, sayeth the Lorde, and to them that dwell therin: Yea I will doo to this cyte, as vnto Topheth (For the houses of Jerusalem and the houses of the kynges of Juda are defiled, like as Topheth) because of all the houses, in whose parlers they burnt sacrifice vnto all the hoste of heauen, and poured out drynke offrynges vnto straunge goddes. And so Jeremy came from Topheth where the Lorde had sent him to prophecye & stode in the court of the house of the Lorde and spake to all the people: Thus sayeth the Lord of hostes the God of Israel: Beholde, I wyll bringe vpon this cyte and vpon ducy to wne about it, al the plages that I haue deuyded against theym: for they haue bene obstynate, and wolde not obeye my warnynges. 4. Reg. xxiii.

¶ Jeremye is smytten and caste in to prison, for preachynge of the worde of God. He prophecyeth the captiuite of Babylon. He complayneth that he is a mockynge stocke, for the worde of God. He is compelled by the spyrete to preache the worde, wyll he wyll he not.

CAPI. XX.

1 WHen Phashur the preaste, the sonne of Emer, chefe in the house of the Lorde, herde Jeremye preache so stedfastly: he smote Jeremye, and put him in the stockes, that are by the hygh gate of Ben Jamin, in the house of the Lorde. The next daye folowynge Phasha: brought Jeremye out of the stockes agayne. Then sayde Jeremye vnto him: The Lord hal cal the no more Phashur (that is excellent and increasynge) but Magor (that is fearefull and afrayed) euery where. For thus sayeth the Lorde: beholde, I wyll make the afrayed, the thy selfe, and all that fauoure the: whych shall perysche with the swearde of their ennemyes, euen before thy face.

2 And I wyll geue hole Juda vnder the power of the kynge of Babylon, whyche shal cary some vnto Babylon pryseners, and slay some with the swearde. Moreouer, all the substaunce of this lande, all theire precyous and gorgeous workes, all costlynes, and all the treasure of the kynges of Juda: wyll I geue into the handes of theyr ennemyes whyche shall spoyle them, and carye theym vnto Babylon. But as for the (O Phashur) thou shalte be caryed vnto Babylon with al thine houshold, and to Babylon shalte thou come where thou shalte dye, and be buryed: thou and al thy fauoures, to whom thou hast prophecyed lyes. O Lorde, thou makest me weake, but thou refreshest me, and makest me strong agayne. All the daye longe am I despysed and laughed to scorne of euery man: because I haue now preached long agaynste malicious tyranny, and shewed them of destruccio. For the whiche cause they call the worde of the Lorde in my earth, and take me euer to the

wa[y]

worlde.

Wherefore, I thought from hence forthe not to speake of him, ne to preache any more in his name. But the worde of the Lorde was a very burnynge fyre in my herte and in my bones, wherfore when I wolde haue stopped I myght not. For why, I herde so many reuylyons and blaspheymyes, yea euen of myne owne companyons, and of suche as were conuersaunt with me: with the wiche I dwelte, to make me afrayed, sayinge: vpon him, let vs go vpon him, to teare hym, and make him tolde his tonge: that we may ouercom him and be auenged of him.

But the Lorde stode by me, lyke a mysshepe graunt: therfore my persecutours fell, and coulde do nothynge. They shalbe ouer confounded, for they haue wrought vnwiselye, they shal haue an euerlastynge shame. And now, O Lorde of hoostes, thou rygh teous serchest (wha eye knoweth the reynes and the very herte) let me se them punysshed, for vnto the I committe my cause.

Jere. xvii. b

Jeremy. xii. D

Synge vnto the Lorde and prayse hym, for he hath delyuered the soule of the oppressed, from the hande of the wycked. Curssed be the daye, wherin I was borne: blessed be the daye wherin my mother brought me forth. Cursed be the man, that brought my father tydynges, to make him glad, sayinge: thou hast gotten a sonne. Let it happen vnto that man, as to the cities which the Lord turned vpsyde downe (when he had hearde longe the wicked rumoure of them) because he slewe me not, as sone as I came oute of my mothers wombe, and because my mother was not my graue her selfe, that the byrthe might not haue come out, but remayned hyd in her. Wherfore came I forth of my mothers wombe? To haue experience of labource and sorowe? and to lede my lyfe with shame?

Job iii. a

¶ The prophesyeth that Zedekiah shall be taken, and the cytye burned.

CAPI. XXI.

THese are the wordes that the Lorde spake vnto Jeremy what tyme as king Zedekiah sent vnto him Phashur the sonne of Melchiah, and Sophonias the son of Maasiah preaste, sayinge: Aske counsell at the Lorde (we praye the) of oure behalfe, for Nabuchodonosor the kynge of Babylon besiegeth vs, if the Lorde (peraduenture) will deale with vs, accordyng to his meruelous power, and take hym from vs.

Then spake Jeremy. Vnto Zedekiah this answere. Thus sayth the Lorde God of Israel: beholde, I will euene backe the weapons, that ye haue in youre handes, wherewith ye fyghte agaynste the kynge of Babylon and the Caldees, which besege you rounde about the walles, and I will bringe them together into the myddest of this cytye, and I my selfe will fyghte agaynst you, with an out stretched hande, and with a myghtye arme, in greate displeasure and terrible wrathe, and wyll smyte them, that dwell in this cytie: yea both men and cattell shall dye of the pestilence.

And after this (sayeth the Lorde) I shall delyuer Zedekiah the kyng of Juda and his seruauntes, his people (and suche as are escaped in the cytye, from the pestylence, sweard, and honger) into the power of Nabuchodonosor kynge of Babylon: yea into the handes of their enemyes, in to the handes of them that folowe vpon their lyues, whiche shall smyte them with the sweard: they shal not pytye them, they shall not spare them, they shal haue no mercye vpon them.

And vnto this people thou shalte saye: Thus sayeth the Lorde: ✻ beholde, I laye before you the waye of lyfe and deeth. Whosoeuer abydeth in this cytye, shall perysshe: either with the sweard, with honger, or with pestylence. But who so goeth out to holde on the Chaldees parte, that besege it, he shall saue his lyfe, and shal wynne his soule for a praye. For I haue set my face agaynst this cytye (sayth the Lorde) to plage it, and to do it no good. It muste be gyuen in to the handes of the kynge of Babilon, and he brent with fyre.

And vnto the house of the kynge of Juda, saye thus: heare the worde of the Lorde (O thou house of Dauid) for thus sayth the Lorde: Minyster ryghteousnesse, and that soone, deliuer the oppressed from violent power: or elles my terrible wrath breake out like a fyre, and burne so, that no man maye quench it, because of the wickednesse of youre ymaginacions. Beholde, (sayeth the Lorde) I will come vpon you, that dwell in the valleye, rockes and felde, and say: Tushe: who wil make vs afrayed? or who wyll come in to our houses? For I wyl vysit you, sayeth the Lorde) because of the wickednesse of youre inuencions, and wyll kyndle fyre in youre wod, as shall consume all, that is about you.

¶ He exhorteth the kynge of Juda to iudgement and ryghteousnesse. why Jerusalem is brought in to captyuite. The death of Sellum the sonne of Josias is prophesyed.

CAPI. XXII.

THus sayde the Lorde also: Go down into the house of the kynge of Juda, & speake there these wordes, and saye: Heare the worde of the Lorde, thou kynge of Juda that sytteste in the kyngly seate of Dauid: thou and thy seruauntes and thy people that go in and out at this gate. Thus the Lorde commaundeth: Kepe equite and ryghteousnes, deliuer the oppressed from the power of the violent: do nat greue ne oppresse the straunger, the fatherlesse ne the widowe, and shede no innocent bloode in this place. And if ye kepe these thinges faythfully, then shall there come in at the dore of this house kynges to syt vpon Dauids seate, they shall be caryed in charettes and vpon horses, both they and their seruauntes, and their people. But yf ye will not be obedient vnto these commaundementes, I swere by mine owne selfe (sayeth the Lorde) this house shall be waste. For thus hathe the Lorde spoken vpon the kynges house of Juda: Thou arte me dear, as Galaad is in Libanus: What wylt thou saye of it, yf I make the not so waste (and thy cities also) that no man shall dwell therin? I wyl prepare a destroyer with his weapons for the, to hewe downe thy chefest Cedre trees, and to caste them in the fyre.

And all the people that go by this cytye, shall speake one to another: wherfore hath the Lorde done thus vnto this noble cytye? Then shall it be answered: ✻ because they haue broken the couenaunt of the Lorde their God, and haue worshypped & serued straunge goddes. Weepe not ouer the dead, and be not wo for them, but be sory for him that departeth away: for he commeth not agayne and seeth his natiue countrey no more. For thus sayeth the Lorde, as touchynge Sellum the sonne of Josiah kynge of Juda, whiche raygned after his father, and is caryed oute of this place: he shall neuer come hyther agayne, for he shal dye in the place, whereunto he is led captyue, & shal se this lande no more.

Wo vnto him, that buyldeth his house with vnryghteousnes, and his parlers with the good that he hath gotten by violence: which neuer recompenseth his neyghbours labour ne payeth him his hyre. He chynketh with him selfe: I wyll buylde me a wyde house and goodly parlers: He causeth wyndowes to be hewen therin, and the selynges & gates maketh he of Cedre, and paynteth it with Cynober. Thinkest thou to raigne nowe that prouokest me to wrath with the Cedre trees?

Dyd not thy father eate and drynke, and prospere well, as longe as he dele with equite and ryghteousnes? Yea when he helped the oppressed & poore to their ryght then prospered he well.

From whence came this, but onely because he had me before his eyes, sayeth the Lorde. Neuertheles, as for thyne eyes and thyne hert, they loke vpon couetousnesse, to shed innocent bloode, to do wronge and violence. And therfore thus sayeth the Lorde agaynste Jehoakim, the sonne of Josiah kynge of Juda: They shall not mourne for him (as they vse to wayle brother, alas sister: neither shal they saye vnto him: Alas syr, alas for that noble prince. But as an Asse shall he be buryed, corupt and be caste without the gates of Jerusalem.

Clymme vp the hyl of Libanus (O thou daughter Sion) lyfte vp thy voyce vpon Basan, cry from all partes: for all thy louers are vtterly destroyed. I gaue the warnynge, whyle thou wast yet in prosperyte. But thou sayest: I will not heare. And this maner hast thou vsed from thy youth, that thou wouldest neuer heare my voyce. All thy heedmen shall be dryuen with the wynde, and thy louers gyues shall be caryed away into captyuyte: Then shalte thou be ashamed and confused vpon, because of all thy wickednesse. O thou that dwellest vpon Libanus, and makest thy nest in the Cedre trees. O how greate shall thy mournynge be, when thy sorowes come vpon the, as a woman trauelyng with chylde?

As truelye as I lyue (sayethe the Lorde) Though Conanias the sonne of Jehoakim kynge of Juda were the signet of my ryghte hande, yet wyll I plucke him of: And I wyl gyue the into the power of them that seke to slaye the, and into the power of them that thou feareste: in to the power of Nabuchodonosor the kynge of Babylon, and in to the power of the Caldees. Moreouer, I wyll sende the, and thy mother that bare the, in to a straunge lande, where ye were not borne and there shall ye dye. But as for the lande that ye wyll desyre to returne vnto, ye shall neuer come at it agayne. This man Conanias shal be lyke an ymage robbed and torne in peces, whiche pleaseth no man, for all his apparell. Wherfore doth he and his seed shal be sent awaye, and cast out into a lande, that they knowe not.

O thou earthe, earthe, earthe: heare the worde of the Lorde: Write this man amōg the outlawes, for no prosperyte shall this man haue all his lyfe long. Neither shall any of his seed be so happye, as to syt vpon the seate of David, and to beare rule in Juda.

¶ He speaketh agaynst euyll curates that make hauocke of the flocke of the Lorde. Of the conuersyon of the remnaūt of the Jewes to the fayth. The commynge of the true shepherde Christ is prophesyed. Agaynst false prophetes. when a prophet preacheth the worde of God. God conuerteth the hertes of the hearers. Agaynst prophetes that preache lyes vnder the name of God. The myracles of false prophetes.

CAPI. XXIII.

WO be vnto the shepherdes, that destroye and scatre my flocke, sayeth the Lorde. Wherfore, this is the commaundement of the Lorde God of Israel, vnto the shepherdes that fede my people: Ye scatre and thrust out my flocke, and loke not vpon them. Therfore nowe wyll I vysit the wickednesse of youre ymaginacions, sayeth the Lorde: And wyl gather to gether the remnaunt of my flocke frome all landes that I had dryuen them vnto, and wyll bringe them agayne to their pastures, that they maye growe and increase. I wyll set shepeherdes also ouer them, which shall fede them: They shall no more feare and dreade, for there shall none of them be lost, sayeth the Lorde. Beholde, the tyme commeth, sayeth the Lorde, that I wyll rayse vp the righteous braunche of David, whiche shal beare rule, and discus matters with wysdome, and shall set vp equite and ryghteousnesse a gayne in earth.

In

a Ezec. xxxiiii. c

b Jere. xxxiii. c. Esay. xxvi. b. xlv. b.

Clare.vi.a. Ezech.xxxiiii. Dan.ix.g. Deu.xxxiii.a. Zoph.iii.g. Deu.xxxii.b. 1.Corinth.i.b. Jeremy.xxiii

In his tyme shall Juda be saued and Israell shall dwell without feare. And this is the name that they shall call hym: euen the Lorde oure ryghteous maker. And therfore beholde, the tyme commeth, sayth the Lord, that it shall no more be sayde: the Lorde lyueth, which brought the chyldren of Israell out of the lande of Egypte: But the Lorde lyueth, which brought forth, and led the seed of the house of Israel, out of the North land, and from all countreyes where I had scatered them and they shall dwell in their owne lande agayne.

Jeremy.xxiii.a

My herte breaketh in my bodye, because of the false Prophetes, all my bones shake: I am become lyke a dronken man (that by the reason of wyne can take no rest) for very feare of the Lorde, and of his holy wordes: Because the lad is full of aduoutrers, where throwe it is destroyed and mourneth, and the pleasaunt pastures of the desert are dryed vp. Yea the waye that men take, is wycked, and their countenaunce is nothynge lyke the holy worde of the Lorde. For the prophetes & the preestes them selues are polluted hypocrites, and euen wycked dueldo I fownde in my house, sayth the Lorde. Wherfore, their way shal be slypperye in the darknes, wherin they may stomble and fal. For I wyll bring a plage vpon them, euen the yeare of their vysitacion, sayth the Lorde. I haue sene folye amonge the Prophetes of Samaria, that they prophecyed for Baal, & caused my people of Israell.

Jeremy.xxiii.b

I haue sene also among the Prophetes of Jerusalem foule aduoutrye, and presumptuous lyes. They take the moste wametull men by the handes, flatteringe them, so that they can not returne from their wickednes. All these with their cytezyns are vnto me, as Sodome, and as the inhabytoures of Gomorer.

Therfore thus sayth the Lorde of hoostes concerninge the prophetes: Beholde, I wyll feede them with wormwod, and make them drynke the water of gall. For from the prophetes of Jerusalem is the syckenes of hypocrysye come into all the lande.

D Jeremi.xxiii & xxiii.b

And therfore the Lorde of hoostes giueth you this warninge: Heare not the wordes of the prophetes, that preach vnto you, and deceyue you: for they speake the meaninge of their owne herte, and not oute of the mouth of the Lorde. They saye vnto them, that dispise me: The Lorde hath spoken it: Truly, ye shall prosper ryght well. And vnto all them, that walke after the lust of their owne herte, they saye: Tushe, there shall no mischefe come happen you. For who hath stoden in the counsell of the Lorde, that he hath herde and vnderstande, what he is about to doo: Who hath marked his waice, an herde it? Beholde, the stormy wether of the Lorde (that is, his indignacion) shal go forth, and shal fal downe vpon the heed of the vngodly. And the wrath of the Lorde shall not turne agayne, till he performe and fulfyll the thought of his herte. And in the latter dayes ye shall knowe this

Jeremy.xii.a Sophon.iii.a

meanynge.

I haue not sent these Prophetes (sayth the Lorde) and yet they ranne. I haue not spoken to them, and yet they preached. But yf they habde contynued in my counsell and herde my wordes: they had turned my people from their cupill wayes and wycked ymaginacions. Am I then God that seeth but the thynge, whiche is nygye at handes, and not that is farre of? sayth the Lorde. Maye any man hyde hym selfe so, that I shal not se hym? sayth the Lorde. Do not I fulfyl heauen and earthe? sayth the Lorde. I haue herde well ynoughe, what the Prophetes saye, that preache lyes in my name, sayinge: I haue dreamed, I haue dreamed. How longe wyll this contynue in the prophetes hertes, to tell lyes, & to preache the crafty subtylte of their owne herte? Whose purpose is (with the dreames that euery one tell) to make my people forgette my name, as their fore fathers dyd, when Baal came vp. The prophet that hathe a dreame, let him tell it: and he that vnderstandeth my worde, let him shewe it faythfully.

For what hath chaffe and wheat to do together? sayth the Lorde. Is not my worde lyke a fyre, sayth the Lord, and lyke an hammer, that breaketh the harde stone? Therfore thus sayth the Lorde: beholde, I wyll vpon the Prophetes, that steale my wordes priuylye from euery man. Beholde, here am I (sayth the Lorde) agaynste the Prophetes, that take vpon their tunges to speake: The Lorde hath sayd. Beholde, here am I (sayth the Lorde) agaynste those Prophetes, that darre prophesye lyes, and discerne my people with their vanyties, & myracles, whom I neuer sent, ne commaunded them. They shall do this people greate harme, sayth the Lorde.

If this people, eyther any Prophete or preste aske the, and saye: what is the burthe of the Lorde? Thou shalte saye vnto them: What burthen? Therfore will I caste you fro me (sayth the Lorde) because ye your selues are a burthen. And the Prophete, preest or people that vseth this terme (the burthen of the Lorde) vpon whit I vyset, and his house also.

But thus shall ye saye, euery one to an other: What answere hath the Lorde geuen? or, what is the Lordes commaundement? And as for the burthen of the Lorde, ye shal speake no more of it: for euery mans owne word is his burthen, because ye haue altered the wordes of the lyuynge God the Lorde of Hostes our God.

Thus shall euerye man saye to the prophetes: what answere hath the Lorde geuen the? Or what sayth the Lorde? And not once to name the burthen of the Lorde. Therfore thus sayth the Lorde: For so moche as ye haue vsed this terme (the burthe of the Lorde) where as I not withstandinge sent vnto you and forbade you to speake of the Lordes burthen.

Beholde therfore I will repute you as a burthe

lessen, and will cast you out of my presence: ye and the cite also, that I gaue you & your fathers: and will bring you to an euerlasting confusion, and to suche a shame as shal neuer be forgotten.

The vyson of the two pannyers of fygges. The tyme vpon vnryghteth, that parte of the people shulde be brought agayne from captyuyte. The lernede, that Sedechias and the rest of the people shulde be destroyed.

CAPI. XXIIII.

The Lorde shewed me a vision: Beholde there stode two maundes of fygges before the temple of the Lorde, after that Nabuchodonosor kynge of Babylon had led away captyue Jechonah the sonne of Joakim kynge of Juda, the myghtye men also of Juda, with the worke maisters, and conynge men of Jerusalem vnto Babylon. In the one maunde were very good fygges, euen lyke as thoi that be fyrst rype. In the other maunde were verye naughtye fygges, whiche myghte not be eaten, they were so cupil. Then sayde the Lorde vnto me: What seest thou Jeremy? I sayde: fygges, wherof some be very good, and some so cupil, that no man may eate them.

Then came the worde of the Lorde vnto me, after this maner: Thus sayth the Lorde the God of Israell: lyke as thou knowest these good fygges, so shall I knowe the men lede away, whome I haue sente out of this place into the landes of the Caldees, for their profyt: and I wyll set myne eyes vpon them for their welfare, for I wyll bringe them agayne into this lande: I wil buylde them vp, and not breake them downe: I will plant them, and not roote them oute. And I wyll gyue them an herte, to knowe howe that I am the Lorde. They shall be my people, and I wil be their God, for they shall returne vnto me with their whole herte.

And lyke as thou knowest the naughtye fygges, whiche maye not be eaten, they are so cupil: Euen so wyll I (sayth the Lorde) let Sedechias the kynge of Juda, (ye and all his princes, and the residue of Jerusalem that remayne oute in this lande, and them also that dwell in Egypte) to be vexed and plaged in all kyngdomes and landes. And wyll make them to be a reproffe, a comon by worde, a laughynge stocke and shame, in all the places where I shall scatter them. I wyll sende the swerde, honger, and pestylence amonge them, vntyll I haue cleane consumed them out of the lande that I gaue vnto them and their fathers.

Jeremye prophecyeth, that they shall be in captyuyte thre score and ten yeares, because they contemned and despysed the worde of God. He sheweth that after thre score and ten yeares, the Babylonians shoulde be destroyed. The destruction of all nacions is prophecyed. He mouneth the greatnes of his sorowe to waylynge.

CAPI. XXV.

A Sermon that was gyuen vnto Jeremye, vpon all the people of Juda. In the fourthe yere of Joakim the sonne of Josias kynge of Juda, that was in the fyrste yere of Nabuchodonosor kynge of Babylon. Whiche sermon Jeremye the Prophete made vnto all the people of Juda, and to all the inhabitoures of Jerusalem on this maner.

From the thyrtenth yere of Josias the son of Amon kynge of Juda, vnto this presente daye (that is euen thre and twenty yere) the worde of the Lorde hath ben committed vnto me. And so I haue spoken to you, I haue eyten vp earlye, I haue gyuen you warninge in season, but ye wolde not heare me. Lykewyse the Lorde hathe sente his seruauntes, all the Prophetes vnto you in season: Yet wolde ye not obeye, ye wolde not enclyne youre eares to heare.

He sayd: Tourne agayne euery man from his cupill waye, and from your wycked ymaginacions, and so shall ye dwelle for euer in the lande, that the Lorde promysed you and youre forefathers: and go not vnto straunge goddes, serue them not, worshyp them not, and angre me not with the workes of youre handes: then wyll not I punysshe you. Neuertheles, ye wolde not heare me (sayth the Lorde) but haue kyndled me with the workes of youre handes, to youre owne greate harme.

Wherfore thus sayth the Lorde of hoostes: Forasmuche as ye haue not harkened vnto my worde: lo, I wyll sende oute and call for all the people that dwell in the North, sayth the Lorde, and wyll prepare Nabuchodonosor the kynge of Babylon my seruaunte, and wyll bringe them vpon this lande, and vpon all that dwell therin, and vpon all the people that are aboute them, and wyll vtterly roote them oute. I wyll make of them a wyldernesse, a mockage, and a contynuall desolate.

Moreouer, I wyll take from them the voyce of gladnesse and solace, the voyce of the bridegrome and the bryde, the voyce of the anoynted, with the swetsherers: and this hole lande shall become a wilderneste, and they shall serue the sayd people, and the kyng of Babylon thre score yeres and ten. When the thre score and tenne yeres are expyred, I wyll vysyte also the wickednesse of the kyng of Babylon and his people, sayth the Lorde: yea and the lande of the Caldees, and wyll make it a perpetual wyldernesse, and will fulfyll all my wordes vpon that lande, whiche I haue deuysed agaynste it: yea, all that is wrytten in this boke, whiche Jeremye hathe prophecyed of all people: so that they also shall be subdued vnto diuers nacions & great kynges, for I wyll requyte them according to their dedes and workes of their owne handes.

For thus hathe the Lorde God of Israel spoken vnto me: Take this wyne cup of indignacion

Jerem.xlvi.b. dignacion fro my hand, that thou maist cause all the people to whome I sende the, for to drynke of it: that when they have dronken therof, they may be mad and out of their wittes, when the swerde commeth, that I will sende amonge them. Then toke I the cuppe from the Lordes hand, and made all the people, drynke therof, unto whom the Lorde had sente me.

C But fyrste the cittye of Jerusalem, and all the cyties of Juda, their kynges and princes: to make them wyldate, waste, despised and cursed, as it is come to passe this daye. Yea, and Pharao kyng of Egypte, his servauntes, his princes, and his people all together one with an other, and all kynges of the lande of Hus, all kynges of the Philistines lande, Ascalon: Azah, Accaron and the rest of Asdod, the Edomites, the Moabites, and the Ammonites, all the kynges of Tyrus and Sidon: the kinges of the Iles, beyonde the see: Dedan, Thema, Buz, and the shaven Ismaelites: all the kynges of Arabye, and (generallye) all the kynges that dwell in the wyldernesse: all the kynges of Zamri, all the kynges of Elam, all the kynges of Medes, all kynges towarde the Northe, farre or nye, excepe one with his neyghboures: Yea, all the kyngdomes that are upon the wyde earthe. The kynge of Sesach, layde he, shall drynke with them also.

And say thou unto them: This is the commaundement of the Lorde of hostes the God of Israell: Drynke and be dronken, spewe and fall that ye never ryse: and that thorow the swerde, whiche I will sende amonge you. But yf they will not receyve the cuppe of thy hande, and drynke it, then tell them: Thus hathe the Lorde of hostes threten you: drynke it ye shall, and that shortly. For lo, I begyn to plage the cittye that my name is called unto: thynke ye then, that I will leave you unpunyshed? Ye shall not goo cleare. For why, I call for a swerde upon all inhabitaunces of the earth, sayth the Lorde of hostes.

Jerem.xlix.b Ezech.xxi.b 1 Petri.iiii.c.

Therfore tell them all these wordes, and say unto them: The Lorde shall crye from above, and let his voyce be herde frome his holy dwellynge place. With a greate noyse shall he crye fromt his courte regall. He shall gyve a greate voyce (lyke the grape gatherers) and the sounde therof shall be herde unto the endes of the worlde. For the Lorde hathe a iudgement to gyve upon all people, and will holde his courte of iustyce with all fleshe and punysshe the ungodly, sayth the Lorde.

Jerem.xxv.c G For thus sayth the Lorde of hostes: Beholde, a myserable plage shall goo frome one people to an other, and a greate tempest shall aryse frome all the endes of the earthe. And the same daye shall the Lorde himself slee them, frome one ende of the earthe to an other. There shall no lamentacion be made for any of them, none gathered up, nether buryed: but shall lye as dung upon the grounde.

Mourne, ye shepherdes, and crye: splatte your selves with asshes, ye rammes of the flocke: for the tyme of your slaughter is fulfilled, and ye shall fall lyke vessels commagly made for pleasure.

The shepherdes shall have no waye to flye, and the rammes of the flocke shal not escape. Then shall the shepherdes crye horrible, and the rammes of the flocke shall mourne: for the Lorde shall consume their pasture, and their welle tilled fields shall lye dere, because of the horrible wrathe of the Lorde. They shall forsake their folders, lyke as a lyon. For their landes shall be waste, because of the wrathe of the destroyer, and because of his fearefull indignacion.

C Jeremye moneth the people to amendement. He is taken of the Prophetes and Preastes, and brought to iudgement. He beinge accused before the Princes, answereth: that he had preached onely the wordes of God. The rulers and the people defyver Jeremye, against the wylles of the Preastes and Prophetes: after the exemple of Ezechias, why they had delyvered Michias, that had preached the same thynges that Jeremye had preached. Uriah the Prophete is killed of Joakym, contrarye to the will of God.

CAPI. XXVI.

IN the begynnynge of the raygne of Joakim the sonne of Josias kyng of Juda, came this wordes from the Lorde, sayinge: Thus sayth the Lorde: Stande in the courte of the Lordes house, and speake unto all them whiche (oute of the cityes of Juda) come to doo worshyp in the Lordes house, all the wordes that I commaunde the to saye. Loke then kepe not one worde backe, yf (peradventure) they will harken and turne every man frome his wycked waye: that I maye also repente of the plage, whiche I have determined to bringe upon them, because of their wycked inventions.

And after this manor shalt thou speake unto them: Thus sayth the Lorde: yf ye will not obeye me, to walke in my lawes, whiche I have given you, and to heare the wordes of my servaunntes the Prophetes, whome I sende unto you, rysynge up tymely, and dyll sendynge: Yf ye will not folowe them (I saye) then will I do to this house, as I dyd unto Silo, and will make this citye to be abhorred of all the people of the earthe. And the preestes, the Prophetes, and all the people herde Jeremye preache these wordes in the house of the Lorde.

Nowe when he had spoken unto all the wordes, that the Lorde commaunded him to preache unto all the people, then the preestes, the Prophetes, and all the people layde holde upon him, and sayde: thou shalte dye. Howe darest thou be so bolde, as to saye in the name of the Lorde: it shall happen to this house as it dyd to Silo: and this cytie shall be so waste, that no man shall dwell in it?

And when all the people had gathered about Jeremye in the house of the Lorde, the princes of Juda herde of this rumoure, and they came forthwith oute of the kynges palace in to the house of the Lorde, and sat them downe before the newe doore of the Lorde. Then spake the preestes and the Prophetes unto the rulers, and to all the people, these wordes: This man is worthy to dye, for he hath preached against this city, as ye your selves have herd with your eares.

Then sayde Jeremye unto the rulers and to all the people: The Lord hath sent me to preache against this house, and against this city all the wordes that ye have herd. Therfore amende youre wayes, and your adulesmentes, and be obedyente unto the voyce of the Lorde youre God: so shall the Lorde repent of the plage, that he hadde devysed against you. Nowe as for me: I am in youre handes, doo with me as ye thynke expediente and good.

But this shall ye knowe: yf ye put me to deth, ye shall make your selves, this city and all the inhabitours therof, guilty of innocent bloude. For this is of a trueth: that the Lord hath sent me unto you, to speake all these wordes in your eares.

Then sayd the rulers and the people unto the preestes and Prophetes: This man may not be condemned to death, for he hath preached unto us in the name of the Lorde oure God. The elders also of the lande rose up, and sayd thus unto all the people: Micheas the Morasthite, whiche was a Prophete under Ezechias kynge of Juda, spake to all the people of Juda: Thus sayth the Lorde of hostes: Sion shall be plowed lyke a felde, Jerusalem shall be an heape of stones, and the hyll of the Lordes house, shall be turned to an hye wodde.

Did Ezechias the kynge of Juda and the people of Juda put him to deth for this? No truly, but rather feared the Lorde, and made their prayer unto him. For whiche cause also the Lorde repented of the plage that he had tolde against them. Should we then to sache a shamefull dede against our soules? There was a Prophete also, that preached thy fyre in the name of the Lord called Uriah the sonne of Semiah of Cariathiarim: this man preached also against this citye and against this land, according to all as Jeremy sayth. Now when Joakim the kynge with all the chiefe and princes had herde his wordes, the kynge went about to slee him. When Uriah perceyved that, he was afrayde, and fled, and departed in to Egypt.

Then Joakim the kyng sent servauntes in to the lande of Egypt: Namely Elnathan the sonne of Achabor, and certeyn men with him into Egypte, whiche fetched Uriah oute of Egypt, and brought him unto kyng Joakim that slewe him with the swerde, and caste his dede body in to the comman peoples grave. But Ahikam the son of Saphan helped Jeremye that he came not in to the handes of the people to be slayne.

CAPI. XXVII.

IN the begynnynge of the raygne of Joakim the sonne of Josiah kynge of Juda, came this worde unto Jeremye frome the Lorde, whiche spake thus unto me: Make the bondes and cheynes, and put them about thy necke, and sende them to the the kyng of Edom, the kynge of Moab, the kynge of Ammon, the kynge of Tyrus, and to the kynge of Sydon, that by the messengers which shall come to Jerusalem unto Sedechias the king of Juda, and bydd them saye unto their maisters: Thus sayth the Lorde of hostes, the God of Israell, speake thus unto youre maisters: I am he that made the erth, the men, and the catell that are upon the grounde, with my greate power and stretched out arme, and have geven it unto whom it pleased me.

And nowe will I delyver all these landes in to the power of Nabuchodonosor the kynge of Babylon, my servaunt. The beestes also of the felde shall I geve hym to doo hym seruyce. And all people shall serve him, and his sonne, and his chyldes chyldren, untyll the tyme of the same lande be come also: yea manye people, and greate kynges shall serve hym.

Moreover, that people and kyngdome whiche will not serve Nabuchodonosor, and that will not put their neckes under the yoke of the kynge of Babylon: the same people will I vysyte with the swearde, with honger, with pestylence, untyl I have consumed them in his handes, sayth the Lorde.

And therefore folowe not youre Prophetes, sothesayers, expounders of dreames, charmers and wytches, whiche saye unto you: ye shall not serve the kynge of Babylon. For they preache you lyes: to bringe you farre frome youre lande, and that I myghte cast you out, and destroye you. But the people that put their neckes under the yoke of the kynge of Babylon and serve him, those I will let remayne styll in their owne lande (sayth the Lorde) and they shal occupy it and dwell therein.

All these thynges tolde I Sedechias kyng of Juda, and sayde: Put youre neckes under the yoke of the kynge of Babylon, and serve him and his people, that ye maye lyve. Why, wylt thou and thy people perish with the swerde, with honger, with pestylence: lyke as the Lorde hathe devysed for all people that will not serve the kynge of Babylon? Therfore geve no eare unto those Prophetes (eyght tell you: Ye shall not serve the kyng of Babylon) for they preache you lyes, nether have I sente them, sayth the Lorde: how be it they are bolde, falsely to prophecye

Ecclesi.2.a Judicum.xi.b Esre.xxxvi.a Daniel.iiii.a Jeremi.xxv.b Jerem.xxii.b xxv.b.ii.a & xlvi.c.

Jerem.xxiii.c xxvii.b.

Jer.xxxviii.a

Jere.xxiii.c Jere.xxx.b

Jerem.xxiii.c xxvii.b.xxix.b.

in my name: that I might the sooner dryue
you out, and that ye myght perish with your
preachers.

D I spake to the preestes also, and to all the
people: Thus sayth the Lorde: Heare the
wordes of those Prophets that preache vnto
you, and saye: Beholde the vessels of ℣ Lor-
des house, shall shortly be brought hyther a-
gayne from Babylon: For they prophecye
lyes vnto you. Heare them not but serue the
kynge of Babylon, that ye may lyue. Why-
fore will ye make this cyte to be destroyed?
But yf they be true Prophetes in very dede,
and yf the worde of the Lorde be committed
vnto them, then lette them praye the Lorde
of hostes, that the remnaunt of the ornamen
tes (which are in the house of the Lorde,
and in the house of the kynge of
Juda, and at Jerusalem) be not caried to Ba
bylon also.

For thus hath the Lorde of hostes spoken
concerning the pylers, the lauer, the seat and
the residue of the ornamentes that yet remayn
in this cyte, whiche Nabuchodonosor the
kynge of Babylon toke not, when he caryed
awaye Jechoniah the sonne of Joakim kyng
of Juda, with all the power of Juda and Je-
rusalem, from Jerusalem vnto Babylon
captyue.

Yea, thus hathe the Lorde of hostes
the God of Israell spoken, as touchynge
the residue of the ornamentes of the Lordes
house, of the kynge of Judas house, and
of Jerusalem: They shall be caryed vnto
Babylon, and there they shall remayne vn-
tyll I vysyte them, sayethe the Lorde. Then
will I brynge them hyther agayne. And this
was wone in the same yere: euen in the be-
gynnyng of the raygne of Sedechias kyng
of Juda.

¶ The false prophecye of Hananiah the Prophete. Jeremye sheweth ℣ the Prophecye of Hananiah to false, by the exemple of other Prophetes. He bring inspyred of the Lorde, reproueth Hananiah, Pro-phecyinge his death.

CAPI. XXVIII.

A BVt in the fourthe yere of the raygne of
Sedechias kynge of Juda, in the fyfth
moneth: It happened that Hananiah
the sonne of Assur the Prophete of Gabaon
spake to me in the house of the Lorde, in the
presence of the preestes and of all the people,
and sayd: Thus sayth the Lorde of hostes
the God of Israell: I haue broken the yoke
of the kynge of Babylon: and after two yere
will I brynge agayne in to this place, all the
ornamentes of the Lordes house, that Nabu
chodonosor kynge of Babylon caried awaye
from this place vnto Babylon.

Yea, I will brynge agayn Jechoniah ℣ sonne
of Joakim the kynge of Juda thyther, with
all the pysoners of Juda (that are caryed vn
to Babylon) euen in to this place, sayth the
Lorde, for I will breake the yoke of the kyng
of Babylon.

Then the Prophet Jeremye gaue answere B
vnto the Prophet Hananiah, before the pree-
stes, and before all the people that were pre-
sent in the house of the Lorde. And ℣ Prophet
Jeremye sayd: Amen. The Lorde do that, and
graunt the thynge whiche thou hast Prophe-
cied: that he maye brynge agayne all the or-
namentes of the Lordes house, and relieue al
the pysoners from Babylon in to the place.
Neuerthelelle harken thou also what I will
saye, that thou and al the people may heare:
The Prophetes that were before vs in times
paste, whiche prophecied of warre or trouble,
or pestylence, eyther of yeare vpon manye na-
cions and greate kyngdomes were prone vnto
this, (yf God had sende them in verye dede)
whē the thyng came to passe, which that Pro
phet tolde before.

And Hananiah the Prophet toke ℣ cheyne C
from the Prophet Jeremyes necke, and brake
it, and with that sayd Hananiah that all the
people might heare: Thus hathe the Lorde
spoken: Euen so will I breake the yoke of
Nabuchodonosor kynge of Babylon, frome
the necke of all nacions, yea and that within
this two yere. And so the Prophete Jeremye
went his waye.

Nowe after that Hananiah the Prophete
had taken the cheyne from the Prophete Je-
remies necke, and broken it: The worde of the
Lorde came vnto the Prophete Jeremye say-
inge: Go and tell Hananiah these wordes:
Thus sayth the Lorde: Thou hast broke the
cheyne of wood, but in stede of wod thou shalt
make cheynes of yron. For thus sayth the
Lorde of hostes the God of Israell: I will
put a yoke of yron vpon the necke of all this
people, that they maye serue Nabuchodono-
sor the kyng of Babylon, yea and so shal they
do. And I will geue him the beestes in the
felde. Then sayd the Prophet Jeremye vnto
that Prophet Hananiah: Heare me (I praye
the) Hananiah: The Lorde hathe not sente
the, but thou bringest this people in to false
beleke. And therfore thus sayth the Lorde:
beholde, I will send the out of the land, and
within a yere thou shalte dye, bycause thou
hast falsely spoken agaynst the Lorde. So Ha-
naniah the Prophet died the same yere in the
seuenth moneth.

¶ The Epystle of Jeremye, sent vnto them that were in captyuytye in Babylon. He prophecyeth they retourne from captyuytye after the ende of ten yeares. He prophecyeth the destruction of the kynge and of the people that remayned in Jerusa-lem. He reproueth two Prophetes that seduced the people. The death of Semeiah the Nehe-lampte is prophecyed.

CAPI. XXIX.

THis is the coppye of the letter, that Jere-
mye the Prophet sent from Jerusalem
vnto the pysoners: the Senatours
preestes, Prophetes, and al the people whom
Nabuchodonosor hadde led vnto Babylon
after

after that tyme that kynge Jechoniah, and
his quene, his chamberlaynes the prynces of
Juda and Jerusalem, the workemaysters of
Jerusalem were departed thyther. Whiche
letter Elasah the sonne of Saphan and Ga-
mariah the sonne of Helkiah dyd beare,
whom Sedechias ℣ kyng of Juda sente vnto
Babylon to Nabuchodonosor the kynge of
Babylon. These were the wordes of Jere-
myes letter:

Thus hathe the Lorde of hostes, the God
of Israell spoken vnto all the pysoners that
were ledde frome Jerusalem vnto Babylon:
Buylde your houses to dwell therin: plante
you gardens, that ye maye eniope the frutes
therof: take you wyues to beare you sonnes
and doughters: prouyde wyues for youre
sonnes, and husbandes for your doughters,
that they maye getre sonnes and doughters,
and that ye maye multiplye there. Laboure
not to be fewe, but seke after peace, and pro-
sperite of the cyte wherin ye be pysoners, &
praye vnto God for it. For in the peace therof
shall your peace be. For thus sayth the Lorde
of hostes, the God of Israell: Let not your
Prophetes and sothesayers that be amonge
you, deceyue you: and beleue not your owne
dreames. For why, they preache you lyes in
my name, and I haue not sente them, sayeth
the Lorde.

But thus sayth the Lorde: When ye haue
fulfylled thre score and tenne yeres at Baby-
lon, I will brynge you home, and of myne
awne goodnelle I will carye you hyther a-
gayne vnto this place. For I knowe what I
haue decyded for you, sayeth the Lorde. My
thoughtes are to geue you peace, and not trou
ble (whiche I grue you all redye) and that ye
eyghte haue hope agayne. Ye shall crye vnto
me, ye shall go and call vpon me, and I shall
heare you. Ye shal seke me, and fynde me. Yea
yf so be that ye seke me with your hole herte,
I will be found of you (sayeth the Lorde) and
will delyuer you out of pryson, and gather you
together agayne owte of all places wherin I
haue scattered you, sayethe the Lorde: and
will brynge you agayne to the same place,
from whence I caused you to be caried awaye
captyue.

But where as ye saye, that God haue rays-
ed you vp prophetes at Babylon: thus hath
the Lorde spoken (concernyng the kyng that
sytteth in the stole of Dauid, and all the peo
ple that dwelle in this cyte, youre brethren
that me not gone with you in to captiuitie.)
Thus, I saye, speaketh the Lorde of hostes:
Beholde, I wil sende a swerde, honger, and pe-
stilence vpon them, and will make them lyke
vnsauery figges, that maye not be eaten for
bitternesse. And I will persecute them with ℣
sworde, with honger and with
I will delyuer them vp to be vexed of all
kyngdomes, to be cursed, abhorred, laughed
to scorne, and put to confusion of all the peo-
ple amonge whome I haue scattered them:
and that bycause they haue not ben obedient
vnto my commaundementes, saith the Lorde,
whiche I sente vnto them by my seruauntes

the Prophetes. I rose vp early, and sent vn-
to them, but they wolde not heare, sayeth the
Lorde.

Heare therfore the worde of the Lorde, E
all ye pysoners, whom I sent from Jerusa-
lem vnto Babylon: Thus hathe the Lorde
of hostes the God of Israel spoken of Achab
the sonne of Colaiah, and of Sedechias the
sonne of Maasiah, which prophecye lyes vn
to you in my name: Beholde, I will delyuer
them in to the hand of Nabuchodonosor the
kynge of Babylon, that he may slee them be-
fore youre eyes. And all the pysoners of Ju-
da that are in Babylon, shall take vpon them
this terme of cursynge, and saye: Now God
wo vnto the, as he dyd vnto Sedechias and
Achab, whome the kynge of Babylon rosted
in the fyre, bycause they synned shamefully in
Israell.

For they haue not only defiled their neigh- F
bours wyues, but also preached lyinge wor-
des in my name, which I haue not commaun
ded them. Thus I testify and allure, sayeth the
Lorde. But as for Semeiah the Nehelampte
thou shalt speake vnto him: Thus sayth the
Lorde of hostes the God of Israel: Bycause
thou hast sealed letteres vnder thy name, vn-
to all the people that is at Jerusalem, and to
Sophoniah the sonne of Maasiah the preest:
and vnto them to all the preestes: wherin
thou writtest thus vnto him: The Lord hath
ordeined the to be preest in stede of Joiada the iiii. Reg. xi. a
preest, that thou shalt be the office in the house ii. Par. xxix. a
of the Lorde aboue all Prophetes, and pri-
soners, and that thou shuldest put them in
pryson, or in the stockes. Howe happeneth it
then, that thou hast not reproued Jeremy of
Anathoth, which neuer ceaseth of his pro-
phecyinge?

And beside all this, he hath sent vs worde
vnto Babylon, and tolde vs plainely, that
oure captiuitie shall longe endure: that we
shulde buylde vs houses to dwell therin,
and to plante vs gardens that we maye en-
toye the frutes thereof. Whiche letter Sopho
niah the preest dyd rede, and let Jeremye the
Prophete heare it.

Then came the worde of the Lorde vnto G
Jeremye, sayinge: Sende worde to all them Jere. xxviii. a
that are in captiuitie, on this maner: Thus
hath the Lorde spoken concerning Semeiah
the Nehelampte: Bycause that Semeiah
hath prophecied vnto you without my com-
mission, and broughte you in to a false hope,
therfore thus the Lorde dothe certifye you:
Beholde, I will vysyte Semeiah the Nehe-
lampte, and his seed: so that none of his shal
remayne amonges this people, and none of
them shall se the good that I will do for this
people, sayeth the Lorde. For he hath preached
falsely of the Lorde.

¶ The retourne of the people from Babylon. God by his chastenynge shewith that the people is syn-full. The destruction of the enemyes of Israel.

CAPI. XXX.

a THese are the wordes that the Lorde shewed vnto Jeremye, sayinge: Thus sayth the Lorde God of Israel: Write vp diligentlye all the wordes that I have spoken vnto the, in a boke. For loo, the tyme commeth (sayth the Lord) that I wyll bryng agayne the prysoners of my people of Israell and Juda, sayth the Lorde: For I wyll restore them vnto the lande, that I gaue to their fathers, and they shall have it in possession.

Agayne, these wordes spake the Lorde concerning Israel and Juda: thus sayth the Lorde: We heare a terrible crye, feare and disquietnesse. For what els dothe this signifie, that I se? Namely that all stronge men smyte euery man his hande vpon his loynes, as a woman in the payne of her trauaple. Who euer sawe a man trauaple with chylde? Enquyre therafter, and se. Yea, all their faces are marueylous pale.

Jeremi.xiii.b

Alas for this day, which is so dredful that none may be lykened vnto it: and alas for the tyme of Jacobs trouble, from the whiche he shall yet be deliuered. For in that daye, sayeth the Lorde, I wyll take his yoke frome thy necke, and breake thy bondes. They shall no more serue straunge goddes vnder him, but they shall do seruyce vnto God their Lorde, and to Dauid their kyng, whom I wil rayse vp vnto them. * And as for the, o my seruant Jacob, feare not (sayth the Lorde) and be not afrayde, o Israel. For lo, I wil helpe the also frome farre, and thy seed frome the lande of their captiuitie.

Jeclii.c. Amos.b.c. Sophon.ii.b

Esaye.xliii.a Luke.i.g Esa.xxxiii.b Jerem.xlvi.g

And Jacob shall turne agayne, be shall be in rest, and haue a prosperous lyfe, and no man shall make him afrayde. For I am with the, to helpe the, sayeth the Lorde. And though I shall destroye all the people amonges whom I haue scattered the, yet wyll I not destroye the, but correcte the, and that with discretion. For I knowe that thou arte in no wyse withoute faute. Therfore thus sayeth the Lorde: I am sory for thy hurt and woundes. There is no man to medle with thy cause, or to bynde vp thy woundes: there maye no man helpe the.

Jeremye.x.d Sto.xxxiii.a Nahum.i.a.

All thy louers haue forgotten the, and care nothynge for the. For I haue smyten the a cruell stroke, and chastened the roughly: and that for the multytude of thy mysdedes, for thy synnes haue had the ouer hand. Why makest thou mone for thy harme? I my self haue done this vnto the, but for the multitude of thy mysdedes and synnes, I haue doone this vnto the.

Jerem.xiii.d

And therfore all they that deuour the, shal be deuoured, and all thyne enemyes shall be led in to captiuitie. All they * make the wane shal be waste, them wil I make also to be robbed. For I wyl geue the thy perfy again, and make thy woundes hole, sayeth the Lorde: because they called the as one caste awaye and despysed, O Syon.

Jere.ii.a.xx.d

For thus sayethe the Lorde: beholde, I wyll lifte vp Jacobs tentes agayne, and destroye his dwellynge place. The cite shall be buylded in her olde estate, and the houses shall haue their right foundacion. And ante of them shal go thankesgyuing, and the voice of ioye.

Num.xxiiii.a

I wil multiply them, and they shal not minish: I shal endue them with honour, and no man shal subdue them. Their children shal be as afore tyme, and their congregacion shal continue in my syght. And al those that vexe the wyll I wreke.

Micha.

A capitayne also shall come of them, and a prynce shall spryng out from the myddest of them: hym wyll I chalenge to my selfe, and he shall come vnto me. For what is he, that vndertaketh ouer his herte o come vnto me, sayeth the Lorde?

Jere.xxx.

Ye shall be my people also, and I wyll be youre God. Beholde, on the other syde shall the wrathe of the Lorde breake oute as a stormye water, as a myghtye whyrlewynde: and shall fall vpon the heedes of the vngodly.

Jeremias capitulo xxiii. Jeremias capitulo xxiii.

The terrible displeasure of the Lorde shall not leaue at, vntyll he haue done and performed the intent of his herte, which in the latter dayes ye shall vnderstande. At the same tyme, sayth the Lorde, shall I be the God of all the generations of Israell, and they shall be my people.

The prophecyeth that the people of Israel shall be restored agayne vnto their prosperytye. Co be ensured frome tyme to the tyme of God. The kyngdo of Christe is prophecyed. All the wycked shall dye in their wyckednes. The newe Testament and couenaunt is prophecyed. The Christen are taught and instructe of the Lorde. Our synnes shall to be remembred, that they shall not ones be thought on. Finally he myeth that he wyll calle of the Jewes. The buylduynge agayne of Jerusalem.

CAPI. XXXI.

THus sayethe the Lorde: The people of Israell, whiche escaped in the wyldernesse from the swerde, founde grace come in to their rest. Even so shall the Lorde nowe also appeare vnto me frome farre, and saye: I loue the with an euerlastynge loue, therfore wo I spreade my mercye before the. I wyll repayre the agayne (O thou bought seet of Israell) that thou mayste be fast and sure. Thou shalte take thy tabretes agayne, and goo forth with them that leade the daunce.

Genesis. Exodus.

Thou shalt plant vynes agayne vpon the hylles of Samaria, and the grape gatherers shal plant and synge.

And when it is tyme the watchemen vpon the mounte Ephraim shall crye: Aryse, let vs goo vnto Syon to oure Lorde God, for thus sayethe the Lorde: Reioyce with gladnesse, because of Jacob, crye vnto the heed of the Gentyles: speake out, sing, and say: The Lorde shall deliuer his people, the remnaunt of Israell, and make them whole. Beholde, I wyll bringe them agayne from out of the Northy lande, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the women that be greate with chylde, and suche as be also delyuered: and the company of them that come agayne, shall be greate.

They departed frome hence in heynesse, but with ioye wyll I bringe them hyther agayne. I wyll leade them by the ryuers of water in a streyght waye, where they shall not stomble: For I wyll be Israels father and Ephraim shall be my fyrstborne.

Heare the worde of the Lorde, O ye Gentiles, preach in the Iles, that ye farre of, and say: he that hath scatered Israel, shal gather him together agayne, and shall kepe hym as a shepherde dothe his flocke. For the Lorde hath redeme Jacob, and eyd him frome the hande of the byolent. And they shall come, & reioyce vpon the hyl of Syon, and shal haue plentifousnes of goodes, whiche the Lorde shal geue them: Namely, wheat, wyne, oyle younge shepe & calues. And their conscyence shal be as a wel watred garden, for they shal no more be hongry.

Jeremias capitulo xxiii.

Then shal the maide reioyce in the daunce, yea both yonge and olde folkes. For I wyll turne their sorowe in to gladnes, and wyll comfort them and make them ioyfull, euen frome their hertes. I wyl poure plentefousnes vpon the hertes of the prestes, and my people shal be satisfied w good thinges, saith the Lorde.

Thus sayeth the Lorde: * The voyce of thynges, weppynge and lamention came into heuen: euen of Rachel mournynge for her children, & wolde not be comforted because they were awaye.

But now sayeth the Lorde: leaue of from weppynge and cryinge, withholde thyne eyes from teares, for thy labours shall be rewarded sayethe the Lorde. And they shall come agayne oute of the lande of their enemyes: Yea euen thy posterite shall haue consolacion in this (sayeth the Lorde) that thy children shall come agayne in to their owne lande.

Moreouer I herde Ephraim, that was led awaye captyne, complayne on this maner: O Lorde, thou hast correct me, and thy chastenynge haue I receyued, as an vntamed calfe.

Conuerte thou me, and I shall be conuerted, for thou arte my Lorde God: Yea as soone as thou turnest me, I shall retourne my selfe: and when I vnderstande, I shall smyte vpon my thyghe. For verelye I haue commytted shamefull thynges: O lette my youthe beare this reproche and confusion.

Upon this complaynt, I thoughte thus by my self: is not Ephraim my deare sonne? Is he not the chylde, with whom I haue had all myrth and pastyme? For sence the tyme that I spake, I remembraunce: therfore my bely driueth me vnto him, gladly and louyngly wil I haue mercye vpon him, sayeth the Lorde. Set the watchmen, prouyde teachers for the, let thyne herte vpon the highway, that thou shuldest walke, and turne agayne (O thou doughter of Israel) turne agayne to these cytyes of thine. Howe longe wilte thou go astraye, O thou shynkynge doughter? For the Lorde wyll worke a newe thing vpon earth. A woman shall compasse a man.

For thus sayethe the Lorde of hoostes the God of Israell: It wyll come thereto, that when I haue brought Juda out of captyuyte, these wordes shall be herde in the lande & in his cytyes: The Lorde, which is the fayre bydegrome of ryghteousnesse, make the fruteful, O thou holy hill: And there shall dwell Juda, and all her cities, the shepherdes and husbande men: For I shall feede the hongry soule, and refreshe all faynte hertes. Wherin I heed this I came agayne to my self, and mused, lyke as I had bene waked out of a sweete slepe.

Beholde (sayeth the Lord) the dayes come, that I wyl sowe the house of Israel and the house of Juda, with men and with catel. Yea it shall come therto, that lyke as I haue gone abouce in tymes paste to roote them oute, to scatte them, to breake them downe, to destroye them and chasten them: Euen so will I also go dylygently about, to buylde them vp agayne and to plante them sayeth the Lorde.

Ezech.xviii.d

Then shall it no more be sayde: the fathers haue eaten a sowre grape, and the chyldrens teth are set on edge: for euery one shal dye for his owne mysdede, so that who so eateth a sowre grape, his teeth shall be set on edge.

Beholde, the dayes come (sayeth the Lorde) that I wyl make a newe couenaunt with the house of Israel and with the house of Juda: not after the couenaunt that I made with their fathers, when I toke them by the hand and led them out of the land of Egipt: which couenaunt they brake, wherfore I punyshed them sore, sayeth the Lorde: But this shall be the couenaunte that I wyll make with the house of Israell after those dayes, sayethe the Lorde: I wyll plante my lawe in the inwarde partes of them, and wryte it in their hertes, and wyll be their God and they shall be my people.

Hebre.x.d. Ezaye.li.a. Jerem.xxxii. and xxxiii.

And frome thence forth shall no man teache his neyghboure or his brother, & say: Knowe the Lorde: But they shall all knowe me, frome the lowest vnto the highest, sayeth the Lorde. For I wyll forgyue their mysdedes, and wyll neuer remembre their synnes anye more.

Jer.xxxi.

Thus sayeth the Lorde which gaue the sunne to be a lyght for the daye, and the moone and sterres to shyne in the nyght: whiche moueth the see, so that the floudes thereof waxe fearce: his name is the Lorde of Hoostes.

Lyke as this ordynaunce shall neuer be take out of my syght, sayeth the Lord: So shall the sede of Israell neuer cease, but alwaye be a people before me.

Moreouer, thus sayethe the Lorde: lyke as the heauen aboue can not be measured, and as the foundacions of the earth beneth may not

not be sought out: So wyll I also not cast
out the dole sede of Israell, for that they
haue committed, sayeth the Lorde Beholde,
the dayes come sayeth the Lorde, that the cy-
tie of the Lorde shall be enlarged from the
towre of Hananeel, vnto the gate of the cor-
ner wall. From thence shall the ryght mea-
sure be taken before her vnto the hyll top, of
Gareb, and shal come about Gaath, and the
hole valley of the dead karcases, and of the
asshes, & all Cedrom vnto the broke of Le-
dion: and from thence vnto the corner of the
horse gate towarde the East, where as the
Sanctuary of the Lorde also shall be sette.
And when it is nowe buylded and set vp of
this fashyō it shall neuer be brokē, nor cast
downe any more.

¶ Jeremye is cast in to prison, because he prophe-
syed that the cytie shoulde be taken of the kynge of
Babylon. By the felde that Jeremye bought at the
commaundement of the Lorde, is signified, that
the people shoulde come agayne to their owne pos-
sessyon. The people of God are his enheritaunce, and
he is their Lorde. To feare God is Gods gyfte, so
obstinate that synnes maye be withewed.

CAPI. XXXII.

THese wordes spake the Lorde vnto Je
remye, in the tenth yere of Sedechias
kynge of Juda, whiche was the .xviij.
yere of Nabuchodonosor, what tyme as the
kinge of Babilons hoste layed syege vnto Je-
rusalem. But Jeremye the Prophet lay bounde
in the courte of the prison, which was in the
kynge of Judaes house: where Sedechias
the kynge of Juda caused him to be layed, be-
cause he hadde prophecyed of this maner:
Thus sayethe the Lorde: Beholde: I wyl de-
liuer this cytie in to the handes of the kyng of
Babylon whiche shall take it. As for Sede-
chias the kyng of Juda, he shall not be able
to escape the Caldees, but surely he shal come
in to the handes of the kynge of Babylon:
which shal speke with him mouth to mouth
and one of the shall loke an other in the face.
And Sedechias shal be caryed vnto Babilō,
and there shall he be, vntyll the tyme that I
vysyt hym, sayeth the Lorde. But yf thou ta-
kest in hande to fyghte agaynste the Caldees
thou shalte not prospere.

And Jeremye sayde: Thus hath the Lord
spoken vnto me: Beholde, Hananeel the son
of Selum thyne vncles sonne shall come
vnto the, and requyre the to redeme thy land,
that lyeth in Anathoth vnto thy selfe: for
by reason of kynred it is thy parte to redeme
it, and to dye it out.

And to Hananeel myne vncles son came
to me in the courte of the prison (accordynge
to the worde of the Lorde) and sayde vnto
me: Bye my lande (I prayde the) that lyeth
in Anathoth in the countrey of Ben Jamin:
for by heritage thou hast ryghte to loose it
out for thy selfe, therfore redeme it. Then I
perceyued, that this was the commaundemēt
of the Lorde, and so I loosed the lande frome
Hananeel of Anathoth, myne vncles sonne,
and weyed him there the mony: euen seuen
scycles, and ten syluer pens.

I caused him also to make me a wryting
and to seale it, and called recorde therby, and
weyed him there the mony vpon the weyghts.

So I toke the euydence with the coppe
(when it was orderlye sealed and red ouer)
I gaue the euydence vnto Baruch ſ sonne of
Neriah the sonne of Maasiah in the syght of
Hananeel my cosen, and in the presēce of the
wytnesses, that he named in the euydēce, and
before all the Jewes that were therby in the
courte of the prison.

I charged Baruch also before them saye-
inge: the Lorde of Hoostes ſ God of Israel
cōmaundeth the, to take this sealed euydēce
with the coppe, and to lay it in an erthen dea-
sell, that it maye longe contynue.

For the Lorde of Hoostes the God of Isra
el hath determyned, that houses, feldes and
vyneyardes shall be possessed agayne in this
lande.

Now when I had deliuered the euydēce
vnto Baruch the son of Neriah, I besought the
ſ Lord, sayeng: O Lorde God: It is thou ſ
hast made heauen and earth with thy great
power and hygh arme, and there is nothyng
to harde for the. Thou shewest mercye vpon
thousandes, thou recompensest the wicked-
nes of the fathers, into the bosome of ſ chil-
dren that come after them

Thou arte the great and myghty God,
whose name is the Lorde of Hoostes: greate
in counsell, and infinite in thought: Thyne
eyes loke vpon all the wayes of mens chyl-
dren, to reward euerye one after his waye
and accordynge to the fruites of his inuēci-
ons.

Thou hast done greate tokens and wō
ders in the lande of Egypte (as we se this
daye) vpon the people of Israell an vpon
thole men: to make thy name greate, as it is
come to passe this daye:

Thou hast brought thy people of Isra-
el out of the lande of Egypte, with tokens,
with wonders, with a myghtye hande,
with a stretched oute arme, and with greate
terrybilenesse: and hast gyuen theym this
lande, lyke as thou haddest promysed vnto
their fathers: Namelye that thou wouldst
gyue them a lande, that floweth with myike
and honye.

Lowe when they came therin, and possess-
ed it, they followed not thy voyce, and walk-
ed not in thy lawe: but all that thou com-
maundedest them to do, that haue they not
wonne, and therfore comest all these plages vpon
them.

Beholde, there are bulwerkes made nere
against the cite to take it: and it shal be won
of the Caldees that besiege it, with sworde, ſ
hongre and pestilence, and lo what thou hast spo-
ken, that same shall come vpon them.

For lo, all thinges are present vnto the:
Yet sayest thou vnto me (O Lorde God) and
commaundest me, that I shall lose a pece of
lande vnto my selfe, and take witnesses ther-
to: and yet in the meane season the cite is
delyuered in to the power of the Caldees.

Then came the worde of the Lorde vnto
me, sayinge: Beholde, I am the Lorde God
of all flesshe, is there any thyng then to hard
for me? Therfore thus sayde the Lorde: be-
holde, I shall deliuer this cytie in to the
power of the Caldees, and in to the power
of Nabuchodonosor the kynge of Babylon,
they shall take it. For the Caldees shall
come, and wynne this cytie, and sette fyre
vpon it, and burne it: with the gorgyous
houses, in whose parlers they haue made sa-
crifice vnto Baal, and poured dyncke offerin-
ges vnto straunge goddes to prouoke me vn-
to wrathe.

For synge the children of Israel, and the
children of Juda haue wrought wyckednes
before me euer from their youth, what haue
they elles done, but prouoked me with the
workes of their owne handes? sayethe the
Lorde.

Or what hathe this citie bene els, but a
prouokynge of my wrath, euer sence the daye
that I buylded it vnto this houre? Wherin
I cast it out of my syght, because of the great
blasphemyes of the children of Israell and
Juda, whiche they haue done to prouoke me:
yea they, their kynges, their princes, their
preestes, their prophetes, hole Juda, and all
the citizens of Jerusalem.

When I rose vp early, and taught them
and instructe them, they turned their backes
to me, and not their faces. They wolde not
heare, to be reformed and correcte. They
haue sette their goddes in the house, that is
halowed vnto my name, to defyle it. They
haue buylded hyghe places for Baal in the
valley of the children of Hennom, to burne
their sonnes & daugters vnto Moloch: whi-
che I neuer commaunded them, neither came
it euer in my thoughte, to make Juda synne
with suche abhomynacion.

Moreouer thus hathe the Lorde God of
Israel spoken, concernynge this cytie, which
(as ye noure selues confesse) shall be delyue-
red into the hande of the kynge of Babilon,
when it is wonne with the sworde, with hon
ger and with pestylence. Beholde, I will ga-
ther them to gyther from all landes, wherin
I haue scatered the in my wrath, in my fear-
full and greate displeasure: and wyll bryng
the agayne vnto this place, where they shall
dwell safelye. And they shal be my people, and
I wyll be their God.

And I will gyue them one herte and one
waye, that they maye feare me all the dayes
of their lyfe, that they and their children af-
ter them maye prospere. And I wyll sette vp
an euerlastyng couenaunt with them Name-
lye: that I wyll neuer cease to doo them
good, and that I wyll put my feare in their
hertes, so that they shal not run awaye from
me.

Yea I wyll haue a ioye and pleasure to do
them good, and sayethfully to plant them in
this lande with my hole herte, and with all
my soule.

For thus sayeth the Lorde: lyke as I haue
brought all this great plage vpon this peo-
ple: so will I also bringe vpon them all the
good, that haue I promysed them. And men
shall haue their possessions in this lande,
whereof ye saye nowe, that it shall neither be
inhabited of people ne of catell, but be deliy-
ered in to the handes of the Caldees: Yea
lande shal be bought for mony, and euydēce
made therupon and sealed before witnesses
in the countrey of Ben Jamin, and rounde a-
bout Jerusalem: in the cities of Juda, in the
cities that are vpon the mountaynes, and in
them that lye beneth, yea & in the cities that
are in the desert. For I wyl bringe their pri-
soners hither agayne, sayeth the Lorde.

¶ The Prophete is monyshed of the Lorde, to
praye for the deliueraunce of the people, whiche
the Lorde promyseth. God forgyueth synnes, and
doeth graciously to the people, for his owne re-
nowne. Of the kyngdome of Christ. The kyngdome of
Christe in the churche shall neuer be ended.

CAPI. XXXIII.

MOreouer the worde of the Lorde came
vnto Jeremye on this maner, when he
was yet bounde in the courte of the
prison: Thus sayethe the Lorde, which fur-
thereth the thyng that he speaketh, the Lord
which performeth the thing that he taketh
in hande euen he, whose name is the Lorde:
thou hast * cryed vnto me, and I haue herde
the: I yue shewed greate an hyghe thynges,
whiche were vnknowen vnto you.

Thus (I saye) spake the Lorde God of
Israel, concernynge the houses of this citie, &
the houses of the kynges of Juda: that they
shall be broken thorowe the ordynaunce and
weapons, when the Caldees come to besiege
them: and they shall be filled with the dead
karcases of men, whome I wyll slaye in my
wrathe and displeasure: when I turne my
face frome this cytie because of all her wyc-
kednesse. Beholde, (sayethe the Lorde) I wyll
heale their wounds and make them hole,
I will open them the treasure of peace and
trueth.

And I wyll returne the captyuyte of Ju-
da and Israel: and wyl set them vp agayne
as they were afore, From all myscheues (wher
in they haue offended agaynste me) I wyll
clense them: And all their blasphemyes wh-
che they haue done agaynst me, when they re
garded me not, I will forgyue them.

And this shall get me a name, a prayse &
honoure, amonge all people of the earthe,
whiche shall heare all the good, that I wyll
shewe vnto them: yea they shall be afrayed
and astonyed at all the good dedes and be-
nefytes, that I wyll do for them. Moreouer
thus sayethe the Lorde: in this place, wher-
of

ofpe fayde that it shall be a wylderneffe, wher
in neither people ne catell shall dwell: in like
maner in the cytyes of Juda and without
Jerusalem (which also shal be so voyde, that
neither people ne cattell shall dwell there)
shall the voyce of gladneffe be herde againe,
the voyce of the brydgrome and of the bryde
the voyce of them that shall synge: Prayse
the Lorde of Hostes, for he is loupnge and
his mercye endureth for euer, and the voyce
of them that shal offre vp gyftes in the house
of the Lorde. For I wyll reduce the captyui-
te of this lande, as it was afore, sayethe the
Lorde. Thus sayethe the Lorde of Hostes It
shall come yet therto, that in this lande,
whiche is voyde from men and cattell, and in
all the cytyes of the lande, there shall be set
vp shepherdes cotages: in the cytyes vpō the
mountaynes: and in the cytyes that lye vpō
the playne, and in the deserte.

In the lande of Benjamin, in the fyldes
of Jerusalem, and in the cytyes of Juda shal
the shepe be nombred agayne, vnder the hād
of him, that telleth them, sayethe the Lorde.

L Beholde, the tyme commeth, sayeth the Lord,
Jere. xiii. a. Jere. xxxi. a. that I will performe that good thyng, whi-
che I haue promysed vnto the house of Isra
el and to the house of Juda. In those dayes,
and at the same tyme, I wyll bringe forthe
vnto Dauid, the braunche of ryghteousnes, &
he shall do equytie and ryghteousnesse in the
land. In those dayes shall Juda be helped, &
Jerusalem shall dwell safe, and he that shal
call her is euen God cure ryghteuous maker.
For thus the Lorde promyseth: Dauid shal
neuer want one, to syt vpon the stole of the
house of Israel: neither shall the prestes &
Leuytes want one to offre alwaye before me
burnt offerynges, to kyndle the meatoffe, syn-
ges, and to prepare the sacrifyces.

And the worde of the Lorde came vnto
D Jeremye after this maner: Thus sayth the
Gene. viii. d. Jere. xxxiii. a. Lorde: Maye the couenaunt whiche I haue
made with daye and nyght be broken, that
ther shulde not be daye and night in due sea-
son? Then maye my couenaunt also be broke
whiche I made with Dauid my seruaunte,
and so he not to haue a sonne to reigne in his
Gene. xv. a and xxvi. c. throne. So shall also the prestes and Leuites
neuer fayle, but serue me. For lyke as the
sterres of heauen maye not be nombred, nei-
ther the sande of the see measured: so will I
multyplye the sede of Dauid my seruaunte,
and of the Leuites my ministres.

Moreouer, the worde of the Lorde came
to Jeremy, saynge: Hast thou not
what this people speake? They reherse
(sayne they) how the Lorde hath forsaken, and thole
lame two kynredes of late. For so farre
is my people fallen, that they haue no hope
to ryse. Oh (saye they) we will not be one pro-
ple agayne. Therfore thus sayeth the Lorde:
If I haue made no couenaunt with daye &
nyght, and ordeyned lawes vnto heuen and
erth, then will I also caste awaye the sede
of Dauid my seruaunte: so that I will take
no ruler out of his sede, to rule the posteri-
te of Abraham, Isaac, and Jacob. But yet I
will turne agayne their captiuitie, & de mr-
cifull vnto them.

The thirteneth that the cytie, and kynge Sede-
chias also, shall be gyuen into the handes of the
kynge of Babylon. He reherseth them that brought
backe of theyr brethren into captyuyte, that were
pardoned to go at theyr libertye.

CAPI. XXXIIII.

These are the wordes which the Lord
spake vnto Jeremy, what tyme as Ne-
buchonodor the kynge of Babylon, and
all his hostes (out of al the kingdomes that
were vnder his power) and all his people,
fought agaynste Jerusalem, and al the cities
therof. Thus sayeth the Lord God of Israel:
Goo, and speake to Sedechias the kynge of
Juda, and tell him: The Lorde sendeth the
this worde: Beholde, I wyll delyuer this
cittie in to the handē of the kynge of Baby-
lon, he shall burne it, and thou shalte not es-
cape his handes, but shalte be led awaye pry-
soner, and delyuered in to his power. Thou
shalte loke the kynge of Babylon in the face,
& he shall speake with the, mouth to mouth,
then shalte thou go to Babylon. Yet heare
the worde of the Lorde, O Sedechias thou
kynge of Juda: Thus sayethe the Lorde vn-
to the: Thou shalte not be slayne with the
swearde, but shalte dye in peace. Lyke as thy
forefathers the kynges, thy progenitours,
were brente: so shalte thou be brent also, and
in the mournyng they shall saye: Oh Lord.
For thus haue I determyned, sayethe the
Lorde.

Then spake Jeremye the Prophete all 3
these wordes vnto Sedechias kynge of Juda
in Jerusalem: what tyme as the kynge of
Babylons hoste besieged Jerusalem, and the
remnaunte of the cytyes: Namely, Lachis &
Azecah, whiche yet remayned of the stronge
defenced cytyes of Juda.

These are the wordes that the Lorde
spake vnto Jeremy the prophet, when Sede-
chias was agreed with all the people at Je-
rusalem, that there shulde be proclaymed a
lybertye: so that euerye man shulde let his
seruaunte and handmayde go free, Hebrue and
Hebruelle, and no Jewe to holde his brother
as a bonde man. Nowe as they had consented
euen so they were obedyent, and let them go
free. But afterwarde they repented, and toke
agayne the seruauntes and handmaydens,
whom they had let go free, and so made the
bonde agayne.

For the whiche cause the worde of the
Lorde came vnto Jeremye from the Lorde
him selfe, sayenge: Thus sayethe the Lorde
God of Israel: ✻ I made a couenaūte with
your fathers, when I brought them out of
Egypte (that they shulde no more be bonde
men, sayenge: When seuen yeres are out, e-
uery man shall let his bought seruaunte as
Hebrue go free, yf he haue serued him sex
yeres. But youre fathers obeyed me not and
hearkened not vnto me. As for you, ye were
now

nowe turned, and dyd ryghte before me, in
ye proclaymed, euery man to let his neigh-
boure go free, & in that ye made a couenaunt
before me, in the temple that beareth my name.
But yet ye haue turned youre selues agayne
and blaspheamed my name: In this, that eue
ry man hathe requyred his seruaunte and
bondmayden agayne, whom ye had let goo
D ryghte and free, and compelled them to serue
you agayne, and to be youre bonde men. And
therfore thus sayethe the Lorde: ye haue not
obeyed me, euery man to proclayme fredome
vnto his brother and neighboure: wherfore
I wyll call you vnto a fredome, sayethe the
Lorde: euen vnto the swearde, to the pesti-
lence, and to honger, and will make you to be
plaged in all the kyngdomes of the earthe.
Yea those men that haue broke my couenaūt
and not kepte the wordes of the appoynt-
ment, which they made before me: when they
dyuyded the calfe in two, and went thorowe the two halues therof: The Pryn-
ces of Juda, the Princes of Jerusalem, the
gylded men, the Prestes and all the people of
the lande, whiche went thorowe the two sydes
of the calfe. Those men will I gyue in to the
powre of their enemyes, and into the handes
of them that folowe vpon their lyues.

And their deed bodyes shall be meat for
the foules of the ayre, and beestes of the feld
for Sedechias the kynge of Juda and his
Princes, I wyll delyuer them into the po-
wer of their enemyes, and of them that de-
syre to slaye them, and into the hande of the
kynge of Babylons hoste, whiche nowe is de-
parted from you: But thorowe my com-
maundement (sayethe the Lorde) they shall
come agayne before this cittie, they shall
fyght agaynste it, wynne it, and burne it.
Moreouer I wyll laye the cyties of Juda
so waste, that no man shall dwell therin.

The propoundeth the obedyence of the Rechabytes, and therby confoundeth the pryde of the Jewes. The commaundement of Jonadab, the father of the Rechabytes. He threteneth punyshment vnto the rebellyous Jewes. He promyseth prosperyte vnto the Rechabytes, for theyr obedyence vnto their father.

CAPI. XXXV.

The wordes whiche the Lorde spake
vnto Jeremye, in the tayme of Joa-
kim the sonne of Josiah kynge of Juda
methese: Goo vnto the house of the Recha-
bites, and call them oute, and bryngе theym
to the house of the Lorde in to some commo-
drous place, and gyue them wyne to drynke.
Then toke I Jazanlah the sonne of Jeremye,
the sonne of Habazinah, & his brethren, and
all his sonnes, and the hole houshold of
the Rechabites: and broughte theym to the
house of the Lorde, into the closet of the chil
dren of Hanan the sonne of Jegedaliah the
man of God: whiche was by the closet of
the Princes, that is aboue the closet of Maasi-
ah the sonne of Selum, whyche is the kepar
of the treasurye. And before the sonnes of the
kynred of the Rechabites, I set portes full
of wyne, and cuppes, and sayde vnto theym:
Drynke wyne. But they sayde: we drynke no
wyne, for Jonadab the sonne of Rechab
oure father commaunded vs sayenge: ye and
youre sonnes shall neuer drynke wyne, buyld
no houses, sowe no sede, plante no vynes,
yea ye shall haue no vynyardes: but for all
youre tyme ye shall dwell in tentes, that ye
maye lyue longe in the lande wherin ye be
straungers.

Thus haue we obeyed the cōmaundemēt
of Jonadab the sonne of Rechab oure father:
in all that he hathe charged vs, and so we
drinke no wyne all oure lyfe longe: we, nor
oure wyues, oure sonnes, and oure doughters.
Neither buylde we any house to dwell ther-
in, we haue also amonges vs neither vyne-
yardes, ne ozne land to sowe: but we dwel
in tentes, we obey, and do accordyng vnto all
that Jonadab oure father commaunded vs.

But nowe when Nabuchodonosor the
kynge of Babylon came vp in to the land, we
sayde come, let vs go to Jerusalem, that we
maye escape the hoste of the Caldees and the
Assirians: & so we dwell nowe at Jerusalem.
Then came the worde of the Lorde vnto Je-
remye sayenge: thus sayth the Lorde of Ho-
stes the God of Israell: Goo and tell hole Ju
da and al ꝑ inhabitauntes of Jerusalē: Will
yenet be reformed, to obey my wordes? sayth
the Lorde. The wordes which Jonadab the
sonne of Rechab commaunded his sonnes,
that they shulde drynke no wyne, are fall and
surely kepte: for vnto this daye they drynke
no wine, but obey theire fathers commaunde-
ment. But as for me, I haue stande vp early,
Jere. xxvii. & xxv. a. I haue spoken vnto you, and gyuen you ear-
nest warning: and yet haue ye not bene obedy
ent vnto me. Yea I haue sent my seruaunces
all the prophetes vnto you, I rose vp early, &
sent you worde, sayenge: O turne you, euery
man from his wicked waye: amende youre
lyues, and go not after straunge goddes, to
worshyp them: that ye may contynue in the
lande, whiche I haue gyuen vnto you & your
fathers, but ye wolde neither heare me, ne to
lowe me.

The children of Jonadab Rechabs sonne
haue stedfastly kepte their fathers commaun
dement, that he gaue them, but this people
is not obedyent vnto me. And therfore thus
sayeth the Lorde of hostes the God of Israel:
Beholde, I wyl bryngе vpon Juda and vpon
euery one that dwelleth in Jerusalem, all the
trouble that I haue deuysed agaynste them.
For I haue spoken vnto the, but they wolde
not folowe: I haue called vnto them, neuer-
theles they wolde gyue me no answere. Jere
my also spake vnto the houshold of the Re-
chabites: Thus sayth the Lorde of hostes
the God of Israel: For so moche as ye haue
obeyed ꝑ commaundement of Jonadab your
father, and kept all his precepres, and done
accordynge vnto all that he hath bydde you:
Therfore thus sayeth the Lord of hostes, the
God of Israel: Jonadab the sonne of Rechab
shall

that not fayle, but haue one out of his stocke, to stande alwaye before me.

¶ Baruch wryteth (as Jeremye indyteth) the booke of the curses agaynst Juda and Israel. He is sent with the boke vnto the people, and rebuketh it before them all. He is called before the rulers, and rebuketh it before them also. The rulers shewe vnto the kynge the wordes of the boke. Jehudi taketh the boke, and readeth a lytle of it, and after casteth it in the fyre. There is an other wrytten at the commaundement of the Lorde.

CAPI. XXXVI.

A IN the.iiij. yere of Joakim ſ sonne of Josiah kynge of Juda, came this worde of the Lorde vnto Jeremy, sayinge: Take a boke
Jeremi.xxx.a and wryte therin all the wordes, that I haue spoken to the, to Israel, to Juda, and to all the people from the tyme that I began for to speake vnto the (in thy sayinge of Josiah) vnto this daye. That when the house of Juda heareth of the plage, wherin I haue deuysed for the, they may peraduenture turne
Jere.xviii.a euery man from his wicked way, that I maye forgyue their offences and synnes.

Then dyd Jeremye call Baruch the
Jeremi.xxx.a sonne of Neriah, & Baruch wrote in the boke at the mouthe of Jeremy, all the wordes of the Lorde, whiche he had spoken vnto him. And Jeremy commaunded Baruch, sayinge:
B I am in pryson, so that I maye not come in to the house of the Lorde: therfore go thou thyther, and reade the boke, that thou haste wrytten at my mouth: Namely, the wordes of the Lorde, & rede them in the Lordes house vpon the fastyng daye: ſ the people, hole Juda, and all they that come out of the cytyes maye heare. Peraduenture they will praye meekly before the face of the Lorde, and turne euery one from his wycked waye. For great is the wrathe and displeasure, that the Lorde hath taken agaynst this people.

So Baruch the sonne of Neriah dyd accordyng vnto all that Jeremy the Prophete commaunded him, readynge the wordes of the Lorde out of the boke in the Lordes house. And this was done in the fyfth yere of Joa-
Jere.xlvi.a kim the sonne of Josiah kyng of Juda, in the mynethe moneth whenne was commaunded that all the people of Jerusalem shulde faste, before the Lorde, and they also that were come fromthe cytyes of Juda vnto Jerusalem.

Then red Baruch the wordes of Jeremye
C Jere.xxxvi.b out of the boke within the house of the Lord out of the treasurye of Gamariah the sonne of Saphan the Scribe, which is beside the vpper courte of the dore of the Lordes house: that all the people might heare. Now when Micheah the sonne of Gamariah the sonne of Saphan had hearde all the wordes of the Lord out of the boke, he went downe to the kynges palace into the Scribes chamber, for there al the princes were set: Elisama the Scribe, Delaiah the sonne of Semei, Elnathan the sonne of Achbor, Gamariah ſ sonne of Saphan, Sedechias the sonne of Hananiah, with all the princes. And Michah told them all the wordes, that he harde Baruch rede out of the boke before the people.

Then all the princes sent Jehudi the son of Nathaniah, etc sonne of Selemiah, the D sonne of Chusi, vnto Baruch, sayinge: Take in thine hande the boke, wherout thou haste red before all the people, and come. So Baruch the sonne of Neriah toke the boke in his hand, and came vnto them. And they sayd vnto him: Syt downe, & rede the boke that we may heare also. So Baruch red, that they myght here. Now whē they had harde the wordes, they were abashed one vpō another, and sayd vnto Baruch: We will certefye ſ kynge of all these wordes. And they requyred Baruch, sayinge: tell vs, how diddest thou wryte all these wordes out of his mouth? Then Baruch answered them: He spake all these wordes vnto me with his mouthe, and I alone was with him, and wrote them in ſ boke.

Then sayde the Princes vnto Baruch: E
Go thy waye, and hyde the with Jeremye, so that no man knowe where ye be. And they went in to the courte. But they kept the boke in the chambre of Elisama the Scribe, and tolde the kynge all the wordes that he myght heare. So the kynge sent Jehudi to fetche him the boke, which he brought out of Elisama the Scribes chambre. And Jehudi red it, that the kynge and all the princes, which were about him, myght heare. Now the kynge sat in the wynter house, for it was in the nynth moneth, and there was a good fyre before him. And when Jehudi had red.iij. Jere.xxiii.a
or foure leaues therof, he cut the boke in peces with a penne knyfe, and caste it into the fyre vpon the harth, vntyll the boke was all brent in the fyre vpon the harth.

Yet no man was abashed therof, or rente F
his clothes: neither the kynge them selfe, ne his seruauntes, though they hearde all these wordes. Neuertheles Elnathan, Delaiah, and Gamariah besought the kinge, that he wolde not burne the booke: notwithstandyng the kynge wolde not heare them, but commaunded Jerahmeel the sonne of Hamelech, Saraiah the sonne of Ezriel and Selemiah the sonne of Abdiel, to laye handes vpō Baruch the Scribe, and vpon Jeremye the Prophete but the Lorde kept them out of syght. After nowe that the kynge had brent the boke, and the Sermons which Baruch wrote at the mouth of Jeremye: The word
G of the Lorde came vnto Jeremy, sayinge: Take an other boke, and wryte in it all the former sayde sermons: that were written in the fyrste boke, which Joakim the king of Juda hath brent.

And tell Joakim the kynge of Juda thus H
sayth the Lorde: thou haste brent the booke, and thoughtest within thy selfe: Why haste thou written therin, ſ the kyng of Babylon shall come, and make this land waste, so that he

shall make both the people and catell to be out of it? Therfore thus the Lorde sayth of Joakim the kinge of Juda: There shall none of his generation syt vpon the throne of Dauid. Yea dead corse shall be cast oute that the heat of the day, and ſ frost of the night may come vpon him. And I will visite the wickednesse of him, of his seed, and of his seruauntes. Moreouer all the euyll that I haue promised them (though they herd me not) wyl I bring vpon them, vpon the inhabitauntes of Jerusalem, and vpon all Juda. Then toke Jeremye an other booke, and gaue it Baruch the Scribe, the sonne of Neriah, which wrote therin out of the mouthe of Jeremye: All the sermons that were in the fyrst booke, whiche Joakim the kynge of Juda had burne. And there were added vnto them many moo sermons then before.

¶ Sedechias succedeth Cononiah. He sendeth vnto Jeremye to praye for him. Jeremye goyng in & out amonge the people, is taken, put in pryson, and in a pyt. He is deliuered by kynge Sedechias.

CAPI. XXXVII.

1 SEdechias the sonne of Josiah, whiche was made kyng thorow Nabuchodonosor king of Babylon reygned in the land of Juda, in the stede of Cononiah the sonne of Joakim.
But neyther he, nor his seruauntes, ne the people in the lande wolde obeye the wordes of the Lorde, which he spake by the Prophet Jeremye. Neuertheles Sedechias the kynges sonne Jehucal the sonne of Selemiah, and Sophonias the son of Maasiah preest to the Prophet Jeremy, sayinge: O praye thou vnto the Lord our God for vs. Now Jeremye walked yet among the people at that tyme, and was not put in pryson as yet. Pharaos hoste also was come out of Egypte, which whē the Caldees that besieged Jerusalem perceyued, they departed from thence.

Then came the worde of the Lorde vnto B
Jeremye the Prophet, sayinge: Thus sayth the Lorde God of Israel, this aunswere shall ye gyue to the kynge of Juda, that sente you vnto me for counsell: Beholde, Pharaos hoste, which is come forth to helpe you, shal returne to Egypte, in to his owne lande: but the Caldees shal come agayne, & fight against this cyte, wyn it, & set fyre vpon it. For thus sayth the Lord: Deceyue not your owne myndes, thynkyng on this maner: euyll the Caldees goo nowe there waye from vs: No, they shall not go their waye. For though ye had slayne the hole hoste of the Caldees, that be fyght you, and euery one of the slayne laye in his tent, yet shulde they stande vp and set fire vpon this cyte.

Lowe when the hoste of the Caldees was C
broken vp from Jerusalem for feare of the Egyptians armye, Jeremye went out of Jerusalem towarde the lande of Ben Jamin to departe thence amonge the peo-
ple. And whē he came vnto Ben Jamins port, there was a porter called Jeriah the sonne of Selemiah, the son of Hananiah, whiche fell vpon him, and toke him, sayinge: thy mynde is to turne to the Caldees.

Then sayd Jeremy: It is not so, I goo not E
to ſ Caldees. Neuertheles Jeriah wold not beleue him, but brought Jeremy bound before the princes. Wherfore the princes were angry with Jeremy, causing him to be beaten, & to be layd in pryson in the house of Jonathas the scribe, for he was the ruler of the pryson. Thus was Jeremye put in the dongeon and pryson, and so laye there a longe tyme. Then Sedechias the kynge sent for him, and called him, and asked him quietly in his owne house sayinge: thynkest thou this busynesse (that nowe is in hande) commeth of the the Lorde? Jeremy answered: yea that it doth, and thou (sayd he) shalt be deliuered in to ſ king of Babylons power.

Moreouer Jeremye sayde vnto kynge Se- D
dechias: what haue I offended against the, against thy seruauntes, or against this people, that ye haue caused me to be put in pryson? Where are your Prophetes which haue prophecyed vnto you, and sayd that the king of Babylon shold not come against you and this lande?

And therfore heare nowe, O my lorde the kynge: let my prayer be accepte before the, and sende me no more in to the house of Jonathas the scribe, that I dye not there. Then Sedechias the kyng commaunded to put Jeremy in the fore entry of the pryson, and dayly to be gyuen him a cake of breed, and eis no
dyde meate, vntyll all the breed in the cite was eaten vp. Thus Jeremy remayned in the fore entre of the pryson.

¶ By the meanes of the rulers, Jeremye is put in to a dongeon. At the requeste of Ebedmelech the Chamberlayne, the kynge commaundeth Jeremye to be brought forthe of the dongeon. Jeremye sheweth the kynge how he myght escape death.

CAPI. XXXVIII.

SAphatiah the sonne of Mathan, Godo- A
liah the sonne of Phashur, Jucah the son of Selemiah, and Phashur the sonne of Melchiah perceyued the wordes that Jeremy had spoken vnto all the people: namelye on this maner: Thus sayth the Lord: Who so remayneth in this city, shal perysshe, either by the swerde, with hongre or with pestilence: Jeremi.xxi.b
But who so falleth vnto the Caldees, shall escape wynnynge his soule for a praye, and shall lyue. For thus sayth the Lorde. This cite (no doubt) must be deliuered in to the power of the king of Babylon, and he also shal wyn it. Then sayd the princes vnto the kyng: Syr, we beseche you lette this man be put to deth. For thus he discourageth the handes of the souldyers that be in this city, and the handes of all the people, when he speaketh suche wordes vnto them.

B This man verely laboureth not for pear of the people, but mischiefe. Sedechias the kinge answered and sayd: lo, he is in your handes for the kynge may denye you nothynge. Then toke they Jeremy, and cast him in to the dongeon of Melchiah the son of Hamelech, that dwelte in the fore entre of the pyson. And they let downe Jeremye with cordes in to a wynged, where there was no water, but myre: So Jeremye stacke faste in the myre. Nowe when Abedmelech the Mozian being a cham berlayne in the kynges court, understode that they had cast Jeremye in to the dongeon: he went out of the kynges house, and spake to ỹ kynge, (whiche then sate vnder the porte of Ben Jamin) these wozdes: My lozde the kinge where as these men medle with Jeremye the Prophete, they doo him wronge: Namelye in that they haue put him in pyson, there to dye of hongee, for there is no moze breed in the cite.

C Then the kynge commaunded Abedmelech the Mozian, and sayd: Take from hence xxx. men whom thou wilt, and drawe vp Jeremye the Prophete oute of the dongeon before he dye. So Abedmelech toke the men with him, and went to the house of Amelech, and there vnder an almery he gat olde ragges, & worne cloutes, and let them downe by a cozde in to the dongeon to Jeremy.

D And Abedmelech the Mozian sayd vnto the Prophete Jeremye: O put these raggis and cloutes vnder thyne arme holes, but wert the and the cordes: and Jeremye did so. So they drewe vp Jeremye with cordes, and toke him out of the dongeon, and he remayned in the fore entre of the pyson. Then Sedechias the kynge sent and caused Jeremye the Pro-
Jer. xxi. b. phete be called vnto him out of the thirde en-
tre that was by the house of the Lord. And the kynge sayd vnto Jeremy: I will aske the some what, but hyde nothynge fro me. Then Jeremy answered Sedechias: Yf I be playne vnto the, thou wilt cause me suffre wch: yf I gyue the counsel, thou wilt not folow me. So the king swoze an othe secretly vnto Jeremy sayinge: As truly as the Lozde lyueth, that made vs these soules, I will not slee ỹ, ne gyue the in to the handes of them that seke after thy lyfe.

E Then sayd Jeremy vnto Sedechias: thus sayeth the Lozde of hostes the God of Israel: Yf case be that thou wylte go forth vnto the kynge of Babylons princes, thou shalt saue thy lyfe, and this cite shall not be brent: yea bothe thou and thy housholde shall escape
Jer. xxi. b. with youre lyues. But yf thou wylte not go forth to the kyng of Babylons princes, then shall this cite be deliuered in to the handes of the Caldees whiche shall set fyre vpon it, and thou shalte not be able to escape them. And Sedechias sayd vnto Jeremye: I am a-
F frayde for the Jewes, that are fled vnto the Caldees lest I come in their handes, and they to haue me in derision.

F But Jeremy answered: No, they shal not betraye the: O harken vnto the voyce of the Lozd (beseche the) which I speke vnto the, so shalte thou be well, and saue thy life. But yf thou wilt not go forth, the Lord hath shewed me this playnly: Behold, all the women that are lefte in the kyng of Judas house, shall go oute to the kynge of Babylons princes. For they think, that thou art disceyued: and that the men in whom thou dyddest put thy truste, haue mated the, & let thy fete fall in ỹ myre, and gone their waye from the. Therfore all thy wyues with their children shall be vnto the Caldees, & thou shalt not escape their handes, but shalt be the king of Babylons prisoner, and this city shal be brent.

Then sayd Sedechias vnto Jeremy: lette no body knowe of these wordes, & thou shalt not dye. But yf the princes geyne that I haue talked with the, and come vnto the, saying: O speake, what sayd the king to the? hyde it not from vs, and we will not put the to deth. Tell vs (we praye the) what sayd the king to the? Se thou gyue them this answer: I haue humbly besought the kinge, that he will let me lye no moze in Jonathans house, that I dye not there? Then came all the princes vnto Jeremy, and asked him. And he tolde them after the maner as the kynge had him. Then they helde their pease, for they perceyued nothynge. So Jeremye abode styll in the fore entre of the pyson, vntyll the day that Jerusalem was wonne.

¶ Nabuchodonosor besiegeth Jerusalem. Sedechias flieth. Hys is taken of the Chaldees. His sonnes are slayne. His eyes are thrust out. Jeremye is prouyded for. Abedmelechus deliuered from captiuite, because of the confydence that he hathe in God.

CAPI. XXXIX.

NOwe when the cite of Jerusalem was I
taken (for in the nynth yere of Sede- Jere.
chias kynge of Juda, in the tenth mo- lii.
neth, came Nabuchodonosor the kynge of Ba- Jere.
bylon and all his hoste, and besieged Jerusa- lii.
lem, and in the eleuenth yere of Sedechias, in the fourthe moneth, in the myneth daye of the moneth he drake in to the cite.) Then all the princes of the kynge of Babylon came in, and sat them down vnder the port: Nergel, Sarezar, Samegarnabo, Sarsachim, Rabsaris, Nergel, Sarezer, Rabmag, with all the other princes of the kynge of Babylon. And when Sedechias the kynge of Juda, with his souldyers sawe them, they fled, and departed out of the cite by nyght thorowe the kynges garden, and thorowe the port that is betwene the two walles, and so they wente towarde the wildernesse.

But the Chaldees hoste folowed fast after them, and toke Sedechias in the felde of Jericho, and brought him prisoner to Nabuchodonosor the kyng of Babylon vnto Rebla- lath that lyeth in the land of Hemath, where he gaue iudgement vpon him. So the king of Babylon caused the children of Sedechias, and all the nobles of Juda be slayn before his

face at Reblath. And made Sedechias eyes to be put out, and bound him with chaynes and and sent him to Babylon.

Moreouer the Caldees brent ỹ kynges palace, with the other houses of the people, and drake downe the walles of Jerusalem. As for the remnaunt of the people that were in the cite, and suche as were come to helpe them (what so euer was lefte of the common sorte) Nabuzardan the chiefe capitayne caryed them to Babylon. But Nabuzardan the chiefe capitayne lefte the rascall people, (and those that hadde nothynge) dwell styll in the lande of Juda, and gaue them vynezardes and corne feldes, at the same time. Nabuchodonosor also the kynge of Babylon, gaue Nabuzardan the chiefe capiteyn a charge concernynge Jeremye, sayinge: take and eye wilthe him, and make moche of him: se thou do him no harme, but entreate him after his owne desyre.

So Nabuzardan the chiefe Capitayne, Nabusaban the chiefe chamberlayne, Rergallarezer the treasurer, and all the kynge of Babylons lozdes sent for Jeremye, and caused him be fet oute of the fore entre of the pyson, and committed him vnto Godoliah the sonne of Ahikam, the sonne of Saphan: that he shulde cary him home, and so he dwelt emonge the people.

D Now whyle Jeremy laye yet bounde in the fore entre of the pyson, the worde of ỹ Lozde came vnto him, saying: Go and tel Ebedmelech the Mozian: Thus sayeth the Lozde of hostes the God of Israel: Beholde, the cruell and sharpe plage that I haue deuyced for this cite, wyl I bryng vpon them, that thou shalt se it: but I wyll delyuer the (sayeth the Lozde) and thou shalt not come in the handes of those men whom thou feareste. For vndoubtedly I will saue the so that thou shalt not perish with the swerde: but thy lyfe shal be saued, and that because thou hast put thy truste in me, sayeth the Lozde.

¶ Jeremye hathe lycence to go whyther he wyll. He dwelleth with the people that remayneth at Jerusalem, ouer whom Godoliah ruleth. Johanan reporteth euyll vnto Godoliah.

CAPI. XL.

THis is the maner how the Lord entreated Jeremy, when Nabuzardan ỹ chiefe capitayne had let him go fre from Rama, whither he had led him bounde amonge all the prysoners, that were caried from Jerusalem and Juda vnto Babylon. The chiefe Capitayne called for Jeremy, and sayd vnto him: The Lozde thy God spake mighteily before of the mischefe vpon this place: Now the Lord hath sent it, and performed it as he had promysed: for ye haue synned agaynst the Lozde, and haue not bene obedient vnto his voyce, therfore commeth this plage vpo you. Beholde, I loose the bondes from thy handes this daye: yf thou wylt now goo w me vnto Babylon: vp them, for I wyll se to the, and prouyde for the: But yf thou wylte not goo with me to Babylon, then remayne here. Be- Gene. xlvi. b. Toby. i. d.
holde, all the lande is at thy wyl, loke where thou thinkest conuenient and good for the to abyde, there dwell. Yf thou canst not be content to dwel alone, then remayne with Gedaliah the son of Ahicam the sonne of Saphan: whom the king of Babilon hath made gouernour ouer the cities of Juda, and dwell with him among the people, or remayne where so euer it pleaseth the. So the chiefe Capitayne Jere. xxxix. f
gaue him his expenses with a reward, and let him go. Then went Jeremy vnto Godoliah the son of Ahikam to Maspha, and dwelte there with him amonge the people that were lefte in the lande.

E Now when the Capitaynes of the hoste of Juda (which with their fellowes were scattered abrode on euery syde in the lande) vnderstode that the kyng of Babylon had made Godoliah the sonne of Ahicam gouernour in the the lande, and that man, wyfe, and child: yea and the poze men in the lande (that were not led captiue to Babylon) sholde be vnder his iurisdiction: They came to Godoliah vnto Maspha: Namely Ismael the son of Nathaniah, Johanan, and Jonathan the sonnes of Careah, Sareah the son of Thanhometh, the sonnes of Ophai the Netophathite, Jesaniah the son of Maachati with their companions. And Godoliah the son of Ahicam, the son of Saphan swore vnto them & their fellowes on this maner: Be not afrayde to Jere. xxvii. c.
serue the Caldees, dwel in the lande, and do the kynge of Babylon seruyce, so shal ye prospere. Beholde, I dwell at Maspha to be an officer in the Caldees behalfe, and to satisfye suche as come to vs. Therfore gather you wyne, corne and oyle, and kepe them in your wast houses, and dwel in your cities that ye haue in keping.

D Yea all the Jewes also that dwelt in Moab vnder the Ammonites, in Idumea, and in all the countreys, when they herde that the kyng of Babylon hadde made Godoliah the son of Ahicam the sonne of Saphan, gouernour vpon them that were left in Juda: All the Jewes (I saye) returned oute of all places where they were fled vnto and came in to the lande of Juda to Godoliah vnto Maypha, and gathered wyne and other fruites, and that very moche.

Moreouer Johanan the sonne of Kareah & all the capitaynes of the hostes, that were scattred on euery syde in the land, came to Godoliah in Maspha, and sayd vnto him: knowest thou not that Baalam king of the Ammonites hathe sent Ismael the son of Nathaniah to slee the? But Godoliah the son of Ahicam bileued the not. Then said Johanan the son of Careah vnto Godoliah in Maspha these wordes secretly: let me go, I praye the, & I wil slee Ismael the son of Nathaniah, so that no body shal know it. Wherfore wil he kill the, that all ỹ Jewes which resort vnto the might be scatred, and the remnaunt in Juda perish? Then said Godoliah the sonne of Ahicam to

Johanan the sonne of Careah: Thou shalte not do it, for they are but lyes, that men saye of Ismael.

¶ Ismael killeth Godolieh grievously, and many other with hym. Johanan followeth after Ismael.

CAPI. XLI.

A 4. Reg. xxv. b. BUt in the seuenth moneth it happened that Ismael the son of Nathaniah the sonne of Elisama (one of the kynges blood) came with them that was greatest about the king, and ten men that were sworne vnto hym vnto Godoliah the son of Ahicam to Maspha, and ate there together. And Ismael the son of Nathaniah, with those ten men that were sworne to him, start vp and smote Godoliah the son of Ahicam the sonne of Saphan with the swerde and slewe him, whom the king of Babylon had made gouernour of the land. Ismael also slewe all the Iewes that were with Godoliah at Maspha, and all the Caldees that he founde there waytyng vpon him.

B The next day after that he had slayne Godoliah (the matter was yet vnknowen) there came certeyn men from Sichem, from Silo and Samaria, to the nombre of foure score, whiche had shauen there berdes, rent their clothes, and were all heuy, bryngynge meat offerynges, and incense in their handes, to offre it in the house of the Lorde. And Ismael the son of Nathaniah went to, fro Maspha weping to mete them. Now when he met them, he sayd: Go your waye to Godoliah the son of Ahicam. And when they came in the myddest of the cite, Ismael the sonne of Nathaniah (with them that were sworne vnto hym) slewe them euen at the myddest of the pyte.

C Among these four score men there were ten that sayd vnto Ismael: Oh slee vs not, for we haue yet a great treasure in the felde, of whete, barley, oyle and honye. So he spared them, and slewe them not with their brethre.

4. Reg. xxv. c. Now the pyt wherin Ismael did cast the dead bodyes of the men (whom he slewe because of Godoliah) had king Asa caused to be made, for feare of Baasa the kynge of Israell, and the same pyt dyd Ismael fyll with slayne men.

As for the remnaūt of the people, the kinges doughters and all the people that were yet left at Maspha, vpon whome Nabuzaradan the chiefe Capitayne had made Godoliah the son of Ahicam gouernoure: Ismael the sonne of Nathaniah caryed them awaye prisoners towarde the Ammonites.

Gene. xxxvii. c. 1. Reg. xxv. b. But when Johanan the sonne of Careah and all they whiche had ben capitaynes ouer the kynges hoste with hym herde of al the wyckednesse that Ismael the son of Nathaniah had wrought, they toke their companions & went out for to fight with Ismael the sonne of Nathaniah, and found him by the waters of Gabaon in Gabaon. Nowe when all the people whom Ismael led captyue saw Johanan the son of Careah and al the other capitaynes of the host, they were glad. So al the people that Ismael had caryed awaye frome Maspha, were brought agayne.

D And when they returned they came to Johanan the sonne of Careah. But Ismael the sonne of Nathaniah fledde frome Johanan with eyght of his owne companions, and wente to the Ammonites. Then Johanan the sonne of Careah, and all the capitaynes of the hoste that were with hym, toke the remnaunt of the people, whome Ismael the sonne of Nathaniah had ledde awaye (when he had slayne Godoliah the sonne of Ahicam) whom they had also rescued from him: fightyng men, women and children, and geldo men, whom they brought again from Gabaon: and wente from thence and sate them downe at Gerath Camaam, which lyeth beside Bethlehem, that they might go in to Egipte for feare of the Caldees: of whom they were afrayde, because that Ismael the sonne of Nathaniah had slayne Godoliah Ahikams sonne, whom the kyng of Babylon had made gouernour in the lande.

¶ The Capitaynes take counsell of Jeremye what they oughte to do. Jeremye monysheth the rest of the people not to go in to Egypte.

CAPI. XLII.

1 SO all the rulers, and Johanan the sonne of Careah, Jezoniah the sonne of Osaiah came with all the people from the least vnto the moost, and sayde vnto Jeremye the Jerem. Prophet: heare our petition, that thou maist praye for vs vnto the Lorde thy God, and for the rest whereof there be verye fewe lefte of many, as thou seest vs: that the Lorde thy God maye shewe vs awaye to go in, and tell vs what we shoulde doo. Then Jeremye the Prophete sayde vnto to them: I haue herde you. Beholde, I wyll praye vnto God youre Lorde, as ye haue required me: & loke what aunswere the Lorde geueth you, I shall certifye you therof, and kepe not dyng backe frō you. And they sayd vnto Jeremy: The Lord Jerem. xlii. Jerem. of truth and faythfulnesse be our recorde that we wyl do all that the Lorde thy God commaundeth vs, whether it be good or euil. We wil harken vnto the voyce of our Lord God to whome we sende the, that we maye prospere, when we haue followed the voyce of the Lorde our God.

And after ten dayes came the worde of the Lorde vnto Jeremy. Then called he Johanan the sonne of Karee, and all the capitaynes of the people that were with him: yea and all the people from the least to the most, and sayd vnto them: Thus sayth the Lord God of Israel, vnto whom ye sent me, to lay forth your prayers before him: Yf ye wyll dwell in this land, I shal buylde you vp, and not plucke you down: I shal plant you, and not rote you out: for I am pacified as concernynge the noble that I haue done to you. Feare

feare not the kynge of Babylon, of whom ye stande in awe: O be not afrayde of hym, sayth the Lorde: for I wyll be with you, to helpe you, and deliuer you frome his handes. I wyll pardon you, I wyll haue mercye vpon you, & bryngе you agayne in to your owne lande.

E Neuertheles, yf ye purpose not to dwell in this lande, nor to folowe the voyce of the Lorde youre God: but wyll saye thus, we will not dwell here, but goo in to Egypte: where we shall neyther se warre, heare the noyse of batayle, ne suffre honger, there will we dwell. Wherefore heare nowe the worde of the Lorde, ye remnaunt of Juda. Thus sayth the Lorde of hostes the God of Israel: Yf ye holly purpose to goo in to Egypte, and to be there as straungers: the swearde that ye feare, shall ouertake you in Egypte, and the honger wherof ye be here afrayde shall hange vpon you in to Egypt, and there ye shall dye. For all they that of set purpose vndertake to goo in to Egypte, there to ease themselues of their myserye, shall perysshe with the swerde, with honger, and pestylence: not one of them shall remayne, there shall none escape the plage, that I wyl bring vpon them.

D For thus sayth the Lorde of hostes the God of Israell: Lyke as my wrathe and indignation is come vpon the inhabitaunces of Jerusalem, so shall my displeasure goo forthe vpō you also, yf ye go in to Egypt: For there ye shalbe scrutled, abhorred, brought to shame and confusion: and as for this place, ye shal neuer se it more. The Lorde forbyddeth you, ye remnaunt of Juda, that ye shal not go in to Egypte.

And forget not that I haue warned you earnestly this daye, ellis shall ye begyle your selues. For ye sente me vnto the Lorde youre God, and sayd: O praye thou the Lorde our God for vs: and loke what aunswere the Lorde oure God geueth the, that bryngе vs agayne, and we shall doo therafter. Nowe haue I shewed and declared vnto you the voyce of the Lorde youre God, for the which cause he hathe sent me to you. Yf ye wyll not folowe it, be sure that ye shall perysshe with the swerde, with honger, and pestilence: euen in the same place, where your lust was to go and dwell.

¶ Johanan caryeth the remnaunt of the people in to Egypte, contrary to the mynde of Jeremy. Jeremye prophesyeth the destruction of Egypte.

CAPI. XLIII.

1 NOwe when Jeremye had ended all the wordes of the Lorde God vnto the people (for their sakes to whom God had sent him) Azariah the son of Osaiah, and Johanan the sonne of Karee, with al the prauaricatours, sayd vnto Jeremye: Thou spekest, the Lorde oure God hathe not sent the to speake vnto vs, that we shulde not go in to Egypte to dwell there: But Baruch the sonne of Nerias prouoketh the against vs, that he might bryngе vs in to the captiuite of the Caldees: that they might slee vs, and cary vs away prisoners vnto Babylon.

So Johanan the sonne of Karee, and al the Capitaynes of the hoste, and all the people folowed not the commaundement of the Lorde: Namely to dwell in the lande of Juda: But Johanan the sonne of Karee, and all the Capitaynes of the hoste, caryed awaye all the remnaunte in Juda, that were come together agayne frome the Nethen, (amonge whome they hadde ben scattered) to dwell in the lande of Juda: Men, women children, the kinges doughters: al those that Nabuzardan the chiefe Capitayne had lefte with Godoliah the sonne of Ahikam. They caryed awaye also the Prophet Jeremy, Baruch the sonne of Neriah, and so came in to Egypt: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis. Jerem. xlii.

And in Taphnis the worde of the Lorde happened vnto Jeremye, sayenge: 4 Take greate stones in thyne handes, and hyde them in the bryckе wall, vnder the doore of Pharaos house in Taphnis, that all the men of Juda maye se, and saye vnto them: Thus sayth the Lorde of hostes the God of Israel: Beholde, I wyll sende and call for Nabuchodonosor the kynge of Babylon my seruaunt, and wil set his seate vpon the stones that I haue hyd, and he shall spreade his tente ouer them. Jerem. xliii.

And when he commeth he shall smyte the lande of Egypt with slaughter, with pyllowment, and with the swerde. He shall set fyre vpon the temples of the Egyptians goddes, and burne them vp, and take them selues prisoners. Moreouer he shal scrape him self with the lande of Egypt, lyke as a shepherde putteth on his cote, and shall departe his waye frome thence in peax. The pyllers also of the temple of the sunne that is in Egypte: shall he breake in peces, and burne the temples of the Egyptians goddes. D

¶ He reproueth the people for their Idolatrye. They that feare tryfles by the threatenynge of the Lorde, are chastened. The destruction of Egypte, and the Iewes therin, is prophesyed.

CAPI. XLIIII.

THis is the worde that was shewed to Jeremye concernynge all the Iewes, whiche dwelte in Egypte: at Magdal, at Taphnis, at Memphis, and in the lande of Pathures. Thus sayth the Lorde of hostes the God of Israell: ye haue seene all the myserye that I haue brought vpon Jerusalem, and vpon all the cyties of Juda, so that this daye they are desolate, and no man dwellynge therin: and that because of the great blasphemyes whiche they committed, to prouoke me vnto angre: In that they

wente backe to doo sacrifyce and worshyp vnto straunge goddes: whom neyther they, nor ye, youre fathers haue knowen. Jerem. xvb. & xxiiij. c.
Howbe it I sent vnto them my seruauntes all the Prophetes: I rose vp early, and sente vnto them, and gaue them warnynge: O doo no suche abhominable thynges, and thynges that I hate. But they wolde not folowe ne harken, to tourne from theyr wyckednesse, and to doo no more sacrifyce vnto straunge goddes.

Wherfore myne indignacion and wrathe was kyndled, and brent vp the cityes of Juda, the feldes with the stretes of Jerusalem, so that they were made waste and desolate, as it is come to passe this daye. Nowe therfore thus sayth the Lorde of hoostes the God of Israell: Howe happeneth it that ye do so greate euyll vnto youre owne soules, thus to destroye the men and women, chyldren and babes of Juda? so that none of you is lefte, bycause ye prouoke me vnto wrathe with the workes of your owne handes: whē ye offre vnto straunge goddes in the lande of Egypte, where as ye begon to dwell: That ye myght vtterly perysshe, and that ye might be reuyled, and shamefully intreated at all nacyons. Or haue ye nowe forgotten the wyckednesse of youre forefathers, the wyckednesse of the kynges of Juda, and theyr wyues, the wyckednesse that ye youre selues and youre wyues haue doone in the lande of Juda, in the citye and in the lande of Jerusalem?

Yet are ye not sorye this daye, ye feare not neither walke ye in my lawe & in my commaundementes that I haue gyuen vnto you and youre forefathers.

Therfore thus sayth the Lorde of hoostes the God of Israel: I am stedfastly auoyded and determined to punysshe you, and to rote oute all Juda. As for the remnaunt of Juda that purposly went in to Egypt, there to take them of theyr misery: I wyll take them and they shall all be destroyed. In the lande of Egypte shall they perysshe, beynge consumed with the swerde and with honger. For from the leest vnto the moost, they shall perysshe with the swerde and with honger. Moreouer they shall be reuyled, abhorred, shamed, and confounded. Amos. ix. b. Jeremy. xlii. c. and. xliiij. c.

For I will visyte them that dwell in Egypt, as I haue visited Jerusalem: with the swerde, with honger, and with pestilence: so that none of the remnaunt of Juda, whiche are gone to dwell in Egypte shall be lefte to come agayn vnto the land of Juda, although they thinke to come thither agayn, to dwel there. For none shall come agayne, but suche as are fled awaye. Jerem. xxxix.

Then all the men which knewe that theyr wyues had offered vnto straunge goddes, and a greate sorte of wyues that stode there, yea and all the people that dwelte there in Egypte in the cirye of Patures answered Jeremye and sayd: as for the wordes that thou hast spoken vnto vs in the name of the Lorde we wyll in no wyse heare them: but wyll so euer goeth oute of oure owne mouth, that wyll we doo: We wyll doo sacrifyce, and offre oblacions vnto the quene of heuen, lyke as we and oure fore fathers, our kynges and our rulers haue wonte in the cityes of Juda, and in the stretes and feldes of Jerusalem. For then had we plentifulnesse of vitayles, then were we in prosperite, & no misfortune came vpon vs.

But sence we lefte to offre and to doo sacrifyce vnto the Quene of heuen, we haue had scarcenesse of all thynges, and perysshe with the swerde and hongre. Last of all, whē we women doo sacrifyce and offred vnto the Quene of heuen, doo we make her cakes, and poure vnto her drynckesofferynges, to wit her iesupre, without oure husbandes wyles?

Then sayd Jeremy vnto all the people, to the men, to the women, and to all the folke whiche had gyuen hym that answere: Doo not the Lorde remembre the sacrifyces that ye, youre fore fathers, youre kynges and rulers (with all the people) haue offered in the cityes of Juda, in the stretes and lande of Jerusalem? and hathe he not considered this in his mynde? In so moche that the Lord might no longer suffre the wyckednesse of youre inuentyons, and the abhominable thynges whiche ye vsed? Is not youre lande desolate and waste, yea and abhorred so that no man dwelleth therin anye more, as it is come to passe this daye?

Doo not all this happen vnto you bycause ye made suche sacrifyce, and synned agaynst the Lorde? Ye haue not folowed his voyce, to walke in his lawe, in his ordinaunces and statutes.

Yea this is the cause, that all myschefe tune happened vnto you, as it is come to passe this daye. Moreouer, Jeremye spake vnto all the people, and to all the women: Heare the worde of the Lorde all Juda, ye that be in the lande of Egypte: thus sayth the Lorde of hoostes the God of Israell: Ye and youre wyues haue spoken with youre owne mouthe the thynge that ye haue fulfilled in dede.

Yea thus haue ye sayd: We wyl not fayle, but doo the thynge that pleaseth vs: we wil doo sacrifyce, and poure oute drynckofferynges to the quene of heuen. Purposely haue ye set vp youre owne good meanynges, and hastely haue ye fulfylled youre owne intent. And therfore heare the worde of the Lorde all Juda, ye that dwelle in the lande of Egypte.

Beholde, I haue sworne by my greate name, sayth the Lorde, that my name shall not be reherced thorowe anye mans mouthe of Juda, in all the lande of Egypte, to saye: The Lorde God liueth, for I wyll watche to plage them, and not for their welthe. And all the men of Juda that be in the lande of Egypte, shall perysshe with the swerde and with honger, vntyll they be vtterly destroyed.

Neuertheles those that fled awaye for the swerde, shall come agayne in to the land of Juda, but there shall be very fewe of them. And all the remnaunt of Juda, that are gone into Egypte, there to dwell, shall knowe whose wordes shall be found true: theirs or myne. Take this for a token, that I wyll visyte you in this place, sayth the Lorde, and ye may know, howe that I (without doubt) wyl performe my purpose vpon you to punysshe you. Beholde, sayth the Lorde, I wyll delyuer Pharao Ophra kynge of Egypte into the handes of his ennemyes, that seke after his lyfe: euen as I gaue Sedechias the kynge of Juda in to the handes of Nabuchodonosor kynge of Babylon, which sought after his lyfe.

¶ Baruch is reproued of Jeremye.

CAPI. XLV.

These are the wordes that Jeremy the Prophet spake vnto Baruch the sonne of Nerias, after that he had written these sermons into a booke at the mouthe of Jeremy, in the fourth yere of Joakim the son of Josias kynge of Juda.

Thus sayth the Lorde God of Israell vnto the, O Baruch: In so moche as thou imaginest thus, when thou wast wrytynge. Wo is me, the Lorde hath gyuen me payne to my trauayle: I haue wearyed my self with syghynge, and shall I fynde no rest? Therfore tell him O Jeremy, that the Lorde sayth thus: Beholde, The thing that I haue buylded, wyll I breake downe agayne, and rote out the thynge, that I haue planted, yea this hole lande. And seekest thou yet promotion? Take not for it, and desyre it not. For I wyll bryng a miserable plage vpon all flesshe sayth the Lord. But thy life will I gyue the for a pray wherforeuer thou goest.

¶ The prophecyeth the destruction of Egypt. Nebuchadnezzar is prompted to Israel.

CAPI. XLVI.

Here folowe the wordes of the Lorde to the Prophete Jeremye, whiche he spake vnto the Gentyles. These wordes folowynge preached he to the Egyptians cōcernynge the host of Pharao Necho kyng of Egypt, when he was in Charcamis beside the water of Euphrates: what tyme as Nabuchodonosor the kyng of Babilon slewe him, in the fourth yere of of Joakim the sonne of Josiah kynge of Juda.

Ye make redy buckler and shylde, ye go forth to fight: Ye harnesse youre horses and set your selues vpon them: Ye set your salets fast on, ye bynge forthe speares, ye scoure youre swerdes and put on youre breest plates.

But alas, how happeneth it, that I se you so afrayde? why flynche ye backe? wherfore are your worthyes slayne? Yea they runne so fast awaye, that none of them loketh backe

hynde hym. Feare & snares is fallen vpon euery one of the sayth the Lorde. The lightest of fote shall not flie awaye, and the worthyest shall not escape.

Toward the North by the water of Euphrates, they shall stomble & fall. But what is he this, that swelleth vp, as it were a flonde, rysynge & ragynge lyke the streames of water? It is Egypt that ryseth vp lyke a flonde, and casteth oute the waters with so greate noyse.

For they say: We wil go vp, and wil couer the earth: we wyll destroy the cytyes, with them that dwel therin. Get you to horsbacke coule forth the charettes, come forth ye worthies: ye Mozians, ye Libeans with youre buckelers, ye Libeans with youre bowes: So shall this daye be vnto the Lord God of hoostes, a daye of vengeaunce, that he maye auenge him of his ennemyes. The swerde shal deuoure, it shall be satisfied & dathed in their bloude: For the Lorde God of hoostes shall haue a slaynge offrynge towarde the North, by the water of Euphrates. Go vp (O Galaad) and bynge trycle vnto the daughter of Egypte:

But in vayne shalte thou go to surgerye for thy wounde shal not be stopped. The Heythen shall heare of thy shame, and the lande shall be full of thy confusion: for one strong man shall stomble vpon an other, howe then shulde they not fall both togyther.

Thus are the wordes that the Lorde spake to the Prophet Jeremye, concernynge the host of Nabuchodonosor the kynge of Babilon, which was sente to destroy the land of Egipt: Preache out thorowe the lande of Egypt, & cause it be proclaymed at Magdol, Memphis and Thaphnis, and saye: Stande fyl, make the redye, for the swerde shall consume the rounde aboute.

Howe happeneth it that thy myghty worthies are fallen? why stode they not faste? Euen because the Lorde thrust them downe. The slaughter was greate, for one fell euer syl vpon an other. One cryed vpon an other: Vp, let vs goo agayne to our owne people, and to oure owne naturall countrey, from the swerde of oure enemye.

Crye euen there: O Pharao kynge of Egypte, the tyme wil drynge it vpon. As truly as I lyue (sayth the kynge, whose name is the Lorde of Hoostes) it shall come as the mount of Thabor, and as Lybanus if it stode in the see. O thou daughter of Egypte make redy thy gere to flye. For Memphis shall be voyde and desolate, so that no man shal dwel therin. The lande of Egypte is lyke a goodly fayre calf, but one shal come out of the North to pluck her forwarde. Her waged souldiers that be with her, are lyke fat calues.

They also shall flie awaye togyther, and not abyde: for the daye of their slaughter & the tyme of their vysytacion shall come vpō them.

The crye of their ennemyes shall make a noyse, as the blaste of a trompet. For they shall entre in with their host, and come with axes.

ares, as it were hewers downe of wod. And they shall cut downe her wodde, sayethe the Lorde, without any discrecion. For they shal be mo in nombre then the grashoppers, so that no man shall be able to tell them. The daughter of Egypt shal be confounded, whe she shall be deliuered in to the handes of the people of the North.

Moreouer thus sayethe the Lorde of hostes the God of Israel: Beholde I wyll visit that rebelle people of Alexandria, Pharao and Egypte, yea both their goddes and their kynges: euen Pharao, and all theym that put their truste in hym. Yea I wyll deliuer them into the handes of those, that seke after their lyues: Namely, into ℔ power of Nabuchodonosor the kyng of Babylon, and into the power of his seruauntes. And after all these thinges it shall be inhabited as afore tyme sayth the Lorde.

But be not thou afrayd (O my seruaunte Jacob) feare not thou, O Israel. For lo, I wil helpe the frome farre, and thy sede frome the lande of thy captyuyte. Jacob also shal come agayne, and be in rest: he shall be rych, and no man shall do him harme. Feare thou not (O Jacob my seruaunte) sayethe the Lorde, for I am with the: and wyll destroye all nacions, amonges whom I haue scatered the, Neuertheles I will not consume the but chasten the and correct the: yea and that with discrecyon: neither will I spare the as one that were faultles.

¶ The worde of the Lorde, agaynste the Philystynes.

CAPI. XLVII.

THese are the wordes, that the Lorde spake vnto Jeremye the Prophete agaynste the Philistines, before that Pharao smote the cytye of Azah. Thus sayeth the Lorde: Beholde, there shal waters arise out of the North: and shal grow to a great floude, runnyng ouer, and couerynge the lãd, the cytyes, and them that dwell therin.

And the men shal crye, and all they that dwell in the lande shal mourne at the noyse and stampynge of their stronge barbed horses, at the shakynge of their charettes and at the rombling of the wheles. The fathers shall not loke to their children, so feble and wery shal their handes be: at the same tyme when he shall be there, to destroye the hole lande of the Philistines. He shal make waste both Tyrus, Sidon and all other that are sworen vnto them.

For the Lorde wyll destroye al Palestina, and the other Iles, that be deuyded from the countrey. Baldnesse is come vpon Gaza, Ascalon with her other valleyes shall kepe her pese.

Howe longe wilte thou stare, O thou swearde of the Lorde? Turne agayne into thy shethe, rest, and staut ot. But how can it cease, when the Lorde him selfe hath geuen him a charge ageynste Ascalon, and sayeth it vp agaynste the cytye of the see coste?

¶ The worde of the Lorde agaynst the Moabites.

CAPI. XLVIII.

THus sayth the Lord of hostes the God of Israell agaynste Moab: Wo be to the citie of Nabo, for it shall be layed waste, brought to confusyon and taken. Yea thy stronge citie of Kariathaim shall be brought to shame, and afrayed: Moab shall no more be had in honoure: Wicked counsell shall be taken vpon Hesbon. Come (shal they say) let vs roote them out, that they may be no more amonge the nombre of the Gentyles, ℟ they may no more be thought vpõ: Thus the Swerde shal persecute the: A voice shall crye frome Horonaim: With great wa fynge and destruccion, is Moab made desolate.

And this crye shall be herde in all her cytyes. At the going vp vnto Luhith there shall arise a lamentacion: and downe towarde Horonaim, there shall be herde a cruell and a deedly crye: Get you away, saue your liues and be lyke vnto the herbe in the wyldernes. For because thou hast trusted in thy stronge holdes and treasure, thou shalt be take, Chamos with his preistes and princes shall go awaye into captyuyte.

The destroyer shal come vpõ al the cityes, none shall escape. The valleyes shal be destroyed, and the feldes shall be layde waste lyke as the Lorde hath determyned.

Make a token vnto Moab, that she get her awaye spedely: for her cuntre shall be made so desolate, that no man shall dwell therin. Cursed be he that doth the worke of the Lorde negligently, and cursed be he that kepeth backe his swearde frome shedyng of blonde.

Moab hath neuer bene eyche and carelesse frome her youth vp, she hath sytten and taken her ease with her treasure. She was neuer yet put out of one vessell into an other (that is) she neuer went awaye into captyuyte, therfore her taste remayneth, and her sauoure is not yet chaunged.

But lo, the tyme commeth, sayth the Lord that I shal sende her trusters to trusse her vp ℟ prepare and season her vessels: yea her vessels rattell and shake to and fro. And Moab shall be ashamed of Chamos, lyke as Israel was ashamed of Bethel, wherin she put her truste.

Wherefore do ye chinke thus: we are myghtye, and stronge men of warre? Moab shall be destroyed, and her cyties brent vp: her chosen younge men shall be slayne, sayth the kynge, whose name is the Lorde of hostes. The destruction of Moab commeth on a pace, and her fall is at hande.

All her neyghbeures shal mourne for her, and all they that knowe her name, shall say: O howe happeneth it, that the stronge staffe and the goodly rod is broken? Come downe frome thy glory daughter Dibon, come downe frome thy glory and sytte in pouertye. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holdes.

And thou that dwellest in Aroer, get the to the strete, and loke about the: aske them that are fled and escaped, and say: what thing is happened? O, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, that Moab is destroyed. And myscrye shall come vpon the playne lande: Namely, vpon Holõ, ℟ Jahazah: vpon Mephaath ℟ Dibon: vpon Nabo and the house of Diblathaim, vpon Kariathaim and Bethgamul, vpon Bethmaon and Karioth, vpon Bozrah and all the cytyes in the lande of Moab, whether they lye farre or nere.

The horne of Moab shall be smytten downe, and her arme broken, sayth the Lord. Make her dronken, for she magnifyed her selfe aboue the Lorde, that men may clappe their handes at her vomyt, and that she also may be laughed to scorne. O Israel, shalte thou not laugh him to scorne, when he is taken amonge theues? Yea because of thy wordes that thou hast spoken agaynste him, thou shalte be hyden awaye. Ye Moabites shall leaue the cities, and dwell in rockes of stone, ℟ become lyke doues, that make their nestes in holes.

As for Moabs pryde, we haue herde of it, she is very high mynded. I know her stoutnesse, her boasting, her arrogancy, ℟ the pryde of her stomach, sayth the Lorde. For her stoutnesse may neyther vpholde her wickednes nor dede. Therfore shall there mourenynge be made for Moab, and euerye man shall crye for Moabs sake: a lamentacion shalbe made to the men that stande vpon the wall. So will I mourne for the also, O Jazer, and for the. O thou vynyarde of Sabamah.

Thy wyne braunches shall come ouer the see, and the braunches of Jazer but vnto the see: the destroyer shall breake into thy harnest and grape gatheryng: Myrth and chere shall be taken awaye from the tymbrefelde, and from the hole land of Moab.

There shal be no swete wine in the presse, the treader shall haue no stomacke to crye, yea there shal be none to crye vnto him: whiche afore tyme were herde from Hesbon to Eleale ℟ Jahas, which lyfted vp their voyce from Zoar vnto Horonaim, that bullocke of three yere olde. The waters also of Nemrim shall be dryed vp.

Moreouer I wyll make Moab cease (sayethe the Lorde) frome the offeringes & encense that she hath made vnto her goddes in hygh places. Wherfore my herte mourneth for Moab, like a croude playing an heuy song: and for the mens sake of the byrche wall my herte mourneth also, euen as a pype that pypeth a dolefull songe: for they shall be very fewe, and destroyed.

All heades shall be shauen, and all beardes clypped of: all handes bounde, and all loynes gyrded about with sackcloth. Upon all the house toppes and stretes of Moab, there shall be mourenynge: For I wyll breke Moab lyke an vnprofytable vessell sayth the Lorde. O how fearfuel is she? O how mourneth she? O howe doth Moab hang downe her heade, and is ashamed? Thus shal Moab be a laughinge stocke, and had in derision of all them, that be rounde aboute her.

For thus sayethe the Lorde: Beholde, the ennemy shall come flyenge as an Egle, & spreade his wynges vpon Moab. They shall clyme ouer the walles, and winne the strong holdes. Then the myghtye mens herces in Moab shal be lyke the hert of a woman trauelyng with chylde.

And Moab shall be made so desolate, that she shall no more be a people, because she hath set vp her selfe agaynste the Lorde. Feare, pyt, and snare shall come vpon the (O Moab) sayethe the Lorde. Who so escapeth the feare, shall fal in the pyt: and who so getteth out of the pyt, shall be taken in the snare.

For I wyll bryng a peare of vysitacyon vpon Moab, sayth the Lorde. They that are vable to flye, shall stande vnder the shadowe of Heshebon. For there shall go a fyre out of Heshebon, and a flame from Sion, and shall burne vp that proude people of Moab, both before and behynde.

Wo be vnto the (O Moab) for thou people of Chamos shalt perysh: Yea thy sonnes and doughters shall be led awaye captyue. Yet at the laste wyll I bryngе Moab out of captyuyte agayne, sayethe the Lorde. Thus farre of the plage of Moab.

¶ The worde of the Lorde agaynst the Ammonytes, agaynst Edom, Damascus, Cedar, and Elam.

CAPI. XLIX.

AS concernynge the Ammonytes, thus the Lorde sayth: Hath Israel no children, or is he without an heyre? Why hath youre kynge then taken Gad in? wher fore doth his people dwell in his cities? Beholde therfore, the tyme commeth (sayth the Lorde) that I will bryngе a noyse of warre into Rabah of the Ammonytes. Rabel shal be desolate, and her cytyes brent vp: and the Israelites shall be Lordes ouer those that had them in possession afore, sayth the Lord. Hesebon shall mourne, for it shall be voted out of the grounde, sayth the Lorde. The cytyes of Rabah shall crye out, and gyrde the selues with sackcloth: they shall mourne, & runne aboute the walles: for their kyng shal be led awaye prysoner: yea his preestes and princes with him.

Wherfore trustest thou in the waters & stremes that flowe to and fro, O thou feare doughter: and thinkest thou arte so safe (by reason of thy treasure) that no mã shal come to the?

Beholde, I wyll bryngе a feare vpon the, sayth the Lord God of hostes, from all those that be about the: so that ye shal be scattered euery man frome an other, and no man shall gather

gather them togyther agayne that be fled. But after that, I will bryngе the Ammonites also out of captyuyte agayne.

Esaye.xxi.b Ezechi.xxv.b Jere.xlix.a

Upon the Edomites hath the Lorde of hoostes spoken in this maner: Is there no more wysdom in Theman? Is there no good counsell amonge his people? Is their wysdome then turned clene to nought? Get you hence, turne your backes, crepe downe into the depe, O ye cytyzens of Dedan.

For I will bryngе destruction vpon Esau, yea e day of his vysytacion. If the grape gatherers came vpon the, shulde they not leaue some grapes? If the nyghte robbers came vpon the, shulde they not take so much as they thought were ynough?

But I will make Esau bare, and discouer his secretes, so that he shall not be able to hyde them. His sede shal be wasted away, yea his brethren and his neighbowres, and he him selfe shall not be lefte behynde.

Jerem.xxv.b Ezechiel.xx.b 1. Petri.iii.c.

Thou shalte leaue thy fatherlesse children behynde the, and I will kepe them and thy lowes shall take their comforte in me. For thus hath the Lorde spoken: Beholde, they that men thought were vnmete to drinke of the cuppe, haue dronken with the fyrste: and thynkest thou them to be free?

No no: thou shalte neuer be quyte nor free, but thou muste drynke also: For why, I have sworne by my selfe (sayth the Lorde) Bozrah shall become a wildernesse, an open shame, a laughynge stocke and cursynge: and her cities shall be a contynuall desert.

For I am perfectly informed of the Lord that he hath sent a message all ready vnto the heithen. Gather you togyther, and go forth agaynste them: make you ready to the battayle, for lo, I will make the but small amonge the heithen, and lytle regarded amõg men.

Jere.xlviii.b Ezay.xxvii.b Jere.xlviii.d

The pryde thy stomacke and the pryde of thy hert haue deceyued the, because thou wilte dwell in the holes of stony rockes, and haue the hygh mountaynes in possession. Neuertheles though thy nest were as hygh as the Egles, yet will I caste the downe, sayth the Lorde. Moreouer Idumea shall be a wyldernesse: who so goeth by it, shall be abashed, & wonder at all her miserable plages. Lyke as Sodome, Gomor, and the cities that laye there about, were turned vp syde downe, sayth the Lorde, so that no body dwell in Idumea, and no man shal haue his habytacion there, Behold, lyke as the Lyon commeth vp from the pleasaunt medowes of Jordan vnto the grene pastures of Edam, so will I dryue him, and make him runne agaynste her. But who is the younge man that I wyl ordeyne thereto? Who is lyke vnto me? What is he that will stryue with me? What Shepherd may stande in my handes?

Gene.xix.c

Job.xli.a

Therfore heare the counsell of the Lorde, that he hath taken vpon Idumea: and his purpose, that he hath determined vpon the cytezens of Theman: The leest of the flock shall teare the in peces, & lete what layre thynge they haue, they shal make it waste, and them selues also: At the noyse of their fal the earth shall quake, the crye of their voyce shall be herde vnto the red see. Beholde, the enemye shall come and flee vp hyther, lyke as it were an Egle, and spred his wynges vpõ Bozrah. Then shall the heerte of the worthyes in Edom be as the hert of a woman trauelynge of child. Vpon Damascus, Hemath and Arphad shall come confusyon, for they shall heare tydynges: they shall be tossed to & fro lyke the see that can not stande still. Damascus shal be sore afrayd, and shal flee, trembling shall come vpon her. Sorowe and payne shall sure take her as a woman trauelynge of childe.

But howe shulde so worshypfull and glorious a cytye be forsaken? Yeare therfore her younge men shall fall in the stretes, and all her men of warre shall be takin awaye in that tyme, sayth the Lorde of hoostes. I will kindle a fyre in the walles of Damascus, whiche shall consume the palace of Benhadad.

As for Cedar and the kyngdome of Hazor, whom Nabuchodonosor the kyng of Babylon smote downe, the Lorde hath spoken thus vpon them: Aryse, and get you vp vnto Cedar and destroye the people towarde the east. Their tentes and their flockes shal they take awaye, yea their hangynges and their vessell. Their camels also shall they carye awaye with them. They shall come about them on euery syde with a fearefull crye.

Flee, get you some awaye, crepe in to caues, that ye maye dwell there: O ye inhabitaunces of Hazor, sayth the Lorde: for Nabuchodonosor the kynge of Babylon hath holden a counsell concernynge you and conclused his deuyce agaynste you. Aryse, and get you vp agaynste yonder ryche and carelesse people (sayth the Lorde) whiche haue neyther gates ne bore barres, and that dwell not together. Their Camels shall be stolen and the droues of their cattayle bryuen a way.

Moreouer, these that be shaue will I scatter towarde all the wyndes, and bryngе them to destruction: yea and that out of them owne kamp leters, sayth the Lorde. Hazor also shall be a dwellynge for Dragons, & an euerlastynge wyldernesse: so that no body shall dwell there, and no man shall haue there his habytacion.

These are the wordes, that the Lorde spake to the prophet Jeremy concernyng Elam, in the begynnynge of the regne of Sedechias kyng of Juda. Thus sayth the Lorde of hoostes: Beholde: I will breake the bowe of Elam, and take away their strength and vpon Elam I will bryng the foure wyndes from the foure quarters of heauen, & will scatter them agaynst the same foure wyndes. And there shall be no people, but some of Elam shall flee vnto them.

For I will cause Elam to be afrayde of their enemyes, and of them that seke their lyues: and will bryngе vpon them the indignacion of my wrethe, sayth the Lorde. And I will persecute them with the swearde, so longe tyll I haue brought them to noughte. I will set my stole in Elam, I will destroye both the kynge and the prynces from thence, sayth the Lorde. But in processe of tyme, I will bryng Elam oute of captyuyte agayne, sayth the Lorde.

The prophecyeth the destruction of Babylon, and the deliuraunce of Israel, whyche was in captyuyte.

CAPI. L.

The wordes that the Lorde spake vnto the Prophet Jeremy, concernynge Babylon, and the lande of the Caldees: preache among the Gentyles, let your voyce be herde, make a token: crye oute, kepe no thinge, but saye: Babylon shall be wonne, Bel shall be confounded, and Merodach shal be ouercome.

Jere.xlviii.b

Her goddes shalbe brought to shame and their ymages shall stande in feare. For out of the North there shall come a people against her, whiche shall make her land so waste, that no body shall dwell therin: neyther man ne beaste, for they shall flee and departe from thence.

In those dayes and at that tyme saith the Lorde, the children of Israel shall come, they and the children of Juda, weping and mayuyng both, and shall seke the Lorde their God. They shall aske the waye to Sion, thyther shall they turne their faces, and come and bynde vpon the, in a couenaunt that neuer shall be broken.

My people hath bene a lost flocke, my Herdmen haue discerued them, and haue made them go astraye vpon the hilles. They haue gone from the mountayne to the lytle hill, and forgotten their folde. All they that came vpon them, haue deuoured them: and their enemyes sayde: We haue made no trespace against them, for they haue displeased the Lorde, yea euen the Lorde which is the beautye of their eyghteousnesse, and that defended their fathers. Yet shall ye flee from Babylo, and departe out of the lande of the Caldees, and be as the rammes that go before the flocke. For lo, I will wake vp an hoofte of people from the Northren lande, & bryngе them vpon Babylon: these shall laye siege vnto it, and winne it: Their arowes shall not mysse, lyke as a cunnyng archer shooteth not in vayne. And the Caldees shall be spoyled, & all they that spoyle them, shall be satysfyed (sayth the Lorde: because ye were so cheareful and glad, to treade downe myne heritage, and fulfylled youre pleasures, as the calues in the grasse: and tryumphed ouer the stie the bulles, when ye had gotten the victorye. Youre mothers shall be sore confounded and they that bare you, shall come to shame. Se, shall be the leste set by amonge nations, both waste, and dryed vp. No man shal be able to dwel there, for the feare of the Lorde, but he shall be vtterly desolate.

All they that goo by Babylon, shall stande styll, and be abashed, and shall wonder at all her plages.

Jere.xviii.b. xxiii.b.xliv.c.

Go forth in youre araye against Babylon rounde about, all ye that can handle bowes shote at her, spare no arowes, for she hathe synned against the Lorde. Crye out: vpon her, vpon her, against her rounde about: she shall yelde her selfe, her foundacions shal fal and her walles shall come downe, for it shal be the vengeaunce of the Lord. Yea vengeaunce shall be taken of her, and as she hathe done, so shal she be dealt withall. They shall rote out the sower from Babylon, and him that handleth the sicle in haruest. For feare of the swearde of the enemye, euery man shall get him to his owne people, and euery man shal flee to his owne lande. Israel is a scattered flock, the Lyons haue dispersed them. First the kynge of the Assyrians deuoured them, last of all it is Nabuchodonosor kyng of Babylon hath brosed all their bones.

Ezod.xxi.b. Leuit.xx.xxvi.d Joheli.iii.d

iiii.Reg.xvii.c Ezayc.x.a. xxxvi.Ecc.xx.b.b.

Therfore thus sayth the Lorde of hoostes the God of Israel: Beholde I will vysyte the kynge of Babylon and his kyngdom, as I haue vysyted the kynge of the Assyrias and will bryngе Israel agayne to his pleasaunt pasture, that he maye fede vpon Charmel and Basan, and be satysfyed vpon the mount of Ephraim and Galaad. In those dayes and at the same tyme (sayth the Lord) ye the offence of Israel be sought for, there shall none be found: Ye men enquyre for the synne of Juda, there shall be none: for I will be mercyful vnto them, whome I suffre to remayne ouer.

iii.Reg.xix.g Ezay.xxxvii.b

Go downe (O thou auengee) into the enemyes lande, and vysyte them that dwell therin: downe with them, and smyte them vpon the backes, sayth the Lorde: do accordynge to all that I haue commaunded the. There is gone aboute the lande a crye of slaughter and greate murther, namely on this maner: Howe happeneth it, that the hammer of the hole worlde is thus broken and brosed in sonder? Howe chanceth it, that Babylon is become a wyldernesse amonge the heithen on this maner? I my selfe haue layed wayte for the, and thou arte taken: vnwares art thou crapped and snared: for why, thou haste prouoked the Lord vnto anger: The Lord hath opened his house of ordinaunce, and brought forth the wepons of his wrath. For the thing that is done in the lande of the Caldees, it is the Lorde of hoostes worke.

These thynges shall come vpon her at ꝑ last, they shall breake in to her preuy chambers, they shall leaue her as bare as stones, that be layde togyther vpon heapes. They shall so destroye her, that nothynge shall be lefte.

They shall slaye all their myghtye soudyers, and put them to death. Wo be vnto them, for the daye and tyme of their vysytacion is at hande. We thynke I heare all ready a crye, of them that be fled and escaped out of the lande of Babylon, whiche shewe in Sion the vengeaunce of his temple: yea

a boyes

a bowe of it them, that ye ayarnste Babylō:
Call vp all the archers ayarnste Babylon,
Pytch youre tentes rounde about her, that
none escape. Recompence her, as she hath de-
serued: and accordynge as she hath done, so
deale wyth her ayarne: for she hath set vp
her selfe ayarnste the Lorde, ayarnste the ho
ly one of Israel. Therfore shall her younge
men fall downe in the stretes, and all her me
of warre shall be rotted out in that day, sayth
the Lorde. Beholde I speake vnto the (O ꝓ
proude) sayth the Lorde God of Hostes: for
thy daye shall come, euen the tyme of thy vi-
sitacion. And the proude shall stomble & fall,
and no man shall helpe him vp. I wyl burne
vp his cyties with fyre, and it shall consume
all that is rounde about him.

Thus sayth the Lorde of hostes: The
childzen of Israel and Juda suffre vyolence
togethee. All they that haue them in captiu-
atyye, kepe them fast, and wyll not let them
go: but their auenger and redemer is myghty
eye, whose name is the Lorde of Hostes: he
shall marntayne their cause, he shall make ꝓ
lande wake, and iudge them that dwell ther
in, one wyth an other. The swearde shal come
vpon the Caldees, sayth the Lorde, vpon
them that dwell in Babylon, vpon their prin
ces, and vpon their wyse men: the swearde
shal be come fooles. The swearde vpon their
worthyes, so that they shall stande in feare:
The swearde vpon their horsmen and charets
and vpon all the commen people that dwell
vnder them: so that they shall all become
lyke wemen: the swearde vpon their treas-
sure, so that it shall be rolled awaye: The
swearde vpon their waters, so that they shall
be dried vp: For the lād wo;shipperly ymages
and delyteth in straunge wonderfull thin-
ges. Therfore shall wylde beastes, Apes, and
Ostriches dwell therin: for there shal neuer
man dwell there, neither shall any man haue
his habitacion there for euermore. Lyke as
God destroyed Sodom and Gomozre, wyth
the cities that lye there aboute, sayth the
Lorde: So shal no man dwel there also, nei-
ther shal any man haue there his habitacion.
Beholde, there shall come a people from the
North, with a great bond of men, and many
kynges shall stande vp from the endes of the
earthe: They beare bowes and buckelers, cru
el are they and vnmercyful.

Their voyce roreth lyke the ragyng see,
they ryde vpon horses, and come weapened
to fyght ayarnste the: O Babylon. As sone
as the bruyt of Babylon heareth tell of the
his handes shall wexe feble: Sozowe and
trauayle shall com vpon him, as a woman
trauaylynge with childe. Beholde, lyke as ꝓ
Lyon cometh vp from the pleasaunt wa-
bowes of Jordane vnto the grene pastures
of Ethan, so wyll I bryng the forth, ꝓ make
them runne ayarnste her. But whom e shall
I chose out, and ordeyne to suche a thynge?
For who is lyke me, or who will sprue with
me? or what shepherde maye stande ayarnst
me? Therfore heare the counsell that the
Lorde hath gruen vpon Babylon, and the
deuyce that he hathe taken vpon the lande
of the Caldees. The leest amonge the people
shall teare them in peces, and loke what pla
sauntthyng they haue: they shal lay it wast.
The noyse at the wynnyng of Babylon shal
meue the earthe, and the crye shall be harde
amonge the Gentyles.

¶ Howe Babylon shoulde be ouerthrowne. Jere-
my geueth his token to Seraiah.

CAPI. LI.

THus hath the Lorde sayde: beholde, I
I wyll rayse vp a perelous wynde a-
gaynst Babylon and her cytyzens, that
reare vp myl wyll against me. I wyll sende
also into Babylon fanners, to fanne her out
and to destroye her lande: for in the daye of
her trouble they shall be about her on euery
syde: Bezcause, the Lorde hath sayd vn-
to the bowe men, and to them that clyme vp
ure the walles in dyuerse places: Ye shall not
spare her younge me: vtterly wast all her hoste.
Thus ꝓ slayne shal fal downe in ꝓ lād of the
Caldees, and the wounded in ꝓ stretes. As for
Israel and Juda, they shall not be forsaken
of their God, of the Lorde of hostes, al
though their lande be full of synne fore
ꝓ holy one of Israel: no, straught they haue
fled all their lande full of synne fore
way frō Babylō, euery mā fame his priuate
no mā hold his tōge to her wyckednes, for ꝓ
tyme of the Lordes vengeaunce is come, ꝓ
he shall rewarde her agayne. Babylon hath
bene in the Lordes hand a golden cuppe, that
maketh all landes dronken. Of her wyne
haue all people dronken, therfore are they
mad of their wyttes. But sodenly is
Babylon fallen and destroyed. Howle for
her, bryng playsters for her wounds, yf she
maye peraduenture be healed agayne. We
wolde haue made Babylon hole (sayd they)
but she is not recouered. Therfore wyll we
let her alone, and go euery mā into his owne
countrey. For her iudgement is come into
heauen, and is gone vp to the cloudes. And
therfore come on, we wyll serue God in
worke of the Lorde our God.

Make sharpe the arowes, and fyll the ꝓ
quyuers: for the Lorde shall rayse vp the
spirite of the kynge of the Medes, bycause
hath already a desyre to destroy Babylon.
This shal be the vengeaūce of the Lord, and
the vengeaunce of his temple.

Set vp tokens vpon the walles of Ba-
bylon, make yeure watche stronge, sit your
watch men in araye, yea bolde yeume watch
tes: and yet for all that shall the Lordes
forth with the bourne, which he hath take
vpon them that dwell in Babylon.

O thou that dwellest by the great wa-
ters. O thou that hast so great treasure and
riches, thyne ende is come: and ꝓ stretchynge
of thy wynnynges. The Lord of hostes hath
sworne by hym self, that he wyl euer replenis
the with men lyke grasshoppers in numbre,
which with a rerourage shall eye against

For thus sayth the Lorde of hostes the D
God of Israell: the doughter of Babylon
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buchodonosor the kyng of Babylon hath deuoured and destroyed me, he hath made me an
empty vessell, he hath swalowed me vp lyke a dra
gon, and fylled his belye with my delycates
he hath caste me oute, he hath taken my sub-
staunce awaye, and the thyng that was left
me, hath he caryed into Babylon, sayth the
doughter that dwelleth in Sion: yea and my
bloude also vnto the Caldees, sayth Jerusa-
lem. Therfore thus sayth the Lorde: Behold
I wyll defende thy cause, and auenge the: I
wyl dzynke vp her see, and dzye vp her watre
springes.

Babylon shall become an heape of stones, C
a dwelling place for dragons, a fearfulnesse Esay.xiij.
and wondring, bycause no mā dwelleth there.
They shall roze togyther lyke lyons, and as
the yonge lyons when they be angry, so shall
they bende them selues. In their heate I shal
set dzinke before them, and they shall be dron
ken for ioye: Then shal they slepe an euerla- Jeremye.li.
sting slepe, and neuer wake, sayth the Lorde.
I shal cary them downe to be slayne like sheep,
like wethers and goates.

O, how was Sesach wonne! O how was
the glorye of the hole lande taken? Howe
happeneth it that Babylon is so wondred at
amonge the heathen? The see is ryssen ouer
Babylō, and hath couered her with his great
waues. Her cities are layde waste, the lande
lyeth barayne & voyde: it is a land where
no man dwelleth, and where no man trauey-
leth thozow. Moreouer I wyll vysyte Bel at
Babylon: and the thyng that he hath swa- Jeremye.l.a.
lowed vp: that same shal I plucke out of his Esay.xlvi.a
mouth. The Gentyles also shal run no moze Dan.xiij.d.
vnto hym: yea and the walles of Babylon
shall fall

O my people, come out of Babylon, that
euery man maye saue his lyfe, from the feare-
full wzath of the Lorde. Be not fayntе bre-
ted, and feare not at euery rumour that shall
be herde in the lande: for euerye yere bryn-
geth newe tydynges, yea straunge wycked-
nesse and lozdshyp. And lo, the tyme commeth
that I wyll vysyte the ymages of Babylon,
and the hole lande shall be confounded, yea
and her slayne shall lye in the myddest of her.
Heuen and erth with all that is therin, shall
reioyse ouer Babylon, when the destroyers
shall come vpon her from the North, sayth
the Lorde.

Lyke as Babylon hath beaten downe and E
slayne many of Israel, so shall there fall ma- Jeremye.li.
ny and be slayne in all her kyngdome. Ye that
haue escaped the swearde, haste you, stande
not styll, remembze the Lorde a farre of: and
thynke vpon Jerusalem, for we were a-
shamed to heare the blasphemyes: oure faces
were couered with shame, bycause the straūge
aleannies came in to the Sanctuarye of the
Lorde. Wherfore beholde (sayeth the Lorde)
the tyme commeth that I wyl vysit the yma-
ges of Babylon, and thozowe the hole lande

lorum ayarnste the. Yea turn the Lorde of
hostes, that with his power made the earth
with his wisdome prepared the round world,
and with his discrecion spredde oute the hea-
uens. As sone as he letteth his voyce be herd
the waters in the ayre ware fearce: He dra-
weth vp the cloudes frome the endes of the
earthe. He tourneth the lyghtenynges to
rayne, he bryngeth the wyndes oute of their
secrete places. By the reason of wysdome,
all men are become fooles. Confounded be
all the caruers of ymages: for the thynge
that they make, is but disceyte, and hathe no
breathe. Starke is it, and worthy to be laugh-
ter: and in the tyme of vysitacion, it shall
perysshe.

Neuertheles the portion of Jacob is none
lyke: but he that made all, whose name is
the Lorde of hostes, is the rodde of his inhe
ritaunce. Thou dyrakest my weapons of
warre, and yet thorowe the I haue scattered the
nacions and kyngdomes: Thorowe the haue
I smyten horse and horseman, yea the charet-
ter, and smote as sore vpon them: Thorowe
the I haue scattered man and woman, olde
and yonge, bachelor and mayden.

Thorowe the, I haue scattered the shepe-
herde and his flocke, the husbande man, and
his catell, the princes and the rulers. Therfore
wyll I rewarde the cityes of Babylon, and all
the inhabytours the Caldees, with al the euil whi
ch they haue wrought vnto Syon: yea that ye
your selues shall se it, sayth the Lorde. Be-
holde, I come vpon the (thou noysome hyll)
sayth the Lorde: thou that destroyest all lan
des. I wyll stretche out my hand ouer the, and
rolle the downe from the stony rockes: & will
make the a brente hyll, so that neither corner
stone ne pinacles, ne foundacion stones shal
be taken any more out of the, but waste and
desolate shalte thou lye for euer more, sayth
the Lorde.

Set vp a token in the lande: blowe the
trompettes amonge the Heathen, prouoke
nacyons ayarnste her, call the kyngdomes
of Ararat, Mynni, and Ascanes ayarnste
her: romble ouer Taphlat ayarnste her:
bringe as greate a sorte of hostes ayarnste
her, as yf they were grasshoppers. Prepare
ayarnste them the people of the Medes,
and their kynges, princes, and all their
chefe rulers, yea and the hole lande that is
vnder them.

The lande also shall shake and be afeayde
when the bruyt of the Lorde shal come forth
ayarnst Babylon, to make the lande of Ba-
bylon so waste, that no man shall dwell any
more therin. The worthyes of Babylon shal
leaue the battayle, and kepe them selues in
strange holdes, their strengthe hathe fayled
them, they shal be lyke women. Their dwel-
lynge places shall be brente vp, their barres
shall be broken. One pursuaunt shall mete
another, yea one poste shall come vp an other
to bryng the king of Babylon tydinges: that
his cyty is taken on euery syde, the foordes ou
ered the fennes brent vp, and the souldiers
all afeayde.

For thus sayth the Lorde of hostes the D
God of Israell: the doughter of Babylon
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lyeth barayne & voyde: it is a land where
no man dwelleth, and where no man trauey-
leth thozow. Moreouer I wyll vysyte Bel at
Babylon: and the thyng that he hath swa- Jeremye.l.a.
lowed vp: that same shal I plucke out of his Esay.xlvi.a
mouth. The Gentyles also shal run no moze Dan.xiij.d.
vnto hym: yea and the walles of Babylon
shall fall

O my people, come out of Babylon, that
euery man maye saue his lyfe, from the feare-
full wzath of the Lorde. Be not fayntе bre-
ted, and feare not at euery rumour that shall
be herde in the lande: for euerye yere bryn-
geth newe tydynges, yea straunge wycked-
nesse and lozdshyp. And lo, the tyme commeth
that I wyll vysyte the ymages of Babylon,
and the hole lande shall be confounded, yea
and her slayne shall lye in the myddest of her.
Heuen and erth with all that is therin, shall
reioyse ouer Babylon, when the destroyers
shall come vpon her from the North, sayth
the Lorde.

Lyke as Babylon hath beaten downe and E
slayne many of Israel, so shall there fall ma- Jeremye.li.
ny and be slayne in all her kyngdome. Ye that
haue escaped the swearde, haste you, stande
not styll, remembze the Lorde a farre of: and
thynke vpon Jerusalem, for we were a-
shamed to heare the blasphemyes: oure faces
were couered with shame, bycause the straūge
aleannies came in to the Sanctuarye of the
Lorde. Wherfore beholde (sayeth the Lorde)
the tyme commeth that I wyl vysit the yma-
ges of Babylon, and thozowe the hole lande

Jerem.li.d. they shall mourne and kall. Though Babylō clymbe vp in to heuen, and kept her power on hye: yet shall I sende her destroyers, sayethe the Lorde.

A piteous crye shall be herde from Babylon, and a greate myserye frome the lande of the Caldees: when the Lord destroyeth the, and when he driueth oute the hye stomacke, and proude boasting, wherwith they haue ben as furyous as the wawes of great water flowdes, and made greate crakes with their wordes. For the destroyers shall come vpon her, (euen vpon Babylon) whiche shall take her worthyes, and breake theyr bowes: for God is disposed to auenge him selfe vpon theym, and sufficiently to recōpence them. Yea (sayth the Lorde) I will make theyr Princes, their wyse men, theyr chyefe rulers and all theyr worthyes dronken: so that they shall slepe an euerlastyng slepe, and neuer wake: Thus sayth the kynge, whose name is the Lorde of hostes.

Moreouer, thus sayth the Lorde of hostes: The thycke wall of Babylon shall be broken, and her proude gates shall be brente vp. And the thing that the Gentyles and the people haue wrought with greate trauayle & labour, shall come to nought, and be consumed in the fyre.

This is the charge that Jeremy gaue vnto Saraiah the son of Nerias, the son of Maasiah, when he went towarde Babylon with Sedechias the kyng of Juda, in the fourth yere of his raigne. Now this Saraiah was a peaceable prince. Jeremy wrote in a boke all the mischefe that sholde come vpon Babylon, yea and al these sermons that he written against Babylon, and gaue Saraiah this charge: When thou commest vnto Babylon, se that thou rede all these wordes and saye: O Lorde thou art determined to rote out this place, so that neyther people nor cattell shall dwelle there any more, but to lye waste for euer: and whē thou hast red out the boke, bynde a stone to it, and cast it in the myddest of Euphrates and say: Euen thus shal Babylon sinke, and be thrust downe with the burthen of trouble that I wil bring vpon her: so that she shal neuer come vp agayne. Thus farre are the prechynges of Jeremye.

The repeteth the takynge of Sedechias. Jerusalem is taken of the Caldees. Sedechias sonnes are kylled before his face, and his eyes put out. The cyte is burned. The temple is spoyled and robbed. They that were lefte in Jerusalem, are caryed to Babylon. Kynge Joakym is brought forth of prison, and fedde like a kynge.

CAPL. LII.

SEdechias was one and twenty yere olde when he was made kyng, and he raigned eleuen yere in Jerusalem. His mothers name was Hamutal, Jeremyes doughter of

Lobnah. He lyued wyckedly before the Lorde euen as Joakim dyd. Wherfore the Lorde was angrye at Jerusalem and Juda, so longe tyll he had cast them out of his presence. And Sedechias fel frome the kynge of Babylon. But in the nyneth yere of his raygne, in the tenth moneth, the tenth daye of the moneth, it happened that Nabuchodonosor the kynge of Babylon with all his host came before Jerusalem, and besieged it, and made them bulwerkes rounde about it. And this besieging of the city endured vnto the eleuenth yere of kynge Sedechias.

And in the fourth moneth, the nyneth daye of the moneth, there was so greate honger in the city, that there were no more vitaples for the people of the lande. So all the souldyers brake away, and fled out of the city by nyghte thorowe the waye of the porte betwene the two walles by the kynges gardyn. Now the Caldees habde compassed the citye rounde about, yet went these men their waye toward the wildernesse.

And so the Caldees folowed vpon them, and toke Sedechias the kynge in the feldes at Jericho, when his hoste was cum from hym. So they caryed the kynge awaye prysoner to Reblath, vnto the kynge of Babylon in the lande of Hemath, where he gaue iudgement vpon him.

The king of Babylon also caused Sedechias sonnes to be slayne before his face, yea and put al the princes of Juda to deth at Reblath. Moreouer he put out the eyes of Sedechias, caused him to be bounde with cheynes, to be caryed vnto Babylon: and let him lye in prison tyll he dyed.

Now the tenth daye of the fyfth moneth in the nyneth yere of Nabuchodonosor kyng of Babilon, Nabuzardan the chiefe capitayne and the kynge of Babylons seruauntes came vnto Jerusalem, and brente the house of the Lorde.

He brent also the kynges palace, all the houses and all the gorgious buyldynges in Jerusalem.

And the hole hoost of the Caldees that were with the chyefe Capitayne, brake downe the walles of Jerusalem rounde about.

As for the poore people, and suche folke as yet was left in the cyte, whiche also were fallen to the king of Babylon, yea and what people as yet remayned: Nabuzardan the chyefe Capitayne caryed them awaye prisoners.

But the poore people of the countreye dyd Nabuzardan the chyefe Capitayne leaue in the lande, to occupye the vynegardes and feldes.

The Caldees also brake the brasen pilles that were in the house of the Lorde, yea the seate and the brasen Lauer that was in the house of the Lorde: and caryed all the metal of them vnto Babylon.

They toke awaye also the Cauldrons, Shouelles, Fleshe hookes, Sprynklers, Spones, and all the brasen vessell that was occupyed

occupyed in the seruice: with the basens, cole pannes, tynckers, potters, candelsticks, spounes, and cuppes: wherof some were of golde, and some of syluer.

The chiefe Capitayne toke also the two pilles, the lauer, the twelue brasen bullockes that stode vnder the seate, whiche kynge Salomon made in the house of the Lorde: and all the vessell conteyned to mothe metal that it might not be weyed. For euery pylle was eighteen cubites hye, and the rope that went about it was twelue cubytes and foure fyngers thycke and rounde: Now vpon the rope were brasen knoppes, and euery knop was .v. cubites hye: and vpon the knoppes were hoopes and pomegranettes round about of clene brasse.

After this maner were both the pylles fashioned with the pomgeanettes, wherof there were an hundred foure score and fyftene which hanged vpon the hoopes round aboute. The chyefe Capitayne also toke Saraiah the hye preist, and Sophonyah that was chefe next him, and the thre kepers of the treasurye. He toke out of the citye a chamberlayne whiche was a capitayne of the souldyers, and seuen men that were the kinges priuauntes, which were founde in the citye: and Sopher a capitayne that vsed to muster the men of warre with thye seare men of the countrey that were taken in the citye. These Nabuzardan the chiefe Capitayne toke, and caryed them to the kynge of Babylon vnto Reblath: and the kynge of Babylon caused them to be put to deathe at Reblath in the land of Hemath. So thus Juda was ledde awaye captyue, out of his owne lande. This is the summe of the people, whome Nabuchodonosor led awaye captyue.

In the seuenth yere of his raygne, he caryed awaye of the Jewes, thre thousande and seuen. In the eyghteenth yere Nabuchodonosor caryed awaye from Jerusalem eight hundred and two and fyftye persons. In the thre and twenty yere of Nabuchodonosor, Nabuzardan the chefe Capitayne toke awaye seuen hundred. xlv. Jewes prysoners. The hole sum of all the prysoners, is foure thousande and sixe hundred.

In the .xxxvij. yere after that Joakim the kynge of Juda was caryed awaye, in the xxv. daye of the .xij. moneth, Euilmerodach kynge of Babylon (the same yere that he raygned) gaue Joacin the kynge of Juda his pardon, & let him out of prison, and spake louyngly to him, and set his throne aboue the thrones of the other kynges that were with him in Babylon. He chaunged also the clothes of his prison, yea he ate with him all his lyfe long. And he had a continual lyuyng giuen him of the kynge of Babylon, euery daye a certayne lyuyng alowed him al the dayes of his life, vntyll he dyed.

The ende of the booke of the Prophete Jeremye.

THE LAMENTACYONS. OF IEREMYE.

These wordes are reade in the.lxx. Interpreters, but not in the Hebrewe.

IT happened after Israell was brought in to captiuitie and Ierusalem destroyed, that Ieremy the Prophet sate wepynge, and sorowfully bewayled Ierusalem: and sighing and bewlyng with an heuy and wofull herte, sayd:

CAPI. I.

ALEPH.

a ij. Reg. iiij. b. viij. Esay. xlvij. a

ALas, howe sytteth the city so desolat, that somtyme was full of people? How is she become like a widow whi the was the lady of all nacions? Howe is she brought vnder tribute & ruled all landes?

BETH.

Jeremy xiij. c She wepeth sore in the nyght, so that the teares run downe her chekes: for among all her louers, there is none that gyueth her any comfort: yea her next frendes abhore her, and are become her ennemyes.

GIMEL.

Juda is taken prysoner, because she was defyled: and for seruynge so manye straunge goddes, she dwelleth now amonge the heathen. She fyndeth no rest, all they that persecuted her, toke her, and so she dwelleth amõg her ennemyes.

DALETH.

The stretes of Sion mourne, because no mã commeth any more to the solemne feestes. All her gates are vyolate, her preestes make lamẽtacion, her maydens are carefull, and she her selfe is in great heynesse.

HE.

Her enemyes are fallen vpon her heed, and haue put her to shame: because the Lorde hath chastened her for her great wickednesse: her chyldren are ledde awaye captyue before theyr ennemye.

VAV.

All the beautie of the doughter Sion is away, her princes are becom like wethers that fynde no pasture. They are dryuen away before their ennemye, so that they haue no more power.

ZAIN.

Now dothe Ierusalem remembre the tyme of her misery and disobedience, yea the tyme and pleasure that she hath had in tymes past: synge her people is brought downe thorow the power of their ennemye, and there is no man for to helpe her: her ennemyes stande lokynge at her, and laugh her Sabeth dayes to scorne.

HETH.

Ierusalē synned euer more and more, therfore is she come in decaye. All they that had her in honour, despise her: for they haue sene her fylthynesse. Yea she sigheth and is ashamed of her selfe.

TETH.

Her shyttes are defiled, she remembred not what wold folowe therfore is her fal so great and there is no man to comfort her. O Lorde consydre my trouble, for myne ennemye hathe the vpper hande.

IOD.

The ennemye hathe put his hande to all d the precious thynges that she had: yea euen before her eyes came the Heathen in and out of the Sanctuarye whome thou (neuertheles) hast forbydden to come within thy congregacion.

CAPH.

All her people seke their breed with heynesse, and loke what precious thynge euerye man hath, that gyueth he for meat to saue his lyfe. Consydre, O Lorde, and se, howe vyle I am become.

LAMED.

O ye all that go fore by, beholde and se, yf ther be any sorow like vnto myne, wherwith the Lord hath troubled me in the daye of his feareful wrathe.

MEM.

From aboue hathe he sent downe a fyre in e to my bones and chastened me: he hath layde a net for my fete, and throwen me my retorne: he hath made me desolate, so that I must euer be mournynge.

NVN.

The yoke of my transgression is come af the laste, with his hande hath he taken it vp, and put it aboute my necke. My strengthe is gone: the Lorde hathe deliuered me into whole handes, from which I can not quite my selfe.

SAMECH. The

The Lord hath destroyed all ỹ mighty men that were in me. He hath proclaymed a feest, to slaughter all my best men. The Lorde hath troden downe the doughter of Juda, lyke as it were a wyne presse.

AIN.

f Therfore wo I wepe, and myne eyes gush out water: for the comforter that sholde quicken me, is farre fro me. My children are dyspersed awaye, for why? the enemy hath gotten the ouer hande.

PHE.

Syon casteth out her handes, & there is no man to comfort her. The Lorde hath layde the ennemyes rounde aboute Jacob, and Jerusalem is as it were a menstruous woma in the myddest of them.

ZADE.

The Lorde is righteous, for I haue prouoked his ỹ countenaunce vnto angre. O take hede all ye people, and consydre my heuinesse: My maydens and my yonge men are led awaye into captiuitie.

KOPH.

I called for my louers (but they begyled me) for my preestes and counsellers, but they perished: euen whyle they sought for meat to saue their lyues.

RES.

g Consydre (o Lorde) how I am troubled, my bõde is disquieted, my herte turneth about in me, and I am ful of heuinesse. The swerd hurteth me without, and within I am lyke vnto deth.

SIN.

They heare my mourning, but ther is none that wil comfort me. All myne enemyes haue herd of my trouble, & are glad therof, because thou hast done it. But thou shalt bring forthe the tyme, whe they also shal be like vnto me.

THAV.

From the shal come al their aduersite, thou shalt pluckе them awaye, euen as thou hast pucked me because of all my wickednesse. For my sorow is very greate, and my herte is feint.

CAPI. II.

ALEPH.

h ALas how hath the Lord darkened the dougher of Sion so sore in his wrath? As for the honour of Israel, he he hath caste it downe from heuen: how happeneth it, that he remembred not his own fote stole, when he was angry?

BETH.

The Lorde hath cast downe all the glorye of Jacob without any fauour: all the strong places of the doughter Juda hath he broken in his wrath, and throwen them down to the ground: her kyngdome and her princes hath he suspended.

GIMEL.

In the wrathe of his indignacyon he hathe broken all the ỹ horne of Israell: he hathe withdrawen his ryghte hande from the ennemye: yea, a flambe of fyre is kyndled in Jacob, and hath consumed vp al round aboute.

ỹ Horne here sygnyfyeth strengthe, power, nobylite and dominiõ.

DALETH.

i He hathe bente his bowe lyke an ennemye, he hathe fastened his ryghte hande as an aduersarye: and cuerye thynge that was pleasaunt to se, he hathe smytten it downe. He harye powred oute his wrathe lyke a fyre, in to the tabernacle of the doughter of Syon.

HE.

The Lorde is become lyke as it were an ennemye, he hathe caste downe Israell and all his places: yea, all his stronge holdes hathe he destroyed, and fylled the doughter of Juda with mocke sorowe and heynesse.

VAV.

Her tabernacle (whiche was lyke a gardeyn of pleasure) hathe he destroyed: her hye solemne feastes hathe he put downe. The Lorde hath brought it so to passe, that the hye solemne feestes and Sabothes in Sion, are clene forgotten. In his heuye displeasure hathe he made the kynge and preestes to be despysed.

ZAIN.

The Lorde hathe forsaken his owne aulter, and is wrothe with his owne Sanctuarye, and hathe gyuen the walles of their towres in to the handes of the ennemye. Theyr ennemyes made a noyse in the house of the Lorde, as it hadde bene in a solemne feast daye.

HETH.

The Lorde thoughte to breake downe k the walles of the doughter Syon: He stredde oute his lyne, and drewe not in his hande, tyll he hadde destroyed them. Therfore

mourne the turrettes and the broken walles togyther.

TETH.

Her portes are fallen downe to the ground, her barres are broken and smytten in sonder: her kynge and Princes are caryed awaye to the Gentyles. They haue neyther lawe ne Prophetes, nor yet any vysion frome the Lorde.

IOD.

The Senatoures of the doughter Syon syt vppon the grounde in silence: they haue strowed asshes vpon theyr heedes, and gyrded them selues with sackcloth. The maydes of Jerusalem hange downe theyr heedes to the grounde.

CAPH.

Myne eyes begyn to fayle me thorow weping, my body is disquietet & my liuer is poured vpon the erth, for the great hurt of my people, seing the children and babes dyd swowne in the stretes of the city.

LAMED.

Euen when they spake to theyr mothers: where is meat and drinke? for whyle they so sayd, they fel downe in the stretes of the city lyke as they had ben wounded, and some dyed in their mothers bosome.

MEM.

What shall I saye of the, O thou doughter Jerusalem, to whome shall I lyken the? To whome shall I compare the, O thou doughter Syon, to comforte the withall? Thy hurte is lyke a mayne see, who may heale the?

NVN.

Thy Prophetes haue loked out vayne and folisshe thinges for the, they haue not shewed the of thy wickednesse, to kepe the from captiuite: but haue ouerladen the, & thorow falsehed scattered the abrode.

SAMECH.

All they that go by the, clap their handes at the: hysshing and waggyng their heedes vpon the doughter Jerusalem, and saye: is this the citye that men call so fayre, wherin the hole lande reioyseth.

AIN.

All thyne enemyes gape vpon the, whispering and byting their teth: saying: let vs deuoure, for the time that we loked for is come: we haue found and sene it

PHE.

The Lord hath fulfilled the thing that he was purposed to do: and performed that he had deuised long ago: he hath destroyed and not spared. He hath caused thyne aduersarye to tryumphe ouer the, and set vp the horne of thyne ennemy.

ZADE.

Let thyne herte crye vnto the Lorde, O thou citye of the doughter of Syon: let thy teares runne downe lyke a ryuer, daye and nyght: rest not, and let not the apple of thyne eye leaue of.

KOPH.

Stande vp and make thy prayer in the first watch of the night: poure out thyne hert like water before the Lorde: lift vp thyne handes for the lyues of thy yong children that dye of hongre in the stretes.

RES.

Beholde, O Lorde, and consider, why hast thou thus gathered me vp so clene? Shal the women then eate theyr owne frute, euen children of a span longe? Shall the preestes and Prophetes be slayne thus in the Sanctuarye of the Lorde?

SIN.

Yong and olde lye behynde the stretes vpon the grounde, my maydens and yonge men are slayne with the swerde: whom thou in thy day of thy wrathful indignacion hast put to deth: yea, euen thou hast put them to deth, and not spared them.

THAV.

My neyghbours that are rounde about me, hast thou called, as it were to a feest daye: so that in the day of the Lordes wrath none escaped, neyther was any lefte behynde. Those that I had brought vp and nourished, hathe myne ennemy destroyed.

CAPI. III.

ALEPH.

I Am the man, that (thorowe the rod of his wrath) haue experience of misery.

He droue me forth, and led me: yea into darcknesse, but not in to light.

Agaynst me onely he turneth his hand, and layeth it euer vpon me.

BETH.

My flesshe and my skyn hath he made olde, and my bones hath he broken.

He hathe buylded rounde about me, and closed me in with gall and trauayle.

He hath set me in darcknesse, as they that be dead for euer.

GIMEL.

He hath so hedged me in, that I can not get out, and hath layed heuy lynckes vpon me.

Though I crye and call pitiously, yet heareth he not my prayer.

He hath stopped vp my wayes with hewe squared stones, and made my pathes croked.

DALETH.

He layeth wayte for me lyke a Beare, and as a Lyon in a hole.

He hathe marred my wayes, and broken me in peces, & hath layed me waste altogyther.

He hath bent his bowe, and made me as it were a marcke to shoute at.

HE.

The arowes of his quyuer hath he shot, euen vnto my reynes.

I am laughed to scorne of all my people, they make songes vpon me, all the daye longe.

He hath filled me with bytternesse and gyuen me wormwod to drynke.

VAV.

He hath smytten my teth in peces, and rolled me in the dust.

He hath put my soule out of rest, I forget all good thynges.

I thought in my self: I am vndone, there is no hope for me in the Lorde.

ZAIN.

Remembre yet my mysery and my trouble the wormwod and the gall.

Yea thou shalte remembre them, for my soule melteth awaye in me.

Whyle I cōsydre these thynges in my hert I get a hope agayne.

HETH.

Namely, that the mercyes of the Lorde are not cleane gone, and that his louynge kyndnes ceaseth not.

His fayethfulnesse is greate, and renueth it selfe as the morynge.

The Lorde is my portion, sayth my soule, therfore will I hope in him.

TETH.

O howe good is the Lorde vnto them, that put their truste in him, and to the soule that seketh after him.

O howe good is it with stylnesse to wayte and tary, for the helth of the Lorde?

O howe good is it for a man, to take the yocke vpon him from his youth vp.

IOD.

He sytteth alone, he holdeth him styll, and dwelleth quietly by hym self.

He layeth his face vpon the earth, yf (percase) there happen to be any hope.

He offereth his cheke to the smyter, he will be content with reproues.

CAPH.

For the Lorde wyll not forsake for euer.

But though he do caste of, yet accordyng to the multytude of his mercyes, he receyueth to grace agayne.

For he doth not plage, and caste out the chyldren of men from his herte.

LAMED.

To treade all the prysoners of the earthe vnder his fete.

To moue the iudgement of man before the most hyghest.

To condemne a man in his cause: The Lorde hath no pleasure in suche thynges.

MEM.

What is he then that sayth: there shulde somthynge be done without the Lordes cōmaundement?

Out of the mouth of the most hyghest goeth not euell and good?

Wherfore then murmureth the lyuynge man? lette him murmure at his owne synne.

NVN.

Let vs loke well vpon oure owne wayes, and remembre oure selues, and turne agayne to the Lorde.

Let vs lyfte vp oure hertes with our handes vnto the Lorde that is in heauen.

We haue bene dissemblers, and haue offended, wyle thou therfore not be intreated?

SAMECH.

Thou hast couered vs in thy wrathe, and persecuted vs, thou hast slayne vs without any fauoure.

Thou hast hyd thy selfe in a cloude, that our prayer shulde not go thorowe.

Thou hast made vs out cakes, and to be despysed amonge the heythen.

AIN.

All our ennemyes gape vpon vs.

Feare and snare is come vpon vs, yea despyte and destruction.

Hole ryuers of water gushe out of myne eyes, for the greate hurte of my people.

PHE.

Myne eyes runne, and can not ceasse, for there is no rest.

O Lorde when wylte thou loke downe frome heauen, and consydre?

Myne eye breaketh my hert, because of all the doughters of my cytye.

ZADE.

Myne ennemyes hunted me out sharpely, lyke a byrde, yea and that wythout a cause.

They haue put downe my lyfe in ye pyt, and layed a stone vpon me.

They poured water vpon my heade, then thought I: nowe am I vndone.

KOPH.

I called vpon thy name, O Lorde, oute of the depe pytte

Thou haste herde my voyce, and haste not turned awaye thine eares fro my syghynge and crienge.

Thou haste enclyned thy selfe vnto me, when I called vpon the, and hast sayd: feare not.

RES.

Thou (O Lord) hast mayntayned the cause of my soule, and haste redemed my lyfe.

O Lorde, thou haste sene my blaspheme: take thou my cause vpon the.

Thou hast well consydred howe they go about to do me harme, and that al their counsels are agaynste me.

SIN.

Thou hast herde their dispytfull wordes (O Lorde) yea and all their ymaginacyons agaynste me.

The lyppes of myne ennemyes, and their deuyces that they take agaynste me, all the dayt longe.

Thou seest also their sytynge downe and their rysynge vp, they make their songes of nothynge but of me.

THAV.

Rewarde them (O Lorde) accordynge to the workes of their handes.

Gyue them the thynge, that their owne herte is afrayd of: euen thy curse.

Persecute them (O Lorde) with thyne indignacyon, and rote them out frome vnder the heauen.

CAPI. III.

ALEPH.

How is the golde become so dymme? howe is the goodly coloure of it so sore chaunged? and the stones of the Sanctuarye thus scattered in the corner of euery strete.

BETH.

The chyldren of Syon that were alwaye in honour, and clothed with the moost precyous gold: how are they now become like the erthen vessels wyche be made with the potters handes.

GYMEL.

The Lampes gyue their young ones sucke with bare brestes: But the doughter of my people is cruell, and dwelleth in the wylderneße: lyke the Estrich es.

DALETH.

The tonges of the suckyng chyldren, cleue to the rofe of their mouthes for very thyrst. The younge children aske bred, but there is no man, that gyueth it them.

HE.

They that were wont to fare delycately, perysshe in the stretes: they that alore were brought vp in purple, make nowe moche of donge.

VAV.

The synne of the daughter of my people is become greater then the wyckednesse of Sodome, that sodenly was destroyed, and not taken with handes.

ZAIN.

Her abstayners (or Nazarees) were whyter then the snow or mylke: their coloure was fresshe reed as the Corall, their beautye lyke the Saphir.

HETH.

But nowe their faces are very blacke: In so moch, that thou wouldest not know them in the stretes. Their skynne cleueth to their bones, It is wythered, and drome lyke a dry stocke.

TETH.

They that be slayne with the swerde, are happyer then suche as dye of honger, and pe erisshe awaye famyshing for the fruites of the felde.

IOD.

The women (whyche of nature are pitefull) haue sodden their owne children with their handes that they myght be their meate in the miserable destruction of the doughter of my people.

CAPH.

The Lorde hath performed his hye wrath: he hath poured out the furyousnesse of his displeasure. He hath kyndled a fyre in Sion, which hath consumed the foundacyons therof.

LAMED.

Neither the kinges of the earthe, ne all the inhabitauntes of the worlde, wolde haue beleued that the enemye & aduersary shoulde haue come at the gates of the cite of Jerusalē.

MEM.

Which neuertheles is come to passe for the synnes of her prophetes, and for the wickednes of her preestes that haue shed innocentes bloude within her.

NVN.

So that these blynd men went stombling in the stretes, and stayned them selues with bloude, whiche els wolde touche no bloudy cloth.

SAMECH.

But they cryed vnto euery man: flee the defyng, awaye, get you hence, touch it not. Ya (sayde they) ye must be vyrgyn, ye must dwell among the Gentyles, & byde no longer hie.

AIN.

The countenaunce of the Lorde hath dasshed them, and shall neuer loke more vpō them: for they the selues neither regarded the preestes, nor pitied their elders.

PHE

Wherfore yet oure eyes fayle vs, while we loke for vayne helpe: seynge we be cure dyligent vpon a people, that can do vs no good.

ZADE.

They laye so sharpe watte for vs, that we cannot go safe vpon the streates: for oure ende is come, oure dayes are fulfylled oure ende is here.

KOPH.

Oure persecutours are swyfter then the Egles of the ayre, they folowed vpon vs on the mountaynes, and layed wayte for vs in the wildernes.

RES.

The brey dreth of our mouthe: euen the anoynted Lorde him selfe shall be taken in our synnes, of whome we saye: Vnder his shadowe we shall be preserued amonge the heithen.

SIN.

And thou O (doughter Edom) that dwellest in the lande of Hus, be glad and reioyce: for the cuppe shall come vnto the also, which when thou suppest of thou shalte be dronken.

THAV.

Thy syn is wel punyshed (O thou doughter Sion) he shall not suffre the to be caryed awaye any more. But thy wickednesse (O doughter Edom) shall he vysyt, and for thy synnes sake, he shall leade the into captyuytye.

CAPI. V.

The prayer of Jeremye.

CAll to remembraunce (O Lorde) what we haue suffred, consydre and se our confusyon. Oure inheritaunce is turned to the straungers, and oure houses to the aleastes, We are become carefull and fatherlesse, & our mothers are as the wydowes. We are fayne to drynke oure owne water for mony, and our owne wod must we bye with mony. Our neckes are vnder persecucyon, we are weerye, and haue no rest.

Afore tyme we yelded oure selues to the Egyptians, and nowe to the Assyrians, onely that we myghte haue bred ynough. Oure fathers (whiche now are gone) haue synned, & we must bare their wyckednes. Seruauntes haue the rule of vs, and no man delyuereth vs out of their handes. We muste get our lyuynge with the peryll of oure lyues because of the drouth of the wyldernes.

Oure skynne is as it had bene drente in an ouen, for verye sore hunger. The wyues are rauyshed in Sion, and the maydens in the cytyes of Juda. The princes are hanged vp with the hand of the enemyes, they haue not spared the old sage men, they haue take yong mens lyues from them, and the boyes are hāged vp vpō trees. The elders syt no more vnder the gates, and the young men vse no more playeng of Musyke. The ioye of our hert is gone, our mery quere is turned in to mournynge. The garlande of oure heed is fallen: alas, that euer we synned so sore.

Therfore oure herte is full of heuynesse, and oure eyes dymme: because of the hyll of Sion that is destroyed. In so moche, that the foxes run vpon it. But thou, O Lorde, that remaynest for euer more, and thy seate worde without ende: wherfore wilt thou styll forget vs, and forsake vs so longe? O Lorde, turne thou vs vnto the, and so shal we be turned. Renue oure dayes as in olde tymes, for thou hast banysshed vs now long ynough, and hast bene sore displeased at vs.

The ende of the lamentacyons of Jeremye.

THE BOKE OF THE PROPHETE EZECHIEL.

¶ The tyme wherin Ezechiel prophesyed, and in what place. His offeryng and office. The vysyon of the foure beastes. The vysyon of the wheles. The vysyon of the throne, and of the ymage about the throne.

CAP. I.

A IT chaunced in the thirtye yere the fyfth daye of the fourth Moneth, that I was amonge the prisoners by the ryuer of Cobar: where the heauens opened, and I sawe a vysyon of God. Nowe the fyfth day of the moneth made out the fyfth yere of kyng Joachins captruytye. At the same tyme came the worde of the Lorde vnto Ezechiel the sonne of Buzi the preest, in the lande of the Caldees by the water of Cobar, where the hande of the Lorde came vpon him.

And I loked, and beholde a stormy wynde came out of the Northe with a greate cloude full of fyre, which vi his glystre lyghtened al rounde about. And in the myddest of the fyre it was all cleare, and as it were the lykenesse of foure beastes, whiche were fashyoned like a man: sauynge, that euery one had foure faces and foure wynges.

Their legges were streyght, but their fete were lyke bullockes fete, and they glystered, as it had bene fayre scoured metall. Vnder their wynges vpon al the foure corners they had mens handes. Their faces & their wynges were toward the foure corners: yet were the wynges so, that one euer touched an other. When they went, they turned not about: but echone went streyght forwarde.

Vpon the ryghte syde of these foure, their faces were lyke the face of a man, and the face of a Lyon: But vpon the left syde, they had the face of an oxe, and the face of an Egle. Their faces also and their wynges were spred out aboue: so that two wynges of one touched euer two wynges of an other, and with the other they couered their body. Euery one when it went, it went streyght forwarde. Where as the spirite led them thither they went, and turned not about in their goynge.

The fashyon and countenaunce of the beastes was lyke hote coles of fyre, euen as though burnynge cressettes had bene amõge the beastes: and the fyre gaue a glystre, and out of the fyre there went lyghtenyng. Whe the beastes went forwarde and backwarde, one wolde daue thoughte it had lyghtened. Nowe when I had well consydered the beastes, I sawe a worke of wheles vpõ the earth with foure faces also lyke the beastes.

The fashyon and worke of the wheles was lyke the see. The foure wheles were ioyned and made (to loke vpõ) as it had bene one whele in an other. When one went forwarde, they went all foure, and turned them not about in their goinge. They were large, greate and horyble to loke vpon. Their bodyes we full of eyes rounde about them al foure. When the beastes went, the wheles went also with them: And when the beastes lyft them selues vp from the earth, the wheles were lyfte vp also. Whither soeuer the spirite went thyther went they also, and the wheles were lyfte vp, and folowed them: for the spirite of lyfe was in the wheles.

When the beastes went forth, stode still, or lyft them selues vp from the earth: then the wheles also went, stode still, and were lyfte vp, for the spirite of lyfe was in the wheles.

Aboue ouer the heades of the beastes there was a firmament, whiche was fashyoned as it had bene of the moost pure Christal, & that was syred out aboue vpon their heades: vnder the same firmament were their wynges layde abrode, one towarde an other, and two winges couered the body of euery beest. And when they went forthe, I hearde the noyse of their winges, like the noyse of greate waters, as it had bene the voyce of the great God, & a rushyng togyther as it were of an hoost of men. And when they stode still, they let downe their wynges.

Nowe when they stode still, and had letten downe their wynges, it thondred in the firmament that was aboue their heades. Aboue the firmament that was ouer them beades, there was the fashyon of a seate, as it had bene made of Saphir. Vpon ꝑ seattthe sat one lyke a man. I beheld him, and he was lyke a cleare lyghte, as it had bene all of fyre with in from his loynes vpward,

And beneth when I loked vpon him vnto the loynes, me thoughte he was lyke a fyry ymage fyre, that gaueth lyght on euery syde. Yea the whole glystre that lyghtened rounde aboute, was lyke a raynebowe, whiche in a rayny daye appeareth in the cloudes. Euen so was the symylitude, wherin the glorye of the Lorde appeared. When I sawe it, I fell vpon my face, and harkened vnto the voyce of him that spake.

¶ The prophete is sende to call agayne the people from their errour.

CAP. II.

AND then sayde he vnto me: Stande vp vpon thy fete (o thou sonne of man) & I wyll talke with the. And as he was cõmunyng with me, the spirite came in to me and set me vp vpon my fete: so that I vnderstode the thyng, ꝑ he sayd vnto me. And he sayde: Beholde, thou sonne of man: I will sende the to the children of Israel, to those rebellious gates and obstinate people: for they haue taken parte agaynst me, and are runne away fro me: both they and their forefathers vnto this daye.

Yea I wyll sende the vnto a people that haue rough byslages and styffe stomackes: vnto whom thou shalte saye on this maner: Thus the Lorde God him selfe hath spoken, that whether they be obedyẽt or no (for it is a frowarde housholde) they maye knowe yet that there hathe bene a Prophete amonge them.

Therfore (thou sonne of man) feare them not, neither be afrayed of their wordes: for they shall rebell agaynste the, and despyse the.

Yea thou shalte dwell amonge scorpions: but feare not their wordes, be not afrayed at their lokes, for it is a frowarde housholde.

Se that thou speake my wordes vnto the, whether they be obedyẽt or not, for they are obstynate. Therfore thou sonne of man, obey thou all thynges, that I saye vnto the, & be not thou stynecked, lyke as they are a stynecked housholde. Open thy mouth and eate that I gyue the.

So as I was lokynge vp, beholde, there was sent vnto me an hande, wherin was a closed boke: and the hande opened it before me, and it was wryten within and without, full of carefull mourenynges: alas, and wo.

¶ The Prophete beynge fedde with the worde of God with the constaunt boldenesse of the spirite, is sent vnto the people that were in captruytye. The punyshment of a curcase that sheweth not the people theyr faultes.

CAP. III.

AFter this sayde he vnto me: Thou sonne of man, eate that, whatsoeuer it be: yea eate that closed boke and goo thy waye, and speake vnto the cyldren of Israel. So I opened my mouth, and he gaue me the boke for to eate, and sayde vnto me: Thou sonne of man, thy belly shall eate, and thy bowels shalbe fylled with the boke, that I gyue ꝑ. Then dyd I eate the boke, & it was in my mouth swete then hony. And he sayde vnto me: thou sonne of man, get the soone vnto the house of Israel, and shewe them the wordes, that I commaunde the: for I sende the not to the people that hath a straunge, vnknowen, or harde speache, but vnto the house of Israel: Not to many nations, whiche haue dyuerse speaches and harde languages, whose wordes thou vnderstandest not. Neuertheles, yf I sent the to those people they wolde folowe the: But the house of Israel wyll not folowe the, for they wyll not folowe me: yea all the house of Israel haue thy forehedes and harde hertes. Beholde therfore, I wyll make thy face prouayle agaynste their faces, and harden thy forehead agaynste their foreheades: so that thy forehead shalbe harder then an Adamãt or flint stone: that thou mayste feare them the lesse, and be lesse afrayde of them, for they are a frowarde housholde.

He sayde moreouer vnto me: thou sonne of man, take dylygent hede with thyne eares to the wordes that I speake vnto the, fasten them in thine herte: and go to the prysoners of thy people, speake vnto them, and saye on this maner: Thus the Lorde God hath spoken: whether ye heare, or heare not. With that the spirite toke me vp. And I hearde the noyse of a greate rushynge and remouynge of the moste blessed glory of the Lorde out of his place.

I hearde also the noyse of the wynges of the beestes, that rushed one agaynst an other yea and the ratlyng of the wheles, that were by them, which rushynge and noyse was very greate.

Nowe when the spirite toke me vp: and caryed me awaye, I went with an heuy and a sorowfull mynde, but the hande of the Lord comforted me ryght soone.

And so in the begynnynge of the moneth Abib, I came to the prysoners (that dwelt by the water of Cobar, and remayned in that place, where they were: And so contynued I amonge them seuen dayes, beinge verye sorye.

And when the seuen dayes were expired, the Lorde sayde vnto me: Thou sonne of man, I haue made the a watchman vnto the house of Israel: therfore take good hede to the wordes, and gyue them warnynge at my cõmaundement.

If I saye vnto the, concernynge the vngodlye man, that (without doubte) he muste dye, and thou gyuest hym not warnynge, ne speakest vnto him, that he maye turne frome his euyl waye, and so to lyue: Then shal the same vngodly man dye in his owne vnrighteousnes: but his bloude will I requyre of thyne hande. Neuertheles, yf thou gyue warnynge vnto the wycked, and he yet forsake not his vngodlynes: then shal he dye in his owne wyckednesse, but thou hast discharged thy soule.

Now yf a ryghteous man go from his righteousnesse, and do the thynge that is euell: I wyll laye a stomblynge blocke before him, & he shall dye, because thou hast not gyuen him warnynge: yea dye shall he in his owne syn, so that the deedes, whiche he dyd before, shal not be thought vpon: but his bloude will I requyre of thyne hande.

Neuertheles, yf thou exhortest the righteous, that he synne not, and so the ryghteous do not synne: then shall he lyue, because he hath receyued thy warnynge, and thou hast discharged thy soule. And there came the hãd of the Lorde vpon me: and he sayde vnto me: Stande vp, and go into the felde, that I may there talke with the.

So when I had vpsen vp, and gone forth in to the felde: Beholde, the glory of ꝑ Lord stode there, lyke as I sawe it afore, by the water of Cobar.

Then fell I downe vpon my face, and the spirite came in to me, whiche set me vp vpon my fete, and sayd thus vnto me: Go thy way and sparre thy selfe in thyne house. Beholde (O thou sonne of man) there shall chaynes

be brought for the, to bynde the withall, so that thou shalt not escape out of them. And I will make thy tunge cleue fast to the roffe of thy mouth, that thou shalte be domme, and not be as a chyder with them: for it is an obstynate housholde.

But when I speake vnto the, then open thy mouthe, and saye: Thus saythe the Lorde God: who so heareth, let him heare: who so wyl not, let him leaue: for it is an obstynate housholde.

¶ The syege of the cytye of Jerusalem is signified. The longe contynuaunce of the captyuytye of Israel. An hunger is prophecyed to come in the captyuytye.

CAPI. IIII.

THou sonne of man: take a tyle stone, and laye it before the, and describe vpo it the citie of Jerusalem, howe it is besieged, howe bulwarkes and stronge dytches are grauen on euery syde of it: describe also tentes, and an hoofte of men rounde about it.

Moreouer, take an yron pan, and sette it betwyxte the and the citie, in stede of an yron wal. Then set thy face towarde it, besiege it, and laye ordynaunce agaynst it, to wynne it. This shall be a token vnto the house of Israel.

But thou shalte slepe vpon thy left syde, and lay the synne of the house of Israel vpo the. Certayne dayes appoynted, thou shalte slepe vpon that syde, and beare their synnes. Neuertheleffe, I wyll appoynte the a tyme (to put of their synnes) e the nombre of the dayes: Three hundreth and.xc. dayes muste thou beare the wickednesse of the house of Israel. Whē thou hast fulfilled these dales, lye downe agayne, and slepe vpon thy right syde. xl. dayes, & beare the synnes of the house of Juda.

Nume. xiiii. e

A daye for a yere, a daye (I saye) for a yere, wyll I euer laye vpon the. Therfore set now thy face agaynst the besieged Jerusalē and discouer thyne arme, that thou mayste prophecy agaynst it.

Beholde, I wyll laye chaynes vpon the that thou shalt not turne the frome one side to an other, tyl thou hast ended the dayes of thy siege.

Wherfore, take vnto the wheate, barlye, beanes, grotwell sede Millium and lytches: and put these togyther in a vessel, and make the loues of breade therof, accordynge to the nombre of the dayes that thou muste lye vpon thy syde: that thou mayst haue breade to eate, for three hundreth and.xc. dayes.

And the meate that thou eatest, shall haue a certayne waygbt appoynted: namely twen ty vnces euery daye. This appoynted meate shalt thou eate dayly, from the begynnynge to the ende.

Thou shalte drynke also a certayne measure of water: Namely, the syxte parte of an Hin shalt thou drynke dayly frome the begynnynge vnto the ende. Barlye cakes shalt thou eate, yet shalte thou fyrste strake them ouer with mans donge, that they maye be. And with that sayde the Lorde: Euen thus shal the chyldren of Israel eate their defyled breed in the myddest of the Gentyles, among whome I wyll scatter them.

Then sayd I: Oh Lorde God. Beholde, my soule was yet neuer stayned: for fro my youth vp vnto this houre. I yet neuer eate of a deed carkase, or of that whiche was torne of wylde beastes, neither came there euer any vncleane flesshe in my mouth.

Whervnto he answered me, and sayde: Well then, I wyl graunt the to take cowes donge, for the donge of man, and to strake the breed ouer withall before them.

And he sayd vnto me: Beholde thou sonne of man, I will minyssche all the prouision of breed in Jerusalem, so that they shal wey their breed, and eate it with scarcenesse. But as for water, they shall haue a verye lytle measure therof to drynke. And when they haue no more breed ne water, one shall be astonyed with an other, and stamp sore away for their wyckednesse.

¶ The tyddle of the heares, by whiche is signified the destruction of the people. The causes of the ire of God towarde the people. The Lorde declareth the tyddle of the heares.

CAPI. V.

THou sonne of man, take the thy sharpe knyfe, namely a rasour. Take it, and shaue the heere of thy heed & beard. Then take the scales and the waight, and deuyde the heere asunder. And burne the thirde parte therof in the fyre in the myddest of the citye, and cut the other thyrde parte in peces with a knyfe. As for the thyrde parte that remayneth, cast it in the wynde, and then drawe the bare knyfe.

Yet afterwarde take a lytle of the same, and bynde it in thy cote lappe. Then take a curtlye of it, and cast it in the myddest of the fyre, and burne it in the fire. Out of the same fire shal there go a flame vpon the hole house of Israel.

Moreouer, thus sayd the Lorde God: this same is Jerusalem, I set her in the myddest of the heathen and nacions that are rounde about her: but she hathe despised my iudgementes more then the Gentyles them selues, and broken my commaundementes more then the nacions that lye rounde about her: for they haue cast out mine ordinaunces, and not walked in my lawes. Therfore thus sayth the Lorde God: For so muche as ye with youre wyckednesse farre excede the Heathen that dwell rounde about you: (for ye haue not walked in my lawes, neither haue ye kept myne ordinaunces.) Therfore thus sayth the Lorde God.

I wyll also come vpon the, for in the myddest of the, wyll I syfte in iudgement, in the syght of the Heathen, and wyl handle the suche a facion as I neuer dyd before, and as I neuer wyll do from that tyme forthe, and that bycause of all thyne abhommacions. For in the, fathers shall de layne to eate their owne sonnes, and the sonnes their owne fathers. Suche a coueye wyl I kepe in the, and the hole remnaunt wyll I scatter in to al the windes.

Wherfore as truelye as I lyue (sayth the Lorde God) seinge thou haste defyled my Sanctuarye with all maner abhommacions, and with all thy shamefull offences. For this cause wyll I also destroye the. Myne eye shall not ouerle the, neither will I spare the.

One thyrde part within the, shal dye of the pestilence and of hōgre: An other thirde part shall de slayne downe rounde about the, with the swerde: The other thirde parte that remayneth will I scatter abrode towarde all the windes, and drawe out the swerde after the. Thus I will performe my indignation, and stil my wrath against them and ease my selfe. So that when I haue fulfylled myne angre ageynst them, they shall knowe that I am the Lorde, which with a feruente gelousye haue spoken it.

Moreouer I wyll make the waste and abhorred before all the heathen that dwell about the, and in the syghte of all them that go by the: so that when I punysche the in my wrathe, in myne angre, and with the plage of my hoote displeasure, thou shalte be a verye abhommacion, shame, a gasynge and wondring stocke amonge the Heathen that lye about the.

Euen I the Lorde haue spoken it, & it shall come to passe, when I shote among them the perylous dartes of hongre, whiche shall be but death: Yea, therfore shall I shote them, bycause I wyll destroye you. I wyll encrease hongre, and minysch all the prouision of breed emonge you.

Plages and myserye wyl I sende you, yea and wylde beastes also to destroy you. Pestilence and bloodshedynge shal come vpon you, and the swerde will I bringe ouer you. Euen I the Lorde haue sayd it.

The wrath that the people shall be plaged for the synne of Idolatrye. He prophecyeth the repentaunce of the remnaunt of the people, and their deliuerance. The destruction of the frowarde is prophecyed.

CAPI. VI.

AGayne the worde of the Lorde came vnto me, sayinge: Thou son of man, turne thy face to the mountaynes of Israel, that thou mayste prophecye vnto them, and saye: Heare the worde of the Lorde God, o ye mountaynes of Israell: Thus hath the Lorde God spoken to the mountaynes, hylles, valleys and dales.

Beholde, I wyll bringe a swerde ouer you, and destroye youre hye places: I wyll cast downe your aulters, and breake downe your temples. Your slayne men wyll I laye before youre goddes, and the deed carkases of the children of Israel wyll I caste before their ymages, youre bones wyll I destroye rounde about youre aulters and dwellynge places.

The cityes shall be desolate, the hyll chapels layde waste: youre aulters destroyed, and broken: youre goddes caste downe, and taken awaye, your temples layd euen with the grounde, your owne workes clene rooted out.

Your slayne men shal lye among you, that ye maye learne to knowe howe that I am the Lord. None that amonges you haue escaped the swerde will I leaue among the Gentiles, for I wil scatter you among the nacions. And they that escape from you shall remēbre me amonges the heathen, where they shalbe in captiuitie. Baruc. iiii.

As for that hoorishe and vnfaythful hert of theirs, wherwith they ran away fro me, I will breake it: yea and put oute those eyes of theirs, that commit fornication with their idolles.

Then shal they be ashamed, and displeased with their selues, for their wickednesses and abhominacions which they haue wrought, and shall learne to knowe howe that it is not in vayne that I the Lorde spake to bringe suche miserye vpon them.

The Lorde sayd moreouer vnto me: Smite thyne handes togyther, and stampe with thy feete, and saye: Wo worth all the abhominacions and wickednesses of the house of Israel, for bycause of them they shal perysh with the swerde, with hongre, & with pestilence. Who so is farre of, shall dye of the pestilence: he that is nye at hande, shall perysshe with the swerde: and the other that be besieged, shall dye of hongre.

Thus wyll I satisfye my wrothfull displeasure vpon them. And so shall ye learne to know that I am the Lorde, when your slayne men lye amonge youre goddes, and aboute youre aulters: vpon all hye hylles and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: euen in the places where they dyd sacrifyce to all their idolles. I wyll stretche myne hande oute vpon them, and wyll make the lande waste: so that it shall lye desolate and voyde, from the wyldernesse of Deblathath forthe, thorowe all their habitacions, to learne them for to know that I am the Lorde.

¶ The ende of all the lande of Israel shall sodenly come. The cause of the destruction therof. The prophetes commaunded to shewe the summe of the euylles that are at hande.

CAPI. VII.

THe worde of the Lorde came vnto me on this maner: the I call, o thou sonne of man. Thus sayeth the Lord God vn

to the lande of Israell: The ende commeth, yea verily the ende cõmeth vpon al the foure corners of the erth.

But now shal the ende come vpon the: for I wyll sende my wrathe vpon the, and wyll punysshe the: accordynge to thy wayes, and rewarde the after all thy abhommacyons.

Eze.vii.b.iv.c Myne eye shall not oneryle the, neyther wyll I spare the, but rewarde the accordynge to thy wayes, and declare thy abhompnacyons. Then shall ye knowe that I am the Lorde.

Thus sayethe the Lorde God: Beholde, one mysery and plage shall come after an other: the ende is here. The ende (I saye) that wayteth for the, is come alreadye, the houre is come agaynste the, that dwellest in the lande.

B The tyme is at hande, the daye of sedicion is harde by, and no glad tydynges vpon the mountaynes. Therfore I wyll shortly powre out my sore displeasure vpon the, and fulfill my wrathe vpon the. I wyll iudge the after thy wayes, and recompence the all thy abhominacions.

Eze.vii.b.iv.c C Myne eye shall not oneryle the, neyther wyll I spare the: but rewarde the after thy wayes, and shewe thy abhompnacyons, to lerne you for to knowe howe that I am the Lorde that smyteth. Beholde, the daye is here, the daye is come, the houre is runne oute, the rodde flourysheth, wyl ranelle waxeth greene, malicyous violence is growen vp, and the vngodly waxen to a staffe. Yet shall there no complaynte be made for them, nor for the trouble that shall come of these thynges.

D The tyme commeth, the day draweth nyer Who so bieth, let him not reioyce: he that selleth let him not be sory, for why? trouble shal come in the middest of all rest: so that the seller shall not come agayne to the byer, for neither of them bothe shall lyue.

For the vision shal come so greatly ouer al that it shall not be hyndred: No man also with his wyckednesse shall be able to saue his owne lyfe. The trompettes shal ye blowe and make you all redye, but no man shall go to the batel, for I am wroth with all the hole multitude.

E The swerde shall be without, pestylence and hongre within: so that who so is in the felde, shall be slayne with the swerde: and he Deut.xxviii.d. that is in the cite shall perisshe with hongre and pestilence.

And suche as escape and flee from amonge them, shal be vpon the hylles, lyke as the doues in the felde: euery one shal be afrayde because of his owne wickednesse.

All handes shal be let downe, and al knees F shall be weake as the water: they shal gyrde them selues with sacke clothe, feare shall fall vpon them. Their faces shall be confounded, Esaye.xv.b Jere.xl.viii.b Sopho.i.d Ezech.v.b Prouer.xi.a. *& their heades bald: their syluer shal lye in the stretes, and their golde shall be despysed: *Yea their syluer and golde maye not deliuer them, in the day of the fearfull wrath of the Lorde.

They shall not satisfye their hongry soules, neither fyll their empty bellyes therwith: For it is become their owne decaye through their wickednesse: because they made them of not onely costlye iewels for their pompe and pryde, but also abhominable ymages and idols. For this cause wyl I make the to be abhorred.

Moreouer I wyll gyue it in to the handes G of the straungers to be spoyled, and to the wicked for to be robbed, and they shall destroye it. My face wyll I turne from them, my treasury shall be despised: for the theues shall go in to it and suspende it. I will make clene vnclaunce, for the lande is hole fylled with vnrighteous iudgement of innocent blood, & the cite is full of abhominations. Wherfore I will bryng the moost cruel tyrauntes from amonge the Heathen, to take their houses in possession. I will make their pompe of the pouke to ceasse, and they shall take in their sanctuaryes. When this trouble commeth, they shal seke peax, but they shall haue none. One mischefe and sorow shall folowe an other, and one rumour shall come after an other. Then shal they seke visions in vayne at their prophetes.

The lawe shall be gone from the preistes, and wysdome from the elders. The kynge shall mourne, the princes shall be clothed in heuynesse, and the handes of the people in the lande shall tremble for feare. I will doo vnto them after their owne wayes, and accordynge to their owne iudgements wyll I iudge them: to lerne them for to know that I am the Lorde.

¶ An appearance of the similitude of God. Ezechiel is brought vnto Jerusalem in the spyrit. The Lorde sheweth the Prophete the Idolatries of the house of Israel, and chefely of the preistes.

CAPI. VIII.

IT happened that in the fyrste yere, the fyfte daye of the fyrste moneth I sat in my house A and the Lordes of the counsel of Juda with me: and the hande of the Lorde God fell vpon there vpon me.

And as I loked vp, I saw as it were a lykenesse of fire from his loynes downeward, and and from his loynes vpwarde it shyned maruelous clere. This similitude stretched oute an hande, and toke me by the heery lockes of B my heed, and the spirite lyfte me vp betwixt heuen and earthe: and God brought me in a vysyon to Jerusalem, in to the entrye of the inner porte that lyeth towarde the north: there stode an ymage, with whome he that hathe all thynges in his power, was very wrothe.

And beholde, the glorye of the God of Israel was in the same place: euen as I hadde sene it afore in the felde. And he said vnto me: Thou sonne of man. Lyfte vp thyne eyen, and loke towarde the north. Then lyfte I vp C myne eyes towarde the north: and beholde, beside

beside the porte northward, there was an aulter, made vnto the ymage of prouocacion in the very entryng in. And he sayd furthermore vnto me: Thou sonne of man, seist thou what these do? Seist thou the great abhominacions that the house of Israel commit in this place which ought not to be done in my Sanctuary? But turne the about, and thou shalte se yet greater abhominacions. And with that brought he me to the court gate: and when I loked: D beholde, there was an hole in the wal. Then sayd he vnto me: thou sonne of man, dygge thorowe the wall. And when I dygged thorowe the wall: beholde, there was a dore. And he sayd vnto me: Go thy waye in, and loke what wycked abhominacions they do there. So I went in and sawe: and beholde, there were all maner ymages of wormes and beestes, al idolles and abhominacions of the house of Israell painted euery one rounde about the wall.

There stode also before the ymages three E score and ten lordes of the counsel of the house of Israel: and in the middest of them stode Jazaniah the sonne of Saphan: And euery one of them had a censoure in his hande, and out of the incense there wente a smoke, as it hadde ben a cloude. Then sayd he vnto me: Thou sonne of man, hast thou sene what the maisters of the house of Israel do secretly, every one in his chambre? For they say: Lorde the Lorde seeth vs not, the Lorde regardeth not the worlde. And he sayd vnto me: Turne theyer agayne, and thou shalte se the greate abhominacions that they do. And with that he brought me to the dore of the porte of the Lordes house towarde the norey. And beholde there sate women mournynge for Thamus. Then sayde he vnto me: hadde thou sene this thou sonne of man? Turne the about, & thou shalt se yet greater abhominacions.

And he brought me in to the inwarde F court of the Lordes house: & beholde at the porte of the Lordes house, betwixte the fore entrye and the aulter, there were fyue and twentye men, that tourned their backes vpon the temple of the Lorde, and their faces towarde the East, and these worshypped the Sunne.

And he sayd vnto me: hast thou sene this G sonne of man? Thynketh the house of Israel that it is but a tryfle, to do these abhominacions here? Shoulde they fyll the lande full of wyckednesse, and vndertake to prouoke me vnto anger? Yea and purposely to caste vp their noses vpon me? Therfore wyll I also do some thynge in my wrothfull displeasure, so that myne eye shall not ouer se them, neyther wyll I spare them. Yea and though they crye in myne eares with loude voyce, yet wyll I not heare them.

¶ The destruction of Idolatrers, and the conseruacion of the righteous. They that shall be saued are marcked. They that are vnmarcked are slayne. Complaynte of the Prophete for the destruction of the people.

CAPI. IX.

HE cryed also with a loud voyce in myne A eares, sayynge: Come here pe rulers of the city, euery man with his weaponed hande to the slaughter. Then came there fyue men oute of the streete of the vpper porte towarde the North, and euerye man a weapon in his hande to the slaughter. There was one amongest them that had on him a lynnen rayment, and a writers pynchhorne by his syde.

These went in & stode before the brasen aul B ter/ for the glory of the Lorde was gone away Exod.xl.a from the Cherub, and was come vnto the Nume.ix.e threshold of the house, and he called the man iii.Reg.viii.b that had the lynnen rayment vpon him, and the writers pynchorne by his syde, and the Lorde sayd vnto him: Go thy waye thorow the city of Jerusalem, & set this marke Thau Exod.xii.a vpon the foreheades of them that mourne Apoca.vii.a and are sorye for all the abhominations that be done therin. And to the other he sayd that I might heare: Go ye after him thorow the city, slee, oneryle none, spare none: kyll and destroye both olde men and yong maydens, children and wyues.

But as for those that haue this marke Thau vpon them, se that ye touch them not/ and begyn at my Sanctuarye. Then they be- Jere.xxv.b gan at the elders whiche were in the temple, xlix.b. for he had sayd vnto them: when ye haue de- i.Peter.iiii.d filed the temple, and fylled the courte with the slayne, then go your waye forth. So they went out, and slewe downe thorow the city. Now when they had wae the slaughter, and I yet escaped, I fell downe vpon my face, and cryed, sayynge: O Lorde, wilte thou then destroye all the residue of Israel in thy sore displeasure, that thou hast powred vpon Jerusalem? Then sayde he vnto me: the wyckednes of the house of Israell and Juda is verye great, so that the lande is full of bloode, and the city full of vnrighteousnesse. For they say: Tushe the Lorde regardeth not the earthe, he seeth vs not.

Therfore wyll I vpon them, myne eye D shall not oneryle them, neyther wyll I spare Job.xxii.b them, but wyll recompence their wycked- Esaye.lvii.c nesse vpon their heedes. And beholde, the Ezechiel.xxii.d man that had the lynnen rayment vpon him Ezech.vii.a and the writers pynchorne by his syde, tolde all the matter howe it happened, and sayde: Lorde, as thou hast commaunded me, so haue I done.

¶ Of the man that toke hote burnynge coles out of the middle of the wheles and of the Cherubyns, in token of the burnynge of Jerusalem. A rehersall of the wisyon of the wheles, of the beastes, and of the Cherubyns.

CAPI. X.

AND as I loked beholde in the firma- A ment that was aboue the Cherubyns Ezechiel.i.a there appered the symilitude of a stole of Saphir vpon them: Then sayde he that

fate therin to him that had the lynen raymēt vpon him: Crepe in betwen the wheles that are vnder the Cherubins, and take thine hand full of hote coles out from betwene the Cherubyns, and caste them ouer the citye. And he crepte in that I myght se.

Now the Cherubyns stode vpon the right syde of the house, when the man went in, and the cloude fylled the innermer courte. But the glorye of the Lorde remoued frome the Cherubyns, and came vpon the threshold of the house, so that the temple was ful of cloudes, and the courte was full of the shyne of the Lordes glory. Yea and the sounde of the Cherubins wynges was herde in to the fore courte, lyke as it had ben the voyce of the almighty God when he speaketh.

Now when he hadde bydden the man that was clothed in lynen, to go and take the hote coles from the myddest of the wheles, which were vnder the Cherubyns: he wente and stode beside the wheles. Then the one Cherub reached forthe his hande from vnder the Cherubins, vnto the fire that was betwene the Cherubyns, and toke therof, and gaue it vnto him that hadde on the lynnen raymēt in his hande: whiche toke it, and went oute.

13 And vnder the wynges of the Cherubyns, there apperēd the lykenesse of a mans hande: I sawe also foure wheles beside the Cherubyns, so that by euerye Cherub there stode a whele. And the wheles were (to loke vpon) after the facyon of the precyous stone of Thartis: yet (vnto the syght) they were facyoned and lyke as yf one whele had ben in an other.

When they wente forthe, they wente all foure togyther, not turnynge aboute in their goynge: But where the fyrst wente thyther went they after also, so that they tourned not aboute in their goynge. Their hole bodyes, their backes, their handes and wynges, yea and the wheles also were all full of eyes rounde aboute them all foure. And I herde him call the wheles Galgal (that is) a rounde boule. Euery one of them had four faces: so that the one face was the face of a Cherub, the seconde of man, the thyrde of a lyon, the fourth of an Egle, and they were lifted vp aboue. This is the beest that I saw at the water of Cobar. Now when the Cherubyns, went the wheles went with them, and when the Cherubyns spred their wynges to lifte them selues vpwarde, the wheles remayned not behynde, but were with them also. Shortlye when they stode, these stode also: And when they were lyfte vp, the wheles were lyfte vp also with them, for the spirite of lyfe was in the wheles.

Then the glory of the Lorde was lyfte vp from the threshold of the temple, and remayned vpō the Cherubins: And the Cherubins stackred with their wynges, and lifte them selues vp frome the earthe: so that I saw when they wente, and the wheles with them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glorye of the Lorde was vpon them. This is the beest that I sawe vnder the God of Israel, by the water of Cobar. And I perceyued, that it was the Cherubyns. Euerye one had foure faces, and euerye one foure wynges, and vnder the wynges, as it were mennes handes. Nowe the fygure of their faces was, euen as I had sene them, by the water of Cobar, and so was the countenaunce of them: Euerye one in his goynge wente streyght forwarde.

Who they were that made the people of Israel to strape. Agaynst these he prophecyeth, threwynge them how they shall be dyspersed abrode. The reuengynge of the herte commeth of God, otherwyse can we not walcke in his commaundementes. He threatēneth them that leane vnto their owne counselles.

CAPI. XI.

MOreouer the spirite of the Lorde lyfte me vp, and brought me vnto the East porte of the Lordes house. And behold there were. xxv. men vnder the wose amonge whom I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Bananiah the rulers of the people. Then sayd the Lorde vnto me: thou son of man, these men ymagin mischefe, and a wicked counsell take they in this cite, sayinge: tush, there is no destruccion at hand, let vs buylde houses: this Jerusalem is the caudron, & we be the flesh. Therfore (shalt thou prophecy vnto them, yea prophecy (shalt thou vnto them, o sonne of man. And with that fell the spirite of the Lord vpon me, and sayde vnto me: Speake, thus sayth the Lorde:

On this maner haue ye spoken (O ye house of Israel) and I knowe the ymaginacions of youre hertes. Many one haue ye murthered in this cite, and fylled the stretes full of the slayne. Therfore thus sayth the Lorde God: The slayne men that ye haue layden in the grounde in this cite, are the flesh and this cite is the caudron: But I will brynge you oute of it: ye haue drawen out the swerde, euen so will I also brynge a swerde ouer you, sayth the Lorde God: I will bryue you oute of this cite and deliuer you in to youre enemyes handes, and will condemne you. Ye shall be slayne in all the coostes of Israell, I will be auenged of you to learne you for to knowe, that I am the Lorde.

This cite shall not be youre caudron, neither shall ye be the flesh therin: but in the coostes of Israel will I punysshe you, that ye maye knowe, that I am the Lorde: in whose commaundementes, ye haue not walked & kepte his lawes: but haue doone after the customes of the Heathen that lye rounde about you.

Now when I preached, Pheltiah the sonne of Bananiah dyed, then fell I downe vpon my face, and cryed with a loude voyce: O Lorde God, wylt thou then vtterly destroye all the remnaunt in Israell? And so the woyde of the Lorde came to me on this maner: thou sonne of man: thy brethren, thy kynsfolke, and the hole house of Iuda, whiche dwell at Jerusalem, sayē: they be gone farre from the Lord, vnto vs the lande is gyuen vp in possession. Therfore tell them, thus sayth the Lorde God: I will fetche you farre of among the Gentyles, and skatter you amonge the nacions, and I will hyde you but a lytle in the landes where ye shall come.

Tell them also thus sayth the Lorde God: I will gather you agayne out of the nacions, and bringe you from the countreyes where ye be skatred, and wil giue you the land of Israel agayne: and thither shall ye come. And as for all impetimentes, and all your abhominacions I will take them awaye.

And I will giue you one herte, and I will plante a newe spirite within youre bowels. That stony hert will I take out of your body, and gyue you a fleshly hert: that ye may walke in my commaundementes, & kepe mine ordinaunces and worcken them, that ye maye be my people, and I your God. But loke whose hert as are disposed to folowe their abhominacions, and wicked lyuynges: those mens dedes will I bringe vpon their owne heades, sayth the Lorde God.

After this dyd the Cherubins lifte vp their wynges, and the wheles went with them, & the glory of the Lorde was vpon them. So the glory of the Lorde went vp frō the myddes of the cite, and stode vpon the mountes of the cite towarde the east. But the winde toke me vp, and in a vision (which came by the spirit of God) it brought me agayne in to Caldea amonge the pyssoners. Then the vision of Jhesus vanished awaye fro me. So I spake vnto the pyssoners al the woydes of the Lord whyche he had shewed me.

The parable of the vessells of the captyuytye. Interpretyd on of the parable, by whyche the captyue kynge Sedechias is signifyed. An other parable whereby the vylenesse of hunger and thyrst is signyfyed.

CAPI. XII.

THe woyde of the Lorde came vnto me, sayinge: Thou son of man, thou dwellest in the myddest of a frowarde housholde whiche haue eyes to se, and yet se not: eares haue they to heare, and yet heare they not, for they are a stubborn housholde. Therfore (thou son of mā) make thy gere redy to fare, and go forth by fayre day light, that they maye se: Yea euen in their sight shalt thou go from thy place to an other place: yf peraduenture they will consydre that they be an vnobedient housholde.

Thy gere that thou hast made redy to fare withall, shalt thou beare oute by fayre day light, that they maye se: and thou thy selfe shalt go forth also at euen in their syght, as men vse to whē ye departe. Digge thorowe the wall, that they maye se, and beare thorow it the same thing that thou toke vp in their syght. As for thy selfe, thou shalte go forth in the darke. Hyde thy face that thou se not the erth, for I haue made the a shewe token vnto the house of Israel. Now as the Lord cōmaunded me, so I dyd: the gere that I had made redy, brought I out by daye. At euen I brake downe an hole thorow the wall with my hande: and whē it was darke I toke the gere vpon my shoulders, and bare them out in their sight.

And in the mornyng came the woyde of the Lorde vnto me, saying: Thou son of man, yet Israel that frowarde housholde aske the, and saye: what doest thou there? Then tell them, thus sayth the Lorde God: This punishmēt toucheth the chefe rulers at Jerusalem, and all the house of Israel that dwel among the. Tell them, I am your shewe token: lyke as I haue done, so shall it happen vnto you. Fare shal ye also, and go in to captyuitie. The chefest that is among you, shall lay his shoulders in the darke, & get him awaye. He shal breake downe the wall to cary stuffe therthorow. He shall couer his face that he se not the ground with his eyes.

My lyne will I spreade oute vpon hym, and catche him in my nette and carye him to Babylon, in the lande of the Caldees, which he shall not se, and yet shall he dye there. As for all his helpers, and all his Hostes, that be aboute hym, I will scatter them towarde all the wyndes, and drawe oute a swearde after them. So when I haue scattered them amonge the Heathen, and strowed them in the landes, they shall knowe that I am the Lorde.

But I wil leaue a litle nombre of the from the swerde, hunger, & pestilence, to tell all their abhominacions amonge the Heathen, where they come, that they may knowe how that I am the Lorde.

Moreouer the woyde of the Lorde came vnto me, sayinge: Thou sonne of man, with a fearefull tremblynge shalte thou eate thy breed, with carefulnesse and sorow shalt thou drynke thy water. And vnto the people of the lande speake thou on, this maner. Thus sayth the Lorde God, to them that dwell in Jerusalem, and to the lande of Israel: Ye shall eate youre breed with sorowe, and drynke youre water with heynesse: Yea, the lande with the fulnesse therof shall be layd waste, for the wickednesse of them that dwel therin. And the cityes that now be wel occupyed, shall be voyde, and the lande desolate, that ye maye knowe, how that I am the Lorde.

Yet came the woyde of the Lorde vnto me agayne, sayinge: Thou sonne of man, what maner of byworde is that, whiche ye vse in the lande of Israell, sayinge: Tusshe seinge that the dayes are so slacke in commynge, all the vysions are of none effecte. Tell them therfore, thus sayth the Lorde God: I wyll make that byworde to cease, so that it shal no more be cōmonly vsed in Israel.

But say this vnto them: The dayes are at hande, that euery thing whiche hath ben prophecied, shal be fulfilled. There shal no vision be in vayne, neythre any prophecye fayle among the children of Israel: for it is ℣ Lord that spoke it: and what so euer I the Lorde speake shall be performed, and not be slacke in commynge.

G Yea eurn in youre dayes (O ye frowarde housholde) will I deuise somthyng, and bryng it to passe sayth ℣ Lorde God. And the worde of the Lorde came vnto me, saying: Beholde thou sonne of man: the house of Israel saye in this maner: Such as for the vision that he hath sene, it wil be many a daye or it come to passe: It is farre of yet, the thyng that he prophecieth. Therfore saye vnto theym: Thus sayth the Lorde God. All my wordes shal no more be slacke: loke what I spoke, that same shal come to passe, sayth the Lorde.

¶ The worde of the Lorde agaynst false prophetes, whiche teache the people the counselles of their owne hertes.

CAPI. XIII.

H THe worde of the Lorde came vnto me, saynge: Thou sonne of man. Speake prophecye agaynste those prophetes, that preache in Israell: and saye thou vnto them that prophecye out of their owne hertes: Heare the worde of the Lorde: Thus

False prophetes. sayth the Lorde God: Wo be vnto those foolyshe prophetes that folow their owne spirite, and speake where they se not thynge. O Israell, thy prophetes are lyke the foxes vpon the dyre felde: For they stande not in the gappes, neuther make they an hedge for the house of Israel, that men might abide the perell in the daye of the Lorde. Vayne thynges they se: and tell lyes to maynteyne their preachynges withall. The Lorde (saye they) hath spoken it, when in deed he the Lorde hathe not sent them. Vayne visions haue ye sene, and spoken false prophecyes, when ye saye: the Lorde hathe spoken it, where as I neuer spake it.

Therfore thus sayth the Lorde God: Because your wordes be vayne, and ye seke out lyes: Beholde, I wyll vpon you, sayth the Lorde. Myne handes shall come vpon the prophetes that loke out vayne thynges, and preache lyes: they shall not be in the counsell of my people, nor wrytten in the boke of the house of Israel, neyther shal they come in the lande of Israell: that ye maye knowe, how that I am the Lorde God. And that for this

Jerem. xxiij.b cause: they haue discerned my people, and tolde them of peax, where no peax was. One letteth vp a walle, and they dawbe it with loose clayr. Therfore tell them which dawbe

Math. xxiij.c it with vntempered morter, that it shall fall. For there shall come a great showre of rayne, great stones shal fal vpō it, and a forc stourme of wynde shall breake it, so shall the wall come downe.

Shal it not then be said vnto you: where is nowe the morter, that ye dawbed it withall? Therfore thus sayth the Lorde God: I wyll breake oute in my wrothfull displeasure with a stormye wynde, so that in myne anger, there shall come a mighty showre of rayne and hayle stones in my wrathe, to destroye withall.

As for the wall that ye haue dawbed with vntempered morter, I will breake it downe, make it euen with the grounde: so that the foundacion therof shall remayne, and it shall fall: yea and ye youre selues shall perysshe in the myddest therof: to lerne you for to knowe I am the Lorde.

Thus wyll I performe my wrathe vpon this wall, and vpon them that haue dawbed it with vntempered morter, and then will I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israel, whiche prophecye vnto the cyte of Jerusalem, and loke oute visions of peax for them, where as no peax is, sayth the Lorde God.

Wherfore (O thou sonne of man) set thy face agaynste the doughters of thy people, whiche prophecye oute of their owne hertes: and speake thou prophecye agaynste them, and saye: Thus sayth the Lorde God: Wo be vnto you ℣ sowe pyllowes vnder all armholes, and bolsters vnder the heades both of yonge and olde, to catche soules withall. For when ye haue gotten the soules of my people in youre captiuitie, ye promyse them lyfe, and dishonoure me to my people, for a handfull of barlye, and for a piece of breed: when ye kil the soules of them, that dye not, and promyse lyfe to them that lyue not: thus ye dissemble with my people that byleueth your lyes.

Wherfore thus sayth the Lord God: Beholde, I wil also vpō the pillowes, wherwith ye catch the soules in fleing: them wil I take from your armes, and let ℣ soules go, that ye catche in fleing.

Youre bolsters also wyll I teare in peces, and deliuer my people oute of your handes: so that they shall come no more in your handes to be spoyled, and ye shall knowe that I am the Lorde.

Seinge that with youre lyes ye discomforte the herte of the righteous whom I haue not discomforted. Agayne: For so much as ye courage the hand of the wycked, so that he maye not fourne from his wycked waye and lyue: therfore shall ye syse oute no more vanitie, nor prophecye youre owne gestynges: for I wyll deliuer my people oute of your handes, that ye maye knowe howe that I am the Lorde.

¶ The Lorde denyeth his worde to the people for their synnes sake. The disciples of the worde doth the Lorde sometyme deceyue by false prophetes. A comfort of them that trede vnto Babylon.

CAPI. XIIII.

That

THere resorted vnto me certayne of the elders of Israel, & sate downe by me. Then came the worde of the Lord vnto me, saynge: Thou sonne of man, these men beare their Idolles in their hertes, and go purposly vpon the stumbelynge blocke of their owne wyckednesse: how dare they then aske counsell at me? Therfore speake vnto them, and saye: thus sayeth the Lorde God: Euery man of ℣ house of Israel that beareth his Idolles in his herte, purposinge to stomble in his owne wyckednesse, and commeth to a prophet, to enquyre any thynge at me by hym: vnto that man wyll I the Lorde my selfe geue answere, accordynge to the multytude of his Idolles. that the house of Israell maye be snared in their owne hertes, because they be cleane gone from me, for their Idolles sake.

Wherfore, tell the house of Israel: thus sayth the Lorde God: Be conuerted, forsake your Idolles, and turne your faces from all your abhominacions. For euery man, (whether he be of the house of Israel or a straunger, that soiourneth in Israel) whiche departeth fro me, and carryeth Idolles in his herte purposyng to go still stumbelyng in his owne wickednesse, and commeth to a Prophet, to aske counsell at me therof vnto him: vnto that man wyll I the Lord geue answere, by mine owne selfe. I wyll set my face agaynste that man, and wyll make him to be an example & a by worde, yea and a common by worde: and wil roote him out of my people. & ye shall know that I am the Lorde. And yf that Prophete be deceyued, when he offereth him a worde: then I the Lord my selfe haue deceyued that Prophete, and wyll stretche forth myne hand vpon him, to roote him quite out of my people of Israel: and they both shall be punyshed for their wickednesse. Accordynge to the synne of him that asketh, shall the synne of the Prophete be: that the house of Israel be led no more fro me thorow errours, & be no more defiled in their wyckednesse: but that they maye be my people, and I their God, sayth the Lorde God. And the worde of the Lorde came vnto me, saynge: Thou sonne of man when the land sinneth against me, and goeth forth in wyckednesse: I wyll stretche oute myne hand vpon it, and destroye all the prouision of the yrth, and sende derth vpon them to destroy man and beste in the lande. And though Noe, Daniel, and Job, these thre were amōg the, yet shal they in their righteousnesse deliuer but their owne soules sayth the Lorde God. If I bringe noysome beastes into the lande, to waste it vp, and it be so desolate, that no mā may go therin for beastes: yf these thre men also were in the lande, as truly as I lyue (sayth the Lorde God) they shal saue neither sonnes ne doughters, but be onely deliuered them selues: and as for the lande, it shall be waste.

Or yf I bringe a swearde into the lande, and charge it to go thorow the land: so that I slaye owte man & beaste in it, and yf these thre men were therin: As truly as I lyue (sayth the Lorde God) they shall deliuer neither sonnes ne doughters, but only be saued them selues. If I sende a pestylence into the land, and poure out my sore indignacō vpō it in bloude, so that I rote out of it both mā and beast, and yf Noe, Danyel, and Job, were therin: as truly as I lyue (sayth the Lorde God) they shall deliuer neither sonnes ne doughters, but saue their owne soules in their righteousnesse. Moreouer thus sayth the Lorde God: Though I send my foure iust- Jere. xxvij.b
bious plages vpon Jerusalem: the swearde honger, perelous beastes and pestylence, to destroye man and beaste oute of it: yet shall there be a remnaūt saued therin, which shall bringe forth their sonnes and doughters. Be holde they shall come forth vnto you, and ye shall se their waye, and what they take in hande, and ye shall be cōforted, as touchinge all the plages that I haue brought vpon Jerusalem.

They shall comforte you, when ye se their waye and workes: and ye shall knowe, how that it is not without a cause, that I haue done so agaynste Jerusalem, as I dyd, sayth the Lorde God.

¶ As the vnprofytable woode of the vyne tree is cast in to the fyre, so (sayeth he) that Jerusalem shall be brent.

CAPI. XV.

THe worde of the Lorde came vnto me, saynge: Thou sonne of man: What commeth of the vyne amonge al other trees? and of the vyne stock among al other tymbre of the greue? Do men take of it, to make any worke withall? Or maye there a nayle be made of it, to hang any thynge vpō? Beholde, it is cast in the fyre to be brent, the fyre consumeth both the endes of it, the middest is brente to asshes. Is it mete then for any worke? No.

Seing then, that it was mete for no worke beinge hole: moche lesse may there any thing be made of it, when the fyre hath consumed and brent it. And therfore thus sayth the Lord God: Lyke as I caste the vyne into the fyre for to be brent, as other trees of the wod: Euen so wyll I do with them that dwell in Jerusalem, and set my face agaynste them: they shall go out fromme the fyre, and yet the fyre shall consume them. Then shal ye know that I am the Lorde, when I set my face against them, and make the hād waste: because they haue so sore offended, sayth the Lorde God.

¶ The prophete intendynge to speake of the abhominacyons of Jerusalem: doth fyrste shewe the benefytes of God towarde it. Jerusalem is reproued of vnkyndenes, for her fornication with Idolles. He iustifyeth the wyckednesse of other people in comparison of the synnes of Jerusalem. The cause of the abhominacyons is to whiche the Sodomytes fell. Mercy is promysed. o the repentaunt.

CAPI.

CAPS. XVI.

A Sayne, the worde of the Lorde spake vnto me, sayinge: Thou sonne of man shewe the cytye of Jerusalem their abhominacions, and saye: thus sayth the Lorde God vnto Jerusalem: Thy progeny and kynred came out of the lande of Canaan, thy father was an Amorite, thy mother a Hethite. In the daye of thy byrth when thou waste borne, the stringe of thy nauell was not cutte of: thou waste not bathed in water to make the clene: ye wast neither rubbed with salte, ne swadled in cloutes: No man regarded the so moche, as to do any of these thynges for the, or to shewe the suche fauoure, but thou wast vtterly caste out vpon the felde, for dispised was thou in the daye of thy byrth.

Then came I by the, and sawe the troden downe in thyne owne bloude, and sayd vnto the: thou shalte be purged from thyne owne bloude, from thyne owne bloude (I saye) that thou be clensed. So I plated the, as the blossome of the felde: thou arte growen vp, and waxen greate: thou hast gotten a maruelous pleasaunt beautye, thy brestes are come vp, thy heare is goodly growen, where as thou wast naked and bare afore.

Nowe when I went by the, and loked vpō the: beholde, thy tyme was come yea euen the tyme to powe the. Then spred I my clothes ouer the, to couer thy priuytie: yea I made an othe vnto the, and maryed my selfe with the (sayth the Lorde God) and so thou becamest myne owne. Then washed I the with water, and pourged thy bloude from the. I annoynted the with oyle, I gaue the chaunge of rayment, I made the shoes of Tarus leather: I gyrded the about with white silke, I clothed the with brouderie: I decked the with costly apparell. I put ringes vpon thy fyngers: a chayne about thy necke, spanges vpō thy foreheade, eare ringes vpon thine eares, and set a beautiful crowne vpon thyne heade. Thus waste thou decte with syluer and golde, and thy rayment was of fyne white silke, of needle worke and of diuerse colowres.

Thou diddest eate nothyng but fynnels, honye and oyle: maruelous goodly wast thou and beautyfull, yea euen a very Quene wast thou. In so moche, that thy beauty was spoke of amonge the heithen, for thou wast excellent in my beauty, wt which I put vpō the saith the Lorde God.

But thou haste put confydence in thyne owne beauty, and played the harlot, when thou haddest gotten the a name. Thou haste committed bordome, with all that wente by the, and hast fulfylled their desyres: yea thou haste taken thy garmentes of diuerse colours, and decked thyne aulters therwith, whereupon thou myghtest fulfyll thyne bordome, of suche a sorte, as neuer was done ne shall be. Thy goodly ornamētes & Jewels whiche I gaue the of myne owne golde and syluer, hast thou taken, and made the ymages therof, and committed bordome with all.

Thy garmentes of diuers colowres hast thou taken, and decked them therwith: myne oyle and incense hast thou sette before them.

My meate which I gaue the, as fynnels, oyle, and honye (to feede the withall) that hast thou set before them, for a swete sauoure. And this came also to passe, sayth the Lorde God: Thou haste taken thine owne sonnes and doughters, whom thou boddest begete vnto me: and these haste thou offered vp vnto them, to be their meat. Is this but a smal bordome of thyne (thinkest thou) that thou slayest my children, and gruest them ouer, to be dient vnto them? And yet in all thy abhominacions and bordome, thou hast not remembred the dayes of thy youth, how naked and bare thou wast at that tyme, and troden downe in thyne owne bloude. After all this thy wickednesse, (wo wo vnto the, sayth the Lorde) thou haste buylded thy stewes and brodel houses in euery place: yea at the hye stretes vtter hast thou buylded the as an aulter. Thou haste made thy beauty to be abhorred, thou haste layed out thy legges to euery one that came by, and multyplyed thine bordome. Thou hast committed fornication with the Egyptians thy neighbours, myghtie of flesshe and thus hast thou vexed me to bordome, to anger me.

Beholde, I will stretch out myne hande ouer the, and wyl mynyshe thy flocke of wode and delyuer the ouer vnto the wyllis of the Philistines thyne enemyes, which are ashamed of thy abhominable ways. Thou hast played the bore also with the Assirians, wt the myghte not satisfie the: Yea thou hast played the harlot, & not had ynough. Thus hast thou yet committed thy fornicacion frome the lande of Canaan vnto the Caldees, and yet thy lust not satisfied. How shall I circumcyse thine hert (saith the Lord God) seinge thou dost all these thynges, thou myghtyous boore: bycause thy stewes at the heade of euery strete, and thy brodell houses in all places?

Thou hast not ben as an other hoore, that maketh boste of her wynnynge, but as a wife that breaketh wedlocke, and taketh other in stede of her husbande. Vnto all other hores are gyuen gyftes, but thou gyuest rewardes vnto all thy louers, and offrest them gyftes, to come vnto the oute of all places, and to commyt fornication with the. It is come to passe with the in thy bordedomes contrary to the vse of other women: yea there hath no such fornication ben committed after the, seinge that thou proferest gyftes vnto other, and rewarde is gyuen the: thus is a contrary thynge.

Therfore heare the worde of the Lorde, O thou harlot, thus sayth the Lorde God. For so moche as thou hast spente thy money, and discouered thy shame, throughe thy bordome with al thy louers, and with all the abhominacions of thy children, whome thou hast gyuen them: Beholde therfore I wyll gather together all thy louers, vnto whome thou hast made thy selfe common: yea, and all them whom thou fauoured, and euery one that thou hatest: & will discouer thy shame before the, that they all maye se thy fylthynesse.

Moreouer, I wyll iudge the as a breaker of wedlocke and a murtherer, and recompence the thine owne bloude in wrathe and gelousy. I wyl gyue the ouer into their power, that shall breake downe thy stewes, and destroye thy brodell houses: they shall stripp the oute of thy clothes, all thy fayre and beautyfull Jewells shall they take from the, and so lefte the set naked and bare: yea they shall bryng the common people vpon the, which shal stone the, and slaye the wyne with their swerdes. They shall burne vp thy houses, and punysh the in the sight of many women. Thus wil I make thy bordome to ceasse, so that thou shalte gyue out no more rewardes.

Shulde I make my wrathe to be stylle, take my gelousye from the, be content, & no more be displeased: seinge thou remembrest not the dayes of thy youth, but hast prouoked me to wrathe in all these thynges? Beholde therfore, I wyll bringe thyne owne wayes vpon thyne head, sayth the Lorde God: how be it, I neuer dyd vnto the, accordyng to thy wickednesse and al thy abhominacyons. Be holde, all they that vse common prouerbes, shal vse this prouerbe also agaynst the: such a mother, suche a doughter.

Thou arte euen thy mothers owne dough ter, that hath caste of her husbande and her children. Yea thou arte the sister of thy sisters, which forsoke their husbandes and their children. Your mother is a Hethite, and your father an Amorite. Thine eldest sister is Samaria, she and her doughters that dwell vpō thy left hande.

But thy yōgest sister that dwelleth on thy right hande, is Sodoma and her doughters. Ye hast thou not walked after their wayes or done after their abhominacions: but in all thy wayes thou hast bene more corrupte then they. As truely as I lyue, sayth the Lorde God: Sodoma thy sister with her doughters, hath not done so cursedly, as thou & thy doughters. Beholde, the synnes of thy sister Sodoma were these: Pryde, fulnes of meate, aboundaunce and idelnes: these thynges had she and her doughters. Besides that, they reached not their hand to the poore & nedy, but were proude, and dyd abhominable thynges before me: therfore them I toke away, when I had sene it. Neither hath Samaria done halfe of thy synnes, yea thou haste exceaded them in wyckednes: In so moche that in comparyson of all the abhominacions which thou hast done, thou haste made thy sisters seme women.

In lyke their captyuitye, namely the captyuitye of Sodoma and her doughters: the captyuitye of Samaria and her doughters: I wyll bringe them agayne, so wyll I also bringe agayne thy captyuitye amonge the:

that thou mayest take thyne owne confusyō vpon the, and be ashamed of all that thou hast done, and to comforte them. Thus thy sisters (namely) Sodoma and her doughters, Samaria and her doughters, with thy selfe and thy doughters, shall be brought agayne to your olde state.

When thou wast in thy pryde, and before thy wickednes came to the lyght: thou wolst not heare speake of thy sister Sodoma, vntyll the tyme that the Sirians with all their townes, & the Philistines with all that lye round about them, brought the to shame and confusyon: yt thou myghtest beare thyne owne sylenynes and abhominaciō, sayth the Lorde.

For thus sayth the Lorde God: I shulde (by right) deale with the, as thou hast done. Thou hast despysed the othe, and broken the couenaunte. Neuertheles, I wyll remembre the couenaunte that I made with the in thy youth, in so moche that it shall be an euerlastynge couenaunt: so that thou also remembre thy wayes, and be ashamed of them: the shalt then receyue of me thy elder & yonger sisters, whom I wyll make thy doughters, & that beside thy couenaunt. And so I wyll re Jere.xxxi.c. Heoze. viii.b. nue my couenaunt with the, that thou mayst knowe that I am the Lord: that thou maist remēbre it, be ashamed, and excuse thyne owne confusyon no more: when I haue forgeuen the, all that thou hast done, sayth the Lorde God.

¶ The parable of the two Egles signifyeth that Sedechias, whiche contrarye to his othe had forsaken the frendshyp of Nabuchodonosor, turned himselfe to the kyng of Egypt, and therfore perished. In exposycyon of the parrable. ¶ prophecye of Christe.

CAPI. XVII.

THe worde of the Lorde came vnto me, saying: Thou sonne of man: put forth a darcke speakynge and a parable, vnto the house of Israel, and saye: Thus sayth the Lorde God: There came a greate Egle with greate wynges, yea with myghtye long wynges, & full of fethers of diuerse colours, vpon the mounte of Lybans, & toke away from a Cedre tree, and brake of the toppe of his twygge, and caryed it in to the lande of Canaan, and set it in a cytye of marchauntes. He toke also a braunche of the lande, & planted it in a frutefull grounde, he brought it vn to greate waters, and set it as a willye tree therby.

Then dyd it growe, and was a greate vine stocke, but lowe by the grounde: thus there came of it a vyne, and it brought forth blossomes, and spred out braunches.

But there was an other Egle, a greate one which had greate wynges and many fethers, and beholde, the rotes of this vyne hadde an hunger after him, and spred oute his braunches towarde him, to water his frutes. Nenertheles it was planted vpon a good grounde beside

beside greate waters: so that (by reason) it
A would have brought out braunches & fruite, &
have bene a goodly tree. Speake thou there-
fore, thus saythe the Lorde God: Shall this
tree prospere? Shall not his rotes be plucked
out, his fruite be broken of, his grene braun-
ches wither and fade away? yea without ri-
ther stronge arme or many people, shall it be
plucked vp by the rotes. Beholde, it was pla-
ted: shall it prospere therfore. Shall it not
be dryed vp and withered, yea rute in the sty
tynge out of his blossomes, as soone as the
B east wynde bloweth?

Moreouer, the worde of the Lorde came
vnto me sayinge: Speake to that fowarde
houshalde: knowe ye not, what these thyn-
ges do signifye? Tell them: Beholde, the
kynge of Babylon came to Jerusalem, and
toke the kyng and his princes, & led them to
Babylon.

He toke of the kynges seed, and made a
C couenaunt with him, and toke an oth of him:
The Princes of the lande toke he with him
also, that the lande myght be holden in sub-
iection, and not to rebell, but kepe the cou-
naunt, and fulfyll it. But he fell from him,
and sent his Embassadours into Egypt that
he myght have horses and mocke people.
Shoulde that prospere? Shulde he be kepte
safe, that doth suche thynges? Or shulde he
escape, that breaketh his couenaunt? As tru-
Couenaunt breakers. E lye as I lyue saith the Lorde God: the shal
lye at Babylon, in the place where the king
dwelleth, that made him kinge: whose othe
he hath despysed, and whose couenaunte he
hath broken. Neither shall Pharao with his
greate hoost and multytude of people, warr
F eyne him in the warre: when they take vp
rythes, and set vp bulwarkes to destroye
moche people. For seinge he hathe despysed
the othe, and broken the couenaunte (where
as he yet gaue his hande thervpon) and done
all these thinges, he shall not escape.

G Therfore thus saythe the Lorde God: As
truelye as I lyue, I wyll auenge myne othe
that he hath despysed, and my couenaute that
he hathe broken, vpon his owne heade. I
wyll caste my net about him, and catche him
Ezechie.xvii.d yeremi.d. in my parne. To Babylon will I carye him,
there will I punyshe him, because of the
great offence that he made me.

As for those that fle frome him out of the
hoost, they shall be slayne with the swearde.
The residue shal be scattered towarde al the
wyndes: and ye shall knowe, that I the Lorde
haue spoken it.

Thus sayeth the Lorde God: I will also
H take a braunche frome an hyghe cedre tree,
and wyll set it, & take the vppermost twigge,
that yet is but tender, and plante it vpon an
hye hyll: Namely, vpon the hye hyll of Sion
wyll I wyl plant it: that it may bring forth
swyggis, and grue frute, and be a greate Ce-
dre tree: so that all maner of foules maye
dwell in it: and make their nestes vnder the
shadowe of his braunches.

And all the trees of the felde shall knowe
that I the Lorde hath brought downe the
hyghe tree, and set the lowe tree vpright: I
haue dryed vp the grene tree, and made the
dry tree to florysh: Euen I the Lorde haue
spoken it, haue also brought it to passe.

The sweth that every man shall beare his owne
synne. To hym that amendeth is fauour ynough pro-
mysed. Deathe is prophecyed to the ryghtous which
turneth backe from the ryght waye.

CAPI. XVIII.

THe worde of the Lorde came vnto me
on this maner: what meane ye by this
comon prouerbe, that ye vse in the lande
of Israel, sayinge: The fathers haue eaten
sowre grapes, and the childrens teth are set on
edge? As truely as I lyue saith the Lorde
God, ye shall vse this by worde no more in
Israel.

Beholde, all soules are myne. Lyke as the
father is myne, so is the sonne myne also.
The soule that synneth, shall dye. If a man
be godly, and do the thyng that is equall &
ryght, he eateth not vpon the hylles: he lyf-
teth not his eyes vp to the Idols of Israel:
he defyleth not his neyghbours wife: he ma-
ryeth no wife: he greueth no body: he giueth his detter his pledge
again: he taketh none other mans good by
violence: he parteth his meate with the hy-
grye, he clotheth the naked: he lendeth no-
thynge vpon vsury, he taketh nothinge mo,
then he lent: he withdrawyth his hand from doing wrong:
he walketh in my commaundementes, and
keepeth my lawes, & performeth them faith-
fully: This is a ryghtous man, he shal ver-
ly lyue saith the Lorde God.

If he now get a sonne, that is a murthe-
rer, a sheder of blonde: yf he do one of these
thinges (though he do not all the rest) he
eate hilles, he defyleth his neyghbours wife,
he greueth the poore and nedy, he robbeth
spoyleth, he giueth not the detter his pledge
again, he lyfteth vp his eyes vnto Idols,
medleth with abhominable thinges, he ta-
keth vpon vsury, & taketh more ouer. Shal
this man lyue? he shall not lyue. Seinge he
hath done all these abhominations, he shal
dye his blonde shall be vpon him.

Nowe if this man get a sonne alle, that
seeth all his fathers synnes, whiche he hath
done: and feareth, maycheth hath suche lyke
Namely, he eateth not vpon the mountaynes,
he lyfteth not his eyes vp to the Idols of Is-
rael, he defyleth not his neighbours wife,
he greeueth no man, he keepeth no mans pledge
he neither spoyleth, ne robbeth any man, he
dealeth his meate with the hungrye, he co-
uereth the naked, he oppresseth not the poore,
he receyueth no vsurye, ne any thinge mo, he
keepeth my lawes, and walketh in my com-
maundementes. This man shall not dye for
his fathers synne, but shall lyue without
faile. As for his father: because he oppressed
and spoyled his brother, and fed [illegible]
among his people: lo, he is dead in his owne
synne. And yet say ye: Wherefore then shal
not the sonne beare his fathers synne? Ther-
fore: because the sonne hathe done equitye &
ryght, hath kept all my commaundements,
and done them: therfore shall he lyue in dede.
The same soule that synneth, shall dye. The
sonne shall not beare the fathers offence, nei-
ther shal the father beare the sonnes offence.
The righteousnesse of the ryghtous shall be
vpon him, and the wyckednes of the wicked
shall be vpon him selfe also. But if the vn-
godly wyll turne away frome all his synnes
that he hath done, and kepe all my comman-
dementes, and do the thynge that is equall &
ryght: doubtles he shal lyue, and not dye. As
for all his sinnes that he did before, they shal
not be thought vpon: but in his righteousnes
he hathe done, he shall lyue. For haue I any
pleasure in the death of a synner, saythe the
Lorde God: but rather that he conuert, and
lyue?

Agayne: if the ryghtous turne awaye
from his righteousnes, and do iniquyte, ac-
cordinge to all the abhominations, that the
wycked man doth: shal he lyue? All the ryg-
teousnes that he hath done, shal not be thought
vpon, but in the faute that he hath offended
withall, and in the synne that he hathe done,
he shall dye.

And yet ye saye: Tush, the waye of the
Lorde is not indifferent. Here therfore ye house
of Israel: Is not my waye ryghte? Or are
not your wayes rather wicked? Wha a ryg-
tous man turneth awaye from his righteous-
nesse, and medleth with vngodlynes: he must
dye therin: yea for the vnryghteousnesse that
he hath done, muste he dye. Agayne: when
the wycked man turneth awaye frome his
wickednesse, that he hath done, and doth the
thynge whiche is equall and ryght: he shall
saue his soule alyue. For in so moch as he re-
membreth him selfe, and turneth him frome
all the vngodlynesse that he hath vsed, he shal
lyue and not dye.

And yet sayeth the house of Israel: Tush,
the waye of the Lorde is not equall. Are my
wayes vnright, O ye house of Israel: Are
not your wayes rather vnequall? As for me
I will iudge euerye man, accordynge to his
wayes, O ye house of Israell, sayeth the Lord
God.

Wherfore be conuerted, and turne you
frome from all youre wyckednesse, so shall
there no synne do you harme. Caste awaye
from you al youre vngodlynesse, that ye haue
done: make you newe hertes and a new spi-
rite. Wherfore wyll ye dye, O ye house of Is-
rael? Seinge I haue no pleasure in the death
of him that dyeth, sayeth the Lord God. Turne
you then, and ye shall lyue.

The captyuytye of Iechas and Joacin is signi-
fied by the lyons whelpes, and by the lyon. He fore-
seeth ouer the prosperytye of the cytye of Jerusalem
that is past, and the myserye therof that is present.

CAPI. XIX.

BVt mourne thou for the princes of Is-
A racell, and saye: Wherfore laye thy mo-
ther that lyonesse amonge the lyons, &
nosyshed her yonge amonge the yonge whel-
pes? One of her whelpes she brought vp, & it
became a lyon: it learned to spoyle, and to de-
youre folke. The heithen herde of him, and
toke him in their nettes, and brought him in
chaynes vnto the lande of Egypte.

Now when the damme sawe that, al her
B hope and comforte was away, she toke an o-
ther of her whelpes, and made a lyon of him:
whiche went amonge the lyons, and became
a fearce lyon: learned to spoyle & to deuoure
folke: he destroyed their palaces, and made
their cytyes waste. In so moche that the hole
lande and cuery thynge therin, were vtterlye
desolate, throwe the beey voyce of his ro-
synge.

Then came the heithen together on eue-
ry syde out of all countreyes agaynste hym,
layed their nettes for him, and toke hym in
their pitte. So they bounde him with chay-
nes, and brought him to the kinge of Baby-
lon: which put him in pyson, that his voyce
shulde no more be herde vpon the mountay-
nes of Israel. As for thy mother, she is like
a vine in thy bloude, planted by the water
syde: her frutes and braunches are growen
out of many waters, her stalkes were so strög
that men myght haue made staues therof
for offycers: she grewe so highe in her stal-
kes.

So when men sawe that she exceaded the
C heyght and multytude of her braunches, she
was rooted out in displeasure and cast do wne
to the grounde.

The east wynde dryed vp her frut, her strög
stalkes were broken of, wythered and drente
in the fyre. But now she is plãted in the wil Oseę.xiii.d
dernesse, in a dry and thurstie grounde. And
there is a fyre gone out of her stalkes, which
hath brent vp her braunches and her frute: so
that she hath no mo strong stalkes, to be ru-
les for officers. This is a piteous and mise-
rable thynge.

¶ The Lorde denyeth that he wyll answere them
when they praye, for the offence of vnkyndenesse
whiche he here obiecteth. He promyseth that his
people shall returne from captyuytye. By the wode
that shoulde be brent is signifyed the burnynge of
Jerusalem.

CAPI. XX.

IN the .xbij. yeare the tenth daye of the .v.
monethe, it happened, that certayne of the
elders of Israel came vnto me, for to aske
counsell at the Lorde, and sat them downe
by me. Then came the worde of the Lorde
vnto me on this maner: Thou sonne of mã:
speake vnto the elders of Israel, and say vn-
to them: Thus sayth the Lorde God: Are
ye come to aske any thinge at me? As truely
as I lyue (sayeth the Lorde) I will geue you
A Ezech.xliii.a.

no answere. Wilt thou not reprove them(ꝑ
Ezech.xiii. lonne of man) wilt thou not reprove them?
Shewe them the abhominacions of their
fore fathers, and tell them: Thus sayth the
Lorde God: In the daye when I chose Is-
rael, and lyfte vp myne hande vpon the seede
of the house of Jacob, and shewed my selfe
vnto them in the lande of Egypte: Yea whē
I lyfte vp myne hande ouer them, and sayde
I am the Lorde your God, euen in the daye
that I lyfte vp myne hand ouer them, to bring
them out the lande of Egypte, in to a lande
that I had prouyded for them, which floweth
with milke and hony, and is a pleasaunt lād
Deut.viii.a amonge all other: Then sayd I vnto them:
Cast away euerye man the abhominacions
that he hath before him, and defyle not your
selues with the Idols of Egypte, for I am ꝑ
Lorde your God.

B But they rebelled agaynste me, and wolde
not folowe me: to cast away euery man the
abhominacions of his eyes, and to forsake
the Idolles of Egypte. Then I made me to
poure my indignacion ouer them, and to ac-
complysshe my wrathe vpon them: yea euen in
the mydest of the lande of Egypte. But I
wolde not do it, for my names sake: that it
shulde not be vnhalowed before the heethē,
amonges whome they dwelt, and amonges
whome I shewed my selfe vnto them that I
wolde bringe them out of the land of Egypt.
Nowe when I had caryed them out of ꝑ lāde
of Egypte, and brought them into the wyl-
dernesse: I gaue them my commaundemen-
Exod.xx.xxi. tes, and shewed them my lawes: which who
& xxiii.m. so keepeth shall lyue in them. I gaue them al
Deute.viii.b so my holy dayes, to be a token betwyxte me
Galath.iii.b and them, and thereby to knowe, that I am ꝑ
Ezech.xxiii.a Lorde, whiche haloweth them.
xxxvi.c.xxxvii.c. And yet the house of Israel rebelled against
me in the wyldernesse, they wolde not walk
in my commaundementes, they haue cast a-
way my lawes (which who so keepeth should
Exod.xxxi.b lyue in them) and my Sabboth dayes haue
Ezech.xx.b they greatly vnhalowed.

C Then I made me to power out my indig-
nacion vpon them, and to consume them in
the wyldernesse. Yet I wolde not do it, for
my names sake: lest it shulde be dishonoured
before the heethen, from the whiche I had
caryed them away. But I swore vnto them
in the wildernesse, that I wolde not bring the
into the lande, whiche I gaue them: a lande
that floweth with mylke and hony, and is a
pleasure of all landes: and that because they
refused my lawes, and walked not in my
commaundementes, but had vnhalowed my
Sabbothes, for their herte was gone after
their Idolles.

Neuertheles myne eye spared them, so that
I wolde not vtterly slay them, and consume
them in the wyldernesse. Moreouer, I sayde
vnto their sonnes in the wyldernesse: walke
not in the statutes of your forefathers, kepe
not their ordynaunces, and defyle not youre
selues with their Idols, for I am the Lorde
your God. But walke in my statutes, kepe
my lawes & do them, halow my Sabboth, &
for they are a token betwixte me and you, ꝑ
that ye maye knowe howe that I am the
Lorde.

Notwithstandynge, they sonnes rebelled Leuit.
against me also: they walked not in my sta- Ezech.
tutes they kept not my lawes to fulfyl them xxxvi.
(whiche he that doth shall lyue in them), nei-
ther halowed they my Sabboth dayes. Ꝺe
I made me agayne to poure oute my indigna-
cion ouer them, and to satisfy my wrath vpō
them in the wildernes. Neuertheles I with D
drewe my hande for my names sake, lest it
shulde be vnhalowed amonges the heethen,
before whome I had brought them forthe.
I lyfte vp myne hande ouer them also in the
wyldernesse, that I wolde skatter them amōg
the heethen, and strowe them amonge the
nacions: because they had not kepte my la-
wes, but cast away my commaundementes,
vnhalowed my Sabothes, and lyfte vp their
eyes to their fathers Idols.

Wherefore I gaue them also commaunde- Ezech.
mentes not good, & lawes thorow the which xx.
they shulde not lyue, & I vnhalowed them in
their owne gyftes (when I appointed for my
selfe all their fyrstborne) to make them deso-
late: that they myght knowe, how that I am
the Lorde.

Therfore (O thou sonne of man) tell the E
house of Israel, thus sayth the Lorde God:
Beside all this, youre forefathers haue yet
blasphemed me more, and greatlye offended
against me: For after I had brought them in
to the lande, that I promysed to geue them,
when they sawe euery hygh hill and all the
thick trees: they made there their offringes, &
prouoked me with their oblacions, in sauyng
swete sauoures there, and poured out there
drinckofferinges. Then I asked them: what
haue ye to do withal, that ye go thither? And
therfore is it called the hygh place vnto this
daye.

Wherefore, speake vnto the house of Is-
rael: Thus sayth the Lorde God: ye are pol-
uted as vnclene as your forefathers, and com-
mitte horedome also with their abhommacī-
ons. In all your Idols, wherevnto ye bringe
your oblacions, & to whose honoure ye burne
your children: ye defyle your selues, euen
vnto this daye: howe darre ye then come, & Jerem.
aske any question at me? O ye housholde of Ezech.
Israel? As truelye as I lyue (sayth the Lord xx.
God) ye get no answere of me: and as for the
thynge that ye go about, it shall not come
to passe, where as ye say: we will be as the 1.Reg.viii.
heethen, and do as other people in the land,
wod and stone wyll we worshyp.

As truely as I lyue, sayth the Lorde God, F
I my selfe will rule you with a myghtye
hand, with a stretched out arme, and with in-
dignacion poured out ouer you: & will bryng
you out of the nacions and landes, where
ye are scattered: & gather you together with
a myghtye hande, with a stretched oute arme
and with indignacion poured out vpon you &
will bringe you into the wildernesse of the
people. & there I will reason with you face
to face. Like as I punished your forefathers
in

in the wyldernesse, so will I punysshe you al-
sayth the Lorde God.

I will bringe you vnder my rod, & bryng
you vnder the bonde of the couenaunt. The
rebelles also and the transgressours will I
cut from amonge you, and bryng them out
of the lande of youre habitacyon: as for the
lande of Israell, they shall not come in to it:
that they maye knowe howe that I am the
Lorde.

Go nowe then (sayth the Lorde God) ye
house of Israell, cast awaye and destroye e-
uery man his ydole: then shall ye heare me,
and no more blaspheme my holy name with
your offringes and ydolles. But vpon my
holy hill, euen vpon the hye hill of Israell
saith the house of Israell and all that is
in the lande, worshyp me: and in the same
place will I fauour them, and there will I
accepte your heaueofferynges, and the fyrst-
frutes of youre oblacyons, with all youre
holy thynges.

I will accepte youre swete sauoure,
when I bringe you frome the nacyons, and
gather you together oute of the landes,
where ye be scattered: that I maye be
halowed in you before the heathen, and
they maye knowe, that I am the Lorde,
which haue brought you in to the lande
of Israell: yea, in to the same lande that
I swore to geue vnto youre forefathers.
Then shall ye calle to remembraunce youre
owne wayes, and all youre ymaginacy-
ons, wherin ye haue bene defyled: and
shall be displeased with youre owne sel-
ues, for all youre wyckednesse which ye haue
done.

And ye shall knowe that I am the Lorde,
when I intreate you after my name, not af-
ter youre wycked wayes, ne accordynge to
your corrupte workes: O ye house of Israel,
sayth the Lorde.

Moreouer, the worde of the Lorde came
vnto me, sayinge: Thou sonne of man, sette
thy face towarde the Southe, and speake to
the Southe wynde, and saye to the wodde
towarde the Southe: Heare the worde of
the Lorde, thus sayth the Lorde God: Be-
holde, I will kyndle a fyre in the, that shall
consume the grene trees with the dyre. No
man shall be able to quenche his flame, but
all that loketh from the South to the North
shall be brente therin: and all flesche shall se
that I the Lorde haue kyndled it, so that no
man may quenche it. Then sayd I: O Lorde,
they will saye of me: Tusche, they are but
fables that he telleth.

The worde of the Lorde came to me, 21
sayinge: Thou sonne of man, set thy
face toward Jerusalem, speake against
the Sanctuarye, and prophecye agaynste the
lande of Israel, saye to the lande of Israell:
Thus sayth the Lorde God. Beholde I wil
vpon the, and will drawe my swerde out of
the sheathe, and rote out of the both the right-
ous and the wicked. Seing then that I will
rote out of the both the righteous and wicked
therfore shall my swerde go out of his sheathe
against all flesh from the north to the south:
that al flesh may knowe how that I the Lorde
haue drawen my swerde out of the sheath, and
it shall not be put in agayne.

Mourne therfore (O thou sonne of man) B
that thy loynes cracke withall: yea mourne
bytterly for them: And yf they saye, wher-
fore mourneth thou? Then tell them: for
the tydynges that commeth, at the whiche
all hertes shall melte, all handes shall be
letten downe, all stomaches shall faynte,
and all knees shall waxe feble. Beholde, it
commeth, and shall be fulfylled, sayth the
Lorde God.

Agayne, the worde of the Lorde came C
vnto me, sayinge: Thou sonne of man, proph-
ecye and speake: Thus sayth the Lorde
God: speake, the swerde is sharpened and
well scoured. Sharpened is it for the slaugh-
ter, and scoured that it maye be bright. O, the
destroyinge staffe of my sonne, shall bringe
downe all wodde. He hath put his swerde to
the dyghynge, that good holde may be taken
of it. This swerde is sharpened and dyghte,
that it maye be geuen in to the hande of the
manslear.

Crye (O thou son of man) and howle, for D
this swerde shall smyte my people, and all the
rulers in Israel, whiche with my people shal
be slayne downe to the grounde thorow this
swerde. Smyte thou vpon thy thyghe, for
wherfore (shulde not the plage and staffe of
iudgement come? Prophecy thou son of man
and smyte thyne handes togyther: make the
swerde two edged, yea make it thre edged, ꝑ
manslears swerde, that swerde of the greate
slaughter, whiche shall smyte them, euen m
their pryuye chambres: to make them abas-
shed and saynte at the gates, and in all ga-
tes to make some of them fall. O how bryght
and sharpe is it? how well dyghte, and mete
for the slaughter. Set the to some place alone
either vpon the right hande or vpon the left,
whyther so euer thy face tourneth. I will
smyte my handes togyther also, and satisfye
my wrothfull indignacion. Euen I the Lorde
haue sayd it.

The worde of the Lorde came yet vnto me E
agayne, sayinge: Thou sonne of man, make
the two streetes, that the swerde of the kynge
of Babylon maye come. Bothe these streetes
shall goo oute of one lande. He shall set him
vp a place, at the heade of the streete shall he
chose him out a corner. Make the a streete, that
thy swerde may come towarde Rabath of the
Ammonites, and to the stronge cite of Je-
rusalem.

Ezech.xxi. (For he threatneth the swerde, that is to saye, de-
struction to the cytye of Jerusalem. He sheweth the
fall of kynge Sedechias. He is commaunded to
prophecy the destruction of the children of Ammon.
Then the slaughter of other, at the last the Lorde
threatneth death vnto Nabuchodonozor kynge of

For the kynge of Babylon shall stande in the cowrsynge of the waye, at the heed of the two stretes to aske counsell at the sothesayers, castynge the lottes with his arowes to aske counsell at the ydolles, and to loke in the lyuer.

But the sothesayinge shall poynte to the ryght syde vpon Jerusalem, that he maye set men of warre to smyte it, with a great noyse to crye out alarum, to set battelleammes agaynst the gates, to graue vp ditches, and to make bull workes.

Neuertheles, as for the sothesayenge, they shall holde it but for vanite, euen as though a lesynge were told them: yea, and they theym selues remembre theyr wyckednesse, so that by ryghte they muste be taken and wonne. Therfore sayth the Lorde God: For so moche as ye youre selues shewe youre offence / and haue opened youre wyckednesse, so that in all youre workes men may se youre synnes: yea in so moche (I saye) that ye youre selues haue made mention therof, ye shall be taken by violence.

O thou shamefull wicked gyrde of Israel whose day is come / euen the tyme that wickednesse shall haue an ende. Thus sayth the Lorde God: take awaye the myter, and put of the crowne, and so is it awaye: the humble is exalted, and the proude brought low. Ruynsche, ruynsche / yea ruyn. Ye shew wyll I, and ouerthrow them: and that shal not be fulfylled vntyll he come, to whome the iudgement belongeth, and to whome I haue geuen it.

And thou (O sonne of man) prophecye and speake: Thus sayth the Lorde God to the children of Ammon, and to theyr blasphemye speake thou: Yee the swerde, the swerde is drawen for the slaughter, and scoured that it glysteren (because thou hast loked the out vanities, and prophecyed lyes) that it maye come vpon thy necke, lyke as vpon the other vngodlye, whose day came, when theyr wyckednesse was full.

Thoughe it were put vp agayne in to the sheathe / yet wyll I punysche the in the land where thou wast norysshed and borne, and powre my indignacyon vpon the, and wyll blow vpon the in the fyre of my wrath, and delyuer the vnto cruell people, whiche are learned to destroye. Thou shalte fede the fyre, and thy bloode shall be shedde in the lande, that thou mayste be put oute of remembraunce. Euen I the Lorde haue spoken it.

¶ The worde of the Lorde agaynst Jerusalem for manslaughter, and dyuersye due honour to theyr fathers and mothers, and other wyckednesses. Of the wycked doctryne of the false prophetes and prestes, and of theyr vnsaciable couetousnesse. The tyrannye of rulers. The vnhyndernesse of the people.

CAPL. XXII.

MOreouer the worde of the Lorde came vnto me and sayd: thou sonne of man, wylt thou not reproue this bloudthyrsty cytie? Shewe them their abhominacions and tell them: Thus sayth the Lorde God. O thou cytie that shedest blood in the myddes of the, that thy tyme may come also / and makest the ydolles to defyle the withall. Thou hast made thy selfe gylty in the bloode that thou hast shed: & defyled the in the ydolles, which thou hast made.

Thou hast caused thy dayes to drawe nye, & made ꝑ tyme of thy yeres to come. Therfore wyll I make the to be confounded among the heathen, and to be despysed in all the landes, whether they be nye or farre fromme the: they shall laugh the to scorne, thou that hast gotten the so foule a name, and arte full of myschiefe. Beholde, the rulers of Israel haue brought euery man his power, to shed bloud in the. In the haue they despysed father and mother, in the haue they oppressed the straunger, in the haue they vexed the wydowe and the fatherlesse. Thou hast despysed my Sanctuarye, and vnhalowed my Sabboth. Ouerthrowers are there in the, that shede blood, and eate vp the hylles, and in the they vse vnhappynesse.

In the haue they discouered theyr fathers shame, in the haue they vexed women in their syckenesse. Euery man hath dealte shamefully with his neighbours wife, and abhominably defiled his doughter in law. In the hath euery man forced his owne sister, euē his fathers doughter: yea gyftes haue ben receyued of to shede bloode. Thou hast taken vsurye and encrease, thou hast oppressed thy neyghbour by extorcion, and forgotten me, sayth the Lorde God.

Beholde, I haue smytten my handes vpon thy couetousnesse that thou hast vsed, and vpon the bloude whiche hathe ben shedde in the. Is thy herte able to endure it, or maye thy handes defende them selues in the tyme that I shall bringe vpon the? Euen I the Lorde that speake it, wyll bringe it to passe. I wyll scatter thy selfe among the heathen, and strowe the about in the landes, and wyll cause thy fylthynesse to cease out of the: yea and I wil haue the in possession in the sight of the heathen, that thou mayste knowe that I am the Lorde.

And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, the house of Israel is turned to drosse. All they that shall be drasse, tynne, yron, and leade are in the fyre become drosse. Therfore thus sayth the Lorde God: for so moche as ye all are turned in to drosse: beholde, I wyll bringe you together vnto Jerusalē lyke as syluer, brasse, yron, tynne, and leade are put together in the furnace, and the fyre blowen there vnder to melte them: Euen so wyll I gather you in my wrath and indignacyon, put you in together, and melte you in my wrath and indignacyon. I wyl bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin.

Lyke as the syluer is melted in the fyre, so shall ye also be melted therin: that ye maye know how that I the Lorde haue powred my wrath vpon you.

And the worde of the Lorde came vnto me sayinge. Thou sonne of man, tell her: Thou art a vncleane lande, whyche is not rayned vpon in the day of thy cruel wrath: the Prophetes that are in the, are lyke a roryng Lyon that rauyth by his pray.

They receyue rychesse and good, and make many wydowes in the. Thy prestes breake my law, and defyle my Sanctuary. They put no difference betwene ꝑ holy & vnholy, neither discerne betwene the clene and vncleane: they turne their eyes fro my Sabbothes, and I am vnhalowed amonge them. Thy rulers in the myddes are lyke rauenynge wolues to shede bloode, and to destroy soules for theyr owne couetous lucre. As for thy prophetes, they dawbe with vntempered clayre / they se vanities, and prophesyes vnto them, sayinge: the Lorde God hath so, where as the Lorde hathe not spoken. The people in the lande vse ryght violently and robbeye. They vexe the poore and nedy, and oppresse the straunger agaynst ryght.

And I soughte in the lande for a man that shulde make vp the hedge, and set him self in the gappe before me, in the landes behalfe, that I shulde not vtterly destroye it, but I coulde fynde none. Therfore wyll I powre out my cruel displeasure vpon them, and burne them in the fyre of my wrath: their owne wayes will I recompence vpon theyr heades, sayth the Lorde God.

Of the hypocrysye, meanynge the Idolatry of Samaria and Jerusalem: vnder the names of Oholah and Oholibah. In comparison of Samaria it setteth that the fornicacyon of Jerusalem is greuous. The destruction of Jerusalem is prophesyed. The auouterye of both the sores is found out. Theyr destruction.

CAPL. XXIII.

THe worde of the Lorde came vnto me, sayinge: thou sonne of man, there were two women ꝑ had one mother: These (when they were yonge) began to playe the harlottes in Egypte. There were theyr breastes hadd, and the pappes of theyr maydenhed destroyed. The eldest of them was called Oholah, and her youngest sister Oholibah. These two were myne, and bare sonnes and doughters, theyr names were Samaria, and that was Oholah: and Jerusalem that was Oholibah. As for Oholah, she began to goo a hoorynge, when I had taken her to me. She was set on fyre vpon her louers the Assirians, which had to do with her: euen the princes and Lordes that were dressed gaye: fayre yonge men, lusty ryders vpon horses.

Thus thorowe her hoordome, she cleaued vnto all the yonge men of Assiria: Yea, she was mad vpon them, and defiled her self with all their ydolles. Neyther ceased she from the fornycacion that she vsed with the Egyptians: for in her youthe they laye with her, they bruised the dyscles of her maydenhed, & poured their hoordome vpon her. Wherfore I delyuered her in to the handes of her louers, euen the Assirians whom she so loued. These discouered her shame, toke her sonnes and doughters, and slewe her with the swerde. And euyl name gat she of all people, and they punished her.

Her syster Oholibah sawe this, and destroyed her self with inordinate loue, more then she, and exceeded her sysster in hoordome, she loued the Assirians (whiche also lay with her) namely the princes and great lordes, that were clothed with al maner of gorgyous apparell, all-lusty horsemen, and fayre yong persones. Then I sawe that they both were defyled alyke.

But the increased syll in hoordome: for when she sawe men paynted vpon the walle, the ymages of the Caldees set forthe with reedlye colloures, with fayre gyrdles about theyr lendes, and goodly bonettes vpon theyr heades, lokynge all lyke Prynces (after the maner of the Babylonyans and Caldees in theyr owne lande, where they be borne) immediatlye as soone as she sawe them, she brente in loue vpon them, and sent messengers for them into the lande of the Caldees.

Now when the Babylonians came to her they laye with her, and defiled her with theyr hoordome, and so was she polluted with them. And when her lust was abated from them, her hoordome and shame was discouered and seue, then my herte forsoke her, lyke as my herte was gone from her syster also.

Neuertheles, she vsed her hoordome euer the lōger the more, and remembred the dayes of her youth, wherin she had played the harlot in the land of Egypt / she brent in lust vpō them, whose flesh was like the flesh of Asses, & their seed lyke the seed of horses. Thus thou hast renued the filthinesse of thy youth, when thy louers bruised thy pappes, & marred thy brestes in Egypte.

Therfore (O Oholibah) thus sayth the Lorde God. I will rayse vp thy louers (with whom thou hast satisfied thy lust) against the and gather them together rounde about the: namely the Babylonias, and all the Caldees: Pecod, Schoa and Coa, with al the Assirias, all yonge and fayre louers, princes and lordes, knyghtes, and gentylmen, whiche be all good horse men: these shall come vpon the with horses, charettes, and a great multitude of people, which shall be harnessed about the on euery syde, with brestplates, shelides and helmettes. I will punysche the before them, yea they them selues shall punysche the, accordyng to their owne iudgement. I will put my gelousy vpon the, so that they shall deale cruelly with the.

They shall cut of thy nose and thyne eares, and the remnaunt shall fall thorowe the sweorde. They shall carye awaye thy sonnes and doughters, and the residue shall be brent in the fyre. They shall stripe the oute of thy clothes, and carye thy costly iewelles awaye with them.

e Thus will I make an ende of thy fylthynesse and hoordome, which thou hast brought out of the lande of Egypt: that thou shalte nourne thyne eyes no moze after them, and call thy mynd no moze vpō Egypt. For thus sayth the Lorde: beholde, I will deliuer the in to the handes of them whom thou hatest: yea, euen in to the handes of them, with whome thou hast fulfylled thy lust, whiche shal dele cruelly with the. All thy labour shal they take with them, and leue the naked and bare, and thus the shame of thy fylthy hoordome shal come to light. All these thinges shal the? pcu vnto the, bycause of thy hoordome, and whiche thou hast died amonge the Gentyles with whole pooles thou hast defiled thy selfe. Thou haste walked in the waye of thy syster, therefore will I geue the her cup in thy hande.

Thus sayth the Lorde God: Thou shalte drynke of thy systers cuppe, hawe depe and large so cure it be to the botome. Thou shalt be laughed to scorne, and hadde as greatlye in derysion, as is possible. Thou shalte be full of dronkennesse and sorowe, for the cup of thy syster Samaria, is a cuppe of destruction and wastynge: the same shalte thou drynke and suppe it oute, euen to the dregges: and thou shalte eate vp the broken peces of it, and to teare thyne owne dressed: For euen I haue spoken it sayth the Lorde God.

f Therefore thus sayth the Lorde God: For so moche as thou hast forgotten me, and cast me all de, so beare nowe thyne owne fylthynesse and hoordome.

The Lorde sayd moreouer vnto me: thou sonne of man, wylte thou not reprouе Oholah, and Oholibah? Shewe them their abominations: namely that they haue broken their wedlocke, and stained their handes with bloode: yea euen with their idols haue they committed aduoutrye, and offred them their owne children (to be deuoured) whome they had borne vnto me.

Ezech.xvi.a Yea, and this haue they done vnto me also: they haue defyled my Sanctuarye, in that same daye, and haue vnhalowed my Sabboth. For when they had slayne their children for their idolles, they came the same daye in to my Sanctuary to defyle it. Lo, this haue they done in my house.

Besyde all this, thou hast sente thy messengers for men oute of farre countreys: and when they came, thou hast bathed, trymmed and set forthe thy selfe of the beste facion: thou sattest vpon a goodly bed, and a table spred before the, wherevpō thou hast set myne incense and myne oyle.

Gen.xxxv. G Then was there great chere with her, and the men that were sent from farre countreys

heare thou the boonts together, kyndle thou the fyre, sethe the fleshe, let all be well sodden, that the bones maye be suckte oute. Moreouer set the potte emptye vpon the coles, that it maye be warme, and the metall hote, that the fylthe and rustynesse maye be consumed.

p But it will not goo of, there is so moche of it: the rustynesse must be brent oute. Thy fylthynesse is abhominable, for I wold haue clensed the, but thou wouldest not be clensed. Thou canst not be pourged fromе thyne vncleannesse, tyll I haue poured my wrothfull indignacion vpon the. Euen I the Lorde haue so decreed: Yea, it is come vnto effecte that I will do it. I will not go backe I will not spare, I will not be intreated: but accordynge to thy wayes and ymaginacyons, thou shalte be punyshed sayth the Lorde God.

q And the worde of the Lorde came vnto me saynge: Thou sonne of man, beholde, I will take awaye of the pleasure of thyne eyes with a plage: yet shalte thou neyther mourne nor weepe, ne water thy chekes therfore: but mayst mourne by thy selfe alone: but vse no tredly lamentacion. Holde on thy bonet, and put on thy shoes vpon thy feete, couer not thy face, and eate no mourners breed.

So I spake vnto the people dayly in the morynge, and at euen my wyfe dyed: then vpon the nexte morowe I dyd as I was commaunded. And the people said vnto me: wilt thou not tell vs what that signifieth whiche thou doest?

r I answered them, the worde of the Lorde came vnto me, saying: Tell the house of Israel, thus sayth the Lorde God: beholde, I will suspende my Sanctuarye: euen the glorye of your power, the pleasure of your eyes, and the thyng that ye loue: your sonnes and doughters whom ye haue left, shall fall thorowe the sweorde.

Like as I haue done, so shall ye doo also: Ye shall not hyde youre facce, ye shall eate no mourners breed: youre bonnettes shall ye haue vpon your heedes, and shoes vpon your fete.

s Ye shall neyther mourne nor wepe, but in your synnes ye shall be sorowfull, and one repente with an other. Thus Ezechiel is your shewe token. For loke as he hath done so (when this commeth) ye shall doo also: that ye maye lerne to knowe, that I am the Lorde God.

But beholde, O thou sonne of man: In the daye when I take fromе theym their power, their ioye and honoure, the lust of their eyes, the burthen of their bodyes: namely their sonnes and doughters. Then shall there one escape, and come vnto the, for to shewe the. In that daye shall thy mouthe be opened to him whiche is escaped, that thou maylte speake, and be no more domme: yea, and thou shalte be their shewe token, that they may knowe howe that I am the Lorde.

¶ The worde of the Lorde vpon the sonnes of Ammon, whiche reioyced at the fall of Ierusalem. Against Moab and Seir. Against Idumea. Against the Philistynes.

CAPI. XXV.

The worde of the Lorde came vnto me, saying: thou sonne of man, set thy face against the Ammonites: Prophecye vpon them, and saye vnto the Ammonites: heare the worde of the Lorde God. Thus sayth the Lorde God. For so moche as thou spraktest ouer my Sanctuarye, A ha, I trowe it be nowe suspended: and ouer the lande of Israel, I trowe it be nowe desolate, yea and ouer the house of Juda, I trowe they be nowe ledde awaye prysoners. Beholde, I will deliuer the to the people of the East, that they maye haue the in possession: these shall sette their castles and houses in the. They shall eate thy frute, and drynke vp thy mylke. As for Rabath, I will make of it a stall for camelles, and of Ammon a shepe folde: and ye shall knowe, that I am the Lorde.

Ezech.xxi.d Jere.xlix.a

For thus sayth the Lorde God: In so moche as thou hast clapped with thyne handes, and stamped with thy fete, yea reioyced in thyne herte ouer the lande of Israel with despyte: beholde, I will stretche oute myne hand ouer the also, and deliuer the to be spoyled of the Heathen, and rote the oute from among the people, and cause the to be destroyed oute of all landes, yea I will make the be layd waste, that thou mayst knowe that I am the Lorde.

Esay.xvi.d Esay.xlvi.a Zephon.ii.b

Thus sayth the Lorde God: For so moche as Moab and Seir do saye: As for the house of Juda, it is but lyke as all other Gentiles be. Therefore beholde, I will make the cities of Moab weaponlesse, and shall take awaye their strengthe: their citeyes and cheefe townes of their lande, which are the pleasures of the countrey: as namely Bethiesimoth, Baalmeon, and Cariathaim: these will I open vnto them of the East, that they maye fall vpon the Ammonites: and will geue it them in possession, so that the Ammonites shal no moze be hadde in remembraunce amonge the Heathen. Euen thus will I punyshe Moab also, that they maye knowe how that I am the Lorde.

Esay.xxxiiii.a Jerem.xlix.b Ezech.xxxv.c xxv.a. Hiere.xvii.b Gene.xxv.a

Moreouer, thus sayth the Lorde God: Bicause that Edom hath auenged and eased him selfe vpon the house of Juda, therfore thus sayth the Lorde: I will reache out mine hand vpon Edom, and take awaye man and beast out of it.

From Theman vnto Dedan will I make it desolate, they shal be slayne with the sweorde. Thorowe my people of Israell will I auenge me agayn vpon Edom: they shal handle him accordyng to my wrath and indignacion, so that they shall knowe my vengeaunce, sayth the Lorde God.

1.Macha.v.a

Thus sayth the Lord God: For so moche as the Philistines haue done this: namely

Ezech.xxiiii.c
Jere.xxv.b
Sophonias.ii

taken vengeaunce with dispytefull stomackes, and of en elte cupll wyll set them selues to destroye. Therefore thus sayethe the Lorde God: Beholde, I wyll stretche oute myne hande ouer the Philistines, and destroy the destroyers, and cause all the remnaunt of the see coste to perysshe. A greate vengeaunce wyll I take vpon them, and punysshe them cruellye: that they maye knowe howe that I am the Lorde, whiche haue auenged me of them.

The prophecyeth that Tyrus shall be ouerthrowen, bycause it reioyced at the destruction of Jerusalem. The wonderynge and astonyshment of the marchantes, for the desolacyon of Tyrus.

CAPI. XXVI.

IThappened that in the. xi. yere, the fyrste daye of the moneth, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, bycause that Tyre hath spoken vpon Jerusalem: A ha, now I trowe the portes of the people be broken, and the turned vnto me, for I haue destroyed my dely cull.

Yea, therfore sayethe the Lorde God: Beholde, O Tyre, I wyll vpon the, I wyll bryng a great multytude of people agaynste the, lyke as whea the see aryseth with his wauis: Theie shall breake the walles of Tyre, and caste downe her towres: I wyll scrape the grounde fromt hee, and make her a bare stone: yea as the dryinge place where the fyshers hange vp the nettes by the see syde. Euen I haue spoken it, sayethe the Lorde God. The Gentiles shal spoyle her/her wughters vpon the felde, shall perysshe with the sworde, that they may knowe how that I am the Lorde.

For thus sayeth the Lorde God: Beholde, I wyll bryng vnther Nabuchodonosor (whiche is the kynge of Babylon, and a kynge of kynges) from the North vpon Tyre, with horses, charettes, horsmen, and with a greate multitude of people. Thy doughters that are in the land, shal be slee with the sworde: but agaynste the he shall make bulwerkes, and graue vp dyches aboute the, and lyfte vp his shylde agaynste the. His kynges and battell rammes shall be prepare for thy walles, and with his weapons breake downe thy towres. The dust of his horses shall couer the, they shall be so many, thy walles shall shake at the noyse of the horsemen, charettes, and wheles, when he commeth to thy portes, as men doo in to an open citye. With the hoofes of his horse fete, shall he treade downe al thy strietes.

He shall slee thy people with the sworde, & breake downe the pylleres of thy strengthe. They shall waste awaye thy rychesse, and spoyle thy marchaundyse. Thy walles shall they breake downe, and destroye thy houses of pleasure. Thy stones, thy tymbre and youre earthen shall they caste in the water. Thus wyll I barynge the melodye of thy songes, & the voyce of thy mynstrelsye to an ende, so that they shall no more be herde. I will make a bare stone of the / yea a dryinge place for nettes, and shalt neuer be buylded agayne: For euen I the Lorde haue spoken it, sayethe the Lorde God: thus sayethe the Lorde God spoken concernynge Tyre. The Iles shall be moued at the noyse of thy fall, and at the cry of the slayne that shall be murthered in the. All kynges of the see shall come downe from their seates regall: they shall laye awaye theyr robes, and put of their costly clothyng: Yea with tremblynge shall they be clothed, they shall sye vpon the grounde: they shall be afrayde at thy sodeyn fall, and be abasshed at the.

They shall mourne for the, and saye vnto the: O thou noble city that hast ben so greatly occupyed of olde, thou that hast ben the stronge vpon the see with thyne inhabitaūtes, of whom all men stode in feare: how art thou now so vtterly destroyed? Nowe at the tyme of thy fall the inhabitaūtes of theyles / yea and the yles them selues shall stand in feare at thyne ende.

For thus sayethe the Lorde God: when I make the a desolate citye (as other cities be, that no man dwell in) and when I bring the depe vpon the, that greate waters may couer the: Then wyll I cause the downe vnto them that descende in to the pytte: vnto a people that hath ben longe dead, and set the in a lande that is benethe, lyke the olde wyldernesse, with them which go downe to their graues, so that no man shall dwell more in the. And I wyll make the to be no more honoure in the lande of the lyuynge. I wyll make an ende of the, and thou shalt be gone. Thoughe thou be sought for, yet shalte thou not be founde for euermore, sayeth the Lorde God.

The Prophete is moued to bewayle the desolacyon of Tyrus. He setteth out the playte of Tyrus for the haauntyng of marchaunte therto.

CAPI. XXVII

THe worde of the Lorde came vnto me, sayinge: O thou sonne of man, make a lamentable complaynt vpon Tyre, and saye vpon Tyre, whiche is a porte of the see, that occupieth with moche people and many yles: Thus speaketh the Lorde God. O Tyre, thou hast sayde: What, I am a noble citye: Thy borders are in the myddest of the see, and thy buylders haue made the meruayllous goodlye, all thy tables haue they made of Cypre trees of the mount of Sanir. From Libanus haue they take Cedre trees to make the maste: and the okes of Basan to make the rowers.

Thy bordes haue they made of yuory, and of costly wod out of the yle of Cethim. Thy sayle was of wrought smal nedle worke out of the lande of Egypte, to hange vpon thy maste: and thy hangynges of pelowe sylke purple, oute of the yles of Elisah.

The

They of Sidon and Arnad were thy mayners, and the wisest in Tyre were thy shipmaysters. The eldest & wysest at Gebal were they, that mended and stopped thy shyppes. All shyppes of the see with their shypmen occupyed their marchaūdyses in the. The Persis, Libians, and Libias, were in thyne host, & dyped & to fight: these hāged vp their shelde and helmettes with the, these sette forth thy brauye. They of Arnad were with thyne host round aboute thy walles, and were thy watchmen vpon thy towres, these hanged vp their shildes round about thy walles, and made the meruelous goodly. Tharsis occupyed with the in all maner of wares, in syluer, yron, tynne, and leade, and made thy market greate. Jauan, Tubal, and Mesech were thy marchauntes, which brought the men & emauncetes of metall for thy occupynge.

They of the house of Thogarma brought vnto the at the tyme of thy marte, horse, horsmen and mules.

They of Sedan were thy marchauntes: & many other Iles that occupyed with the, brought the wethers, Elephant bones and Paynctes for a present. The Syrians occupyed with the, because of thy diuers wozkes, and increased thy marchaundyse, with Hmagades, with scarlet, with nedle wozke, with white lynen cloth, with sylcke & with Chrysall.

Jude and the land of Israel occupyed with the, and brought vnto thy marketes, wheat balme, hony, oyle, and treacle, Damascus also vsed marchaundyse with the, in the best wyne and white woll: because thy occupynge was so great, and thy wares so manye. Dan, Jauan, & Meusal haue brought vnto thy marketes, yron redy made, with Casia & Calamus, accordynge to thyne occupynge. Dedan occupyed with the, in sayre tapestrye worke and quyssbyns. Arabia and al the princes of Cedar haue occupyed with the, in shepe, wethers and gootes.

The marchauntes of Seba and Rema haue occupyed also with the, in al costly spyces all precious stones and golde, whiche they brought vnto thy marketes. Haran, Chene and Eden, the marchauntes of Saba, Assur and Chelmad, were all doers with the, occupyed with the: in costly rayment, of perfume spyke and nedle worke (deep precious & therfore packte and bounde togyther with ropes) Yea and in Cedre wod, at the time of thy marketes. The shyppes of Tharsis were the chiefe of thy occupynge.

Thus thus thou arte full, and in worshypp in the myddest of the see. Thy maryners brought the vp vnto the oute of many waters. But the east wynde shall ouerbeate the into the myddest of the see: so that thy wares, thy marchaundyse, thy tryches, thy mariners thy shypmaysters, thy helpers, thy occupyers (that brought the thynges necessary) the men of warre that are in the, yea and all thy comens shall perysshe in the myddest of the see in the daye of thy fall.

The suburbes shall shake at the loude cry of thy shypmen. All thy men, and all maryners vpon the see, shall leape oute of their bootes, and set them selues vpon the lande. They shall syste vp their voyce bycause of the, and make a lamentable cry. They shall caste dust vpon their heades, and lye downe in the asshes. They shal shaue them selues, and put sacke cloth vpon them for thy sake.

They shall mourne for the with heetfull sorow, and heuye lamentacion, yea their children also shall wepe for the. Alas, what eyle hath so bene destroyed in the see, as Tyre is? When thy wares and marchaundyse came from the sees, thou gauest al people ynough. The kynges of the erth hast thou made rich, thorow the multytude of thy wares and occupynge.

But thou arte nowe cast downe into the depe of the see, all thy resorte of people is perished with the. All they that dwell in the Iles are abasshed at the, and all their kynges are afrayed, yea their faces haue chaunged colour. The marchauntes of the nacios wondre at the. In that thou art so cleane brought to nought, and cōmest no more vp.

The worde of God agaynst the kynge of Tyrus for his pryde. Daniel. The Prophete is moued to bewayle the kynge of Tyrus. The worde of the Lorde agaynst Sydon. The Lorde promyseth to gather togyther the chyldren of Israel.

CAPI. XXVIII.

THe worde of the Lorde came vnto me, sayinge: Thou sonne of man, tell the prince of Tyre. Thus sayeth the Lorde God: because thou hast a proude herte and hast sayde: I am a God, I haue my seate in the myddest of the see like a God: where as thou art but a man and not God, and yet sāyest in thine owne conceyt, þ thou art God: Behold, thou thinkest thy selfe wyser then Daniel, that there is no secretes hyd fro me the

With thy wysdome and thy vnderstandynge, thou hast gotten the great welthines and gathered treasure of syluer and golde: With thy greate wysdome and occupynge hast thou increased thy power, and because of thy greate ryches, thy herte is proude.

Therfore thus sayeth the Lorde God: For so moch as thou hast lyfte vp thyne herte, as though thou were God behold, I wyl bryng enemyes vpon the, euen the tyraunes of þ heithen: these shall drawe out their swerdes vpon thy beautye and wysdome, and shal defyle thy glory.

They shall cast the downe to the pytte, so that thou shalte dye in the myddest of the see as they that be slayne.

Let se, yf thou wilte say then (before them that slaye the) I am God: where as thou art but a man & not God, in the handes of them that slaye the.

Dye shalt thou, euen as the vncircumcysed in the handes of the enemyes: for I my selfe haue spoken it: sayeth the Lorde God.

Moreouer

Ezechie. xxvii. xxvii.

Daniel ii.

Moreouer, the worde of the Lorde came vnto me sayinge: Thou sonne of man, make a lamentable complaynte ouer the kynge of Tyre, and tell him: Thus sayethe the Lorde God: Thou art a seale of a lykenesse, full of wysdome and excellent beautye. Thou hast bene in the pleasaunt garden of God: thou art dect with all manir of precyous stones: with Rubye, Topas, Christal, Jacynct, Onix, Jaspis, Saphir, Smaragde, Carbuncle, and golde. Thy beautye and the holes that be in the were set forthe in the daye of thy creacion. Thou art a fayre Cherub, stretched wyde out for to couer.

I have set the vpon the holy mounte of God, there hast thou bene, & walked amonge the fayre glysterynge stones. From the tyme of thy creacion thou hast ben ryght excellit, till wickednesse was founde in the. Because of thy greate marchaundyse, thy herte is full of wyckednes, and thou hast offended. Therfore will I cast the from the mount of God (O thou couerynge Cherub) and destroye the amonge the glysterynge stones. Thy herte was proude in thy fayre beautye, and therow thy beauty thou hast destroyed thy wisdome, I will caste the downe to the grounde, & that in the syghte of kynges.

Thou hast defyled thy Sanctuary, with the greate wickednesse of thy vnrighteous occupyenge. I will bringe a fyre from the middest of the, to consume the: and will make the to ashes, in the syght of all the that loke vpon the. All they that have bene acquyented with the amonges the Heithen, shall be abashed at the: seinge thou arte so cleane brought to nought, and commest no more vp.

And the worde of the Lorde came vnto me sayinge: Thou sonne of man, set thy face agaynste Sidon.

Prophecye vpon it, and speake. Thus saith the Lorde God: Beholde O Sidon, I will vpon the, and get me honoure in the: that it maye be knowen, howe that I am the Lorde when I punyshe her, and get me honoure in her. For I will sende pestylence and bloude sheddyng into her streates, so that thase which be slayne with the swearde, shal lye rounde about in the myddest of her: and they shall knowe, that I am the Lorde. She shall no more be a prickinge thorne, and an hurtynge briere vnto the house of Israel, ne vnto them that lye rounde about her and hate her: and they shall knowe, that I am the Lorde.

Thus sayeth the Lorde God: when I gather the householde of Israel togyther againe from the nations among whome they be scattered: then shal I be sanctified in them, in the syght of the Gentyles, and they shall dwell in ℔ land, that I gaue to my seruaūte Jacob. They shall dwell safely therin, buylde houses and plante vynyardes: yea safelye shall they dwell therin, when I have punyshed all thase that despyse them rounde about: and then shall they knowe, that I am the Lorde their God.

The prophecyeth agaynst Pharao. He prophecyeth the desolation of Egypt, and the scatteringe abrode of the Egyptians. The Lorde promyseth that he will restore Egypt agayne after forty yeares. Egypt is therewarde of kynge Nabuchodonosor for his labour which he toke agaynst Tyrus.

CAPI. XXIX.

In the tenth yere vpon the twelueth daye of the tenth moneth, the worde of the Lorde came vnto me sayinge: O thou sonne of man, set nowe thy face agaynste Pharao the kynge of Egypte, prophecye agaynste him, & agaynste the hole lande of Egypte: Speake and tell him, thus sayeth the Lorde God: Beholde, O Pharao thou kinge of Egypte, I will vpon the, thou greate dragon, that lyest in the waters: thou that sayest: the water is mine. I have made it my selfe. I will put an hooke in thy chawes, and hange all the fysshe in thy waters vpon thy skales: after that I have pull drawe the oute of thy waters: Yea and all the fysshe of thy waters that hange vpon thy skales. I will caste the oute vpon the dry land with the fysshe of thy waters, so that thou shalte lye vpon the felde. Thou shalte not be gathered ne taken vp: but shalt be meate for the beastes of the felde, and for the foules of the ayre: that all they whiche dwell in Egypte, maye knowe, that I am the Lorde: because thou hast bene a staffe of reede to the house of Israel. Whē they took holde of the with their handes thou brakest, & pyrcedst them on euery syde: and when they leaned vpon the, thou brakest and hurtest the myne eynes of their backes. Therfore, thus sayeth the Lorde God: beholde, I will bringe a swearde vpon the, and rote out of the both man and beaste. Yea the lande of Egypt shal be desolate and waste, and they shall knowe, that I am the Lorde: Because he sayde: ℔ water is myne, I my selfe have made it: Beholde therfore, I will vpon the, and vpon thy waters: I will make the lande of Egypte waste and desolate, from the towre of Syene, vnto the borders of the Morians lande so that in.xl. yeres there shal no foote of man walke there, neither foote of cattell goo there, neither shall it be inhabyted. I will make the lande of Egypte to be desolate, amonges other waste countreyes, and her cyties to lye waste.xl. yeres, amōg other desolate cyties: And I will scatre the Egyptians amōg the heithen and nations.

Againe, thus sayeth the Lorde God: When the.xl. yeres are expired, I will gather the Egyptians to gyther agayne, out of the nations, amonges whome they were scatred, & will bringe the prisoners of Egypt agayne into the lande of Pathures their owne natyue countrey, that they may be there a lowly small kingome: yea they shal be the smallest amonge other kyngdomes: lest they exalte them selues above the Heithen: for I will so mynisshe them that they shal no more rule the Heithen.

They shall no more be an hope vnto the house of Israel, neither prouoke them anye more

more to wickednes, so cause the turne backe and to folowe them: and they shall knowe that I am the Lorde God.

In the.xxvij. yere, the first daye of the first moneth, came the worde of the Lorde vnto me sayinge: Thou sonne of man, Nabuchodonosor the kynge of Babylon hath made his hoste, with greate trauaple and laboure to come before Tyre: that euery heed maye be balde, and euery shoulder bare. Yet hathe Tyre gotten neither him ne his hoost any reward, for the greate trauaple that he hath taken there.

Therfore thus sayethe the Lorde God: beholde I will gyue the lande of Egypt vnto Nabuchonosor the king of Babylon, that he may take away all her substaunce, rob her robberyes, and spoyle her spoyles, to pay his hoste their wages withal. I will gyue him the lāde of Egypt for his labour, that he toke for me before Tyre.

At the same tyme will I cause the horne of the house of Israel to growe forthe, and open thy mouth agayne amonge them: that they maye knowe, how that I am the Lorde.

The destruction of Egypte and of his cytyes is shewed.

CAPI. XXX.

The worde of the Lord came moreouer vnto me, sayinge: Sonne of man, prophecye and speake: thus sayethe the Lorde God: Mourne, wo worth this daye, for the daye is here, the daye of the Lorde is come: the darcke daye of the Heithen, the time is at hande, the swearde commeth vpon Egypte.

With ℔ wailed shal downe in Egypte, whē her people are taken away, & when her foundations are destroyed, the Morians lāde shall be shaked, yea the morians lande, Libia and Lidia, all their common people, and Chub, all that be confederate vnto theym, shall fall with them therowe the swearde.

Thus sayeth the Lorde: the mayntenyers of the lande of Egypte shall fal, the pryde of her power shall come downe: euen vnto the towre of Syenes shall they be slayne downe with the swearde, sayeth the Lorde God: & amonge other desolate countreyes they shall be made desolate, and amonge other waste cyties they shall be wasted. And they shall knowe, that I am the Lorde, when I kyndle a fyre in Egypte, and when all her helpers are destroyed.

At that tyme, shall their messengers goo forth for me in shyppes, to make the careliesse Morians afrayed, and sorow shall come vpō them in the daye of Egypte for doubtlesse it shall come.

Thus sayeth the Lord God: I will make an ende of the people of Egypte therow the hande of Nabuchodonosor kyng of Babylō. & his people with him, yea and the cruel cyties of the Heithen shalbe brought to destroye the lande.

They shall drawe out their swearde vpō Egypte and fyll the lande full of slayne me. I will drye vp their foudes of waters, and sell the lande into the handes of wicked people. The lande and all that is therin, will I destroye therow the ennemyes. Euen I the Lorde have sayde it.

And thus sayeth the Lorde God: I will destroye the Idolles, and bringe the ymages of Noph to an ende. There shall no more be a prince of Egypte, and a fearfulnesse will I sende in to ℔ Egiptians land. As for Pathures, I wil make it desolate, and kyndle a fyre in Zoan. Alexandria will I punyshe, and poure my wrothfull indignacion vpon Sin whiche is the strength of Egypte. All the substaunce of Alexandria will I destroye, and kyndle a fyre in Egypte.

Sin shall be in greate heynesse, Alexandria shall be rored out, and Noph shall have dayly sorowe. The yeall men of Heliopolis and Bubasto shall be slayne with the swerd, and carryed awaye captyue. At Taphnis the daye shall be darke, when I breake there the septer of the lande of Egypte, and when the pompe of her power shall have an ende. A cloude shal couer her and her doughters shal be led awaye into captyuyte. Thus will I punyshe Egypt, that they may knowe, how that I am the Lorde.

It happened in the.xi. yeare, vpō ℔ seuenth daye of the fyrste moneth, that the Lordes worde came vnto me, sayinge: Beholde thou sonne of man, I wyl breake the arme of Pharao kynge of Egypte: and lo it shall not be bound vp to be healed, neither shal any playster be layde vpon it, for to ease it, or to make it so strong, as to holde a swearde. Therfore, thus sayeth the Lorde God: Beholde, I will vpon Pharao the kynge of Egypt, and breke his stronge arme (yet is it but a broken one) and will smyte the swearde out of his hand.

As for the Egyptians, I will scatre theym among the Heithen, and strow them in ℔ landes aboute. Agayne I will strength the arme of the kyng of Babylō, & giue him my swerd in his hād: but I will breake Pharaos arme so that he shall holde it before him piteously lyke a wounded man.

Yea I will stablyshe the kynge of Babylons arme: and the armes of Pharao shall fal downe: that it maye be knowen, that I am the Lorde, which gyue the kynge of Babylon my swearde in his hande, that he maye drawe it oute vpon the lande of Egypte: & that when I scatre the Egyptians amonge the Gentyles, and strowe them in the landes aboute, they maye knowe, that I am the Lorde.

A comparyson of the prosperitye of Pharao, with the prosperitye of the Assyrians. He prophecyeth a lyke destruction vnto them bothe.

CAPI. XXXI.

Moreouer

a MOreouer, it happened in the. xi. yeare the fyfte daye of the thirde moneth that the worde of the Lorde came vnto me sayinge: Thou sonne of man speake vnto Pharao the kinge of Egypte, and to all his people: Whō art thou lyke in thy greatnesse: Beholde Assur was lyke a Cedre tree Ezech.xxxi.c vpon the mount of Lybanus with fayre braūches: so thicke, that he gaue shadowes and shot out deep bygde. His toppe reached vnto the cloudes. The waters made him greate, & the depe set him vp an bygde. Rounde about the rootes of him ranne there floudes of water he sente oute his lytle rywers vnto all ꝑ b trees of the felde. Therfore was he bygger then all the trees of the felde, and thorowe ꝑ multytude of waters that he sent from him he optayned many longe braunches. All fowles of the ayre made their nestes in his braunches, vnder his bowes gendred all their beastes of the felde, and vnder his shadow dwelt all people. Fayre and beautyfull was he in his greatnesse and in the length of his braunches, for his rote stode beside greate waters. c No Cedre tree myght hym him. In the pleasaunt garden of God, there was no fyrre tre lyke his braūches, the playne trees were not like the bowes of him. All the trees in the garden of God might not be compared vnto him in his beauty. Is fayre and goodlye had I made him with the multytude of his braunches: In so moche that all the trees in the pleasaunt garden of God, had enuye at him. d Therfore thus sayth the God: for so moche as he hathe lyfte vp him selfe so bygge and stretched his top into the cloudes, and setinge his herte is proude in his bygnesse: I will delyuer him in to the handes of the myghtye of amonges the heythen, whiche shall rote him out. Accordinge to his wyckednesse will I cast him awaye, the enemyes shal destroy him, and the myghtye men of the Heythen shall so scatter him that his braunches shall lye vpon all mountaynes and in al valleyes, his bowes shall be broken downe to the grounde thorow out the lande. Then all the people of the lande shal go from his shadow and forsake him. When he is fallen, all the e foules of the ayre shall syt vpon him, and all wylde beastes of the felde shall go about amonges his braunches: so that frome hence forthe, no tree in the water shall attayne to his bygnes, nor reache his toppe vnto the cloudes, neither shall any tree of the water stande so bygge, as he hath done. For vnto death shall they all be delyuered vnder the earth, and go downe to the graue, lyke other men.

f MOreouer, thus sayth the Lorde God: In the daye when he goeth downe to the graue I will cause a lamentacion to be made, I wyl couer the depe vpon him, I will staunche his floudes, and the greate waters shal be restrayned. I shall cause Libanus to be sorow full for his sake, and all the trees of the felde shall be smytten.

Ezech.xxxi.e Ezech.xxxii.c I wyl make the heythen shake at the sound of his fall, when I cast him downe to hell, with them that descende in to the pytte. All g the trees of Eden, withal the chosen and best trees of Libanus, yea and all they that are planted vpon the waters, shal mourne with him also in the lower habytacyons: for they shall go downe to hell with him, vnto them that be slayne with the swerde, which dwelt afore vnder the shadowe of his arme among the heythen. To whom shalte thou be lyke? thou art so glorious and great, amonge the trees of Eden? yet art thou cast downe vnder ꝑ erth (amonges the trees of Eden) wher thou must lye amonges vncircumcysed, with them that be slayne with the swearde. Euen thus is it with Pharao and all his people, sayth the Lorde God.

¶ The Prophete is cōmaunded to bewayle Pharao. He prophecyeth that destruction shall come vnto Egypt styrringhe the kynge of Babylon.

CAPI. XXXII.

IN the. xij. yeare, the fyfte daye of the xij. moneth, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, take vp a lamentacion vpon Pharao kynge of Egypte, and saye vnto him: Thou art counted as a lion of the heythen, and as a whale fishe in the see.

Thou castest thy waters about the, thou troubledst the waters with thy fete, and stampest in their floudes. Thus sayth the Lorde God: I wyll spred my net ouer the, amonge a greate multytude of people: these shall bryng the in to my yarne, for I will caste the vpon the lande, and let the lye vpon the fielde that all the foules of the ayre maye syt vpon the: I wyll gyue all the beastes of the felde ynough of the.

Toy fleshe wyll I caste vpon the hilles, & fyll the valleyes with thy bygnesse. I wyll water the lande with the aboundaunce of thy bloude euen to the mountaynes, and the valleyes shall be full of the. When thou art put out, I will couer the heauen, and make his starres dymme. I will spreade a cloude ouer the Sunne, and the Moone shal not gyue her lyght.

All the lyghtes of heuen wyll I put oute ouer the, and bryng darckenesse vpon thy land sayth the Lorde God. I wyl trouble the hertes of many people, when I bryng thy destruction amonges the Heythen & countryes whom thou knowest not. Yea I will make many people wonder at thee, their kynges so afrayde thorowe the, that their heere shall stand vp, when I shake my swearde at their faces. And deynly shall they be astonyed, euery man in him selfe, at the daye of thy fall.

For thus sayth the Lorde God: the kynge h of Babylons swearde shall come vpon the, with the swerdes of the worthyes wyll I smyte downe thy people.

All they that be myghtye amonge the Gentyles, shal waste the pryde pompe of Egypte, and dyspach downe al her people. All the cattel also

also of Egypte wyll I destroye, that they shall come no more vpon the waters: so that neither mans fote nether beastes clawe, shal here them any more. Then wyll I make their waters cleare, and cause their floudes to runne lyke oyle, sayth ꝑ Lord God: when I make the lande of Egypte desolate, and when the countreye with all that is therin, shall be layde waste: and when I smyte all them whiche dwell in it, that they maye knowe, that I am the Lord. This is the mourninge, that ꝑ doughters of the heythen shal make: Yea a sorow and lamentacion shal they take vp, vpon Egypte and all her people, sayth ꝑ Lorde God.

i In the. xij. yere, the. xv. daye of the moneth came the worde of the Lorde vnto me, sayinge: Thou sonne of man, Take vp a lamentacion vpon the people of Egypte, and cast the downe, yea and the myghtye people of the heythen also euen with the that dwell beneth: and with them that go downe in to the graue. Downe (howe fayre so euer thou be) and laye the with the vncircumcised. Amonges those that be slayne with the swerde, shall they lye.

The swerde is geuen alredye, he shall be drawn forth and al his people. The myghtye worthyes & his helpers, that be gone downe and lye with the vncircumcised & with them that be slayne with the swerde: shall speake to him out of the myddest of hell.

Assur is there also with his company, and their graues rounde about, which were slayne and kylled with ꝑ swerde, whose graues lye be syde him in the lowe pyt. His commons are buryed rounde about his graue: all togither wounded and slayne with the swerde, which ones afore tyme brought feare into the land of the lyuynge.

There is Elam also with all his people, & their graues rounde about: which all being wounded and slayne with the swerde, are gone downe vncircumcysed vnder the earth, which neuertheles sometyme brought feare into the lande of the lyuynge: for the whiche they bare their shame, with ꝑ other that is gone downe to the graue.

Their burial is geuen them and all their people, amonges them that be slayne. Their graues are rounde about all them which be vncircumcysed, and with them that be slaine thorowe the swerde: for seinge that in times past they made the lād of the lyuyng afrayde, they muste nowe beare their owne shame, with them that go downe to the pyt, & lye amonge them that be slayne.

There is Mesech also and Tubal, & their people, and their graues round about. These all are amonges the vncircumcysed, and the that be slayne with the swerde, because afore tyme they made the lande of the lyuynge afrayed.

Shulde not they then lye amonges the worthyes, and vncircumcysed Gyauntes? which with their weapons are gone downe to hell: whose swerdes are layed vnder their heades, whose wickednesse is vpon their bones: because that as worthyes, they haue brought feare m to the lande of the lyuyng? Yea amonges ꝑ vncircumcysed shalt thou be destroyed, and slepe with them, that perysshed thorow the swearde.

There is the lande of Edom with her kinges & prynces also, which with their strength are layed by them that were slayne with the swearde, yea amonge the vncircumcised, and them whiche are gone downe into the pit. j Jerem.xlix.b Ezech.xxv.b xxxv.a.

Moreouer, there be all the princes of the north, with all the Sidonians, whiche are gone downe to the slayne.

With their feare & strength they are come to confusyon, and lye there vncircumcysed, amōges those that be slayne with the swerde and beare their owne shame, with them that be gone downe to the pyt.

Nowe when Pharao seith this, he shal be comforted ouer all his people, that is slayne with the swerde: both Pharao and all his hoost, sayth the Lorde God. For I haue geuen my feare in the land of the lyuyng. But Pharao and al his people shall lye amonges the vncircumcysed, and amonges them that be slayne with the swearde sayth the Lorde God.

¶ He setteth out the office of a preacher. He strengtheneth them that offende, and boldeneth them with the promyse of mercy. As the former ryghtousnesse helpeth not the ryghtous, yf he geue hym selfe agayne to synne: so the synnes done before are not imputed to the wycked that amendeth. The worde of the Lorde agaynst the rest of the people. Agaynst the mockers of the wordes of the Prophet.

CAPI. XXXIII.

A Gayne, the worde of the Lorde came vnto me sayinge: Thou sonne of man Speake to the chyldren of thy people, and tell them: When I sende a swearde vpon a lande, yf the people of the land take a man of their countrey, and sette him to be their watchman: the same man (when he seyth the swerde come vpon the. lande) shall blowe the trompette, and warne the people. k Preachers be watchmē. iiii.Reg.ix.d

If a man now heare the noyse of the trompet and wyll not be warned, and the swerde come and take him awaye: his bloude shall be vpon his owne heed: for he herde ꝑ sound of the trompette, and wolde not take hede, therfore his bloude be vpon him. But yf he wyll receyue warnynge, he shall saue his lyfe.

Agayne, yf the watchman se the swearde come and shewe it not with the trompet, so ꝑ the people is not warned: if the swerd come then, and take any man from amonges the: the same shall be taken awaye in his owne synne, but his bloude wyll I requyre of the watchmans hand.

And nowe (O thou sonne of man) I haue Ezechie.iii.c made the a watchman vnto the house of Israel:

tael: that where as thou heareſt any thynge out of my mouth, thou mayſte warne them on my behalfe. If I ſaye vnto the wycked thou wycked, thou ſhalte ſurely dye: and yͤ geueſt hym not warninge, that he maye beware of his vngodly waye: euen ſhall the wycked dye in his own ſynne, but his bloud will I requyre of thy hande. Neuertheles yͤ thou warne yͤ wicked of his way, to turne from it, whe as he yet will not be turned from it, he ſhal dye because of his ſynne, but thou haſte delyuered thy ſoule.

Therfore (O thou ſonne of man) ſpeake vnto the houſe of Iſrael. Yea ſay thus: Our offences and ſynnes lye vpon vs, and we be corrupte in them: how ſhulde we then be reſtored vnto lyfe? Tell them: As truly as I lyue ſayth the Lorde God, I haue no pleaſure in the death of the wycked, but rather that the wicked turne from his waye and lyue. Turne you, turne you from youre vngodly wayes, O ye of the houſe of Iſrael. Ezech.33.d. Ezech.18.d. Ezech.18.d. Ezech.33.d. Ioan.3.a. Ezech.33.d. Ezech.18.d. Ezech.33.d. Ezech.18.d. Ezech.33.d. Ezech.18.d

synge thou lapest wayte for blonde, therfore
shall blond persecute the. Thus will I make
the mount Seir wyldernesse and waste, and bring
to passe that there shal no man go thither, ne
come from thence. His mountaynes will I fil
with his slayne men: thy hylles, dales, and
valeys shall lye full of them that are slayne
with the swerde. I will make the a perpe-
tuall wyldernesse, so that no man shal dwell
in thy cityes: that ye maye knowe how that
I am the Lorde.

And bycause thou hast sayd: what, bothe
these nacions, and bothe these landes muste
be myne, and I will have them in possession,
where as the Lorde was there. Therfore,
thus sayth the Lord God: As truly as I liue
I will handle the accordynge to thy wrathe
and gelousye, lyke as thou hast dealte truelly
with them: that I maye be knowen among
them, howe I have punyshed the. Yea, and
that thou mayst be sure that I the Lorde have
herde all thy despytfull wordes, which thou
hast spoken agaynste the mountaynes of Is-
rael, sayinge: Lo, they are made waste, and
given vs to devoure. Thus with your mon-
thes ye have made youre boaste agaynste me,
yea, and multiplyed youre proude wordes
agaynste me, whiche I have herde all toge-
ther. Wherunto thus sayth the Lorde God:
When the hole worlde is in wealthe, then
will I make the waste. And lyke as thou (O
mount Seir) wast glad, bycause the heritage
of the house of Israell was destroyed: even
so will I do vnto the also, that thou and
hole Edom shal be destroyed, and know that
I am the Lorde.

The prophet declareth deliueraunce from the Gentyles vnto Israel. The benefytes done vnto the Jewes are to be ascribed to the mercye of God, not vnto their deseruynges. God reneweth our hertes that we maye walcke in his commaundementes.

CAPI. XXXVI.

Thou sonne of man, prophecie vpon the mountaynes of Israel, and speke. Heare the worde of the Lorde. O ye mountaynes of Israel. Thus sayth the Lorde God: Beause youre enemye hath sayd vpon you: Aha, the hye euerlastynge places are now become ours: Prophecye therfore and speake: thus sayth the Lorde God: Seing ye be wasted and troden downe on euery syde, and become a possession vnto the residue of the Gentiles, whiche have brought you in to mennes mouthes, and vnto an euyll name amonges the people. Therfore heare the worde of the Lorde God, O ye mountaynes of Israell: Thus sayth the Lorde God vnto the mountaynes and hylles, valleyes and dales, to the voyde wyldernesses, and desolate cyties, whiche are spoyled, and have in derision on euery syde, amonge the residue of the Heathen: Yea, euen thus sayth the Lorde God: In the fyre of my gelousye have I taken a deuyce, agaynste the residue of the Gentyles, and agaynst all Edom: whiche have taken in my lande vnto them selues for a possession, whiche also reioyced from their hertes, with a despytefull stomache to waste and to spoyle it.

Prophecye therfore vpon the lande of Israell, speake vnto the mountaynes and hylles, to valleys and dales, thus sayth the Lord God. Beholde, this have I denised in my gelousye and terrible wrathe: For so muche as ye have suffred reproffe of the Heathen: therfore, thus sayth the Lorde God: I thinke fworne that the Gentyles which lye about you, shall beare youre confusyon them selues. And as for you (O mountaynes of Israell) ye shall shoute vnto youre braunches, and bringe forthe youre fruite to my people of Israell: for it is harde by that will come. Beholde, I come vnto you, and vnto you will I tourne me, that ye maye be tylled and sowen.

I wyl sende you moche people, which shal be all of the house of Israel: the cityes shall be inhabited, and the decayed places shall be repayred agayne. I will prouyde you with moche people & cattel, which shal encrease and bringe fruite. I will restore you also to youre olde estate, and shewe you more kyndenesse then euer ye had before: whereby ye shall knowe that I am the Lorde. Yea, people wil I sende vnto you (O my folke of Israell) whiche shall have the in possession, and thou shalt be their inheritaunce, so that thou shalt no more be without them. Agayn, thus sayth the Lorde God: for so moche as they saye vn to you: Thou art an eater vp of men, & a waster of thy people: therfore thou shalt eate no mo men, neyther destroye thy people any more, sayth the Lord God. And I will not suffer the to heare thyne owne confusyon amonge the Gentyles from henceforth. Thou shalt not deare the reproffe of the nacions, nor cause thyne owne people any more, sayth the Lorde God.

Moreouer, the worde of the Lord came vn to me, saying: O thou son of man, when the house of Israel dwelt vpon their own grounde they defyled therm selues with their owne wayes and ymagynacions: so that in my syght their waye was lyke the vncleannesse of a menstruous womā. Wherfore I poured my wrath full displeasure vpon them, bycause of the bloude that they had shed in the lande, and bicause of their ydols, wherwith they had defyled them selues. I scatred them also among the Heathen, so that they were dispersed about in the landes. According to their wayes, and after their own inuencions, so dyd I punyshe them.

Nowe when they were gone vnto the Heathen, and come in amongst them, they pro-
noured my holy name: so that it was sayd of them: Are these the people of God, and must go out of their owne land? Then spared I my holy name which the house of Israel had dishonoured amonges the Gentyles, to whom they came. Therfore tell the house of Israell: Thus sayth the Lorde God: I worke not for youre sakes (O house of Israell) but for my holye names sake, whiche ye dishonoured amonge the Heathen, when ye came to them. Therfore, I will halowe my greate name agaynst, whiche amonge the Gentiles is euyl spoken of: for ye your selues have dishonoured it amonge them. And the Gentiles shall knowe that I am the Lorde, when I am honoured in you before their eyes, sayth the Lord God.

As for you, I will take you from amonges the Heathen, and gather you together out of all countreyes, and bringe you agayne in to youre owne lande. Then will I poure cleare water vpon you, and ye shall be clene: yea from all your vncleannesse, and from all your idols shall I clense you. A newe herte also will I geue you, and a newe spirite will I put into you: As for that stonye herte, I will take it oute of youre bodye, and geue you a fleshly herte. I will geue my spirite amonge you, and cause you to walke in my commaundmentes, to kepe my lawes, and to fulfyl them.

And ye shall dwell in the lande that I gaue to your forefathers, and ye shall be my people, and I will be youre God. I will helpe you out of all youre vncleannesse. I will call in the corne, and will encrease it, and will let you have no hongre. I will multiplye the fruite of the trees, and the encrease of the felde for you, so that ye shal beare no more reproffe of honger amonge the Heathen. Then shall ye remembre youre owne wicked wayes, and your ymaginacions, whiche were not good: so that ye shall take displeasure at your owne selues, by reason of your synnes and abhominacions.

Not I will not do this for youre sakes (sayth the Lorde God) be ye sure of it. Therfore, O ye house of Israell be ashamed of your synnes. Moreouer, thus sayth the Lorde God: what tyme as I shall clense you from all youre offences, then will I make the cityes to be occupyed agayne, and will repayre the places y be decayed. The desolate land shall be tylled agayne, whiche afore tyme laye waste in the syght of all them that wente by.

Then shall it be sayd: this waste lande is become lyke a gardeyn of pleasure, and the voyde, desolate and broken downe cities are nowe stronge and fensed agayne. Then the residue of the Heathen that lye rounde about you, shall knowe that I am the Lorde which repayre that was broken downe, and plante agayne that was made waste. Even I the Lorde have spoken it, and will do it in dede.

Thus sayth the Lorde God: I will yet ones be founde agayne of the house of Israell, and do this for them: I shall encrease them as a flocke of men. Lyke as the holy flocke, and the flocke of Jerusalem are in the tyme of solemne feastes: so that also the wyde wasted cityes be fylled with flockes of men: and they shall knowe that I am the Lorde.

The prophet seth the bringynge agayne of the people by vnyte in captyuyte. He sheweth the vnyon of the ten tribes with the two. Christ is the kynge of the Christen people alone, and the onely euerlastynge shepherde therof.

CAPI. XXXVII.

The hande of the Lorde came vpon me, and caryed me oute in the spirite of the Lorde, & let me downe in a playne feld, that laye full of bones, and he led me rounde about by them: and beholde the bones that laye vpon the felde were verye manye, and marueylous dry also. Then sayd he vnto me: Thou sonne of man: tyrnyshl thou these bones maye lyue agayne? I answered: O Lord God, thou knowest. And he sayde vnto me: Prophecye thou vpon these bones, and speake vnto them: Ye dry bones, heare the worde of the Lorde. Thus sayth the Lorde God vnto these bones: Beholde I wyl put breth in to you, that ye may liue: I will geue you sinewes, and make fleth grow vpon you and co-
uer you ouer with skin, and so geue you breth that ye maye lyue and knowe that I am the Lorde. Genes. 2.

So I prophecied as he had commaunded me. And as I was prophecyinge, there came a noyse and a greate motion, so that the bones came euery one to an other. Now when I had loked, beholde, there had synewes, and fleth grew vpon them, and above they were couered with skynne, but there was no breth in them: Then sayd he vnto me: Thou sonne of man, prophecye thou towarde the wynde: prophecye, and speake to the wynde: Thus sayth the Lorde God: Come (O thou ayre) from the foure wyndes, and blow vpon these slayne, that they maye be restored to lyfe. So I prophecied, as he had cōmaunded me, then came the breth in to them, and they receyued lyfe, and stode vp vpon their fete, a marueylous great hoste. 1. Corinth. 15.

Moreouer, he sayd vnto me: Thou sonne of man, these bones are the hole house of Israel. Beholde, they saye: Oure bones are dryed vp, oure hope is gone, we are clene cut of. Therfore prophecye thou, and speake vnto them: thus sayth the Lorde God: Beholde, I will open your graues (O my people) and take you oute of your sepulcres, and bringe you in to the lande of Israell agayne. Ezec. xxxiiii.

So shal ye knowe that I am the Lorde, whē I open youre graues, and bringe you oute of them. My spirite also will I put in you, and ye shall lyue: I will sette you agayne in your owne lande, and ye shall knowe, that I am the Lorde, whiche have sayd, and fulfylled it in dede.

The worde of the Lorde came vnto me, sayinge: Thou sonne of man, take a stycke and wryte vpon it: Vnto Juda and to the chyldren of Israell his companions. Then take an other sticke, and wryte vpon it: Vnto Joseph y stok of Ephraim, and to all the house-holde of Israel his companions. And the take both these stickes together in thyne hande, so shall

there be one ſtycke therof. Now yͤ the chyl-
dren of thy people ſaye vnto the: wylte thou
not ſhew vs what thou meaneſt by theſe? the
gyue them this aunſwere: thus ſayth ỹ Lorde
God: beholde I will take the ſtocke of Ie-
ſeph, whiche is in the hande of Ephraim, and
of the tribes of Iſrael his felowes, and will
put them to the ſtocke of Iuda, and make the
one ſtocke, and they ſhall be one in my hand.
And the two ſtyckes wherupon thou writeſt
ſhalt thou haue in thyne hand, that they may
ſe, and ſhalt ſaye vnto them:

Thus ſayth the Lorde God: beholde, I
will take awaye the chyldren of Iſrael from
among the heathē, vnto whom they be gone
and wil gather them togyther on euery ſyde,
and bryng them agayn in to their owne land.
yea I will make one people of the in ỹ land
vpon the mountaynes of Iſrael, and they al
ſhall haue but one kyng. They ſhall no more
be two peoples fromhenceforthe, neyther
be deuyded in to two kyngdomes: they ſhall
also withe them ſelues no more with their ab
hominacions, idols, and all their wicked de-
uyces. I will helpe them out of al their dwel-
lyng places wherin they haue ſynned, & will
ſo clenſe them, that they ſhall be my people,
and I their God.

David my ſeruaunt ſhall be their kynge,
and they all ſhall haue one ſhepeherde onely.
They ſhall walke in my lawes and my com-
maundementes that they bothe kepe and ful-
fyll. They ſhall dwell in the lande that I
gaue vnto Jacob my ſeruaunt, where as your
fathers alſo haue dwelt. Yea euē in the ſame
lande ſhall they, their children, and their
chyldren chyldren dwell for euer more: and
my ſeruaunte David ſhall be their euerla-
ſtynge prynce.

Moreouer, I will make a bonde of peace
with them, which ſhal be vnto them an euer-
laſting couenaunt. I will ſettle them alſo, and
multiply them, my Sanctuarye will I ſet a-
mong them for euermore. My dwellyng ſhal
be with them: yea I will be their God, and
they ſhal be my people. Thus the heathē al-
ſo ſhall knowe that I the Lorde am the holy
maker of Iſrael: when my ſanctuary ſhal be
amonges them for euermore.

The prophecyeth that Gog and Magog ſhal come
with an appoynted hoſt in to the lande of promiſe.
Their intent. He reherſeth that the commynge of
Gog was before prophecyed of the Prophetes.
The deſtruction of hym.

CAPI. XXXVIII.

AND the worde of the Lorde came vn-
to me, ſayinge: Thou ſonne of man,
toueme thy face towarde Gog in the
lande of Magog, whiche is the chiefe prynce
at Meſech and Tubal: Prophecye agaynſte
him, and ſaye: Thus ſayth the Lorde God:
O Gog thou chiefe prynce Meſech and Tu-
bal: Beholde, I will vpon the, and will
tourne the about, and put a bytte in thy cha-
wes: I will bringe the forth and all thyne
hoſte, bothe horſe and horſe men, whiche be
all weaponed of the beſt ſacyon, a great peo-
ple, that handle all togyther ſperes, ſhyldes,
and ſwordes: the Perſes, Moreans, and with
them the Lybians, whiche all beare ſhyldes
and helmettes: Gomer and all his hoaſtes:
the houſe of Thogorma oute of the North
quarters, and all his hoſtes, yea and moche
people with the.

Therfore prepare the, ſet thy ſelfe in a-
raye with all thy people that are come vnto
the by heapes, and be thou their defence.
After many dayes thou ſhalte be viſited, and
in the latter yeres thou ſhalte come in to the
lande, that hathe bene reſtored with the
ſwerde, and now is replenyſhed agayn with
dyuers people vpon the mountaynes of Iſ-
rael, whiche haue longe lyen waſte. Yea,
they be broughte oute of the nacyons, and
dwell all ſafe. Thou ſhalte come vp lyke a
ſtormye weather, to couer the lande, and as
it were a darke cloude: thou with all thyne
hoaſtes, and a greate multytude of people
with the.

Moreouer, thus ſayth the Lorde God: At
the ſame tyme ſhall many thynges come in to
thy mynde, ſo that thou ſhalte ymagen myſ-
chiefe and ſay: I will vp to yonder playne land
ſeing they lye at eaſe, and dwell ſo ſafely (for
they dwel all without any walles, they haue
neyther barres nor wores) to ſpoyle them, to
robbe them, to laye hande vpon them ſo well
inhabited wyldernelle: agaynſt that people,
that is gathered togyther from amonge the
heathen, whiche haue gotten cattell and
good, and dwell in the myddeſt of the land.
Then ſhall Saba and Dedan, and the mar-
chauntes of Tharſis with all their worthies
ſaye vnto the: Art thou come to robbe? haſt
thou gathered thy people togyther, becauſe
thou wylte ſpoyle? to take ſylver and golde
to cary awaye cattell and good: and to haue a
greate praye?

Therfore, O thou ſonne of man, thou
ſhalte prophecye, and ſaye thus vnto Gog:
Thus ſayth the Lorde God: In that dayt
thou ſhalte knowe that my people of Iſrael
dwelleth ſafe: and ſhalte come frō thy place
out of the North partes: thou & moche peo-
ple with the, whiche ryde vpon horſes, that
of there is a great multitude and an innume-
rable ſorte. Yea, thou ſhalte come vpon my
people of Iſrael, as a cloude to couer the
lande. This ſhall come to paſſe in the lat-
ter dayes. I will bring the vp in to my land,
that the heathen maye knowe me, when I
gette me honoure vpon the, O Gog, before
their eyes.

Thus ſayth the Lorde God: Thou art
he, of whome I haue ſpoken afore tyme, by
my ſeruaunters the Prophetes of Iſrael, whi
che prophecyed in thoſe dayes and yeres, that
I ſhould bringe the vpon them. At the
ſame tyme, when Gog commeth vp in to the
lande of Iſrael (ſayth the Lorde God) ſhall
my indignacion goo forthe in to my wrathe.
For in my gelouſye and hoote diſpleaſure I
ſpake

ſpake demyſed, that there ſhall be a great tro
ble in the lande of Iſrael at that tyme. The
verye fyſhes in the ſee, the foules of the
ayre, the beaſtes of the feilde, and all the
men that are vpon the earthe, ſhall tremble
for feare of me.

The hylles alſo ſhall be couered vp ſyde
downe, the ſtayres of ſtone ſhall fall, and all
walles ſhall ſyncke to the grounde. I will
call for a ſwerde vpon them in all my moun-
taynes, ſayth the Lorde God: ſo that euery
mans ſwerde ſhal be vpon an other. With
peſtilence and bloode will I punyſhe hym:
ſtompe rayne and hayle ſtones, fyre & brym-
ſtone will I cauſe to rayne vpon him, and al
his heape: yea and vpon all that great peo-
ple that is with him. Thus will I be magni-
fied, honoured, and knowen amonges the
heathen: that they maye be ſure how that I
am the Lorde.

The forewyth the deſtruction of Gog and Magog.
The grace of Gog and of his hoſte. He prophecyeth
that Gog and his company ſhal be deuoured of byr-
des and beaſtes. wherfore the houſe of Iſrael is
bleſſed. Their byenge ageyne from captyuyte
is promyſed.

CAPI. XXXIX.

THerfore, O thou ſonne of man, prophe
cye agaynſte Gog, and ſpeake. Thus
ſayth the Lorde God: Beholde, o Gog
thou chiefe prince at Meſech and Tubal: I
will vpon the, and tourne the about, and
caye the forthe, and lede the from the North
partes, and bringe the vp to the mountaynes
of Iſrael. As for thy bowe I will ſmyte it out
of thy left hande, and caſt thyne arowes out
of thy right hand. Thou with al thyne heape
and all the people that is with the, muſt fall
vpon the mountaynes of Iſrael. Then will I
gyue the vnto the foules and wyld beaſtes of
the feld, to be deuoured: there muſt thou lye
vpon the felde: for euen I the Lorde haue
ſpoken it, ſayth the Lorde God.

Into Magog, and amonge thoſe that lye
ſecurelye in the yles: will I ſende a fyre,
and they ſhall knowe, that I am the Lorde.
I will make alſo the name of my holynelle
to be knowen amonges my people of Iſrael:
& I will not let my holy name to be euyll ſpo-
ken of any more: but the verye heathen alſo
ſhal knowe ỹ I am the Lorde, the holye one
of Iſrael. Beholde it commeth and ſhall be
fulfylled in dede, ſayth the Lorde God. This
is the day wherof I haue ſpoken: They that
dwell in the cyties of Iſrael, ſhall goo forth
and ſet fyre vpon the weapons, and burne
them: ſhyldes and ſperes, bowes and arowes
hylles and clubbes: ſeuen yeres ſhall they
be burnynge therof, ſo that they ſhall eſies
bryng no ſtyckes from the felde, neither haue
nede to hewe downe any ouſe of the wodde:
for they ſhal haue weapons ynough to burne.
They ſhall robbe thoſe that robbed them,
and ſpoyle thoſe that ſpoyled them, ſaith the
Lorde God.

At the ſame tyme will I gyue vnto Gog
a place to be buryed in, in Iſrael: euen the
valey, wherthorow men go from the Eaſt to
the ſee ward. Thoſe that trauaile therby ſhal
abhorre it: There ſhall Gog and all his peo-
ple be buryed: and it ſhal be called the valey
of the people of Gog. Seuen monethes long
ſhall the houſe of Iſrael be burying of them,
that they maye clenſe the lande. Yea all the
people of the land ſhall bury them. O it ſhal
be a glorious daye, when I get me that ho-
noure, ſayth the Lorde God. They ſhall or-
deyne men alſo to be dede buryers, euer go-
ynge thorow the lande, and appoynte them
certayne places to burye thoſe in which re-
mayne vpon the feilde, that the lande may be
clenſed. From ende to ende ſhall they ſeke,
that ſeuen monethes longe. Now thoſe that
go thorow the lande, where they ſe a mannes
bone, they ſhal ſet vp a token by it, til the dede
buryers haue buryed it alſo, in the valey of ỹ
people of Gog. And the name of the cite ſhal
be called ỹ Hamonah: Thus ſhall they make
the land clene.

And thou ſonne of man: thus ſayth the
Lord God: Speake vnto al the foules, and
euery byrde, yea and to all the wylde beaſtes
of the feilde, heape you togyther and come, ga-
ther you roūd about vpon my ſlaughter, that
I haue ſlayne for you: euen a great ſlaughter
vpon the mountaynes of Iſrael: eate fleſhe,
and drynke bloode. Ye ſhall eate the fleſhe of
the worthyes, and drynke the bloode of the
princes of the land: of the wethers, of the lā-
bes, of the gotes, and of the oxen that be all
ſlayne at Baſan. Eate the fat your belye full,
and drynke bloode tyll ye be dronken of the
ſlaughter which I haue ſlayne vnto you. Fyll
you at my table, with horſes and ſtronge horſe
men: with captaynes and all men of warre
ſayth the Lorde God.

I will bringe my glorye alſo amonges
the Gentyles, that all the heathen maye ſe
my iudgement that I haue kepte, and my
hande whiche I haue layde vpon them: that
the houſe of Iſrael maye knowe how that I
am the Lorde their God, from that day forth.
And the heathen ſhal knowe, that where as
the houſe of Iſrael were led in to captiuitie
it was for their wickednelle ſake, becauſe they
offended me.

For the whiche cauſe I hydde my face
frome them, and deliuered them in to the
handes of their ennemyes, ſo that they myghte
all be ſlayne with the ſwearde. Accordynge
to their vnclennelle, and vnfaythfull dea-
lynges, ſo haue I entreated them, and hydde
my face from them. Therfore thus ſayth the
Lorde God: Now will I bring agayne the
captyues of Jacob, and haue mercye vpon the
hole houſe of Iſrael, and be gelous for my ho
lye names ſake. All their confuſion and of-
fence, that they haue done agaynſt me, ſhal be
taken awaye, and ſo ſafely ſhall they dwel in
their lande, that no man ſhall make them a-
fearde. And when I haue brought the agayne
from amonges the people, when I haue ga-
thered them togyther out of their ennemyes

bondes, and am prayed in them before ma-
nye Heathen: then shall they knowe that I
am the Lorde their God, which suffred them
to be ledde in to captiuitie amonge the Hea-
then, but now haue brought them agayne in
to their owne land, and not lett one of them
ponder.

After that will I hide my face no more from
them, but will poure out my spirite vpon the
Ezec. xxxix. house of Israel, sayeth the Lorde God.

¶ The restoryng of the cytie and of the temple
that was to come is shewed vnto the Prophete.

CAPI. XL.

IN the.xxv yere of our captiuitie, in the be-
gynnynge of the yere, the tenth day of the
moneth: that is the.xiiij. yere after that
city was smytten downe: the same day came
the hand of the Lord vpon me, and caried me
forth, euen in to the lande of Israell brought
me in to the visions of God: & set me downe
vpon a marueylous hye mountayne, where-
vpon there was a buyldyng (as it had ben of
a city) towarde the north.

Therher he caried me: and beholde, there
was a man, whose similitude was like brasse
whiche had a threde of flaxe in his hande, and
a measured also. He stode in the wore and sayde
vnto me: marke well with thyne eyes, har-
ken to with thine eares, and fasten it in thine
hert what so euer I shal shewe the, for to the
intent that they myght be shewed the, there-
fore were thou brought hyther, and what so
euer thou sest, thou shalt certifie the house of
Israel therof.

B Beholde, there was a wall on the outsyde
rounde about the house: the measured that
he had in his hand was five cubites long and
a spanne. So he measured the bredth of the
buyldyng, which was a measured, & the height
also a measured. Then came he vnto the East
dore, and went vp the steyres, and measured
the postes of the dore, whereof euery one was
a measured thicke. Euery chambre was a mete
rod longe and brode, betwene the chambres
were fyue cubites. The post of the dore with-
in the porche, was one measured. He measured
also the porche of the innermer wore, whiche
contayned a measured. Then measured he the
entrye of the dore that contayned eight cubi-
tes, and his pillers two cubites: and this en-
trye stode inwarde.

The chambres of the dore Eastward, were
C three on euery syde, alyke brode and long. The
pyllers also that stode of both the sides, were
of one measure. After this, he measured the
wideuelle of the dore, which was ten cubites,
and the length of the dore thyrtene cubytes.
The edge before the chambres was one cubit
brode vpon both the sides, and the chambres
five cubites wide of either side. He measured
the roofe from the rygge of one chambre to an o-
ther, whose wydenelle was.xxv.cubites, and
one dore stode against an other. He made pil-
lers also fyue score cubites hye, rounde about
the courte dore. Before the inwarde part was
to the fore entrye of the innermer dore, were
fyftye cubites. The chambres and their pil-
lers within, rounde about vnto the wore,
hadde fyue wyndowes: So hadde the fore en-
trye also, whose wyndowes wente rounde
about within. And vpō the pillers there stode
date trees.

Then broughte he me in to the fore courte, D
where as were chambres and paued workes,
made in the fore court rounde about thyrtye
chambres vpon one paued worke. Now the
paued worke was alonge beside the doores,
and that was the lower paued worke. After
this, he measured the bredth from the lower
doore vnto the innermer court of the out side
which had an hundred cubites vpon the East
and the North parte. And the doore in the
vttermost courte towarde the North, mea-
sured he after the length and bredth, his eye
chambres also on either syde, with his pillers
and fore entreyes, whiche had euen the mea-
sure of the fyrst doore. His length was fifty
cubites, the bredth.xxv. cubites: his wynde-
wes and porches with his date trees, had e-
uen lyke measure as the doore towarde the
East, there were seuen steppes to go vp vpon
and their porche before them. Now the wore
of the innermer courte stode streyght ouer a-
gainst the wore that was towarde the North
East. From one wre to an other he measured
an hundred cubites.

After that, he broughte me to the South
syde, where there stode a doore towarde the
South: whose pillers and porches he measu-
red, eyche had the first measure, and with their
porches, they had wyndowes rounde about,
lyke the first windowes. The length was. L.
cubites, the bredth.xxv. with steppes to go vp
vpon: his porche stode before him, with his
pyllers and date trees on either syde. And the
wore of the innermer court stode towarde the
South, and he measured from one wore to an
other an hundred cubites.

So he brought me in to the innermer court
thorow the wore of the South syde, which he
measured, and it had the measure afore sayd.
In lyke maner his chambres, pyllers, & fore
entreyes, had euen the fore sayd measure also.
And he had with his porches rounde about
wyndowes of fyftye cubites length, and fyue
and twenty cubites brode. The porches
rounde about were.xxv. cubites longe, and
fyue cubytes brode: and his porche reached
vnto the vttermost courte: vpon his pyllers
there were date trees, and eyghte steppes to
goo vp vpon.

He brought me also in to the innoste E
courte vpon the East syde, and measured the
wore, accordynge to the measure afore sayd.
His chambres, pyllers, and porches had euen
the same measure as the first had: and with
his porches he had wyndowes round about.
The length was fiftye cubites, the breadth
xxv. cubites: His porches reached vnto the
vttermost courte: his pyllers also hadde date
trees on either syde, and eyght steppes to goo
vp vpon.

And he brought me to the north dore, and
measured it, whiche also had the fore sayde
measure. His chambres, pyllers and porches
had windowes rounde about: whose length
was. L. cubites, & the bredth.xxv. His pillers
stode towarde the vttermost courte, and vpō
them both were date trees, and eyght steppes
to go vp vpon. There stode a chambre also,
whose entraunce was at the dore pyllers and
there the burntofferynges were washed.

In the dore porche, there stode on either side
two tables for the slaughtynge: to slaye the
burntofferynges, lynneofferynges and trefs-
passeofferynges therupon. And on the outside
as men go forth to the north dore, there stode
two tables. Foure tables stode on either side
of the dore, that is eyght tables, whereupon
they slaughted. Foure tables were of hewen
stone for the burntofferynges, of a cubyte and
a halfe longe & brode, and one cubyte hyghe:
whereupon were layed the vessels and orna-
ments, whiche were vsed to the burnt and
slayne offerynges, when they were slaughted.
And within ther were bokes foure fyngers
brode fastened rounde aboute, to hang flesh
vpon and vpon the tables was layde the of-
frynge flesshe. On the outsyde of the inner-
mer dore were the syngers chambres in the
inwarde courte beside the North dore o-
uer against the south. There stode one also,
beside the east dore northwarde.

F And he sayde vnto me: This chambre on
the South syde belongeth to the priestes that
kepe the babyracion: and this towarde the
North, is the Priestes that wayte vpon the
aulter: whiche be the sonnes of Sadoch, G
to steppe before the Lorde in steade of the
children of Leui. So he measured the fore
warre, whiche had in length an. C. cubytes,
and as moche in bredth by the foure corners.
Stode the aulter stode before the house: And
he brought me to the fore entry of the house
and measured the walles by the entry dore:
which were fyue cubytes long on either side.
The thicknesse also of the dore on either side
was fyue cubytes. The length of the porche
was.xx. cubytes, the bredth. xi. cubytes, and
vpon steppes went men vp to it: by the wal
les also were pyllers, on either syde one.

¶ The disposicion and deuyce of buyldyng agayn
the temple, and of the other thynges therto belon-
gyng.

CAPI. XLI.

AFter this he brought me to the temple
and measured the postes: which were
of both the sydes. vi. cubites thicke, ac-
cordynge to the wydenesse of the tabernacle.
The bredth of the dore was. x. cubytes & the
walles of the dore on either syde fyue cubites.
He measured the length therof, whiche con-
teyned fourty cubytes, and the bredth.xx. The
dore he ma, s measured to the dore postes, whi-
che were two cubytes thicke: but the dore it
selfe was syxe cubites, and the bredth of
the dore was seuen cubytes. He measured the
length & bredth therof, which were euery one
xx. cubites before the temple.

And he sayde vnto me: this is the holyest
of all. He measured also the wall of the hou-
se, whiche was syx cubytes. The chambres that
stode rounde about the house, were euery one
foure cubytes wyde, and one stode harde vpon
another, wherof there were thyrtie and thre.
And there stode postes beneth by the walles
rounde about the house, to beare the vp: but in
the wal of the house, they were not fastened.
The syde chambres were the hygher & wy-
der, and had steppes thorowe them rounde
about the house. Thus was it wyder aboue,
that from the lowest men myght go to the
hyghest and myd chambers. I sawe also that
the house was very hyghe rounde aboute.
The foundacion of the side chambres was a
meterod (that is. vi. cubytes) brode. The thic
nesse of the syde wall without, conteyned. v.
cubytes, and so hyd the out wall of the cha-
bres in the house.

Betwene the chambres, was the wydenes
xx. cubytes rounde about the house. The cha- B
bre dores stode ouer against the outwall, &
one dore was towarde the northe, the other
toward the South: and the thicknesse of the
outwall was fyue cubytes rounde aboute.
Now the buyldynge that was seperated to-
warde the west, was thre score and ten cubi-
tes wyde: the wall of the buyldynge was. v
cubites thicke rounde about, and the length
foure score cubites and ten. So he measured
the house whiche was an. C. cubytes longe,
and seperated buyldynge with the wal were
an. C. cubytes longe also. The wydenesse be-
fore the house and of it that was separated
towarde the east, was an. C. cubytes.

And he measured the lengthe of the buyl-
dynge before and behinde with the chambres C
vpon both the sydes: and it conteyned an. C
cubytes. The innermer temple, the porch of
the fore courte, the syde postes, these thre had
syde wyndowes, and pyllers rounde aboute
ouer against the postes, from the grounde
vp to the wyndowes.

The windowes them selues were syled o-
uer with bordes: and thus was it aboue
the wre, vnto the inmost house, and without
also: yea the hole wall on euery syde bothe
within and without was syled ouer with
greate bordes.

There were Cherubyns and date trees
made also, so that one date tre stode euer betwixt D
two Cherubyns: One Cherub hadde two
faces, the face of a man loking alyde toward
the date tree, and a lyons face on the other
syde.

Thus was it made rounde about in al the
house: Yea the Cherubins and date trees
were made from the grounde vp aboue the dore
and so stode they also vpon the wall of the
temple.

The by postes of the temple were foure
squared, & the fashyon of the Sanctuary was
euen as it appeared vnto me afore in the visi-
on. The table was of wod. iij cubytes highe
and. ij. cubytes longe: his corners, the length
and

and the walles were of wod.

And he sayde vnto me: This is the table that shall stande before the Lorde. The temple and the holyest of all had either of them twoo dores & euery doze had twoo lytle wicketes whiche were folden in one vpon another, on euery syde two. And vpon the dores of the temple there were made Cherubins & date trees, like as vpon the walles: & a greate thicke balke of wod was before on the oute syde of the porche. Upon both ſ sydes of the walles of the porche, there were made depe windowes and date trees, hauyng beames & balkes, lyke as the house had.

¶ Of the chambres of the temple for the preastes, and the holy thynges.

CAPI. XLII.

Then caryed he me oute in to the fore courte towarde the north and brought me into the chambre that stode ouer agaynste the backe buylding northward, whiche had the lengeth of an. C. cubytes whole dore turned towarde the north. The wydenesse contayned. L. cubytes: ouer againste the. xx. cubytes of the innermost court, and against the paued worke that was in the fore courte. Beside all these this, there stode pylles, one ouer agaynst an other: And before this chambre, there was a walkynge place of. x. cubites wyde, and within was a waye of one cubite wyde, and their dores towarde the north. Thus the hyghest chambres were alway na lower then the lowest and myddemost of the buylding: for they bare chambre vpon chambre & stode thre togyther one vpon an other not hauynge pylles lyke the fore courte: coer fore were they smaller euen those whereby e in the myddest, to take frome the grounde vpwarde.

The wall without that stode by the chambres towarde the vttermost court vpon the fore syde of the chambres, was. L. cubytes lōg for the length of the vttermost chābres in the fore courte was. L. cubytes also: but the length therof before the temple was an. C. cubites. These chambres had vnder the an intraunce of the east syde, whereby a man myght go in to them oute of the fore courte, (before ſ thicke wall of the fore courte toward ſ east, eyght ouer againste the seperated buylding. Before ſ same buylding vpō this syde there were chambres also whiche had a way vnto them, lyke as ſ chambres on the north syde. of the same length & wydenesse.

Their intraunce, fashyon and dores were also of the same manner. Yea euen lyke as the other chambres were, so were those also of the southside. And before the way towarde the syngers steppes on ſ east syde, there stode a dore to go in at. Then sayde he vnto me: The chambres toward the north he and the fore wych stand before the backe buylding those be holy chābres, wherein the preastes that do scruyce before the Lorde, muste eate the moste holy offrynges: and there muste they laye the most holy offrynges: meate offrynges, synne offrynges & trespasse offrynges for it is an holy place. Whē the preastes come therin, they shall not go oute in to the fore court: but (leuynge they be holye) they shall leaue the clothes of their mynystracion, and put on other garmētes, when they haue ony thynge to do with the people.

Now when he had measured all the inner house, he brought me forth thorowe the east porte, and measured the same rounde about. He measured the east syde with ſ meteyrod, whiche rounde aboute conteyned fyue C. meterrodes. And the north syde measured he, whiche conteyned rounde about euen so moche. The other twoo sides also toward the south and the west (which he measured) conteyned eyther of them. v. C. meterodes. So he measured all the foure sydes where there went a wall rounde about. v. C. meterodes longe, and as broke also which separated the holy from the vnholy.

¶ He seyth the glory of God goynge in to the temple, from whence it had before departed. He mencioneth the Idolatrye of the children of Israel, for whiche they were consumed and brought to nought. He is commaunded to call them agayne to repentaunce.

CAPI. XLIII.

So he brought me to the dore, that lyeth towarde the east. Beholde, then came ſ glory of ſ God of Israel from out of the east, whose voyce was lyke a greate noyse of waters, and the earth was lyghtened with his glory. His syghte to loke vpon was lyke the syghte, that I sawe, when I went in, what tyme as the cyte whiche he came to destroyed: and lyke the vysyon that I sawe by the water of Cobar. Then fell I vpon my face, but the glory of the Lorde came into the house thorowe the east dore. So a wynde toke me vp, and brought me in to the vttermost court: and beholde, the house was full of the glory of the Lorde.

I herde one speakyng vnto me out of the house, and there stode one by me, that spake vnto me: O thou sonne of man, this is the place of my seate, and the place of my feete steppes: where as I will dwell amonge the children of Israel for euer more: so that the house of Israel shal no more defyle my holy name: neyther they, ne their kynges, thorowe their whordome thorowe their lyghe places, and thorow the dead bodyes of their kynges: which haue builded their thresholdes in maner harde vpon my thresholdes, and their postes almost at my postes: so that there is but a barr betwyxt me and them.

Thus haue they defyled my holy name with their abhominacions, that they haue committed. Wherefore I haue destroyed them in my wrath: But now they shall put away their whordome and the dead bodyes of their kynges out of my syghte, that I maye dwell among them for euermore. Therfore O thou sonne of man, shewe thou the house of Israel a temple, that they maye be ashamed of their wickednesse, and measure them selues an example therat.

And when they be ashamed of all their actes, then shewe them the fourme and fashyon of the temple: the cōpynge in, the goynge out, all the maner and description therof, yea all the vses and ordynaunces of it, that they may kepe and fulfyl all the fashions and customes therof.

This is the discrypcyon of the house: About vpon the mount rounde aboute all the coostes, it shall be the holyest of all. Beholde, that is the discrypcion and fashyon of the house. This is the measure of the aulter (after the cubyte: whiche is a spanne longer then an other cubyte) his become in the myddest was a cubite longe and wyde, & the ledge that went rounde about it, was a spanne wide. This is the heigth of the aulter: From the grounde to the lower steppes the length is two cubytes, and the breede one cubyte: and from the lower steppes to the higher are foure cubites, and the breede but one cubyte.

The aulter was foure cubytes hyghe, and from the aulter vpwarde stode foure horns, and it was. xij. cubytes longe and. xij. cubytes brode, vpon the foure corners: the compasse of the aultare was. xxij. cubytes lōg and brode vpon the foure corners, and the ledge that went rounde about, had halfe a cubite: and the botome therof rounde about was cubite: this steppes stode towarde the east. And he sayde vnto me: Thou sonne of man, thus sayeth the Lorde God: These are the ordynaunces & lawes of the aulter, in the daye when it is made to offer burntoffrynges, and to sprincle bloude therupon. To the preastes, euen Leuites that be of the sede of Sadoch and trade before me to do me seruice, sayeth the Lorde God: Unto them gyue thou a yonge bullocke, for a synne offrynge: and take the bloud of him and sprincle the foure horns therwithal and the foure corners of the aultre compasse, with the ledge that goeth rounde about: thus shalte thou clense it, and reconsile it. Thou shalte take ſ bullocke also of ſ sinoffrynge, & burne him in a sencrall place without the Sanctuarye.

The nexte daye, take a gotebocke without blemysh for a synoffrynge, to reconsile the aulter withall: lyke as it was reconcyled with the bullocke. Lowe when thou hast made it clene, then offer a yonge bullocke without blemyshe, and a ramme out of the flock without blemysh also: Offer them before ſ Lorde and let the preest cast salt therupon, and sprue them so vnto the Lorde for a burntoffrynge. Seuen dayes shalte thou dresse, euerye day a gotebocke. A yonge bullocke and a rāme of the flocke (both without blemyshe) shal they offer. Seuen dayes shall they reconcyle and clense the aulter, and offre vpon it. Whē those dayes are expired, then vpon the. viij. day and so forth, the preastes shall offer their burntoffrynges and healthy offrynges vpon the aulter: so will I be mercyfull vnto you sayeth the Lorde God.

¶ He sheweth what doze of the temple is shutte: He is commaunded to vpbrayde the people with theyr offence. The vncircumcysed in herte and in the flesshe, who are to be admytted to the seruyce of the temple, and who to be refused. He sheweth what preastes he wolde haue admytted in to the holy place, and also theyr offyce.

CAPI. XLIIII.

After this, he brought me agayne to ſ outwarde dore of the Sanctuarye on the east syde, and that was shut. Then sayde the Lorde vnto me: This daze shal be styll shut, and not opened for any man to go thorowe it, but onely for the Lorde God of Israel: yea he shall go thorowe it, els shal it be shutte styll. The prynce hym selfe shall come thorow it, that he maye eate bread before the Lorde. At the porche shall he come in, & theer shal he go out agayne. Then brought he me to the dore, vpon the North side of the house. And as I loked about me, beholde, ſ glory of the Lord fylled the house, and I fell downe vpon my face. So the Lorde spake vnto me: O thou sonne of man, marke this & thyne herte, beholde, and take diligent hede to all that I wyll saye vnto the, concerning all the ordynaunces of the Lorde, and all the lawes: ponder well with thyne herte the entrynge in of the house and the goynge forthe of the Sanctuarye: and tell that obstynate house holde of Israel: Thus sayeth the Lord God: O house of Israel, ye haue now done enoughe with all youre abhominacions, seynge that ye haue brought into my Sanctuary straungers, hauynge vncircumcysed hertes and flesshe, where thorowe my Sanctuary is defyled, when ye offre me bred, fat, and bloude.

Thus with all youre abhominacions ye haue broken my couenaunte, and not kepte the holy ordinaunces of my Sanctuary: but set keepes of my Sanctuary, euen after your owne mynde. Therfore thus sayeth the Lorde God: Of all the straungers that dwell amonges the children of Israel, no straunger (whose herte & flesh is not circumcysed) shall come within my Sanctuarye: No, not the Leuites that be gone backe fro me, and haue deceyued the people of Israel with all errours, goyng after their idols: but they shal beare their owne wickednesse. Shulde they be set & ordeyned to mynister vnder ſ dores of the house of my Sanctuarye? And to do seruyce in the house: to slaye burntoffrynges and sacrifyces for the people to stand before them, & to serue them: seing the scruple that they do them, is before their idols, & cause ſ house of Israel to fomble thorowe the wickednesse? For the which cause I haue pluckt out myne hande ouer them (sayeth the Lord) so that nowe they muste beare their owne iniquyte, and not to come nyghe me, to serue me with their preastlode, in my Sanctuarye, & molte holyest of all: that they maye beare

their owne shame and abhominations, whi
che they haue done. Shulde I vse them to be
ministers of the house, and to all the seruyce
is done therin? But the preistes the Leuytes
the sonnes of Sadoch, that kept the holy or-
dynaunces of my sanctuarye, when the chil-
dren of Israel were gone fro me: shall come
to me, to do me seruyce, to stande before me,
and to offre me the fat and the bloude, saythe
the Lorde God.

Ezech. 40. Chap. 42. Chap.

C They shall go in to my Sanctuarye, and
they shall come before my table, to do me seruyce, and
to wayte vpon myne ordynaunces. Now whe
they go in at the dores of the innermer court
they shall put on lynen clothes, so that no
woollen come vpon them: whyle they do ser-
uyce vnder the dores of the innermer court,
and within. They shall haue fayre lynnen
bonettes vpon their heades, and lynnen bre-
ches vpon their lopnes, whiche in their la-
boure they shall not put aboute them: And
when they go forth to the people in to the
outwarde court, they shal put of the clothes
wherein they haue mynistred, and laye them
in the habitacion of the Sanctuary, and put
an other apparel, lest they vnhalow the people
with their clothes.

They shall not shaue their heades, ne no-
rysshe the bushe of their heere, but rounde
their heades only. And the preistes that go in
to the inmost courte, shall drinke no wyne.
They shal mary no widow, neither one that
is put from her husbande: but a mayde of the
sede of the house of Israel, or a wydow, that
hath had a preist before.

Leuit. xxi. 1 Ezech. xliii. They shall shewe my people the differēce
betwene the holy, and vnholy, betwixte the
clene and vnclene. If any discorde arise, they
shall discerne it, and geue sentence after my
Leuit. xviii. Deut. xxv. iudgementes. Thy lo. comne feastes, my lawes
and ordynaunces shal they kepe, and halowe
my Sabbothes. They shal come at no dead
persone, to defyle them selues (except it be
father or mother, sonne or daughter, brother
or syster, that hathe had yet no husbande) in
dede they maye be defyled.

G And when he is clensed, there shall be re-
kened vnto him. vij. dayes: and whe he goeth
the Sanctuarye agayne to do seruyce, he shal
bringe a synneoffrynge sayth the Lorde God.
They shall haue an heritage, yea I my selfe
Deut. xviii. & Ezech. xliv. wyll be their heritage: ye shall geue the
no possion in Israel, for I am their possion.
The meatoffrynge, synneoffrynge, and
trespaceoffrynge shall they eate, and euery
dedicate thinge in Israel shall be theirs.
The firstlynges of all the fyrste fruites, and
all ye will offrynges shall be the preistes.

Ye shall geue vnto the preiste also the first-
lynges of your dowe, that God maye prosper
Ezech. xliv. a. the resydue. But no dead carpon shall
preiste eate, ne suche as is deuoured of wilde
beestes, foules or cattell.

¶ Out of all the lande of promyse are there seuerall foure portyons, of whiche the fyrste is geuen to the preistes and to the temple, the seconde to the Leuites the thyrde to the cyte, the fourth to the Prynce.
An exhortation to the heades of Israel. Of false weights and measures. Of fyrste fruites &c.

CAPI. XLV.

When ye deuyde the land by the lot, ye
shall put a syde one parte for the Lord,
to be holye fro me other landes: namely. xxv. M. metecordes longe, and. x. M. brode.
This shall be holy, as wyde as it rounde a-
bout. Of this parte there shall belong vnto
the Sanctuarye. v. C. metecordes in all the
foure corners, & l. cubytes wyde rounde about
to ye suburbes. And from this measure, mete
ly of. xxv. M. metecordes long, and. x. M. broo
thou shalte measure, wherin the Sanctuary
and the holyest of all maye stande.

The residue of that holy grounde shall
be the preistes, whiche do seruyce in the San-
ctuary of the Lorde, & go in before the Lord
to serue hym, that they may haue rowme to
dwell in.

As for the Sanctuary: it shall stande for it
selfe: and to the Leuites that serue in the
house, there shal be gruen xx. habitacions, of
the xxv. M. length: and. x. M. breth, ye shall
geue also vnto the cyte a possessyō of v. M.
metecordes brode, and. xxv. thousande longe
beside the parte of the Sanctuary: that shall
be for the hole house of Israel. Vpon both
sydes of the Sanctuaryes parte, and by the cy-
te ye, there shall be gruen vnto the prynce,
whatsoeuer lyeth ouer against the cyte, as
farre as reacheth westwarde and eastwarde
whiche shall be as longe as one parte, from
ye west vnto the east.

This shall be his owne lande in Israel, & my
princes be no more chargeable, vnto my
people. And suche as remayneth yet shall
lance, shall be gruen to the house of Israel
acco; dynge to their tribes. Thus saythe the
Lorde God: O ye princes, ye haue inough
pressed & destroyed pilongyng now leaue of
the newe acco; dynge to the stocke, that is
equal and lawfull: and thrust out my peo-
ple no more, sayth the Lorde God. Ye shall
haue a true weight, a true Ephah, & a true
Bath. The Ephah and the Bath shall be
like. One Bath shall conteyne the tithe
of an Homer, and so shall one Ephah be
their measure shall be after the Homer. Or
Sycle maketh. xx. Gras. Or. x. Sycles,
xx. and. xv. Sycles make a pounde. Thus
the meatoffrynge, that ye shall geue vnto
heaued: namelye, the xvi. part of an Ephah
out of an Homer of wheate: & the xvi. part
of an Ephah, out of an Homer of barly. Ex-
ple shall be measured with the Bath: re-
turn the tenth parte of one Bath vnto an
Lor.

Ten Bathes make one Homer: in an
Homer fylleth ten Bathes. And one lambe
from two hundreth slepe out of the pasture
of Israel, for a meatoffrynge, burntoffrynge
and healthoffrynge, to reconcyle them, sayth
the Lorde God.

All the people of the lande shall geue this
heaueoffrynge with a free wyll. Agaynst
it shall be the princes parte to offre burnt-
offrynges, meate offrynges, and drynkoff-
frynges vnto the Lorde, in the holy dayes,
at

newe Moones, Sabbothes and in all the
hyghe feastes of the house of Israel. The sin-
offrynge, meatoffrynge, burntoffrynge and
healthoffrynge shall he gyue, to reconcyle
the house of Israel. Thus sayth the Lorde
God: The fyrste daye of the fyrste moneth
thou shalte take a yonge bullocke without
blemyth, and clense the Sanctuary. So the
preist shall take of the blood of the sinneof-
frynge, and sprinckle it vpon the postes of
the house, and vpon the foure corners of the
altar, with the dorepostes of the innermer
court. And thus thou shalte do also the. vij.
daye of the moneth (for such as haue synned
of ignorāce, or be yonge disceyued) to recon
cyle the house withall. Vpon the. xiij. daye
of the fyrste moneth ye shall kepe Easter.
Seuen dayes shall the feaste contynue, wher
in there shall no sowre ne leuened bread be
eaten.

E Vpon the same daye shall the prince proui-
de for hym selfe and all the people of the lande
a bullocke for a synneoffrynge. And in the feaste
of the seuen dayes he shall offre euery day a
bullocke and a ramme, that are without ble
myth, for a burntoffrynge vnto the Lorde: &
a yonge gote dayly for a synneoffryng. For the
meatoffringes, he shal gyue euer an Ephah
to a bullocke, an Ephah to a ramme, and an
hin of oyle to an Ephah. Vpon the. xv. daye
of the seuenth moneth, he shall kepe the fe-
ast dayes holye one after an other, euen as
in the other seuen dayes: with the synneoffe-
rynge, burntoffrynge, meatoffrynge, & with
the oyle.

(The ordynaunces of the Sabboth and of the newe
moone. Thinghe whiche doores they must go in, or
come out of the temple, &c.

CAPI. XLVI.

Thus sayethe the Lorde God: the dore
of ye innermer courte toward the East,
shall be shut the vi. worke dayes: but
in the Sabboth and in day of the newe mone
it shall be open. Then shall the prince come
in the dore porch, and stande vpon with-
in by the dore cheke. So the preistes shall
offre his burnt and healthoffrynges. And he
shall worshyp at the doreposte, and go his
way forth agayne: but the dore shal no more
be shut vp till the euenynge.

Euthe same maner shal the people of the
lande also do their worshyp before the Lord
in their dore vpon the Sabbothes and
newe Moones. This is now the the burnt
offrynge, that the prince shall bringe vnto the
Lord vpon the Sabboth: sixe lambes with
out blemyth, and a ram without blemyth,
and an Ephah for a meatoffrynge, with the
lambes for the lambes, he maye gyue as ma
ny meatoffrynges to them, as he wyll, and
an hin of oyle to an Ephah. In the daye of
the newe moneth, it shal be a yong bullocke
without blemyth, sixe lambes and a ram al
so without blemyth. With the bullock he
shall gyue an Ephah, and with the ramme
an Ephah also for a meatoffrynge: but to the C
lambes, what he may come by: And gyue an
hin of oyle to an Ephah. When the prince
commeth he shall go vnder the dore of the
porche, and there departe forth agayne. But
when the people of the lande come before
the Lorde in the yrgh solempne feaste, as many
as come in by the north dore to do worshyp,
shall go out agayne at the South dore.
And they that come in at the South dore,
shal go forth agayne at the North dore. There
shall none go out at the dore where he came
in, but shall go forth right ouer on the other
syde and the prince shal go in and out among
them.

Upon the solemne and highe feaste dayes D
this shall be the meatoffrynge: An Ephah to
a bullocke and an Ephah to a ram, and to the
lambes: as many as he wil, but gyue an hin
of oyle to an Ephah. Lowe when the prince
bringeth a burntoffrynge or an healthoffe-
rynge vnto a free wyll vnto the Lorde, the
east dore shall be opened vnto him, that he
maye do with his burnt and healthoffrinn-
ges, as he doth vpon the Sabboth, and whe
he goeth forth, the dore shal be shut after hym
agayne. Ye shall dayly bring vnto the Lord C
a lambe of a yere olde without blemyth for
a burntoffrynge: this shall he do euery mo
rynge. And for a meatoffrynge he shal gyue
the sixte part of an Ephah, and the thyrde
part of an hin of oyle (to mynyle with the
cakes) euery morynge. Yea this shall be a
dayly meatoffrynge vnto the Lorde, for an
euerlastynge ordinaunce: and thus shal the
lambe, the meatoffrynge and oyle be gyue
euery morynge, for a dayly burntoffe-
rynge.

Moreouer, thus sayth the Lorde God. E
If the prince gyue a gyfte vnto anye of his
sonnes, then shall it be his sonnes heryta ge
perpetuall, that he may possesse it. But if he Leuit. xxv. b
wyl gyue one of his seruauntes some of his Num. xxvii. c
heritage, it shall be his to the yere of fre
dom, and then to returne agayne vnto the prince: for 3. Reg. xxi. &
his heritage shall be his sonnes onely. The 2. Reg. xiii.
prince also shall take none of the peoples en
heryt aunce, ne put them from their possessiō
but to his owne sonnes shal he gyue his pos-
sessiō, that my people be not scattered abrode,
but that euery man maye haue his owne.

And he brought me thorow the entraunce G
at the syde of the dore to the habytacion of
the Sanctuarye, that belonged to the pre-
sts and stode toward the north, and beholde
there was a place vpon the West syde, then
sayde he vnto me: This is the place, where
the preistes shall dyght the trespace and syn-
offrynges, and bake the meatoffrynges: that
they nede not beare them in to the outward
court and so to vnhalowe the people. So he
brought me in to the vtter most courte, rounde
about all the foure corners. Beholde, in eue
ry corner of the foure courte, there was yet a
litle court.

Yea in all the foure corners of the courte
there was a lytle courte of. xl. cubytes lōge
& xxx. cubites brod: these foure litle courtes
were

were of one lyke measure, and there wente a ryngge wall rounde about them al foure, vnder the wiche there were hatches made rounde about. Then sayd he vnto me: This is the kitchin, where the mynysters of ỹ house shal dyght the slayne offringes of ỹ people.

¶ The vyson of the waters that come out of the temple. The costes of the lande of promysse, and the deuysyon therof by tribes.

CAPI. XLVII.

A Fter this he brought me agayne before the dore of the house: and behold there gusshed out waters from vnder the postes of ỹ house eastward (for the house stode towarde the east) that ranne downe vpon the ryght syde of the house, whiche lyeth to the suther south ward. Then caried he me out to the nozthe doze, and brought me forth there rounde about by the vttermost doze that turneth eastwarde. Beholde, there came forthe the water vpon the ryghte syde. Nowe when the man that had the measrod in his hande went vnto the east doze, he measured a. M. cubites, and then he brought me thorowe the water, euen to the ancles: so he measured yet a thousande, and brought me thorowe the water agayne vnto the knees: yet measured he a thousand, and brought me thorowe the water vnto the loynes. After this he measured a thousande agayne, then was it such a ryuer, that I myght not wade thorowit: The water was so depe, ỹ it was needefull to haue swymmed, for it myght not be waded ouer. And he sayd vnto me: hast ỹ sene this, O thou sonne of man? and with that, he brought me to the ryuer banche agayne.

B Nowe when I came there, there stode many trees vpon either syde of the ryuer backe. Then sayd he vnto me: This water that goeth out toward the east, & runneth downe in to the playne felde, commeth into the see: and from the see it runneth out, and maketh the waters hole. Yea all that lyue and moue whereunto this ryuer commeth, shall recouer. And where this water commeth, there shall be moch fysh. For all that comme.h to this water, shall be lusty and hole. By this ryuer shal the fysshers stande from Engaddi vnto En Eglaim, & there spreade out their nettes: for there shal be great heapes of fysh lyke as in the mayne see. As for his clay-pyttes, they shal not be hole, for why, it shal be occupyed for salte.

C By this ryuer vpon bothe the sydes of the shore, there shall growe all maner of frutful trees, whose leaues shall not fall of, neither shall their frute perysh: but euer be rype at their monethes, for their water runneth out of their Sanctuary.

His frute is good to eat, and his leafe profitable for medycine. Thus sayth the Lorde God: Let this be the border, wherin ye shal deuide the lande vnto the xij. tribes of Israel with the lyne.

Parte it indifferently vnto one as vnto an other: of the whiche lande I swore vnto youre fathers, that it shulde fall to your inheritaunce.

This is the border of the lande vpon the D nozthsyde, from the mayne see, as men goo to Zadada: namely Hemath, Berothe, Sibraim: from the borders of Damascus and Hemath vnto Hazar Hichō, and that lyeth vpō the costes of Hauteram.

Thus the borders from the see forth, shall be Hazar Enan, the border of Damascus the nozth, and the borders of Hemath: that is the nozth parte.

The east syde shall ye measure from Hauteran and Damascus from Galead and the land of Israel by Jordan and so forth, from the see cost, that lyeth eastwarde: and this is the east parte.

The southsyde is, from Thamar forthe to the waters of stryfe vnto Cades, the ryuer, to the mayne see: and that is the southe parte.

The west parte: namely the greate see hō the borders therof tyll a man come vnto Hemath: this is the west parte.

This lande shall ye part amonge you, according to the tribes of Israel, & deuyde it to be an heritage for you, & for the straūgers that dwell amonge you, and beget children. For ye shal take them amonge ỹ children of Israel, lyke as thoughe they were of youre owne housholde & cōtrey, and they shal haue heritage with you amonge the children of Israel.

Loke in what trybe the straunger dwelleth, in the same tryde shall ye gyue him his heritage, sayeth the Lorde God.

¶ The lottes of the seuen trybes. The partes of the possessyon of the prestes and of the temple, of the kenytes, of the cytye, of the prynce, are reherced. The lottes of the other trybes. The gates of the cytye.

CAPI. XLVIII.

THese are the names of the trybes that lye vpon the nozthsyde, by the waye of Hetlon, tyl thou cōmest vnto Hemath and Hazar Enam, the borders of Damascus towarde the Nozthe beside Hemath: Dan shall haue his portion frome the east quarter vnto the west. Vpon the borders of Dan frome the east syde vnto the west, shall Aser haue his portion. Vpon the borders of Aser from the east part vnto the west shal Nephthali haue his portion.

Vpon the borders of Nephthali from the east quarter vnto the west, shall Manasses haue his portion. Vpon the borders of Manasses from the east syde vnto the west, shall Ephraim haue his portion.

Vpon the borders of Ephraim frome the east part vnto ỹ west, shall Ruben haue his portion. Vpon the borders of Ruben frome the

the east quarter vnto the west shal Juda haue his portion. Vpon the borders of Juda from the east parte to the west, ye shal set aside one portion of xxv. M. meteroddes longe & brode, (lyke as an other portion from the east syde vnto the weste) therin the Sanctuarye shall stande.

As for the portion that ye shal separate out for the Lorde, it shal be xxv. M. longe, and ten thousand brode. Which separated holy portiō shal belong vnto there: namely to the prestes towarde the nozth xxv. M. and toward ỹ west ten thousand brode, toward the east ten thousand brode also, and toward the south xxv. M. long, wherin the Sanctuary of the Lord shal stand. Yea this same place shal be the prestes that are of the children of Sadoch, and haue kept my holy ordinaunce, which went not astraye in the errour of the children of Israel, like as the Leuites are gone alleay: and this separated pece that they haue of the lād, shal be the moost holy, harde vpon the borders of the Leuites.

And next vnto the prestes, shal the Leuites haue xxv. thousande long, and ten M. brode. This shal be on euery syde xxv. M. long, and ten M. brode. Of this portion they shal sel nothing, ne make any permutation therof, leest the chefe of the lande fall vnto other, for it is halowed vnto the Lorde.

The other fyue. M. after the bredeth that lyeth by the xxv. thousand, shall be common: it shal belong to the city and to the suburbes for habitations, and the cityе shall stande in the midst therof. Let this be ỹ measure: toward the nozth part fyue hundred and four. M. toward the south part, fyue. C. and four. M. toward the east part. v. C. and four. M. toward the west part. v. C. and four thousand.

The suburbes hard vpon the city, shal haue toward the north. l. and two. C. towarde the south. l. and two. C. toward the east. l. and. C. toward the west also. l. and two hundred. As for the residue of the length ỹ lyeth harde vpon the separated holy grounde: namely. x. M. toward the east, and ten. M. towarde the west, vnto the holye portion: it and the encrease therof, shall serue for their meate that laboure in the cityе. They ỹ labour for the welth of the city, shal mayntein this also, out of what tribe so euer they be in Israel.

L All that is separated of the xxv. thousande long and xxv. thousand brode on the four parts, that shall ye put a syde for the separated portion of the sanctuary, and for the possessiō of the city. The residue vpon both the syde of the sanctuary and possession of the city shal belong to the prince, before the place of the xxv. thousande vnto the east ende, and before the place of the xxv. M. westwarde, vnto the borders of the cityе: this shall be the princes portion. This shall be the holy place, and the house of the sanctuary shall stand in the midst. Moreouer, from the Leuites and ỹ cities possession that lye in the middest of the princes part: loke what remayneth betwixt the borders of Juda and the border of Benjamin, it shal be the princes.

Now of the other tribes.

From the east part vnto the west shal Benjamin haue his portion. Vpon the borders of Benjamin from the east syde vnto the weste, shal Simeon haue his portion. Vpon ỹ borders of Symeon from the east part vnto the west shall Isahar haue his portion. Vpon the border of Isahar frome the east syde vnto the west, shal Sabulon haue his portion. Vpon the borders of Sabulon from the east part vnto the west shal Gad haue his portion. Upon the borders of Gad southward, the costes shal reache from Thamar forthe vnto the waters of stryfe to Cades, and to the brode, euen vnto the mayne see.

This is the land with his portions which ye shall distrybute vnto the tribes of Israel sayeth the Lord God. Thus with shal the cityе reache: Vpon the nozth part fyue. C. and foure thousande measures. The portes of the cityе shall haue the names of the tryбes of Israel. Three portes of the north syde: one Ruben, another Juda, the thirde Leui.

Upon the east syde fyue. C. and foure thousand measures, with three portes: The one Joseph an other Benjmin, the third Dan. Upō the south syde fyue hundred and four thousand measures, with the three portes: the one Symeon, an other Isahar, the third Sabulon. And vpon the west syde fyue. C. and foure. M. measures, with three portes also, the one Gad an other aller, ỹ third Nephthali. Thus shal it haue. xviij. thousand measures round about. And from that time forth the name of the city shalbe: The Lorde is there.

¶ The ende of the prophecye of Ezechiel.

THE BOKE OF THE PROPHETE DANIEL.

¶ The Prophet: Hewyth the captyuyte of Joakym kynge of Juda. Of the fonnes that were in captyuyte, the kynge commaundeth to chose whyche of them shulde be taught the lernyng and language of the Caldees. They are alowed the kynges kytynge. Daniel abstayneth from the meate of the kynge of Babylon. The lernyng and instruction of these thyldren.

CAPI. I.

a Jim. 2. reyth. 2 & 24. Pa. xxxvi. d

IN the thyrde yere of the raygne of Joakim kynge of Juda, came Nabuchodonosor kynge of Babylon vnto Jerusalem, and besieged it: and the Lorde delyuered Joakim the kynge of Juda in to his handes: with certayne ornamentes of the house of God: which he caryed awaye vnto the land of Sennar, to the house of his God, and there he broughte them in to his goddes treasury. And the kynge spake vnto Asphenaz the chiefe chamberlayne, that he shulde brynge hym certayne of the children of Israel that were come of the kinges seed, and of Princes, yonge spryngolde withoute any blemysshe, but faire and well fauoured in facion in all wysdome, conning and vnderstandynge, which were able to stande in the kinges palace, to rede, and to lerne for to speake Caldeith.

b Unto these the kynge appoynted a certeyn porcion of his owne meate, and of the wyne, wyche he dranke hym selfe, so to nourysshe them thre yere, that afterwarde they myght stande before the kynge. Amonge these nowe were certayne of the chyldren of Juda, name ly Daniel, Ananias, Misael, and Azarias. Unto these the chefe chamberlayne gaue other names, and called Daniel Balthasar: Ananias Sydrach: Misael Misach: and Azarias Abednago. But Daniel was at a poynte with hym selfe, that he wolde not be defyled thorowe the kynges meat, nor the wyne whiche he dronke. And this he desyred of the chiefe chamberlayne, lest he wolde be defyled hym selfe. So God gaue Daniel fauour and grace before the chiefe chamberlayne, that he sayde vnto hym: I am afrayde of my lorde the kyng, whiche hath appoynted you your meate and dryncke, lest he spye youre faces to be worse lyke kynge then the other spryngoldes of youre age, and so ye shall make me lose my heed vnto the kynge.

Gene. 41. d Dan. 2. b Jud. 2. g. 12. a

Then Daniel answered Melasser, whome the chiefe chamberlayne had set ouer Daniel, Ananias, Misael, and Azarias, and sayde: O proue but ten dayes with thy seruauntes, and let vs haue potage to eate, and water to drynche / then loke vpon oure faces, and ouerys that eate of the kynges meate. And as thou lerest, so deale with thy seruauntes. So he consented to them in this matter, and proued them ten dayes. And after the ten dayes theyr faces were better lykynge, and fatter then all the yonge spryngoldes which ate of the kynges meate.

Thus Melasser toke away their meat and wyne, and gaue them potage therfore. God gaue nowe these foure spryngoldes cunnyng and lernyng in all lettres and wysdome, but vnto Daniel specially he gaue vnderstandyng of all visions and dreames. Nowe when the tyme was expyred that the kyng had appoynted to brynge in these yonge spryngoldes vnto him: the chiefe chamberlayne broughte them before Nabuchodonosor, and the kynge communed with them. But amonges them all were founde none suche as Daniel, Ananias, Misael, and Azarias.

Therfore stode they before the kynge, whyche in all wysdome, and matters of vnderstandyng that he enquyred of them, found them ten tymes better then all the sothesayers and charmers, that were in al his realme. And Daniel abode styll vnto the fyrste yere of kynge Cyrus.

¶ The dreame of Nabuchodonosor, he calleth vnto hym sothesayers, and requyreth of them, both the dreame and the interpretacion therof. They answere that they can not shewe it. The kynge commaundeth all the wyse men of Babylon to be slayne. Daniel requyreth tyme to solue the question. The Lorde openeth the mystery vnto Daniel. Daniel is brought vnto the kynge, and sheweth him his dreame and the interpretation therof. Of the foure chefe kynge kyngdome of Christe. The stone Christe. Daniel is exalted and promoted of the kynge.

CAPI. II.

IN the seconde yere of the raygne of Nabuchodonosor, had Nabuchodonosor a dreame where thorowe his spirite was troubled, and his slepe brake from hym. Then the kynge commaunded to call togyther all the sothesayers, charmers, wytches and Caldees, for to shewe the kyng his dreame. So they came and stode before the kynge. And the kyng sayd vnto them: I haue dreamed a dreame, and my spirite was so troubled therwith, that I haue clene forgotten what I dreamed. Upon this the Caldees answered the kynge in the Syryans speche: O kynge, God saue thy life for ever. Shewe thy seruauntes the dreame, and we shal shewe the what it meaneth. The kynge gaue the Caldees theyr answere, and sayde: It is gone fro me: If ye will not make me vnderstande the dreame, with the interpretation therof, ye shall dye, and your houses shall be pylled. But yf ye tell me the dreame and the meanynge therof, ye shall haue of me gyftes, rewardes, and great honoure: onely, shewe me the dreame and the signification of it.

They

They answered agayne and sayde: The kynge maye shewe his seruauntes the dreame and so shall we declare what it meaneth. Then the kynge answered, sayinge: I perceyue of a certeyne, that ye do but prolonge the space: for so moche as ye se that the thyng is gone fro me. Therfore ye will not tell me the dreame, ye shal all haue one iudgement. But ye lyenge and dissemble with vayne wordes, whyle ye speake before me, to put of the tyme.

Therfore tell me the dreame, and so shall I knowe ye can shewe me what it meaneth. Then the Caldees gaue answere before the kynge, and sayde: there is no man vpon earth that can tell the kynge, whyche the kynge speaketh of: Yea, there is neyther kynge, Prynce nor Lorde, that euer asked suche thynges at a sothesayer, charmer or Caldee: for it is a harde matter, that the kynge requyreth. Neyther is there any, that can shewe the kynge therof, excepte the goddes: whose dwellynge is not among the mortals.

For whyche cause the kyng was wrothe with greate indignacion, and commaunded to destroye all the wyse men at Babylon, and the proclamacion went forthe, that the wyse men shulde be slayne. They sought also to slee Daniel with his companions. Then Daniel enquyred Arioch the kynges stewarde, of iudgement and sentence, that was gone forthe alredye to kyll suche as were wyse at Babylon.

He answered and sayd vnto Arioch beinge chefe kinges deputte: Why hath the kyng proclayned so cruell a sentence? Ye Arioch shewe Daniel the matter. Upon this went Daniel, and desyred the kynge that he myght haue leasure to shewe the kyng the interpretacion: and then came he home agayne, and shewed the thyng vnto Ananias, Misael, and Azarias his companions, that they shulde beseche the God of heuen for grace in this secret, that Daniel and and his felowes, with other lyche as were wyse in Babylon, perysshed not.

Then was the mistery shewed vnto Daniel in a vysyon by nyght. And Daniel praysed the God of heuen. Daniel also cryed loude and sayd: O that the name of God might be prayed for euer and euer, for wysdome & strength are his owne / he chaungeth the tymes and ages: he putteth downe kynges / he setteth vp kynges: he geueth wysedome vnto the wyse, and vnderstandynge to those that vnderstande: he openeth the depe secretes: he knoweth the thynge that lyeth in darknesse, for the lyght dwelleth with him. I thanke the, and prayse the (O thou God of my fathers) that thou hast lent me wysedome and strength, and hast shewed me the thynge that we desired of the, for thou hast opened the kinges matter vnto me.

Upon this went Daniel in vnto Arioch, whome the kynge had ordeyned to destroye all wyse at Babylon: he went vnto him and sayd: destroye not suche as are wyse in Babylon, but bynge me in to the kynge, and I shall shewe the kynge the interpretacion.

Then Arioch broughte Daniel in to the kyng in all the haste, and sayde vnto him: I haue founde a man amonges the prysoners of Juda, that shall shewe the kynge the interpretacion. Then answered the kynge, and sayd vnto Daniel, whose name was Balthasar: Art thou he that canst shewe me the dreame, whyche I haue sene, and the interpretacion therof? Daniel answered the kynge to his face, and sayd: As for this secret, for the whyche the kynge maketh inquisicion: it is neyther the wyse, the sorcerer, the charmer, ne the deuyll coniurer, that can certifye the kynge of it: Onely God in heauen can open secretes, and he it is that sheweth the kyng Nabuchodonosor, what is for to come in the latter dayes. Matth. 24. d

Thy dreme, and that whych thou hast sene in thyne heed, vpō thy bed, is this: O kyng, thy thoughtes came in thy mynde what shulde come hereafter. So he that is the opener of misteries, telleth thee what is for to come. As for me, this secret is not shewed me for any wysdom that I haue more then any other lyuyng: but only that I myght shewe the kynge the interpretacion, and that he might know the thoughtes of his owne hert. Thou kyng sawest, and beholde, there stode before the a great ymage, whose figure was maruelous great, and his vysage grymme. The ymage here was of fyne golde, his brest and armes of syluer, his bodye and loynes were of copper, his legges were of yron, his fete were parte of yron and parte of earthe.

This thou sawest, tyll the tyme (that without any handes) there was hewen of a stone, whyche smote the ymage vpon the fete, that were bothe of yron and erth, and brake the to pouther: then was the yron, the erth, the copper the syluer and gold broken all togyther in peces: and became lyke the chaffe of corne, that the wynde bloweth awaye from the commen floores, that they can no more be found. But the stone that smote the ymage became a greate mountayne, which fulfilleth the hole erth: this is the dreme. And now will we shew before the kinge, what it meaneth. Matth. 21. c Luke 20. b

O kynge, thou arte a kyng of kynges: For the God of heauen hathe gyuen the a kyngedome, tycheffe, strengthe, and maiestye: and hathe delyuered the all thynges that are amonges the children of men: the beastes of the feld, and the foules vnder the heuen, and gyuen the dominion ouer them all. Thou arte that golden heed. After the, there shall aryse an other kyngdome, whiche shall be lesse then thyne. The thyrde kyngdome shall be lyke copper, and haue dampnacion in all landes. The fourthe kyngdome shall be as stronge as yron. For lyke as yron breaketh and breaketh all thynges: Yea euen as yron beateth euerye thynge downe, so shall it beate downe and destroye. Daniel. 2. d

Where as thou sawest the feete and toes parte of earth and parte of yron, that is a deuyded kyngdome, whyche neuer shall

haue some of the yron grounde myxte with it for so moche as thou hast sene the yron myxte with claye.

The toes of the fete that were part of yron and part of claye, signifieth that it shall be a kyngdome partly stronge, and partly weyke. And where as ye sawest yron mixt with claye, they shall mynegle them selues with the seed of symple people, and yet not continue one with an other, lyke as yron will not be sowldered with a potsherd.

Clay.2.b 6 In the dayes of these kynges, shall the God of heuen set vp an euerlastynge kyngedome, whiche shall not perysshe, and his kyngdome shal not be gyuen ouer to an other people: yea the same shall breake and destroy all these kyngdomes, but it shall endure for euer.

Hebr.xiii.c And where as ye sawest that without anye handes there was cut out of the mount a stone, wyche brake the yron, the copper, the erth, the syluer and golde in peces: by that hathe the great God shewed the kynge what wil come after this. This is a true dreme, and the interpretacion therof is sure.

Then the kynge Nabuchodonosor fell downe vpon his face, and bowed him self vnto Daniel, and commaunded that they sholde offre sacrifices and swete sauours vnto him. The kynge answered Daniel, and sayd: yea of a truthe youre God is a God a bone all goddes, a Lorde aboue all kynges, and an opener of secretes, seinge thou canste discouer this misterie. So the kyng made Daniel a great man, and gaue him many & great gyftes.

He made him ruler of all the countreyes of Babylon, and lorde of all the nobles that were at Babylon. Nowe I anthi entreated the king for Sidrach, Misach, and Abednago so that he made them rulers ouer all the officers in the lande of Babylon. But Daniel him selfe remayned styll in the courte by the kynge.

¶ The kynge setteth vp a golden Image, whiche he commaundeth to be worshypped. Sydrach, Misach, and Abednago are accused, because they disobeyed the kynges commaundement. They are brought vnto the kynge and commaunded to worshyp the Image. They refuse to do it, and are put in to a burnynge ouen. By byleue in God, they are delyuered from the fyre. Nabuchodonosor confesseth the power of God after the sight of the myracle.

CAPI. III.

1 NAbuchodonosor the kynge caused a golden ymage to be made, which was thyrtye cubites hygh, and fyue cubites thik. This he made to be set vp in the felde of Dura in the lande of Babylon, and sente oute to gather togyther the dukes, lordes, and nobles, & iudges and officers, the debities & tyrantes, with all the rulers of the land: that they myghte come to the dedicacion of the ymage which Nabuchodonosor the kynge hadde set vp. So the dukes, lordes and nobles / the iudges and officers, deputyes and tyrantes with all the rulers of the lande gathered them togither, and came vnto the dedicating of the ymage that Nabuchodonosor the kynge had set vp.

Nowe when they stode before the ymage, whiche Nabuchodonosor sette vp, the herehed out with all his myght: O ye people, kynredes and tunges, to you be it sayd: that when ye heare the noyse of the trompetters wyche shall be blowen, with the harpes, shawmes, psalteryes, symphonyes, and all maner of musyke: ye fall downe and worshyp the golden ymage that Nabuchodonosor the kynge hathe set vp. Who so then falleth not downe and worshyp him selfe, shall euen the same houre be cast in to an hote burnynge ouen. Therfore, when all the folke herde the noyse of the trompetters that were blowe, with the harpes, shawmes, psalteryes, symphonyes, and all kynde of melodye: then all the people, kynredes and nacions fell downe, and bowed them selues vnto the golden ymage that Nabuchodonosor the kynge had set vp.

2 Now were there certayne men of the Caldees that went euen then and accused the Iewes, and sayd vnto the kynge Nabuchodonosor: O king, God saue thy lif for euer. Thou being kynge, hast gyuen a commaundement, that all men, when they heare noyse of the trompetters, harpes, shawmes, psalteries, symphonyes, and all the other melodyes: shall fall downe and bow them selues towarde the golden ymage: who so then fell not downe, and worshypped not, that he sholde be cast in to an hote burning ouen.

3 Now are there certeyn Iewes, whom thou hast set ouer the offices of the land of Babylon: namely, Sidrach, Misach and Abednago. These men (o kyng) regarde not thy commaundement, yea they will not serue thy goddes, ne bow them selues to the golden ymage that thou hast set vp.

Then Nabuchodonosor in a cruell wrathe and displeasure, commaunded, that Sidrach, Misach, and Abednago sholde be brought vnto him. So these men were brought before the kyng. Then Nabuchodonosor spake vnto them and sayd: what? O Sidrach, Misach and Abednago, will not ye serue my goddes? nor bowe your selues to the golden ymage, that I haue set vp? well be redye hereafter, when ye heare the noyse of the trompettes blowe with & harpes, shawmes, psalteryes, symphonyes, and all the other melodyes: that ye fall downe and worshyp the ymage which I haue made. But yf ye worshyp it not, ye shall be caste immediatlye in to an hote burnynge ouen. Lette se, what God is there, that maye delyuer you oute of my handes?

4 Sydrach, Misach, and Abednago answerd the kynge, and sayde: O Nabuchodonosor, we ought not to consent vnto the in this matter, for why? oure God whome we serue, is able to kepe vs from the hote burnynge ouen (O kynge) and can rydde vs out of thy handes. And though he will not

shall thou knowe (O kynge) that we wyl not serue thy goddes, nor doo reuerence to the ymage, which thou hast set vp. Then was Nabuchodonosor full of indignacion, so that the countenaunce of his face chaunged vpon Sidrach, Misach, and Abednago. Therfore he charged & commaunded that the ouen sholde be made seuen tymes hoter then it was wont to be, and spake vnto the strongest worthyes that were in his hoste, for to binde Sidrach, Misach and Abednago, and to cast them in to the hote burnyng ouen.

So these men were bounde in their cotes, hosen, hoes, with their other garmentes, and all into the hote burning ouen: for the kings commaundement was so straite, and the ouen was exceadyng hote. As for the men that put in Sidrach, Misach, and Abednago, the flame of the fyre destroyed them. And these three men: Sidrach, Misach, and Abednago, fell downe in the hote burnynge ouen, being fast bounde.

Then Nabuchodonosor the kyng maruey-led, and rose vp in all haste: he spake vnto his counsell and sayde: dyd ye not cast three men bounde in to the fyre? They answered, and sayde vnto the kynge: Yea, O kynge. He answered and sayde: Lo for all that, yet wo I se fourr men goynge loose in the myddest of the fyre, and nothynge corrupte, and the fourthe is lyke an aungell to the sone.

Upon this wente Nabuchodonosor vnto & mouth of the hote burninge ouen & spake also, and said: O Sidrach, Misach, and Abednago, ye seruaunts of the hye God, go forth and come hyther. And so Sydrach, Misach, and Abednago went oute of the fyre. Then the dukes, lordes, and nobles, and the kynges counsell came togyther to se these men, vpon whom the fyre had no maner of power in their bodyes. In so moche & the very heere of their hed was not burnt, and their clothes vnchaunged: yea there was no smell of fyre hit vpon them.

Then spake Nabuchodonosor and sayde: Blessed be the God of Sidrach, Misach, and Abednago: whiche hathe sente his aungell, and defended his seruauntes, that put their trust in him / that haue altered the kynges commaundement, and iooparde their bodyes rather then they wolde serue or worshyp any other God, excepte their owne God onely.

Therfore I wyll and commaunde, that euery people, kynredes and tunges, whiche speake anye blasphemye agaynste the God of Sidrach, Misach, and Abednago, shall dye, and their houses shall be pyld: Bycause there is no God that maye saue, as this. So the kynge promoted Sydrach, Misach, and Abednago, in the lande of Babylon.

Nabuchodonosor dreameth agayne. Daniel interpreteth. Nabuchodonosor is put out of his wyt, and eateth with beastes. He is restored by the helpe of God, and is restored in to his kyngdome.

CAPI. IIII.

1 NAbuchodonosor kynge vnto all people, kynredes and tunges that dwell vpon the hole earthe: peax be multiplyed amonges you: I thought it good to shew the tokens and maruelous workes, that the hye God hath wrought vpon me. O howe greate are his tokens, and how mighty are his wonders? His kyngdom is an euerlastyng kyngdome, and his power lasteth for euer and euer. Psal.lxxb Daniel.vii.d Luke.i.d

2 I Nabuchodonosor beynge at rest in myne house, and flourysshynge in my palace, sawe a dreame, whiche made me afrayde / and the thoughtes that I had vpon my bed, with the visions of my heed troubled me. Then sent I out a commission, that all they which were of wysdome at Babylon sholde be brought before me, to tell me the interpretacyon of the dreame.

3 So there came the sothsayers, charmers, Caldees and conuerers of deuyls / to whome I tolde the dreame, but what it betokened they could not shew me: tyl at the last there came one Daniel (otherwyse called Balthasar, accordynge to the name of my God) wyth the spirite of the holy goddes in him: to whome I tolde the dreame, sayenge: O Balthasar, thou Prynce of sothesayers: & for so moche as I knowe that thou hast the spirite of the holy Goddes, and no secrete is hyd from the: tell me therfore what the vysyon of my dreame (that I haue seen) maye signifye. I sawe a vision in my heed vpon my bed: and beholde there stode a tre vpon the grounde whiche was very hyghe, greate, and myghtye: the very th reached vnto the heuen, and the breadthe extended to all the endes of the earthe: the leaues were fayre, & he had very moche fruite, so that euery man had ynoughe to eate therin.

4 The beastes of the felde had shadowes vnder it, and the foules of the ayre dwelte in the bowes therof. Shortly, all creatures fed of it. I sawe in my heed a vysion vpon my bedde: and beholde, a watcher came downe from heuen, and cryed myghtyly, sayenge: Hewe downe the tree, breake of his braunches, shake of his leaues, and scatter his fruite abrode: that all the beastes maye gette them away from vnder him, and the foules from his braunches. Neuertheles, leaue the grounde of his roote styll in the earthe, and bynde him vpon the playne felde, with chaynes of yron and stele. With the dewe of heuen shall he be wet, and he shall haue his part in the herbes of the grounde with other wylde beastes.

5 That mannes herte of his shall be taken from him, and a beastes heere shall be geuen him, till seuen yeres be come and gone vpon him.

This erraude of the watcher, is a commaundement grounded and sought oute in the counsell of him that is moste holye: to teache men for to vnderstande that the highest hath power ouer the kyngdomes of men, and

gyueth them to whom it lyketh him, & bynd-
eth the vyle vnder them ouer them.
This is the dreame that I kynge Nabucho-
nozor haue sene: therfore, O Balthasar, tell
thou me what it signifieth: for so mothe as
all the wyse men of my kyngdome are not
able to shewe me what it meaneth. But
thou canst do it, for the spirite of ỹ holy god-
des is in the.

Then Daniel (whose name was Balthasar) helde his peax by the space of an hour, and
his thoughtes troubled him. So the kynge
spake, and sayd: O Balthasar, let neither the
dreame ne the interpretation therof fear the.
Balthasar answered, saynge: O my Lorde,
this dreame happen to thyne enemies, & the
the interpretation to thyne aduersaryes. As
for the tree that thou sawest, whiche was so
greate and mighty, whose heyght reached
vnto the heuen, & his brede vnto all ỹ worlde,
whose leaues were fayre, and the fruite moch
vnder whiche the beestes of the felde had
their habitacion, and vpon whose braunches
the foules of the ayre dyd syt.

Euen thou, O kynge, art the tree, great and
stronge. Thy greatnesse encreaseth, and reacheth vnto the heuen, & thy power to
the endes of the erth. But where as the king
sawe a watcher, euen an holy aungell, that
came downe frome heuen, and sayde: hewe
downe the tree, and destroye it: yet leaue the
grounde of the roote in the earthe: and bynd
him vpon the playne felde, with cheynes of
yron and stele. He shall be wet with the dewe
of heauen, and his parte shall be with the
beastes of the felde, tyll seuen yeres be come
and gone vpon him. This (O kynge) is the
interpretation, yea it is the very sentence of him
that is hyest of all, and it toucheth my Lorde
the kynge.

Thou shalte be cast oute frō men, and thy
dwellynge shall be with the beastes of the
felde: with grasse shalte thou be fed lyke an
oxe. Thou must be wet with the dewe of heauen: Yea, seuen yeres shall come and goo
vpon the, tyll thou knowe that the hyest hath
power vpon the kyngdomes of men, and gyueth them to whom he will. Moreouer, where
as it was sayd that the roote of the tree shulde
be lefte styll in the grounde: it betokeneth ỹ
thy kyngdome shall remayne hole vnto the,
after thou hast learned to knowe, that the
power commeth from heauen. Wherfore, O
kynge, be content with my counsel, that thou
mayste loose thy synnes with righteousnesse,
and thyne offences with mercy to poore people: for so suche thynges shal prolong thy peax.
All these thynges touche the kyng Nabucho
donosor.

So after twelue monethes, the kyng walked vp and downe in the palace of the kyngdome of Babylon, and sayd: This is ỹ great
citye of Babylon, which I my selfe, with my
power and strengthe) haue made a kynges
courte for the honour of my maiestie. While
these wordes was yet in the kynges mouthe,
there fell a voyce from heuen saying: O kyng
Nabuchodonosor, to the be it spoken: Thy
kyngdome shall departe from the, thou shalt
be cast out of mens company: thy dwellynge
shall be with the beastes of the felde, so that
thou shalt eate grasse lyke as an oxe, til seuen
yeres be come and gone ouer the, euen vntyll
thou knowest that the hyest hath power vpō
the kyngdomes of men, and that he maye
gyue them vnto whome it pleaseth him.
The verye same houre was this matter fulfylled vpon Nabuchodonosor / so that he
was caste out of mennes companye, and eate
grasse lyke an oxe. His bodye was wet with ỹ
dewe of heuen, tyll his heeres were as great
as Egles fethers, and his nayles like byrdes
clawes.

When this tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauen, and
myne vnderstandynge was restored vnto me
againe. Then gaue I thankes vnto ỹ highest.
I magnified and praysed him that lyueth for
euer more, whose power endureth allwaye,
and his kyngdom from one generacion to another: in comparyson of whom, all they that
dwelle vpon the earthe, are to be reputed as
nothynge.

He handleth accordyng to his will among
the powers of heuen, and amonge the inhabitauntes of the earth / and there is none that
maye withstande his hande, or saye: what doest
thou? At the same tyme was myne vnderstandynge gyuen me agayne, and I was restored to
the honour of my kingdome, to my dignitie, &
to myne owne shape agayne. My great states
and princes sought vnto me, and I was
set in my kyngdome agayne, so that I had yet
greater worshyp.

Then dyd I Nabuchodonosor loue, magnifie and prayse the kynge of heuen, for all his
workes are true, and his wayes right. As for
those that goo proudly, he is able to bringe
them downe.

¶ Balthazar kynge of Babylon abusynge the vessels of the temple, seith an hande writyng vpon
wall. The coniectors called of the kynge, cannot
expounde the writynge. Daniel is called, whiche
readeth it, and interpreteth it also. Balthazar kynge slayne, Darius succedeth in his rowme.

CAPI. V.

KYng Balthazar made a great banket to a
his thousande Lordes: with all these
thousand he made great cheere, and whē
he was dronken with wyne, he commaunded
to bring him the golden & syluer vessels, whyche his father Nabuchodonosor had take out
of the temple at Jerusalem: that the kyng & g
his lordes with his quens and concubines might
dynke therin.

So they brought the golden vessels ỹ were
taken oute of the temple of the lordes house
at Jerusalem. Then the kynge and his lordes
with his quene and concubynes dronke of
them. They dronke wyne, and praysed their
idolles of golde, syluer, copper, yron, wod and
stone.

In the verye same houre there appeared
fyngers, as it had bene of a mans hande writ
tynge, right oure agaynste the candelstycke
vpon the playne wall in the kynges palace:
and the kynge sawe the palme of the hande
that wrot. Then chaunged the king his countenaunce, and his thoughtes troubled him,
so that the ioynres of his bodye broke, and
his knees smote one against the other. Wherfore the king cryed myghtely, that they shuld
bringe him the charmers, Caldees and coniurers of deuyls. The kyng spake also to the
wise men of Babylon, and said: Who so can
rede this writinge, and shewe me the playne
meanynge therof: shall be clothed with purple, haue a cheyne of golde about his necke,
and rule the thyrde parte of my kingdome.

Vpon this, came all the kynges wyse men:
but they coulde neither reade the writing, ne
shew the king what it signified. Then was
the kinge sore afrayed: in so moche, that his
colour chaunged, and his lordes were sore
vexed. So by reason of this matter, that had
happened to the king and his lordes, ỹ quene
went vp her selfe into the banket house, &
spake vnto the kinge, saynge: O king, God
geue thy lyfe for euer: Let not the thoughtes trouble the, and let not thy countenaunce be chaunged. For why? there is a man in thy
kingdom, that hathe the spirite of the holye
goddes within him, as it was seene in thy fathers dayes. He hath vnderstandynge & wisdome lyke the goddes. Yea the kinge Nabuchodonosor thy father made this man cheife
of the sothsayers, charmers, Caldees and dyuyll coniurers: because that such an abundaūt
spirite, knowledge and wysdome (to expoūde
dreames, to ope secretes, and to declare hard
doubtes) was found in him: yea euen in Daniel, whome the king named Balthazar. Let
this same Daniel be sent for, and he shall
tell, what it meaneth.

Then was Danyel brought before the
kinge. So the kinge spake vnto Danyel, and
sayde: Arte thou that Danyel, one of ỹ prysoners of Juda, whome my father the kynge
brought out of Jurye? I haue herde speake
of the, that thou hast the spirite of the holy
goddes, experience and vnderstandynge, and
that there hath bene great wysdome founde
in ỹ. Now haue there ben brought me, wyse
and cunnynge charmers to reade this wrytynge and to shewe me the meanynge therof. But they coulde not tell me, what this
matter signified. Thē herde I saye, that thou
canst expounde darcke thynges, and declare
harde doubtes. Wel than, yf thou canst rede
this wrytynge, and shewe me the meanynge
therof: thou shalte be clothed with purple,
haue a cheyne of golde about thy necke, and
rule the thirde parte of my kingdome.

Daniel answered, & sayd before the king:
As for thy rewardes, kepe them to thy selfe,
& gyue thy gyftes to an other: yet not
withstāding, I will reade the writtinge vnto ỹ
king and shewe him the interpretacion therof. O kyng, God the hyghest gaue vnto Nabuchodonosor thy father, the dignitie, & a

kinge, with worshyp and honoure: so that
all people, kynredes & tonges stode in awe
and fear of him, by reason of the hyghe estate
that he had let him. For why, he slew whom
he wolde: he smote, whome it pleased him.
Agayne: whom he wolde, he set vp: & whom
he lyst, he put downe. But because his heerte
was so proude, and his stomache set so fast
vnto wylfulnesse: he was deposed from his
kyngly trone, and his maiestye was taken
from him. He was shot out from amonges
men, his heert was lyke a beastes heerte, & his
dwellyng was with the wylde asses: he was
fayne to eate grasse like an oxe, and his body
was wet with the dewe of the heauen: tyll
he knewe that the hyghest had power vpon
the kingdomes of me, and setteth ouer them
whom he lyst.

Daniel.iiii.d.

And thou his sonne (O Balthazar) for al
this, hast not submytted thine heert, thoughe
thou knewest al these thinges: but hast magnyfyed thy selfe aboue the Lord of heuen,
so that ỹ vessels of his house were brought
before the: that thou, and thy Lordes, with
thy quene & concubines, might drincke wyne
therin. And hast praysed the Idols of syluer
and gold, copper and yron, of wod and stone.
As for the God in whose hande consysteth
thy breth and all thy wayes: thou hast not
loued him.

Baruch.vi.

Therfore is the palme of this hande sent
hither from him, to token vp this writtynge.
And this is the interpretacion, that is written vp:
Mane, Thecel, Phares. Now the interpretacion of the thing is this: Mane, God hath
nombred thy kyngdom, and brought it to an
ende: Thecel, thou art weyed in the balaūce
& arte found to light: Phares, thy kingdom
is delte in partes, and gyuen to the Medes
and Perses.

Then commaunded Balthazar, to clothe
Danyel with purple, to hange a cheyne of
gold about his necke, and and to make a proclamacyon concernynge him, that he shuld
be the ruler of the thyrde parte of his kyngdome. The very same nyght was Balthazar
the king of the Caldees slayne, and Darius
out of Medea tooke the kyngedome, beynge
lxij yere of age.

Esay.xlvii.b
xliii.
Daniel.ix.a.

¶ Daniel is made ruler ouer the lordes. The imagenacyon of an acte against Daniel. The proclamacyon of the acte, wherof Daniel is accused vnto
the kynge as a transgressour. He is put in to a dennē
of lyons by the commaundement of the kyng. He
is delyuered by trayth in God. Daniels accusers are
put in to the lyons to be tozne in sonder. Darius by
the proclamacyon of a decree, magnifyeth the God
of Daniel.

CAPI. VI.

IT pleased Darius to sette ouer his king- a
dom an. C. and xx. Lordes, which shulde
be in all his kyngdom about. Ouer these
he set three Peyncers (of whome Daniel was
one) that the lordes myght gyue accomptes
vnto

vnto them, and the kynge to be vnthrallede.

But Daniel exceded all theſe princes and lordes, for the ſpirite of God was plenteous in him: ſo that the kynge was mynded to ſet him ouer the hole realme. Wherfore the Princes and Lordes ſought̃e, to pycke oute in Daniel ſome quarell againſt the kingdom yet could they fynde none occaſion ne faute vpon him. For why? he was ſo faythfull, that there was no blame ne dishoneſtye founde in him.

Then ſayde theſe men: we wyll get no quarell agaynſte this Daniel, except it be in the lawes of his God. Upon this, wente the prynces and lordes together vnto the kinge, and ſayde thus vnto him: kinge Darius God ſaue thy lyfe for euer. All the great eſtates of the realme: as the princes, Dukes, Senatours, and Judges, are determed to put out a commaundement of the kynge, & to make ſure ſtatute namely, that who ſo deſireth any petition, either of any God or man (within this .xxx. dayes) except it be only of the, O kinge: the ſame perſon maye be caſt into the lyons denne. Wherfore, O kinge confirme this ſtatutes, and make a wrytyng that the thinge which the Medes and Perſes haue ordeyned be not aultered ne broken.

So Darius made the wrytynge, and confirmed it. Nowe when Daniel vnderſtode that the wrytinge was made, he went into his houſe: and the windowes of his hall, towarde Jeruſalem ſtode open. There kneled he downe vpon his knees, thre tymes a day there he made his petition, and prayſed his God, lyke as his maner was to doo afore tyme.

Then theſe men made ſearche, and founde Daniel makinge his petition, and prayenge vnto his God: So they came to the kynge, & ſpake before him concernynge his commaundement, ſayinge: O kynge, haſte thou not ſubſcribed the ſtatute, that within thirty dayes who ſo requyreth his petition of anye God or man but only of thy ſelf, O kyng: he ſhal be caſt into the den of the lyons? The kinge anſwered, and ſayde: yea it is true. It muſt be as a law of the Medes and Perſes, that maye not be broken.

Then anſwered they, and ſayde vnto the kinge: Daniel one of the priſoners of Juda O king, regardeth neither the, ne thy ſtatute that thou haſt made, but maketh his petition thre tymes a day. When the kynge heard theſe wordes, he was ſore greued, and wold haue reſcued Daniel, to delyuer him & put of the matter, vnto the Sunne went downe to the intent that he myght ſaue him.

Theſe men perceyuynge the kinges mynde ſayde vnto him: knowe this, O kynge, that the lawe of the Medes and Perſes is that the commaundement and ſtatute which the kinge maketh, may not be altered. Then the kynge had them bynd Daniel, and they caſt him into the lyons den.

The kynge alſo ſpake vnto Daniel, and ſayd: thy God, whom thou alwaye ſerueſt, euen he ſhall delende the. And there was brought a ſtone, and layde vpon the hole of the den, this the kinge ſeled with his owne ringe, & with the ſignet of his princes: that the kynges commaundement concernynge Daniel, ſhulde not be broken.

So the kinge went into his palace, and kept him ſober all nyght, ſo that there was no table ſpred before him, neither coulde he take any ſlepe. But by tymes in the morninge at the breake of the daye, the kynge aroſe, and went in all haſte vnto the denne of the Lyons.

Now as he came nygh vnto the denne, he cryed with a pyteous voyce vnto Daniel: & the kinge ſpake, and ſayde vnto Daniel: O Danyel, thou ſeruaunt of the lyuynge God is not thy God (whom thou alway ſerueſt) able to delyuer the from the Lyons? Daniel ſayde vnto the kinge: O kinge, God ſaue thy lyfe for euer. My God hath ſent his aungell, which hath ſhut the Lyons mouthes, ſo that they myght not hurte me. For why? myne vngiltyneſſe is founde out before him. And as for the, O kynge, I neuer offended the.

Then was the kynge exceding glad, and commaunded to take Daniel out of the den. So Daniel was brought out of the denne, & no maner of hurt was founde vpon him. For he put his truſte in his God. And as for thoſe men which had accuſed Daniel, the kinge commaunded to bringe them, and to caſte them in the lyons denne, them thre children and their wyues. So the Lyons had the maſtry of them, and brake all their bones a ſondre, or euer they came at the grounde.

After this, wrote kynge Darius vnto all people kyndredes, and tunges, that dwelte in all landes: peace be multeplyed with you: My cõmaundement is, in all my dompynion and kyngdome, that men feare and ſtande in awe of Daniels God.

For he is the lyuynge God, which abideth euer: his kyngdome ſhall not fayle, and his power is euerlaſtynge. He is he that delyuereth, & ſaueth: he doth wõders & marueylous workes, in heauen and in earthe: he hathe preſerued Daniel from the power of the lyons. Thus Daniel proſpered in the regyment of Darius and Cirus of Perſia.

¶ Viſion of foure beaſtes is ſhewed vnto Daniel. The vyſion is interpreted of foure kyngdomes of the world. Of the power and increaſe of Antichriſt. Of the euerlaſtynge kyngdome of Chriſte.

CAPI. VII.

In the fyrſte yeare of Balthazar kynge of Babylon, ſawe Daniel a dreame, and a viſyon was in his heade vpon his bedde. Whiche became he wrote, and the ſumme of the matter is this: Daniel ſpake and ſayde, I ſawe in my viſyon by nyght, and beholde the foure windes of the heauen ſtroue vpon the ſee, and foure greate beaſtes came vp frõ the ſee one vnlyke an other.

The fyrſt was as a lyõ, and yet had he Egles wynges. I ſawe, that his wynges were plucke from him, and he taken awaye from the earth, that he ſtode vpon his fete as a man and that there was gyuen hym a mans heart.

Beholde, the ſeconde beaſt was lyke a beer, & ſtode vpon ſyde. Amonges his teeth in his mouth he had thre greate long teeth, & it was ſayde vnto him: Ariſe, eate vp, moche fleſhe.

Then I loked, and beholde, there was another lyke vnto a Leoparde: this had wynges as a foule, euen foure vpon the backe. This beaſt had foure heades, and there was power gyuen him.

After this I ſawe in a viſion by nyght, & beholde the fourth beaſt was geyrnge horrible, and meruelous ſtronge. It had greate yrons with, it deuoured and deſtroyed, and ſtamped the reſidue vnder his fete. It was farre vnlyke the other beaſtes that were before it: for it hadde ten hornes, wherof I take good hede.

And beholde, there came vp among them another lytle horne, before whome there were thre of the fyrſte hornes pluckte away. Beholde this horne had eyes lyke a man, and a mouth ſpeakyng preſumptuous thynges. I loked tyll the ſeates were prepared, and tyl the old aged ſat hym downe. His clothing was as whyte as ſnowe, and the heares of his heed lyke the pure woll. His trone was lyke the fyry flame, and his wheles as the burnynge fyre. There drewe forthe a fyrye ſtreme, and went out from him. A thouſande tymes a thouſande ſerued hym, & x. M. tymes ten thouſande ſtode before him. The iudgement was ſet, and the bokes opened. Then take I hede therunto, becauſe of the voyce of the proude wordes, which that horne ſpake I beheld, tyll the beaſt was ſlayne, and his body deſtroyed, and gyuen ouer to be brente in the fyre.

As for the power of the other beaſtes alſo it was taken awaye, but theyr lyues were prolonged for a tyme and ſeaſon. I ſawe in viſion by nyght, and beholde, there came one in the cloudes of heauen lyke the ſonne of a man, whiche went vnto the olde aged, before whom they brought him: Then gaue he hym power & dignytie regall, that all people, feyres and tunges ſhulde ſerue him. His power is an euerlaſtynge power, which ſhall neuer be put downe: and his kingdome endureth vnoorrupt. My herte was vexed, and I Daniel had a troubled ſpirite within me, & the viſions of my head made me afrayde: till I came vnto one of them that ſtode by, to knowe the truth, concernynge all theſe thinges. So he tolde me, and made me vnderſtãde the interpretacion of theſe thynges.

Theſe foure great beaſtes, are foure kynges whiche ſhal aryſe out of the earth. Theſe ſhall take in the kyngdome of the ſayntes of the moſt hygheſt, and poſſeſſe it tyll more and more for alonge ſeaſon. After this I requyred diligently to knowe the truthe, concernynge the fourth beaſte, which was ſo farre vnlike the other beaſtes, & ſo horrible: whoſe teeth were of yron, and his nayles of braſſe: which deuoured and deſtroyed, and ſtamped the reſydue vnder his fete. I deſyred alſo to knowe the truth, as touchinge the ten hornes that he had vpon his heade, and this other whiche came vp afterwarde, before whoſe face there fell downe thre: which horne had eyes and a mouth that ſpake preſumptuous thinges, and loked with a grymmer vyſage then his felowes. I beheld, and ſame horne made battayle agaynſt the ſayntes, yea and gat the victorye of them vntyl the tyme that the old aged came, that the iudgemente was gyuen to the chiefeſt ſayntes: and tyll the tyme that the ſayntes had the kyngdome in poſſeſſyon. He gaue me this anſwere: That fourth beaſt ſhall be the fourth kyngdome vpon earth: it ſhall be more then all other kyngdomes, it ſhall deuoure, treade downe, and deſtroye all other landes.

The ten hornes, are ten kinges, that ſhall aryſe out of the kingdom, after whome there ſhall ſtande vp an other, which ſhal be greater then the fyrſte. He ſhall ſubdue thre kinges, and ſhall ſpeake wordes agaynſte the vpgheſt of all: he ſhall deſtroye the ſayntes of the moſt hygheſt, and thynke, that he may chaunge tymes and lawes. They ſhal be gyuen vnder his power, vntyll a tyme, two tymes, and halfe a tyme.

But the iudgement ſhall be kepte, ſo that his power ſhal be taken from him, for he ſhal be deſtroyed, and peryſhe at the laſte. As for the kyngdome, power, and all myght that is vnder the heuen: it ſhall be gyuen to the holye people of the moſt hygheſt, whoſe kyngdome is euerlaſtynge / yea all powers ſhall ſerue and obeye hym. Thus farre extende the wordes. Neuertheleſſe, I Daniel was ſo vexed in my thoughtes, that my countenaũce chaunged but the wordes I kepte fyll in my herte.

¶ Vyſyon of a ſtryfe betwene a ramme and an he gote. The vnderſtandyng of the vyſyon, is of the battell betwene the kynge of Perſia, and the kynge of the Grecians. Of the chamelelle kynge Antichriſte.

CAPI. VIII.

In the thyrde yere of the reyne of kynge Balthazar, there appeared a vyſyon vnto me Daniel, after that I had ſene the firſt I ſawe in a viſyon (and when I ſaw it, I was at Suſis in the chiefe city, whiche lieth in the lande of Elam) and in the viſion me thought I was by the ryuer Ulai.

Then I loked vp, and ſawe: and beholde, there ſtode before the ryuer, a ramme, which had hornes: and theſe hornes were hygh, but one was hygher then an other, & the higheſt came vp laſte.

I ſawe that this ramme puſhed with his hornes, agaynſte the weſte, agaynſt the north and

& agaynst the southsyde that no beastes might stande before hym, nr defende them from his power: but he dyd as him lysted, and waxed greatly. J toke hede vnto this, and then came there an he goote from the weste ouer the hole earth, and touched not the grounde.

B This goote had a maruellous goodly horn betwixte his eyes, and came vnto the ramme þ had the .ij. hornes (whom J had sene afore by the ryuer Ulai) and ranne fearcely vpon him with his might. J sawe hym drawe nigh vnto the ramme, beinge verye fearce vpon hym: yea he gaue him suche a stroke, that he brake his two hornes: Neither had the ram so moch strength as to stande before hym: but he cast him downe, trod him vnder his fete: and no man was able to deliuer the ram out of his power.

C The goote waxed exceadynge greate, and when he was at the strongest, his great horn was broken also. Then grewe there other foure suche lyke in the stede, towarde the .iiij. wyndes of the heauen. Yea out of one of the Da. vij. e. vi. a
& Machab. i. a
lest of these hornes, there came vp yet an other horne, whiche waxed meruyllous great: towarde the southe, towarde the east, and towarde the fayre pleasaunt lande. It grewe vp to the hoste of heauen, wherof it dio cast some downe to the grounde, and of the starres also, and trode them vnder fete.

Yea it grewe vp vnto the prince of the hoost, from whom the dayly offerynge was taken, and the place of his Sanctuary caste downe. And a certayne season was geuen vn to it, ayaynst the dayly offerynge (because of wyckednesse) that it myght caste downe the beryce to the ground, and so to prospere in al thinges, that it went about.

D Upon this J herd one of the Saintes speakinge, whiche sayde vnto one that asked this question: How long shall this vysyon of the dayly sacrifyce and of þ wastyng abhomynacion endure: that the Sanctuary and the power shall so be trodden vnder fote? And he answered him: Vnto the euenynge & the morynge, euen two thousande and thre hundreth dayes: then shall the Sanctuarye be clensed agayne.

E Nowe when J Daniel had sene this vysyon, and sought for the vnderstandynge of it: beholde, there stode before me a thynge lyke vnto a man. And J herd a mans voyce in the ryuer of Ulai, whiche cryed, and sayd: O Gabryel, make this man vnderstande the vision. So he came, and stode by me. But J was afeareyde at his commynge, and fel downe vpō my face.

Then sayd he vnto me: O thou sonne of man, marke well, for in the laste tyme shall this vysyon be fulfylled. Nowe as he was speakynge vnto me, J waxed sayne, so that J stucke downe to the grounde. But he toke hold vpon me, and set me vp agayne, saying: Beholde, J wyll shewe the, what shall happen in the laste wrath: for in the tyme appoynted it shall be fulfylled.

The ramme whiche thou sawest with the two hornes, is the kinge of the Medes and Perses: but the goote is the kyng of Grecia lande: the greate horne that stode betwixte his eyes, that is the principall kinge. But where as it brake, and foure other rose vp in the steade: it signifyeth, that out of this people shall stande vp foure kyngdomes, but not so myghty as it.

After these kyngdomes (whyle vngodlynesse is a growynge) there shall aryse a kinge of an vnshamefast face, whyche shall be wise in darke speakinges.

He shall be myghty and stronge, but not in his owne strength. He shall destroy aboue measure, and all that he goeth about shall prospere: he shall slaye the stronge and holy people. And throwe his craftynesse, falsehed shall prospere in his hande, his herte shall be proude, and manye one shall he put to death in his welthynes, he shall stande vp agaynste the Prince of Princes, but he shal be stryken F
without handes. And this vysion that is shewed vnto the, is as sure as the euenynge and the morynge. Therfore wyrte thou vp these syghtes, for it wyll be longe or it come to passe.

Upon this was J Daniel very sayntie, so that J laye sycke certayne dayes: but when J rose vp, J went about the kynges busynesse, and marueyled at the vysyon, neuerthelesse no man knewe of it.

¶ Daniel desyreth to haue that performed of God whiche he had prophesied concernynge the returne of the people from theyr banyshment in Babylon. A true confessyon. Danes prayer is harde. Gabryel the Aungell expoundeth vnto hym the visyon of the thre score and ten wekes. The annoynteynge of Christe. The buyldynge agayne of Jerusalem vnder Nehemias. The death of Christe. The destruccyon ouer the wycked Jewes.

CAP. IX.

IN the fyrste yere of Darius the sonne of Assuerus, whiche was of the sede of the Medes, and was made kinge ouer the realme of the Caldees: yea euē in the fyrst yere of his raygne, J Daniel desyred to know the perely nombre out of the bokes, wherof the Lorde spake vnto Jeremy the Prophet: that Jerusalem shulde lye wast thre score and ten yeres: and J turned me vnto God the Lord for to praye & make myne intercessyon, with fastyng, sackcloth and asshes, J prayed before the Lorde my God, and knowledged, sayinge:

O Lorde, thou greate and fearfull God, thou that kepest couenaunt and mercy with them, which loue the, and do thy commaundementes: We haue synned, we haue offended, we haue vene vngodlye & gone backe yea we haue departed from all thy precepies and iudgementes.

We wolde neuer folowe thy seruauntes the Prophets, that spake in thy name to our kynges and prynces, to our fore fathers and to al the people of the lande. O Lorde, ryght is thy iustyfyynge but open shame: as it is vnto vs falle this daye vnto euery man of Iuda, and to them that dwell at Jerusalem: Yea vnto al Israel, whether they be farre or nyghe thorow out all landes: whervnto thou hast drowed them, because of the offences þ they had done ayaynste the.

Yea O Lorde, vnto vs to our kynges and prynces, to oure forefathers: euen to vs all, that haue offended þ, belongeth open shame. But vnto the, O Lorde our God, perteyneth mercy and forgyuenesse. As for vs, we are gone backe from him, and haue not obeyed the voyce of the Lord our God, to walke in his lawes, whiche he layed before vs by his seruauntes the Prophetes: yea al Israel haue transgressed, and gone backe from thy lawe, so that they haue not herkened vnto thy voyce.

Wherfore the curse and oth, that is written in the lawe of Moses the seruaunte of God (ayaynst whom we haue offended) is powred vpō vs. And he hath performed his wordes, which he spake ayaynste vs, and ayaynst our iudges that iudged vs: to bringe vpon vs suche a great plage, as neuer was vnder heuen lyke as it is nowe come to passe in Jerusalem. Yea all this plage, as it is wryten in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before þ Lorde our God, that we myght turne ayayne from our wyckednesse, & to be lerned in thy veryte. Therfore hath the Lorde made haste, to bringe this plage vpon vs: for the Lord our God is ryghteous, in all his workes whiche he hath for why, we wolde not herken vnto his voyce.

And now, O Lorde oure God, thou that hath a myghty hande hast brought thy people out of Egypt, to get thy selfe a name, whe reas we haue synned, we haue done wickedly ayaynste all thy righteousnes: yet let thy wrothfull displeasure be turned awaye (J beseche the) fro thy cyte Jerusalem thy holy hyl. And whye for our synnes sake and for the wickednesse of our fore fathers is Jerusalem and thy people abhorred, of all them that are about vs. Lowe therfore, O oure God, here the prayer of thy seruaunte, and his intercessyon. O let thy face shyne ouer thy Sanctuary, that lyeth wast.

O my God, enclyne thyne eare, and here (at the leest for thyne owne sake) open thyne eyes: behold how we be desolated, yea and the cyte also, whiche is called after thy name: for we do not cast oure prayers before the in our owne ryghteousnesse, no: but only in thy great mercyes, O Lorde, heare: O forgyue Lorde: O Lorde consyder, tarye not ouer longe: but for thyne owne sake do it. O my God: for thy cyte and thy people is called after thy name.

As J was yet speakinge at my prayers, knowledgynge myne owne synnes, and the synnes of my people, makynge so myne intercessyon before the Lorde my God, for the holy hyls sake of my God: yea whyle J was yet speakinge in my prayer, beholde, the man Gabriel (whom J had sene afore in the visyon) came flyinge to me, and touched me aboute the offerynge tyme in the euenynge. He informed me and spake vnto me: O Daniel sayde he, J am nowe come to make the vnderstande it: For as soone as thou beganneste to make thy prayer, it was so deuised, & therfore am J come to shewe the. And why? for thou Daniel. x. c. d
art a man greatly beloued.

Wherfore, ponder the matter well, that G
thou mayste lerne, to vnderstande the vision, thre score and ten wekes are determed ouer thy people, and ouer the holye cyte: that the wickednesse maye be consumed, that the sin maye haue an ende, that the offence maye be reconcyled, and to bringe in euerlastinge ryghteousnesse, to fulfyll the visions and the prophetes, and to anoynte the moost holye one. Understande this then, and marcke it well that frome the tyme it shall be concluded, to go & reparye Jerusalem agayne, vnto Christe (or the anoynted) prince: there shall be seuē wekes. Then shall the stretes and walles be buylded agayne, lxij. wekes, but with harde troublous tyme. After these lxij. wekes, shal Christe be slayne, and they shall haue no pleasure in hym. Then shall there come a people with the prince, and destroye the cyte and the Sanctuarye: and his ende shal come as the water floude. But the desolacion shall contynue tyll the ende of the battayle.

He shall make a stronge bonde with manye, for the space of a weke: and when the weke is halfe gone, he shall put downe the slayne and meatofferyng. And in the tem- Matth. xxiiij. xvij.
ple there shall be an abhomynable desolacion, tyll it haue destroyed all. And it is con- 2 Thessa. ij.
cluded, that this wastynge shal contynue vn to the ende.

¶ There appereth vnto Daniel a man clothed in lynen, whyche sheweth hym wherfore he is sent.

CAP. X.

IN the thyrde yeare of kynge Cirus of Persia, there was shewed vnto Daniel (other wise called Balthasar) a mater, yea a true matter, but it is yet a longe tyme vnto it. He vnderstode the mater wel & perceyued what the vysion was. At the same tyme, J Daniel mourned for the space of thre wekes, so that J had no lust to eat brede: as for flesh & wyne there came none within my mouthe. No, J dyd not ones anoynte my selfe, tyl the hole thre wekes were out. A

Upon the xxiij. daye of the fyrste moneth, J was by the greate floude, called Tigris: J lifte vp myne eyes, and loked: and beholde, a man clothed in lynnen, whose loynes were gyrded vp with fyne golde of Arabye: his body was lyke the Chrysolite stone, his face (to loke vpon) was lyke lyghtenynge, his eyes as the flame of fire, his armes and fete were lyke fayre glysterynge metall, but the voyce of his wordes was lyke the voyce of a multytude. Daniel. viij. & Apocal. i.

J Daniel

I Danyel alone sawe this vision, the men
Daniel.iii.c that were with me, sawe it not: but a greate
Ia.xl.a fraufulnesse fell vpon them, so that they fled
awaye and hyd them selues. I was left there
my selfe alone, and sawe this greate vision,
so long tyl there remayned no more strength
with me: yea I loste my colloure cleane, I
wasted awaye, and my strength was gone.
Yet herde I the voyce of his wordes, and as
soone as I herde it, I sayntnesse came vpon me,
and I fel downe flat to the the ground vpon
my face. And beholde, an hande touched me,
which set me vp vpon my knees and vpon
palmes of my handes, sayinge vnto me: O
Daniel.b Daniel, thou well beloued man: take good
heede of the wordes, that I shall saye vnto
the, and stande right vp, for vnto the am I
nowe sent.

And when he had sayde these wordes, I
stode vp tremblynge. Then sayde he vnto
me, feare not Daniel: for why sence the fyrst
daye that thou set thyne herte to vnderstand
& humble thyne self before thy God: thy
wordes have bene herde. And I have come
vnto the, whe thou begannest to speake had
not the prince ouer the kingdome of the Per
ses withstande me. xxi. dayes. But lo Michae
Iosue.v.d el one of the chiefest princes, came to helpe
Dan.x.xii.a me, wherfore I left by the king of Persia, &
am come to shewe the what shall happen vn
to thy people in the latter dayes: For it yet
is longe yet for the vysyon be fulfylled.

Nowe when he had spoken these wordes
vnto me, I cast downe my heed to the ground
and helde my tunge. Beholde, there touched
my lyppes one very lyke vnto a man. Then
opened I my mouth, & sayde vnto him, that
stoode before me: O my Lorde, my toyntes
are lowsed in the vision, and there is no more
strength within me: howe may my Lordes
seruaunt then talke with my Lorde? seinge
there is no strength in me, so that I can not
take my breth? Eftsones this there touched me
agayne, one more lyke a man, and comfor
ted me sayinge: O thou man so wel beloued,
Daniel.b feare not: be content, take a good herte vnto
the, and be stronge.

So when he had spoken vnto me, I recou
ered, and sayd: Speake on my Lord, for thou
hast refresshed me. Then sayde he: knowest
thou wherefore I am come vnto the? nowe
will I go agayne to fyght with the prince of
the Perses. As soone as I go forthe, lo, the
prince of Grecia shal come. Neuertheles,
I will shewe the that, that is faste noted
in the scripture of truthe. And as for all pon
der matters, there is none that helpeth me
in them, but Michael youre prince.

CAP. I. XI.

AND in the fyrst yere of Darius of Me
dia, I stode by him, to comforte him, &
to strengthe him, and now wyl I shew
the the truthe. Beholde, there shall stande
vp yet thre kinges in Persia, but the fourthe
shall be farre rycher then they all. And when
he is in the chiefest power of his riches, he shall
prouoke euery man agaynst the realme of
Grecheland. Then shal there arise yet a myg
hty king that shall rule with greate dominy
on, and do what him list. And as soone as his
kingdome cometh vp, it shall be destroyed, &
deuided towarde the foure windes of the hea
uen. They that come after him, shal not have
such power and dompynge as he: but his
kingdome shall be scattered, yea euen amonge
others then those. And the kynge of the
southe shall be myghtyer, then his other prin
ces. Agaynste hym there shall one make him
selfe stronge, and shall rule his dompynge with
greate power.

But after certayne yeares they shal be ioy
ned togyther, and the kinges doughter of
south shall come to the kynge of the North,
for to make frendshyp, but she shall not ob
tayne the power of that arme, neither shall
she be able to endure thorowe his myght:
but she, and suche as brought her (yea and he
that begat her, & comforted her for his mayd
shall be delyuered vp. Out of the braunches
of her rote, there shal one stand vp in his stede
which with power of armes shal go thorow
the kinges land of the north, and dawble his
actorynge to his strength.

He for their Idols and princes, with their
costly Jewelles of golde and syluer, he shall
carry them awaye captyues into Egypte, &
shal prouayle agaynste the kinge of the north
certayne yeares. And when he is come in to
kynges realme of the south, he shall be fayne
to turne agayne in to his owne lande. Wher
fore his sonnes shall be displeased, and shall
gather togyther a myghtye greate hoste of
people: and one of them shall come, and o
thorowe like a water floude then shall he re
turne, and go forth with defynge & battinge
vnto his owne lande.

Then the kynge of the south shal be angry
and shall come forth to fyghte agaynste the
kynge of the northe, yea shall bringe a great
multytude of people togyther, and a great
heape shal be geuen into his hand, that shall
he carry awaye with greate pryde, for so much
as he hath cast downe so many thousandes,
neuertheles he shall not prouayle. For the
kinge of the northe shall gather (of the mens
a greater heap of people the afore, and come
forth (after a certayne time and yeares) with
a myghtye hoost and exceadyng greate goods.

At the same tyme there shall many ryse
vp agaynst the kinge of the south, & the vn
wicked children of thy people also shall re
aise them selues (to fulfyll the vision) & they
shall fall.

So the kynge of the north shall come &
caste vp a hye, and to take the stronge stedfast
cyte

¶ The prophecye of the kynges of Persia. Of the kyngdome of Grece. Of the kyngdome of Egypte, and of the bonde therof, and of the battell with the kyngdome of Syria. Of the Jewes that were vnto to the kynge of Egypt, whom Antiochus the kyng of Syria persecuteth, whiche tyrannye ouer ye Jewes is called Antichrist. The pryde of Antiochus.

ties: and the power of them of the southe
shall not be able to abyde him, and the best
men of the people shall not be so stong as to
withstande him. Shortly, when he commeth, he shal
do with him as he lyst, and no man shall be so
mighty as to stande agaynst him. He shal stande
in the pleasaunt countrey, which thorowe him
shall be destroyed. He shal set his face with al
his power to ouerthrow his kyngdome, and to de
stroye it. Yea that shall he do, and geue him vn
to the doughters amonges women, to de
stroy him. But he shall fayle, neither shal he
atteyne his purpose.

After this shall he set his face vnto the yles,
and take many of them. A prince shal stop
him, to do him a shame, beside the confusyon
that his shall come vnto him. Thus shall he
come agayne to his owne land, stomble and
fall, and be no more founde: so he that came
vpon him, and dyd him vyolence, shall stande
in his place, and haue a pleasaunt kingdome:
but after few dayes he shal be destroyed, and
that neither in wrath, ne in battayle. In his
stede there shall aryse a vyle person, not hol
den worthye of a kynges dignitie: this shall
come in subtelye, and obteyne the kynge
dome with fayre wordes: he shall fyghte a
gaynste the armes of the myghtye (and de
stroye them) yea, and against the prynce of the
couenaunt.

So after that he hath taken truce with him,
he shall humble & deceyte fully: that he maye get
vp, and ouercome him with a small flocke,
and to with craftynesse to get him to the fat
nesse of the lande, and to deale other
wyse then either his fathers or graundfa
thers did. For he shal destroye the thinge that
they robbed and spoyled, yea and all their
substaunce, ymagenynge thoughtes against
the stronge holde, and that for a tyme. His pa
lace and herte shal be stryred vp with a great
armye agaynst the kinges of the south, where
thorowe the kynge of the south shall be mo
ued them vnto battell with a great and migh
ty hoste also. Neuertheless he shall not be
able to stande, for they shal conspyre against
him. Yea, they that eate of his meat shal burst
him, so that his hoste shal fall, and manye be
slayne downe.

Thise two kynges shal be minded to do mis
chefe, and talke of deceyte at one table / but
they shal not prospere: for why? the ende shal
not come yet, vnto the time appoynted. Then
shal he go home againe in to his own land in
great goods, and set his herte against the holy
couenaunt, he shall be busy against it, and the
same done. At the tyme appoynted he shal
come agayne, and go towarde the south. So
shall it happen otherwyse then at the fyrst tyme
and agayn. And why? the shyppes of Cithim
shall come vpon him, that he may be smytten
& turne agayne, that he may take indigna
tion against the couenaunt of holynesse, &
wreake suche vnto him as leaue the holye
couenaunt.

He shall set myghtye men to vnhalowe
the sanctuarye of strengthe, to put downe
the dayly offeringe, and to set vp the abho
minable desolation, and suche as breake the
couenaunte shall he flatter with fayre wor
des. But the people that wyll knowe their
God, shall haue the ouer hande and prosperr.
Those also that haue vnderstandyng amonge
the people, shal enstructe the multitude:
and for a longe season they shall be persecu
ted with swerde, with fyre, with captyvitie,
and with the takyng awaye of their goodes.
Nowe when they fall, they shall be holpe vp
with a lytle helpe, but many shall cleue vnto
them fayneely.

Yea some of those which haue vnderstanding
shal be persecuted also, that they may be tri
ed, purified and clensed, tyll the time be ouer,
for there is yet an other time appointed. The
kynge shal doo what him lyst, he shall exalte
and magnifye him self aboue al, that is God.
Yea he shall speake maruelous thynges a
gainst the God of all goddes, wherin he shall
prosperr, so longe tyl the wrath be fulfylled,
for the conclusion is deuised alreadye. He shal
not regarde the God of his fathers, but his
lust shall be vpon women: Yea he shall not
care for any God, for he shall magnifye him
self aboue all. In his place shall he worshyp
the myghty gods: and the God whome his
fathers knewe not, shal he honoure with gold
and syluer, with precyous stones, and plea
saunt iewels.

This shall he doo, seknynge helpe and suc
cour at the myghtye gods and straunge god
des. Suche as wyl receyue him, and take him
for God, he shall geue them greate worshyp
and power: yea and make them lordes of the
multitude, and geue them the lande with re
wardes.

In the latter tyme shall the kynge of the
south stryue with him, and the kynge of the
North in lyke maner shall come agaynste
him with charrettes, horsemen, and with a
great many of shyppes. He shal come in to the
landes, ouerthrowe and go thorowe: he shal entre
also in to the fayre pleasaunt land. Many cy
tyes and countreys shal decaye, except Edom,
Moab, and the best of the cytizens of Ammon
which shall escape from his hande. He shall
stretche forth his handes vpon the countreys,
and the lande of Egypt shall not escape him.
For thorow his going in, he shal haue domi
nion ouer the treasures of syluer and golde, &
ouer all the precious iewels of Egypte, Ly
bia, and Ethiopia.

Neuertheless the tidynges out of the East
and the North shall trouble him, for the whi
che cause he shal goo forth to destroye & cuttle
a greate multitude. The tentes of his palace
shal be pytched betwixt the two sees, vpon the
hylle of the noble Sanctuarye, for he shall
come to the ende of it, and then shall no man
helpe him.

¶ He prophecyeth the resurrection of the dead.
The darknesse of the prophecye of Daniel.

CAP. XII.

On The

Apoca.xiij.a

Mat.xxiiij.b

Job.d.e
1.Cornt.xv.e

Math.xiij.e

Apoca.x.a

Apoc.xi.xij.c

Math.xxiij.b

THE BOKE OF THE PROPHETE OSEAS.

¶ The tyme wherin Oseas prophecyed. Oseas by cõmaundement taketh to his wyfe, signifyenge the Idolatrye of the people. The destruction of the offsprynge of Iehu, and of the Israelites is prophecyed.

CAPI. I.

THis is the worde of the Lorde, that came vnto Oseas the sonne of Beery i the dayes of Oseas, Joathã, Achas, and Ezechias kynge of Juda: and in the dayes of Jeroboam the son of Joas kynge of Israell.

2 Firste when the Lord spake vnto Oseas, he sayd vnto him: Go thy waye, take an harlot to thy wyfe, and get chyldren by her: for the land hath committed great hoordom agaynst the Lorde. 3 So he went, and toke Gomer the doughter of Debelaim: which conceyued and brought forth a sonne. And the Lorde sayd vnto him: cal his name Jesrael, for I will shortlye auenge the bloode of Jesrael vpon the house of Iehu, and will dyenge the kyngdome of the house of Israel to an ende. 4 Then will I breake the bowe of Israel in the valey of Jesrael.

5 She conceyued yet agayne, and bare a doughter. And he sayde vnto him: Call her name Lorubamah (that is, not obteynynge mercye) for I will haue no pitie vpon the house of Israell, but forget them, and put them clene out of remembraunce. 6 Neuertheles, I will haue mercy vpon the house of Juda, and will saue theym, euen thorowe the Lorde their God. But I will not helpe them thorowe anye bowe, swerde, battel, horses or horsemen.

7 Now when she had weaned Lorubamah, she conceyued agaynst, and bare a sonne. 8 Then sayde he: call his name. Loamy. For ye are not my people, therfore will not I be yours. And thoughe the nombre of the chyldren of Israell be as the sande of the see, whi the can neither be measured ne tolde: yet in the place, where it is sayde vnto them, ye be not my people: euen there shall it be thus reported of them: they be the children of the lyuynge God. 9 Then shal the children of Juda, and the chyldren of Israell be gathered together, & chose them selues one head, & then Departe out of the land: for great shal be the daye of Jesrael.

¶ The people is called vnto repentaunce.

CAPI. II.

1 Tell your brethren, that they are my people: and youre systeren, that they haue obteyned mercy. 2 Ca for your mother, ye shall chyde with her, and reproue her: for she is not my wyfe, neyther am I her husbande, that she put away her hoordome out of my sight, and her aduoutrye from her breastes. 3 Lest I strip her naked, and set her euen as she came in to the worlde: yea, I shal lay her waste, and make her lyke a wyldernesse, and let her for thyrste. 4 I shall haue no pitie also vpon her children, for they be the children of fornication.

5 Their mother hathe broken her wedlocke, and she that bare them, is come to confusion. For she sayde, I will goo after my louers, that geue me my watter and my breed, my wolle and flaxe, my oyle and my drynke. 6 But I will hedge her waye with thornes, and stoppe it, that she shall not fynde her foote-steppes: 7 and thoughe she runne after her louers, yet shall she not get them: she shal seke them, but not fynde them. Then shall she say wel, I will goo fourne agayne to my fyrste husbande, for at that tyme was I better at ease, then nowe. 8 But this wolde she knowe, where as I yet gaue her corne, wyne, oyle, silver and golde, whiche she hath hanged vpon Baal.

9 Therfore nowe will I go take my corne and wyne agayne in theyr season, and set agayne my wolle and my flaxe whiche I gaue vnto couer her shame. 10 And now will I discouer her foolyshenesse, euen in the syght of her louers, and no man shall deliuer her oute of my handes. 11 Moreouer, I will take away all her myrth, her holy dayes, her newe moones, her Sabothes, and all her solemne festes. 12 I will destroye her vynyardes and figge trees, thoughe she saythe: lo, here are my rewardes that my louers haue geuen me. I will make it a wodde, and the wylde beestes shall eate it vp: 13 I will punysshe her also for the dayes of Baal, wherin she censed him, decked him with her eare ringes and cheynes: when she folowed her louers, and forgat me, saith the Lorde.

14 Therfore beholde, I wyl call her agayne, bringe her in to a wyldernesse, and speake frendlye vnto her: there will I geue her her vynyardes agayne: yea, and the valleye of Achor also to shewe her hope and comforte. Then shall she synge there, as in the tyme of her youthe, and lyke as in the daye when she came out of the land of Egypt.

15 Then (sayth the Lorde) she shall saye vnto me: O my husbande, and shall call me no more Baal: 16 for I will take awaye those names of Baal from her mouth, yea she shal neuer remembre theyr names any more. 17 Then will I make a couenaunte with them, with the wild beastes, with the foules of the ayre, and with euery thyng that creepeth vpon the earthe.

18 As for bowe, swerde and battayle, I will destroye suche oute of the lande, and will make them to slepe safely. 19 Thus will I marye the vnto myne owne selfe for euer more:

yea, euen to my selfe will I marye the, in ryghtousnesse, in equitie, in louynge kyndenesse and mercye. 20 In fayth also will I marye the vnto my selfe, and thou shalte knowe the Lorde. 21 At the same tyme will I shewe my selfe frendly and gracyous vnto the heuens, sayeth the Lorde; and the heuens shall helpe the earth, 22 and the earth shal helpe the corne, wyne and oyle. And they shall helpe Jesrael. 23 I will sowe them vpon earthe, for a seed to myne owne selfe, and will haue mercye vpon her that was wythoute mercye. And to them whiche were not my people, I will saye: thou art my people. And he shall saye: thou art my God.

Roman.ix.c
1.Peter.ii.b

¶ Of the loue of God towarde the people.

CAPI. III.

1 Then sayd the Lorde to me: Go yet thy waye, and wowe an aduoutrous woma whome thy neyghbour loueth, as the Lorde doth the chyldren of Israel: how be it they haue respecte to straunge goddes, and loue the wyne cannes. 2 So I gat her for .xv. syluerlynges, and for an Homer and an half of barleye, and sayde vnto her: thou shalte byde with me a long season, but se that thou playest not the harlot, and lyue thou medels with none other mã, and then will I kepe my selfe for the.

3 Thus the chyldren of Israel shal sye a great whyle without kyng and prynce, without offering and aulter, without preest and reuelacion. 4 But afterwarde shal the cyldren of Israel conuert, and seke the Lord theyr God, and Dauid theyr kynge: and in the latter dayes they shall worshyp the Lorde, and his louing kyndnesse.

Ezechi.xxviii.d
Esai.xxviii.a
Amos.viii.a

B
ii.Esa.xxi.a
Daniel.xii.d

Ezec.xxxiii.d

¶ A complaynte agaynst the people and the preestes of Israel.

CAPI. IIII.

1 Heare the worde of the Lorde, O ye chyldren of Israell: for the Lorde muste punysshe them that dwell in the lande. And why? There is no faythfulnesse, there is no mercye, there is no knowlege of God in the lande: 2 but swearynge, lyenge, manslaughter, thefte, and aduoutrye, haue gotten the ouer hande, and one bloudgiltynesse followeth an other. 3 Therfore shall the lande be in a miserable case, and all thy that dwel therin, shall mourne. The beastes in the felde, the foules in the ayre, and the fysches in the see shall dye. 4 Yet is there none that will chasten nor reproue an other. The preestes whiche shoulde reboureme other men, are become lyke the people.

5 Therfore stomblest thou in the daye tyme and the Prophet with the in the nyght. I will dynge thy mother to silence, and why? my people perysshe, because they haue no know-

Esai.iii.c
C.xv.v.b.
Malach.ii.b
Ecclo.xiv.d

lege. Seinge then that thou hall refused vn-
derstandynge, therfore wyl I refuse the also:
so that thou shalt no more be my preest. And
for so moche as thou hall forgotten the lawe
of thy God, I wyll also forget thy children.
The more they increased in the multytude,
the more they synned agaynste me, therfore
wyll I chaunge their honoure in to shame.
They eate vp the synnes of my people, and
courage them in their wyckednesse. Thus
the preest is become lyke the people. Wher-
fore I wyll punysshe them for their wycked
wayes, and rewarde them accordyng to their
owne ymagynacions. They shall eate, and
not haue ynoughe: They haue vsed hoore-
dome, therfore shall they not prospere: and
why? they haue forsaken the Lorde, and not
regarded him.

Horedome, wyne, and dronkennesse take
the herte awaye. My people aske counsell at
their stockes, their staffe must tell them. For
an hoorysshe mynde hath deceyued them, so
that they commyt fornication agaynste their
God. They make sacrifices vpon the hye mos-
tayns, and burne their incense vpon the hyls,
yea amonges the okes, groues and bus-
shes, for there are good shadowes. Therfore
youre doughters are become harlottes, and
youre spouses haue broken their wedlocke, I
wyll not punysshe youre doughters for be-
synge defyled, and youre brydes that became
hoores: seinge the fathers them selues haue
medled with harlottes, and offered with vnchast-
ers: but the people that wil not vnderstande
must be punysshed.

Though thou Israel arte disposed to play
the harlot, yet shouldest not thou haue offen-
ded, O Juda: thou shouldest not haue runne
to Galgala, nor haue gone vp to Bethauen,
ne haue sworne, the Lorde lyueth. For Is-
rael is gone backe lyke a wanton cowe. The
Lorde therfore shall make her fede as the
lambe that goeth astraye. And where as E-
phraim is become partaker of ydolles, well
let him goo. Their dronkennesse haue put the
backe, and brought them to hoordome. Their
rulers loue rewardes, bringe (saye they) to
their owne shame. A wynde shall take holde
at their feethers, and they shall be confounded
in their offerynges.

¶ Agaynst the preestes and rulers of Israel. The
helpe of man can do nothynge agaynst God.

CAPI. V.

O Ye preestes: heare this, take hede, O
thou household of Israel: geue eare, O
thou kynglye house: for this punishment
wil come vpon you that are become a snare vn-
to Mysphah, and a spred net vnto the mount
of Thabor. They kyll sacrifices by heapes, to
begyle the people therwith: therfore wyll I
punish them all. I know Ephraim wel inough
and Israell is not hyd to me: for Ephraim
is become an harlot, & Israel is defiled. They
are not mynded to turne vnto their God, for

they haue an hoorish hert, so that they can not
knowe the Lorde.

But the pryde of Israell wyll be rebuked
him in his face: yea both Israel and Epha-
im shall fall for their wickednesse, and Juda
with them also. They shall come with their
shepe and bullockes to seke the Lorde, but
they shall not fynde him, for he is gone from
them. As for the Lorde, they haue rebuked him
and brought vp bastarde children: a monthe
therfore shall deuour them, with their porc-
ons. Blowe with the trompes at Gabaa,
with the trompet in Ramah, crye out at
Bethauen vpon the backesyde of Benjamin.
In the tyme of the plage shall Ephraim be
layde waste, therfore dyd I faythfully warne
the tribes of Israel. Yet are the princes of Ju
da become like them that remoue the lande-
markes, therfore wil I poure out my wrathe
vpon them lyke water.

Ephraim is oppressed, & can haue no right
of the lawe: for why? they folowe the do-
ctrines of men. Therfore wyll I be to Epha-
im as a moth, and to the house of Juda as a
caterpyller.

When Ephraim sawe his sycknesse, and Ju
da his disease: Ephraim went vnto Assur, &
sent vnto king Jareb, yet could not he helpe
you, nor ease you of youre payne. I am vnto
Ephraim as a lyon, and as a lyons whelpe to
the house of Juda. Euen I wyll spoyle them
and goo my wape. I wyll take them with me
and no man shall rescue them. I wyll go, and
returne to my place, tyll they wake layme,
and seke me.

¶ Affliction coueth a man to returne to God. The
wyckednesse of the preestes.

CAPI. VI.

IN their aduersitie they shall seke me, and
saye: come lette vs tourne agayne to the
Lorde: for he hath smitten vs, and he shal
heale vs: he hath wounded vs, and he shall
bynde vs vp agayne: after two dayes shall he
quicken vs, in the thyrde daye he shall rayse
vs vp, so that we shall lyue in his syght. Let
vs that we haue vnderstandynge, and endeuour
our selues to knowe the Lorde. He shall goo
forthe as the spryngе of the daye, and come
vnto vs as the euenyng and mornyng rayne
vpon the earth.

O Ephraim, what shall I do vnto the? O
Juda how shall I entreate the? Seinge your
loue is like a mornyng cloude, and like a dewe
that goeth early awaye. Therfore haue I cut
downe the Prophetes, and slayne them with
the wordes of my mouthe, and let them be slayne
for my wordes sake: so that thy punishment
shall come to light.

For I haue pleasure in louyng kyndnesse, &
not in offrynge: yea in the knowlege of God
more then in burntsacrifice. But euen like as
Adam did, so haue they broken my couenaunt
and set me at nought. Galaad is a cyty of wic-
ked wetes, of malicious people & bloudthirs-
tes. The multytude of the preestes is lyke an
hepe of theues, murtherers, and bloudthurs-

for they haue wrought abhominacion. Dou-
ble thynges haue I sene in the house of Is
rael, there playeth Ephraim the harlot, and
Israell is defyled: but Juda shall haue an
harueste for him selfe, when I returne the cap
tyuite of my people.

¶ Of the vices and wantonnesse of the people.

CAPI. VII.

WHen I vndertake to make Israel hole,
then the vngracyousnesse of Ephraim,
and the wyckednesse of Samaria com-
meth to lyghte: then goo they about with
lyes. At home they be theues, and without
they fall to robbynge. They consydre not in
their hertes that I remembre all their wyc-
kednesse. They goo about with their owne
inuentions, but I se them well ynoughe.
They make the kynge and the Princes to
haue pleasure in their wyckednesse and lyes.
All these burne in aduoutrye, as it were an
ouen that the baker heateth, when he hathe
lefte kneadynge, tyll the dowe be leuended.
Euen so goeth it this daye with oure kynges
and Princes, for they begynne to be wodde
drunken thorowe wyne: they vse familiarit-
ie with suche as discerne them. They with
the ymagination of their hertes are lyke an
ouen, their slepe is all the nyghte lyke the
slepe of a baker, in the mornyng is he as hote
as the flame of fyre: they are all togyther as
hote as an ouen.

They haue deuoured their owne Judges,
all their kynges are fallen, yet is there none
of them that calleth vpon me. Therfore must
Ephraim be mixte amonge the Heathen. E-
phraim is become lyke a cake, that no man
turneth: Straungers haue deuoured his
strengthe, yet he regardeth it not: he wareth
full of grepe hoores, yet wyll he not knowe
it: and the pryde of Israell is cast downe
before their face, yet wyll they not tourne
vnto their God, nor seke him for all
this.

Ephraim is lyke a doue that is begyled
and hath no herte. Lowe call they vpon the
Egyptians, nowe goo they to the Assirians:
But whyle they be goynge here and there, I
shall spreade my nette ouer them, and drawe
them downe as the foules of the ayre: and
accordynge as they haue ben warned, so wyll
I punysh them. Wo be vnto them, for they
haue forsaken me.

They must be destroyed, for they haue set me
at nought. I am he that haue redemed them,
and yet they dissemble with me. They call
not vpon me with their hertes, but lye bow-
linge vpon their beddes. Where as they come
togyther, it is but for meate and dynke, and
at wyll they not corne. I haue taught them
and defended their arme, yet do they ymag-
ine mischefe agaynste me, they tourne them
selues, but not aryghte, and are become as a
broken bowe. Their princes shall be slayne
with the swerde, for the malice of their tun-

ges, suche blasphemyes haue they learned in
the lande of Egypte.

¶ The destruction of Juda and Israel, because of
their Idolatrye.

CAPI. VIII.

SEt the horne to thy mouthe, and blowe:
set the (spirytly (as an Egle) vnto the
house of the Lorde: for they haue broken
my couenaunt, and transgressed my lawe. Is-
rael can saye vnto me: thou art my God, we
know the, but he hath refused the thynge that
is good, therfore shall the enemy folowe vpō
him. They haue ordeyned kynges, but not tho
row me: they haue made princes, and I knowe
not of it. Of their syluer & golde haue
they made them ymages, to bring them selues
to destruction.

Thy calfe, O Samaria, shall be taken a-
waye, for my wrothfull indignacion is gone
forth agaynst the. Howe longe wyll it be, or
they can be cleansed? For the calfe came from
Israel, the workeman made it, therfore can
it be no God, but euen to a spyders webbe
shall the calfe of Samaria be tourned. They
haue sowne wynde, therfore shall they repe a
storme.

Their sede shall beare no eare, there shall
no mele be made of their encrease: thoughe
they repe, yet shal straungers deuoure it vp. Is-
rael shall perish, the Gentyles shall entreate
him as a foule vessell. Seuen they went vp to
the Assyrians, they are become lyke a wylde
asse in the wildernesse.

Ephraim gyueth rewardes to get louers,
therfore are they scattered amonge the Hea-
then, there wyl I gather them vp. They shal
soone be weery of the burden of kynges and
princes. Ephraim hathe many aulters to
doo wyckednesse, therfore shall the aulters
tourne to his synne. Thoughe I drewe them
my lawe neuer so moche, they counte it but
straunge doctryne. Where as they doo sacri-
fyce, offeryng the fleshe, and eatynge it:
the Lorde wyll haue no pleasure therin: but
wyll remembre their wyckednesse, and pu-
nysshe their synnes. Israell tourneth agayne
in to Egypte, they haue forgotten him that
made them, they buylde churches, and Juda
maketh many stronge cityes: therfore will I
sende a fyre in to their cityes, and it shal con-
sume their places.

¶ Of the hunger and captyuitye of Israel.

CAPI. IX.

DO not thou triumphe, O Israel, make
no boastynge more then the Heathen,
for thou hall commyt.ed aduoutrye a-
gaynst thy God: thy straunger wages hast
thou loued, more then all the corne flores.
Therfore shall they no more enioye the corne
flores and wine presses, and their sweete wine
shall fayle them. They wyll not dwell in the
Lordes lande, but Ephraim tourneth agayne

into Egypte, and eateth vncleane thynges amonge the Assyrians. They poure oute no wyne for a dyrnke offerynge vnto the Lorde, nether gyue they hym their slayne offerynges: but they be vnto me as mourners meates, wherin all they that eate them are defiled. For the breed that they haue suche lust vnto, shall not come in to the house of the Lorde. What wyl ye do then in the solemne dayes, and in the feaste of the Lorde? Loo, they shall get them away for the destruction, Egypte shall receyue theym, and Noph shall bury them.

The nettles shall ouergrowe their pleasaunt goodes, and burres shal be in their habytacles. Be ye sure (O Israel) the tyme of visitacion is come, the dayes of recompensynge are at hande. As for the Prophete, ye holde him for a foole: and him that is ryche in the spirete for a madde man: so greate is youre wyckednelle and malyce. Ephraim hathe made hym selfe a watche man of my God, a Prophete that is become a snare to wo turte in cuerye strete, and abhomination in the house of his God. They be gone to farre, and haue destroyed them selues, lyke as they did afore time at Gabaa. Therfore their wickednelle shall be remembred, and their synnes punyshed.

I founde Israell lyke grapes in the wyldernelle, and sawe their fathers as the fyrste fygges in the top of the frygge tree, but they are gone to Baal Peor, and runne awaye from me to that shametull ydoll, and are become as abhompnable as their louers. Ephraim fleeth lyke a bryde, so shall their glorye also. Ye to moche that they shall nether begette, conceyue ne beare chyldren. And though they bringe vp any, yet will I make them chyldelelle among men. Yea wo shal come to them, when I departe from them. Ephraim (as me thynk) is planted in welthynelle, lyke as Tyrus, but now must the bringe her owne chyldren forth to the manslear.

O Lorde thou shalt gyue them: what shalt thou gyue them? Gyue them an vnfrutefull wombe, and dryye breastes. All their wickednes is come at Galgal, there wo I abhorre them. For the vngratiousnelle of their owne inuentions, I will dryue them oute of my house. I will loue them no more, for all their princes are vnthryftull. Ephraim is hewen downe, their rote is dryed vp, so that they shal bryng no more frute: yea, and though they bringe forth any, yet will I slee euen the best beloued frute of their body. My God shall cast them awaye, for they haue not ben obedient vnto hym, therfore shall they goo alteaye amonge the Heathen.

¶ Against Israel and his Idols.

CAPI. X.

ISrael was a goodly vyne, but he bathe brought forth vnprofitable frute: yea the more frute he had, ye mo aulters he made: the more good I dyd to their lande, the more frent thyr shewed they vnto them ymages. Their herte is deuyded, therfore wyll they be destroyed. The Lorde shall breake downe their ymages, he shall destroye their aultres. Then shall they saye: we haue no kynge: for why? we haue not feared the Lorde. And what shal then the kyng do to vs? They common together, and sweare dayne othes: they be confederate together, therfore groweth their punyshment, as the weedes in the forowes of the lande.

They that dwell in Samaria haue worshypped the calfe of Bethauen: therfore shal the people mourne ouer them: yea, and the preestes also that in their welthynelle reioyced with theym: and why? It shall passe awaye from them. It shall be brought to the Assyrians for a present vnto kynge Jareb. Ephraim shall receyue full punyshment: Israell shall be confounded for his owne ymaginacions / Samaria with his kynge shall vanyshe awaye as the scomme in the water. The hye places of Auen, where Israel hath synned, shal be caste downe: thystles and thornes shall growe vpon their aultres. Then shall they say to the mountaynes, couer vs/and to the hylles, fall vpon vs.

O Israel, thou hast synned as Gaba dyd afore tyme, where they remayned: shall not the battayle then come vpon the wycked children as well as vpon the Gabaonites? I will chasten them, euen after myne owne desyre, the people shall be gathered together ouer them, when I punyshe them for their great wyckednelle.

Ephraim was vnto me, as a cowe that is vsed to go to plow, therfore I loued hym, and fell vpon his fayre necke. I dyde Ephraim, Juda plowed, and Jacob played the husbandman: that they myght sowe vnto rychteousnelle, and reape the frutes of well doing: that they myght plowe vp their freshe lande, and seke the Lorde, tyll he came, and learned them rychteousnelle.

But nowe they haue plowed them wyckednelle, therfore shall they reape synne, and eate the frute of lyes. Bringe thou puttest thy confidence in thyne owne wayes, and leanest to the multitude of thy worthyes: there shall growe a sedition amonges thy people. All thy stronge cytyes shall be layde waste, euen as Salmana was destroyed with his symplettes, whose wo dyde that was auenged of Rebell in the daye of battayle, where the mother perysshed with her chyldren. Euen so shall it goo with you (O Bethel) by cause of your malicious wickednelle. Lyke as the morninge goeth awaye, so shall the kynge of Israel passe.

¶ Against the vnkyndenelle of Israel.

CAPI. XI.

WHen Israel was yong, I loued him, and called him my sonne out of the lande of Egypt. But the more they were called, the more they went backe, offeryng vnto Idols and censynge Images: I lerned Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue holpen them. I led them with cordes of frendshyp, and with bandes of loue. I was euē he, that layed the pocke vpon their neckes. I gaue them their fodder my selfe, that they shulde not go agayne into Egypte. And nowe is Assur their kinge: For they wolde not turne vnto me. Therfore shall the sweorde begynne in their cities, the floze that they haue layed vp, shall be destroyed and eaten: and that be cause of their owne ymaginacions. My people hath no lust to turne vnto me, their prophetes lay the pocke vpon ehe, but they ease them not of their burthen.

What great thynges haue I gyuen the, O Ephraim? how faythfully haue I defended the, O Israel? haue I dealt with the as with Adama? or haue I intreated the lyke Zeboim? Nay: my hert is otherwyse mynded.

Yea my mercy is so feruent: therfore haue I not turned me to destroye Ephraim in my wrothful displeasure. For I am God and no man, I am euen that holy one in the myddest of the, though I come not within the eyen.

The Lorde rozeth lyke a lyon, that they may folowe him: yea as a lyon rozeth he that they may be afrayde lyke the children of the see: that they maye be scattered awaye from Egypt, as men scare byrdes: and fraped awaye (as doues vse to do) from the Assyrians land: and that because I wolde haue them stay at home, saieth the Lorde. But Ephraim gob about me with lyes, and the house of Israel dissembleth. Only Juda poleeth hym with God, and with the true holy tynges.

¶ Against the vayne trust of the people.

CAPI. XII.

EPhraim kepeth the ayre, and foloweth after the east wynde: he is euer increasing lyes and destruction. They confederate with the Assyrians, their oyle is caryed in to Egypt. The Lorde hath a courte to holde w Juda, and wyll punysh Jacob: After their owne wayes accordyng to their owne inuencions, shal he recō pēse the. He toke his broyder by the hele, when he was yet in his mothers wombe: in his strengte he wrestled with God. He stroue with the angel, and gat the victorye: so that he played and desyred hym. He found him at Bethel, and there he talked with vs.

Yea the Lorde God of hoostes, euen the Lorde hym selfe remembre hym: Therfore turne to thy God, kepe mercy and equite, and hope styll in thy God. But the marchaunt hath a falle weight in his hande, he hath a pleasure to occupy extorcion. Ephraim sayeth thus Truly, I am rych, I haue goods ynough: In all my workes shall not one faut be founde, that I haue offended. Yet am I the Lorde thy God, euen as whē I brought the out of the lande of Egypt, and set the in thy tentes, and as in the dayes of the feaste.

I haue spoken thorow the Prophetes, and shewed dyuerse visions, and declared my selfe by the myny stracion of the prophetes. But at Galaad is the abhompnacion, they are fallen to vanitie. At Galgall they haue slayne oxen: and as many heapes of stones as they had in their lande for owres, so many aulters haue they made. Jacob fled into the lande of Syria, and Israel serued for a wyfe, and for a wyfe he kept shepe.

By a Prophete the Lorde brought theym out of Egypte, and by a Prophet he preserued them. But Ephraim hath prouoked him to displeasure thorow his abhompnacyōs, therfore shall his blond be poured vpon him selfe and the Lorde his God shall rewarde hym his blasphempes.

¶ Of the abhominacyons of Israel.

CAPI. XIII.

THe abhomination of Ephraim is come also into Israel. He is gone backe to Baal, therfore muste he dye. And nowe they synne more and more: of their siluer they make the molte Images, lyke the Idolles of the Heathen, and yet all is nothynge but the worke of the craftesman. Notwithstandyng they preache of the same: who so wyll kysse the calues, offereth to men. Therfore they shal be as the morynge cloude, and as the dewe that early passeth awaye, and lyke as the dust that the winde taketh away from the floure, and as smoke that goeth out of the chymney.

I am the Lorde thy God, whiche brought the out of the land of Egypt: that thou shuldest knowe no God but me onely: and that thou shuldest haue no Sauioure but onely me. I take diligent hede of the in the wyldernelle that dyre lande. But when they were wel fed and had ynough, they waxed proude and forgat me. Therfore wyl I be vnto them as a lyon, and as a Leopardell the waye of the Assyrians. I wyll come vpon them as a she beer, that is robbed of her whelpes, and I wyll breake that stubburne beest of theirs. There wyll I deuoure them as a lyon: yea the wyl de beastes shall teare them.

O Israel, thou wost but destroye thy selfe. In me onely is thy helpe. Where are thy kinges nowe, that shulde helpe the in all thy cities? Yea and thy iudges, of whom thou saidest, gyue me a kynge and Princes? well, I gaue the a kynge in my wrath, and in my displeasure wyll I take him from the agayne. The wyckednelle of Ephraim is bounde together, and his synne layed vpon. Therfore shall sorowes come vpon him, as vpon a woman that trauayleth. An vndiscrete sonne is he, for he consydereth not, that he shulde not haue bene able to haue endured in ye tyme of his byrth, had not I defended him from the graue, and delyuered him from death.

O death, I wyll be thy death: O helle, I wyl be thy stynge. Yet can I se no comforte, for

Hebr.ii.b Gethsel.xix.d

for when he is nowe the goodlyest amonge the brethren, the east wynde (euen the wynde of the Lorde) shall come downe from the wildernesse, and dire vp his conduites, and drinke vp his welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria, they shal be made waste, and why? they are disobedyente vnto their God. They shall perysshe with the swerde, their children shall be slayne and their women great with childe shall be rypte vp.

Mich.xxii.a

¶ The destruction of Samaria.

CAPI. XIIII.

Ierem.xviii.a Ezech.xviii.a xxxiii.a Ioel.ii.c

OIsrael, turne the nowe, vnto the Lorde thy God, for thou hast taken a greate fal thorow thy wickednes. Take these wordes with you, when ye turne to ℣ Lorde and saye vnto him: O forgiue vs al our sinnes receyue vs graciously, and then wyl we offre the bullockes of our lyppes vnto the. Assur shall be no more oure helper, neither wyll we ryde vpon horses any more. As for the workes of oure handes, we wyll no more call vpon them: For it is thou that arte our God, thou the wilt euer mercye vnto the fatherlesse.

(Oyf they wolde do this) I shulde deale there fore: yea with all my herte wolde I loue them: so that my wrath shulde clene be turned awaye from them. Yea I wolde be vnto Israell as the dewe, and he shulde growe as the lylye, and his rote shulde breake oute as Libanus. His braunches shulde spreade out abrode and be as fayre as the olyue tree, and smell as Libanus. They that dwel vnder his shadowe, shulde come againe, and growe vp as the corne, and florysshe as the vyne: the shulde haue as good a name, as the wine of Libanus.

O Ephraim what haue I to do with Idols any more? I will graciously heare him, & lede him forth. I wyll be vnto the as a grene Fyre tree, vpō me shalt thou finde thy frute. Who so is wise, wil vnderstand this: and he that is vpright consydre it, wyll regarde it. For the wayes of the Lorde are rightous such as the Godly wyll walke in them: As for the wycked, they wyll stomble ther in.

¶ The ende of the prophecye of Oseas.

THE BOKE OF IOEL THE PROPHETE.

¶ The prophecye against the Iewes. He exhorteth the priestes to prayer and fastynge, for the myserye that was commynge at hande.

CAPI. I.

THis is the worde of the Lorde, that came vnto Joel the sonne of Phatuel: Heare, O ye elders: ponder this wel all ye that dwell in the land: if euer there hap pened suche a thinge in youre dayes, or in the dayes of youre fathers. Tell youre children of it, and let them shewe it vnto their children, and so they to cerrtayne their posterite therof. Loke what the caterpyller hath left, that hath the grashopper eaten vp: what the grashoppe left, that hath the locust eaten vp: and what the locust hath left, that hath the blastynge consumed. Wake vp ye dronkardes, and wepe: mourne all ye wynesupers, because of youre swete wyne, for it shal be taken awaye from youre mouthe. Yea a myghtye and an innumerable people shall come vp in to my land: whose haue teeth like the teeth of lyons, and chaft bones lyke the lyonesses. They shal make my vineyard waist they shall pyll of the barckes of my frygtres, scrape them bare, take them awaye, & make the braunches whyte.

Make thy mone as a virgin dothe that gyrdeth her self with sack, because of her husbe grome. For the meate and drinckoffrynge shal be taken awaye from the house of the Lorde: and the priestes the Lordes ministers shall mourne. The felde shall be wasted, the lande shall be in a myserable case: for the corne shall be destroyed, the swete wyne shal come to confusion, and the oyle vtterlye desolate. The housbande men and the wyne gardeners shal take pyteously & make lamentande for the wheate, wyne and barly, and because the harueste vpon the felde is so cleane destroyed. The grape gatherers shall make greate mone, when the vyneyarde and frygtres be so vtterlye wasted.

Yea all the pomgarnetes, palmetrees, & apple trees, and the other trees of the felde shal wyther awaye. Thus the the merye cheare of the chyldren of men, shall come to confusion.

Gyrde you, and make youre mone, O preystes: mourne ye mynysters of the aulter go youre waye in, and slepe in sack clothe, ye officers of my God: for the meate and drinkoffrynge shall be taken awaye from ℣ house of youre God. Proclayme a fastynge, cal the congregacion, gather the elders and all the inhabyters of the lande to gether into ℣ house of the Lorde your God, and crye vnto ℣ Lord alas, alas, for this daye. And why? the daye of the Lorde is at hande, and commeth as a destroyer

dystroyer from the almyghtye. Shal not the meate be taken awaye before oure eyes, the myrth also and ioye from the house of oure God? The seed shal perysh in the ground, the garners shal lye wast, ℣ floores shalbe broken down, for the corn shal be destroyed. O what a lyghtinge make the catel? the bullockes are very euell lykinge, because they haue no pasture: and the shepe are sampysshed awaye.

O Lorde, to the wyll I crye: for the fyre hath consumed the goodlye pastures of the wyldernesse, and the flame hath brent vp all the trees of the felde. Yea the wylde beastes crye also vnto the: for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wyldernesse.

¶ The prophecyeth the commynge and cruelnye of the enemyes. Exhortation to moue them to amende.

CAPI. II.

BLowe out the trompet in Sion, & crye vpon my holy hyll, that all suche as dwell in the the lande, maye tremble at it: for the day of the Lorde commeth, and is harde at hande: a darcke day, a gloomyng day a cloudy day, yea & a stormy day, lyke as ℣ morninge spreadeth out vpon the hylles: Namely, a great and myghtye people: suche as haue not bene sene sens the begynninge, neither shal be after them for euermore. Before him shall be a consumynge fyre and behynde him a brennynge flame. The lande shall be as a garden of pleasure before him, but behynde him shall it be a desy waste wyldernesse, and there is no man, that shall escape him. They are to loke vpon lyke barded horses, & runne lyke horsmen. They skyppe vp vpon the hilles, as it were the sounde of charrettes, as the flame of fyre that consumeth the strawe, and as a mighty people redy to the battel.

The folke shall be afrayed of him, all faces shall be as blacke as a pot. These shall runne lyke gyauntes, and leape ouer ℣ walles lyke men of warre. Every man in his goinge shall kepe his strayte, and not go out of his path. There shal not one hyrue an other, but eche shall kepe his owne way. They shal breake in at the wyndowes, and not be hurt. They shal come into the cite, and runne vpō the walles: They shall clyme vp vpon the houses, and slyp in at the windowes lyke a theefe. The earth shall quake before him, yea the heauens shall be moued: The sonne and Moone shall be darckened and the starres shall withdraw their shyne. The Lord shall gyue his voyce before his host, for his hoste is greate, stronge and mighty to fulfyll his commaundement. This is that greate and merueylous fearfull daye of the Lorde: And who is able to abyde it.

Nowe therfore sayeth the Lorde: Turne you vnto me with all youre hertes, with fastynge weepynge and mournynge, rent youre hertes, and not your clothes. Turn you vnto the Lorde your God, for he is gracyous and

merciefull longe sufferinge and of great compassion: and redy to pardon wickednes. Who (no doubte) he also shal turne, and forgyue: & after his chastenynge, be shall let youre increase remayne, for meat and drinckoffrynges vnto the Lorde youre God: Blowe out with ℣ trompet in Sion, proclayme a fastinge, cal the congregacyon, and gather the people together: warne the cōgregation, and gather the elders, bring the children and sucklynges to gyther. Let the the brydgrome go forthe of his chambre, & the bryde out of her closet. Let the preistes serue the Lorde betweene the porche and the aulter weepinge and sayinge: be fauourable, O Lorde, be fauourable vnto thy people: let not thyne heritage be brought to suche confusion, leest the Heithen be lordes therof. Wherfore shulde they saye amonge the heithen where is nowe their God?

Then shall the Lorde be gelous ouer his lande, and spare his people: yea the Lorde shall answere, and saye vnto his people: Beholde, I wyll sende you corne, wine, & oyle, so that ye shal haue plentye of them: and I wyll no more geue you ouer to be a reproue amonges the heithen. Agayne, as for hym of the north, I shall dryue him farre from you: and thrust him out in to a dry and waste land his face towarde the east see, and his hyndre partes toward the vttermost see. The stynck of hym shall go vp, and his fylthy corruptiō shal sal vpon him selfe, because he hath wrought so proudely.

Feare not (O land) but be glad and reioice for the Lorde wyl do great thinges. Be not ye afrayed neither (O ye beastes of the felde) for the pastures shall be grene and the trees shal beare their frute: the frygtrees and vine yardes shal geue their increase.

Be glad then (O ye chyldren of Sion) and reioyce in the Lorde youre God, for he hath geuen you a teacher of rightousnesse: and he shall sende you downe showres of rayne, early and late in the fyrste moneth: so that the garners shall be full of corne, and the presses plenteous in wine and oyle. And as for the yeres that the grashopper, locuste, blastynge and caterpyller (my greate hoaste, which I sent amonge you) haue eaten vp, I shall restore the to you agayne: so that ye shall haue ynough to eate, and be satysfyed: & praise the name of the Lord your God, that so marueylously hath dealte with you.

And my people shal neuer be confounded any more. Ye shal wel knowe, that I am in the myddest of Israel, and that I am youre God yea & ℣ there is none other, & my people shall no more be brought to confusion.

After this, wil I poure out my spirite vpō all flesshe: and youre sonnes and doughters shall prophecye: youre old men shal dreame dreames, and youre yonge men shall se visions. yea those dayes wyll I power oute my spirite vpon seruauntes and maydes. I wyl shew wonders in heauen above, and tokens in the earthe beneth: bloude and fyre, and the vapoure of smoke. The sonne shall be

turned

Joath.iii.c Luke.xxi.c Roma.x.b turned into darcheneſſe, and the moone in to bloude: before the greate and notable daye of the Lorde come. And the tyme ſhall come that who ſo euer calleth on the name of the Lorde, ſhall be ſaued. For vpon the mounte Sion and at Jeruſalem, there ſhall be a ſaluacion, lyke as the Lord hath promyſed: yea and amonge the other remnaunt, whom the Lorde ſhall call.

¶ Of the iudgement of God agaynſt the enemyes of his people.

CAPI. III.

A For take hede: in thoſe dayes & at ſ̄ ſame tyme when I turne agayne the captyuitie of Juda and Jeruſalē: I ſhal gather all people togithee, and bringe theym in the valleye of Joſaphat: and there wyll I reaſon with them: becauſe of my people and heritage of Iſrael: whome they haue ſcattered about in the nacions, and parted my land: yea they haue call lottes for my people the yong mē haue they ſet in ſ̄ bzodel houſe, and ſolde the Damſels for wyne that they myght haue to dzincke. Thou Tirus and Sidon and all ye bordees of the Philiſtines: B Ezech.xxvi.a xxviii.xxviii Amos.i.b what haue ye to do w̄ me? Wyl ye defy me? wel, if ye wil nedes defye me, I ſhal requyte you, euen vpon youre heade, and that ryghte ſhortly: for ye haue taken awaye my ſyluer and golde, my fayre and goodly Jewels, and bzought them into youre goddes houſes. The chyldzen alſo of Juda and Jeruſalem haue ye ſolde vnto that Grekes, that ye myghte bryngе them farre frome the bozders of theyr owne countreyes.

Beholde therfore, I wyll rayſe them out of the place, where ye haue ſolde them, & will rewarde you euen vpon youre heade. Youre ſonnes & youre doughteres wyl I ſel thozowe the handes of the chyldzen of Juda, and ſo they ſhall gyue them forth to ſel, vnto them Jeremi.xxx.a Ezech.xxv.b of Saba, a people of a farre countrey, for the Lorde hym ſelfe hath ſayde it. Cry out theſe thinges amonge ſ̄ Gētyles, proclayme warre wake vp the gyaunts, let them dzawe nygh, let them come vp all the luſty warryours of the. Make you ſwordes of youre plowſhares, C Joel. and ſpeares of youre ſyckes and wythis. Let the weake man ſaye: I am ſtronge. Make you, and come, al ye Gētyles rounde about: gather you together, there thi the Lord lay al the gyauntes to the grounde. Let the people ariſe, and get them to the valley of Joſaphat: for there wyll I ſyt, and iudge all Gētyles rounde about. Laye to youre ſickes, for the harueſt is ripe, come get you downe, the wynepreſſe is ful, yea the wynepreſſes runne ouer, for their wickednelle is waxen great.

In the valley appoynted, there ſhal be many, many people, for the day of the Lorde is nyghe in the valley appoynted. The ſunne & moone ſhall be darckened, and the ſtarres ſhal withdrawe their ryght. The Lorde ſhal roze out of Sion, and crye out of Jeruſalem, that the heuens and the earth ſhal quake wythal. But the Lord ſhalbe a defēce vnto his owne people, & a refuge for the chyldzen of Iſrael. Thus ſhall ye knowe, that I the Lord your God dwell vpon my holy mount of Sion. Then ſhal Jeruſalem be holy, and there ſhal no ſtraungers go thozow it eny moze. Then ſhall the mountaynes dzoppe ſwete wyne, & the hilles ſhal flowe with mylke. All the ryuers of Juda ſhal haue water ynough, and out of the Lordes houſe there ſhal flowe a ſpryngе to watre the broke of Sittim. But Egypte ſhal be layed waſte, and Edom ſhal be deſolate: becauſe they haue deale ſo cruelly with the chyldzen of Juda, and ſhed innocēt bloude in their lande. Agayne, Juda ſhalbe inhabyted for euermoze, and Jeruſalem from generacion to generacō: for I wyll not leaue their bloude vnauēged. And the Lorde ſhal dwel in Sion.

¶ The ende of the prophecye of Joel.

THE BOKE OF THE PROPHETE AMOS.

¶ The tyme of the prophecye of Amos. The word of the Lorde agaynſt Iſrah, agaynſt Tyre, agaynſt Gaza, and agaynſt the ſonnes of Ammon.

CAPI. I.

THeſe are the ſermōs that were ſhewed vnto Amos (whyche was one of the ſhepherdes at Thecua) vpon Iſrael, in the tyme of Oſiah kinge of Juda, & in the time of Jeroboam the ſonne of Joah kinge of Iſrael, two yere before the earth quake. And he ſayd: The Lord ſhall roze out of Sion, & ſhewe his doyce frō Jeruſalem: ſo that the paſtures of the ſhepherdes ſhall be in a miſerable caſe, and ſtop of Charmel dyed vp. Thus ſayth the Lord: for the and foure wickednelles of Damaſcus, I will not ſpare yee: becauſe they haue threſhed Galaad with yron ſtarles: But I will ſende a fyre into the houſe of Hazael, which ſhal conſume the palaces of Benadab. Thus will I breake the barres of Damaſcus, and rote out the inhabitor from the felde of Auen, and him that holdeth the ſcepter, out of the pleſaūt houſe ſo ſ̄ the people ſhal be caryed out of Egypte Syria, ſaith the Lord.

B Thus ſaith the Lorde: For the and foure wickednelle of Gaza, I wyll not ſpare yee: becauſe they make the priſoners yet moze captyue, and haue dryuen them in to the lāde of Edom. Therfore will I ſende a fyre in to the walles of Gaza, whyche ſhall deuoure her houſes. I wyll rote out them that dwel at Aſdod and him that holdeth the ſcepter of Aſcalon, and ſtretch out myne hande ouer Accaron, that the remnaunt of the Philiſtines ſhal peryſhe ſayth the Lorde.

C Thus ſaith the Lorde: for the and foure wickednelles of the cytye of Tire, I wyl not ſpare her: becauſe they haue increaſed the captiuite of the Edomytes, and haue not remembred the brotherly couenaunt. Therfore wyll I ſende a fyre in to the walles of Tire that ſhall conſume her palaces. Thus ſayth the Lorde: For the and foure wickednelles of Edom I will not ſpare him, becauſe he perſecuted his brother with the ſworde, deſtroyed his mothers wombe, bare hatred deep lōg and ſo kept indignacion alway by him. Therfore will I ſende a fyre into Theman whyche ſhall deuoure the palaces of Bozra.

D Thus ſayth the Lorde: For the and foure wickednelles of the chyldzen of Ammon I will not ſpare them: becauſe they rypte vp ſ̄ women great with chylde in Galaad, to make the bordres of theyr landes the wyder. Therfore I wyll kyndle a fyre in the walles of Rabbath, that ſhall conſume her palaces with a greate crye, in the daye of battayle, in tempeſt and in the day of ſtorme: ſo that their kinge ſhall go into captiuitie he and his priūces together, ſayth the Lorde.

A Gaynſt Moab, Juda, and Iſrael.

CAPI. II.

THus ſayth the Lorde: For the and foure wickednelles of Moab, I wil not ſpare him: becauſe he burnte the bones of the king of Edom to aſhes. Therfore wyll I ſende a fyre into Moab, whiche ſhall conſume the palaces of Carioth: ſo that Moab ſhall periſhe with a noyſe and the ſounde of a ſhawme. I will rote oute the iudge from amonge them and ſlaye all his princes with him ſayth the Lorde. Thus ſayth the Lorde: for the and foure wickednelles of Juda, I wyll not ſpare him: becauſe he hath caſte aſyde the lawe of the Lorde, and not kept his commaundementes: for why, they wolde nedes be diſceyued with ſ̄ lyes, that their forefatheres folowed. Therfore wyl I ſend a fyre into Juda, which ſhall conſume the palaces of Jeruſalem.

Thus ſayth the Lorde: for the and foure wickednelles of Iſrael, I wil not ſpare him: becauſe he hath ſolde the ryghtous for money, and the poore for ſhoes. They treade vpon poore mens heades, in the duſte of the earth, and croke the wayes of the meke. The ſonne and ſ̄ father go to the harlot, to diſhonoure my holye name, they lye beſyde euery aulter vpon clothes taken to pledge, and in the houſe of their goddes they drynke ſ̄ wine of the oppreſſed.

Yet deſtroyed I the Amorite before theym that was as hygh as the Cedre trees, and as ſtronge as the okes: not withſtandynge I deſtroyed his frute frome aboue and his rote frome vnder.

Agayne: I brought you oute of the lande of Egypte, and led you. xl. yeares thozowe the wildernelle, that ye myghte haue the Amorites lande in poſſeſſion. I rayſed vp Prophetes amonge your chyldzen, and abſtayners amonge youre yonge men. Is it not ſo, O ye chyldzen of Iſrael, ſayth the Lorde? But ye gaue the abſtayners wine to drynke, yea ye commaunded the prophetes, ſaying, Prophecy not. Beholde, I wil craſche you in ſondre lyke as a wayne craſcheth, that is ful of ſheues, ſo that the ſwyfte ſhall not eſcape, neyther the ſtronge be able to do any thinge, no, the giaunt ſhall not ſaue his owne lyfe. The archer ſhall not abyde, & the ſwyfte of foote ſhall not eſcape. The horſman ſhall not ſaue his lyfe, and he that is as manly of ſtomache as a giaunt, ſhall in that daye be faine to runne his waye naked, ſayth the Lorde.

¶ The reproueth the houſe of Iſrael of wyckednes.

CAPI. III.

Heare

A HEare, what the Lorde speaketh vnto you, O ye children of Israel) namely, vnto all the tribes, whom I brought out of Egipt and said: you only haue I accepted from all the generations of the earthe: therfore will I visite you in all youre wickednesses. Care ye twayne walke togither except they be agreed amōg them selues? Doth a lyon rore in the wod, except he haue a pray? B Or cryeth a lyons whelpe out of his denne, except he haue gotten some thinge? Or he a byrde fal in a snare vpon the earth where no fouler is? Taketh a man his snare vp frō the grounde, afore he catch somwhat? Crye they oute Alarum with the trompette in the citie, and the people not afrayde? Commeth there any plage in a city but it be ℣ Lordes worke? Nowe doth the Lorde God no mācr or thinge, but he reuelyth his secrete before vnto his seruauntes the prophetes. When a lyon roreth, who will not be afrayed? Seinge then that the Lorde God hath selfe spokē, who wyl not prophecye?

C Preache in the palaces at Asdod, and in the palaces of the lande of Egypt, and saye: gather you togither vpon the mountaynes of Samaria. Lo shall ye se great murther and vyolent oppressyon amonges them: for why, they regard not the thyng that is right saith the Lorde, they gather to gether cuell gotten goodes, and laye robbery in their houses.

Therfore thus sayth the Lord God: This D lande shall be troubled and besieged rounde about, thy strength shal be pluckte from the, and thy palaces robbed. Thus sayth ℣ Lord, Like as an herdeman taketh two legges or a pece of an eare out of the lyons mouth: Euen so the children of Israel (that dwell in Samaria, vpynge their couches in the corner, and their beddes at Damascus) shall be pluckte awaye. Heare, and beare recorde in the house of Jacob (sayth the Lorde God of hoostes) that when I begyn to vysyte the wyckednesse of Israel, I will vysyte the aulters at Bethel also: so that the hornes of ℣ aulter shall be broken of, and fall to the grounde.

Amos. iii. Hos. x. xiii.

As for the winter house and sōmer house, I will smyte them downe: and the houses of Iury, yea and many other houses shal perysshe, and be destroyed, sayth the Lorde.

¶ Against the gouernors of Samaria.

CAPI. IIII.

A OHeare this wo, de ye fat kyne, that be vpon the hyll of Samaria: ye that do poore men wronge, and oppresse the nedy: ye that saye to youre lordes: bring hither let vs drinke. Therfore ℣ Lord hath swoorne by his holynesse: The dayes shall come vpon you, that ye shall be lyfte vp vpon speares, & your posterite caryed away in fyshers pannyers. Ye shal get you out at ℣ cloppes one after an other, and in Armon shal ye be cast away, sayth the Lorde.

Psal. xxiii. b

Ye came to Bethel for to worke vngracyousnesse, and haue increased youre synnes at Galgal: ye brought your sacrifices in the morninge and your tythes vnto the thirde daye. Ye made a thanckoffrynge of leuen, ye proclamed & preached frewyllofferynges, and proclaymed them. Such lust had ye, O ye children of Israel, sayth the Lorde God. Therfore haue I gyuē you pure teeth in all youre cytyes, and scarcenesse of bred in all your places yet wolde ye not turne vnto me (sayth the Lord). When there were but thre monethes vnto the haruest, I withholde the rayne from you: yea I rayned vpon one citie, and not vpon an other one pece of groūd was moysture with rayne and the grounde that I rayned not vpō was dry. Wherfore two, yea thre cytyes came vn to one to drincke water: but they were not satisfyed. yet wil ye not turne vnto me, sayth the Lorde.

Amos. iv. Hag. ii. Deut. xxviii.

I haue smytē you with drought & blasting and loke how many orchardes, vineyardes, gardeners and olyue trees ye had: the caterpiller hathe eaten them vp. But yet will ye not turne vnto me, sayth ℣ Lord. Yea I haue I sent among you, as I dyd in Egypte youre yong men haue I slayne with the sworde and caused your horses be taken captyue: I made the stinckinge sauoure of your tentes to come vp in to your nostrels: Yet will ye not turne vnto me, sayth the Lorde. Some of you haue I ouerthrowen, as I ouerthrew Sodome and Gomorre: so that ye were as a brande pluckt out of the fyre. Yet will ye not turne vnto me, sayth the Lorde. Therfore thus will I handle the agayne, O Israel, & euen thus will I handle the. Make thee ready then to mete thy God, O Israel. For lo, he maketh the mountaynes, he formeth the wynde, he sheweth man what he is about to do, he maketh the mornynge and the darknes, he treadeth vpon the hygh places of the earth: the Lorde God of hoostes is his name.

Gen. xix. Deut. xxix. Esay. i. Hier. xxiii. Amos. v. Amos. iv. Amos. v. Amos. iv. Amos. v. Amos. iv

The Lorde God shewed me suche a vysion: beholde: there stode one that made grene Coppers, euen when the corne was shotinge forth, after the kynge had clypt his shepe.

Nowe when they vndertoke to eate vp all the grene thynges in the lande, I sayde: O Lorde God, be mercyfull I beseche the: who shoulde elles helpe vp Jacob that is brought so lowe? So the Lorde was gracious therin, and the Lorde sayde: well, it shall not be.

Agayn the Lorde shewed me this vision: beholde, the Lorde God called the fyre to punysshe withall, and it deuoured the greate depe: yea it consumed a parte alredye. Then sayd I: O Lorde God, holde thyne hande: for who shoulde elles helpe vp Jacob that is brought so lowe? So the Lorde was mercyfull therin, and the Lorde God sayd: well, it shall not be.

Moreouer he shewed me this vysion: Beholde, the Lorde stode vpon a plastered walle, and a maions trowell in his hande. And the Lorde sayd vnto me: Amos, what seest thou? I answered: a maions trowell. Then sayde the Lorde: Beholde, I will laye the trowell amonge my people of Israell, and will no more oueršie theym: but the hyghe wyll chapelles of Isaac muste be layde waste, and the churches of Israell made desolate, and as for the house of Jeroboam, I will stande vp agaynst it with the swerde.

Vpon this sente Amaziah the Preest to Bethel, vnto Jeroboam the kynge of Israel, sayinge: Amos maketh the house of Israell to rebell agaynste the, the lande can not awaye with his wordes. For Amos sayth, Jeroboam shall dye with the swerde, and Israel shall be led awaye captyue oute of theyr owne lande.

And Amaziah sayde vnto Amos: Get the hence (thou that canste se so well) and flee in to the land of Juda: get the there thy liuing and prophecye there, and prophecye no more at Bethel, for it is the kynges chapell, & the kynges courte.

Amos answered and sayde to Amaziah: As for me, I am neyther Prophete ne Prophetes sonne, but a keper of cattell. Now as I was breakynge downe mulberyes, and goynge after the cattell, the Lorde toke me, and sayde vnto me: Goo thy waye and prophecye vnto my people of Israell. And therfore heare thou now the worde of the Lord: Thou sayest: prophecye not agaynste Israell, and speake not ynge agaynste the house of Isaac. Wherfore thus sayth the Lorde: Thy wyfe shall be defyled in the cyte, thy sonnes and doughters shall be slayne with the swerde, and thy lande shall be measured out with the lyne. Thou thy selfe shalte dye in an vncleane lande, and Israell shall be dryuen out of his owne countrey.

¶ Agaynst the rulers of Israel. The Lorde wytnesseth that he will fulfyll the thynges whiche he hath determyned agaynst Israel.

CAPI. VIII.

The Lorde God shewed me this vision and behelde, there was a maunde with sommer frute. And he sayde Amos, what seest thou? I answered: a maunde with sommer frute. Then sayde the Lorde vnto me: the ende commeth vpon my people of Israel, I will no more oversee them. In that daye shall the songes of the temple be turned to sorowe, sayth the Lorde God. Many dead bodyes shall lye in euerye place, and be caste forth secretly.

Heare this, O ye that oppresse the poore, and destroye the nedye in the lande, sayinge: When will the newe moneth be gone, that we may sell vytayle, and the Sabboth, that we maye haue scarcenesse of corne: to make the bushell lesse, and the sycle greater? We shall set vp falce waygh tes, that we may get the poore vnder vs with their money, and the nedye also for shoes: yea let vs sell the chaffe for corne.

The Lorde hath sworne agaynst the pryde of Jacob: these workes of theirs will I neuer forget. Shall not the land tremble, & all they that dwell therin mourne for this? Shall not their destruction come vpon them lyke a water steame, and flowe ouer them, as the floode of Egypt? At the same tyme (sayth the Lorde God) I shall cause the sunne to go downe at none, and the lande to be darke in the clere daye. Your hye feestes will I turne to sorow, and youre songes to mournynge: I will bynge sacke clothe vpon all your backes, and baldnesse vpon euery head: yea suche a mournyng will I sende them, as is made vpon an onely begotten sonne, and they shall haue a miserable ende.

Beholde, the tyme commeth (sayth the Lorde God) that I shall sende an hunger in to the earthe, not the hunger of breed, nor the thyrste of water: but an hunger to heare the worde of the Lorde: so that they shall goo frome the one see to the other, yea from the Northe vnto the East, runnynge about to seke the worde of the Lorde, and shall not fynde it. In that tyme shall the fayre virgins and the younge men perysshe for thyrste: yea euen they that sweare in the offence of Samaria, and saye: as truly as thy God lyueth O Dan, and as truly as thy God lyueth at Berlaba. Those shall fall, and neuer ryse vp agayne.

¶ Threatenynges agaynst Israel. No man can escape the hande of God.

CAPI. IX.

I Sawe the Lorde standynge vpon the aulter, and he sayde: smyte the wooze chyst, that the postes maye shake withall. For theyr couetousnesse shall fall vpon all their heades, and their posteritie shall be slayne with the swerde. They shall not flee awaye, there shall not one of them escape, ne be deliuered.

Though they were buryed in the hell, my hande shal fetche them from thence: though they clymme vp to heauen, yet shall I caste them downe: though they hyde them selues vpon the toppe of Carmel, yet shall I seke them oute, and bynge theym frome thence: Though they creepe downe fro my syghte in to the depe of the see, I shall commaunde the serpent euen there to byte them: Yf they go awaye before their ennemies in to captiuitie, then shall I commaunde the swerde there to slee them.

Thus will I set myne eyes vpon theym, for euyll thynge, and not for theyr welth. For when the Lorde God of hoostes toucheth a lande, it consumeth awaye, and all they that dwelle therin, muste nedes mourne: And why? theyr destruction shall aryse as euerye streame, and sunne ouer them as the floode in Egypte.

He that hath his dwellynge in heuen, and groundeth his tabernacle in the earthe: He that calleth the waters of the see, and powreth them out vpon the playne grounde: his name is the Lorde. O ye chyldren of Israell are ye not vnto me, euen as the Moryans, sayth the Lorde? haue not I brought Israell oute of the lande of Egypte, the Philistynes frome Capthor, and the Sirians frome Kyr? Beholde, the eyes of the Lorde are vpon the realme that synneth, to roote it cleane out of the earthe: Neuertheles I will not vtterly destroye the house of Jacob sayth the Lorde.

For lo, this I promyse: though I syfte the house of Israell amonges all nacyons (lyke as they vse to syfte in a syue) yet shal not the smallest grauell stone fall vpon the earthe: But all the wicked doers of my people, that sey: Ah, the plage is not so nye, to come so hastely vpon vs: those shall perysshe with the swerde.

At that tyme will I buylde agayne the tabernacle of David, that is fallen downe, and hedge vp his gappes: and loke what is broken, I shall repayre it: Yea I shal buylde it agayne, as it was afore tyme, that they maye possesse the remnaunte of Edom / yea, and all suche people as call vpon my name with them, sayth the Lorde, whiche doth these thynges.

Beholde, the tyme commeth (sayth the Lorde) that the plowman shall ouertake the mower, and the treader of grapes hym that soweth seed. The mountaynes shall droppe swete wyne, and the hylles shall be molten, and I will tourne the captiuitie of my people of Israell: they shall repayre the waste cytyes, and haue them in possession: they shal plante vynyardes, and drynke the wine therof: they shall make gardens, and eatoye the frutes of theym. And I will plante theym vpon theyr owne grounde, so that I will neuer roote them out agayne fro theyr lande which I haue geuen them, sayth the Lorde thy God.

¶ The ende of the prophecye of Amos.

THE BOKE OF THE PROPHETE ABDI.

Agaynst Edom, and the truste that they had in ye cyttie.

CAPI. I.

a Ezec.xxv.b xxxv.a Amos.ix

THis is the vysyon that was shewed vnto Abdi: Thus hath sayde the Lord God spoken vpō Edom: We haue herd of the Lorde that there is an imbassage sent amonges the heathen: Vp, lette vs aryse and fyght agaynste them. Beholde, I wyll make the small amonge the heathen, so that thou shalt be vtterly despysed. The pryde of thyne herte hath lyfte the vp, thou that dwellest in the strong holdes of stone, and hast made thy habytacion hye: Thou sayst in thyne herte: who shall caste me downe to the grounde? But though thou wentest vp as hye as the Egle, and madest thy nest aboue amonge the sterres: yet wolde I plucke the downe frome thence. If the theues and robbers came to the by nyght, thou takynge thy rest, shoulde they not steale, tyll they hadde ynoughe? If the grape gatherers came vpon the, wolde they not leaue the some grapes? But howe shall they serche Esau, and seke oute his treasures?

Jerem.xlix.c

Amos.ix.a Abacuc.ii.d

B

Yea, the men that were sworne vnto the shall dryue the oute of the bordors of thyne owne lande. They that be nowe at one with the, shall discerue the and ouercome the: Euen they that eate thy breed shall betraye the or euer thou perceyue it. Shall not I of the same tyme destroy all the wise men at Edom, and those that haue vnderstandyng from the mount of Esau? Thy gyauntes, O Theman, shall be afrayde, for thorowe the slaughter they shal be all ouerthrowen vpon the mount at Esau. Shame shall come vpon the, for the malyce that thou shewedst to thy brother Jacob: yea for euermore shalt thou perysshe, and that because of the tyme when thou didst set thy selfe agaynste him, euen when the enemyes carved awaye his hoste, and when the alyauntes came in at his portes, and cast lottes vpon Jerusalem, thou thy selfe wast as one of them.

C

Ezec.xxv.c Esa.xxiv.c Zoph.i.c

Exod.xvii.c Numeri.xx.c

D

Thou shalte no more se the daye of thy brother, thou shalte no more beholde the tyme of his captiuitie, thou shalt no more reioyse ouer the childzen of Juda, in the day of their destruction, thou shalte triumphe no more in the tyme of their trouble. Thou shalt no more come in at the gates of my people, in the tyme of their decay, thou shalt not se their misery in the day of their fall.

Thou shalte sende oute no man agaynste their hoste, in the daye of their aduersitie: neyther shalte thou stande waytynge aboute in the corners of the strete, to murther suche as are fledde, or to take them prysoners, that remayne in the daye of their trouble.

C

For the daye of the Lorde is harde by vpon all the heathen. Lyke as thou halte done, so shalte thou be dealte withall: yea, thou shalte be rewarded euen vpon thyne heed. For lykewyse as ye haue dronken vpon myne holye hyll, so shall all heathen drynke contynually: yea, drynke shall they, and swalowe vp, so that ye shall be, as though ye had neuer ben.

Jere.xxv.a Joel.iii.a

E

But vpon the mounte Syon, there shalle remnaunt escape: there shall be holy, and the house of Jacob shall possesse euen those that had them selues afore in possession. Moreouer, the house of Jacob shall be a fyre, the house of Joseph a flame, and the house of Esau shall be the strawe, whiche they shall kyndle and consume, so that nothyng shal be left of the house of Esau, for the Lorde himselfe hath sayd it.

Jere.xlix.a

F

They of the South shall haue the mount of Esau in possession, and loke what lyeth vpon the grounde, that shall the Philistians haue: the playne fyelde shal Ephraim & Samaria possesse: and the mountaynes of Galaad shall Benjamin haue. And this hoste shal be the chylde of Israels prysoners. Now what so lyeth from Canaan vnto Zareptah, and in Hesparad, that shall be vnder the subiection of Jerusalem: and the cytyes of the south shall enherite it. Thus they that escape vpon the hyll of Sion, shall go vp to punysh the mounte of Esau, and the kyngdome shall be the Lordes.

G

The ende of the prophecye of Abdi.

THE BOKE OF THE PROPHETE IONAS.

Of the flyght of Jonas when he was sent to preache. He tempeth ye sayler, and casteth him in the se for his disobedience.

CAPI. I.

THe worde of the Lorde came vnto Jonas the sonne of Amithai, sayinge: Aryse, and get the to Ninine that great cyte, & preache vnto them, how that their wickednesse is come vp before me. And Jonas made him redye to flye vnto Tharsis from the presence of the Lorde, and gat him downe to Joppa, where he found a shyp redye for to goo vnto Tharsis. So he payde his fare, & went aborde, that he might goo with them vnto Tharsis, from the presence of the Lorde. But the Lorde hurled a great wynde in to the see, and there was a myghty tempest in the see, so that the shyppe was in iopardye of goynge in peces. Then the mariners were afrayde, and cryed euery man vnto his god: and the goodes that were in the shyppe, they cast in to the see to lighten it of them. But Jonas gat him vnder the hatches, where he layde him downe and slept.

1

So the master of the shyp came to him and sayd vnto him, why slombrest thou? Vp, call vpon thy God: yf God (happily) will thinke vpon vs, that we perysshe not. And they sayd one to an other: come, let vs cast lottes, that we may knowe for whose cause we are thus troubled. And so they caste lottes, and the lot fell vpon Jonas.

2

Then sayd they vnto him: tell vs for whose cause are we thus troubled? what is thyne occupacion? whence commest thou? what countrey man art thou, and of what nacion? He answered them: I am an Ebrue, and I feare the Lorde God of heuen, whiche made bothe the see and drye lande. Then were the men exceadingly afrayde, and sayde vnto him: why hyddest thou so? (for they knewe that he was fled from the presence of the Lorde, because he had tolde them) and sayd moreouer vnto him: What shalde we do vnto the that the see maye ceasse from troublynge vs? (for the see wrought and was troublous) he answered them: Take me and cast me in to the see, so shall it let you be in rest: for I wote, it is for my sake, that this great tempest is com vpon you.

3

Neuertheles, the men assayed with rowynge to bringe the shyp to lande, but it would not be, because the see wrought so, and was so troublous agaynste them. Wherfore they cryed vnto the Lorde, and sayd: O Lorde, let vs not perysshe for this mans death, neyther laye thou innocent bloude vnto oure charge, for thou, O Lorde, haste wrought euen as thy pleasure was.

So they toke Jonas and cast him in to the see, and the see lefte ragynge. And the men feared the Lorde exceadingly, doing sacrifices and making vowes vnto the Lorde.

Jonas is swallowed of a whale. The prayer of Jonas.

CAPI. II.

BVt the Lorde prepared a great fyshe to swalowe vp Jonas. So was Jonas in the belly of the fish, thre dayes and thre nightes. And Jonas prayed vnto the Lorde his God out of the fishes belly, and sayd: In my trouble I called vnto the Lorde, and he herde me: out of the belly of hell I cried, and thou herdest my voyce. Thou haddest caste me downe depe in the myddest of the see, and the floude compassed me about: yea all thy waues and rowles of water wente ouer me, I thoughte that I had ben cast awaye oute of thy syghte, but I wyll yet agayne loke towarde thy holye temple.

a Matth.xii.b xvi.a Luke.xi.b 1.Cor.xv.b.a

Psal.cxiix.a

B

The waters compassed me, euē to the very soule: the depe laye about me, and the wedes were wrapt about myne heed. I went downe to the bottome of the hylles, and was barred in with erth for euer. But thou, O Lorde my God, hast brought vp my lyfe agayne out of corruption. When my soule fainted within me, I thought vpon the Lorde, and my prayer came in vnto the, euen in to thy holy temple. They that holde of vayne vanities will forsake his mercy. But I will do the sacrifice of the voyce of thankesgyuynge, and will paye that I haue vowed: for why? saluation commeth of the Lorde. And the Lorde spake vnto the fyshe, and it cast out Jonas agayne vpon the drye lande.

C

D

Jonas is sende agayne to Ninive. The repentaunce of the kynge of Ninive.

CAPI. III.

THen came the worde of the Lorde vnto Jonas agayne, sayinge: vp & get the to Ninive that great cyty, and preache vnto them the preching which I bad the. So Jonas arose, an went to Ninive at the Lordes commaundemente. Ninive was a great cyte vnto God, namely of thre dayes iourney.

a Josue.i.a

And Jonas went to, & entred in to the cyte euē a dayes iourney, and cried, sayinge: Yet are yet xl dayes, and then shal Ninive be ouerthrowen. And the people of Ninive byleued God, and proclaymed fasting, and arayed them selues in sackecloth, as well the great as the small of them. And the tidinges came vnto the king of Ninive, which arose out of his seate, & did his apparell of, and put on sackecloth, and sat him downe in asshes.

b

And it was cried and commaunded in Ninive, by the authoritie of the king and his lordes sayinge: se that neyther man nor beest, ore or shepe taste ought at all, and that they neyther fede, ne drynke water, but put on sackecloth both

c Matth.vi.b Luke.x.c

man and beeth,& cry mightyly vnto God: yea
se that euery man turne from his euil waye,&
from the wickednesse that he hath in hand.

D Who can tell? God may turne,and repent
Ioel.ij.viii.d and cease frō his fearce wrath,that we perish
not.And when God sawe their workes,how
they turned from their wicked wayes, he re-
pented on the euil which he sayd he wolde wo
vnto them,and did it not.

¶ Jonas is reproued of God.

CAPI. IIII.

A Therefore Jonas was sore discontent and
angry.And he prayed vnto the Lorde,&
sayd: O Lord was not this my saying
(I pray the) when I was yet in my countrey?
therfore I hasted rather to fle vnto Tharsis,
for I know wel ynough that thou art a mer-
cyful God,ful of compassion,longe suffering,
and of great kyndnesse, and repentest when
thou shouldst take punishment.And now, O Lorde,
iii.Reg.xix.a take my lyfe frō me (I beseche the) for I had
rather dye then lyue.Then sayde the Lorde:
art thou so angry? And Jonas gat him out of
the city,and sate downe on the east side therof
and there made him a boothe,and sat vndre it
in the shadowe tyll he might se, what shulde
chaunce vnto the city.

And the Lord God prepared a wylde vyne,
which sprange vp ouer Jonas,that he might
haue shadowe aboue his heed to defende him
oute of his payne. And Jonas was exceedinge
glad of the wylde vyne. But vpon the nexte
morow against the spring of the day, the Lorde
ordeyned a worme, whiche smote the wylde
vyne,so that it withered awaye. And when the
sunne was vp, God prepared a feruent East
wynd: and the sunne bet ouer the head of Jo-
nas that he fainted agayn, and wished vnto
his soule,that he might dye, and sayde: It is
better for me to dye,then to lyue. And God
sayd vnto Jonas: Art thou so angrye for the
wylde vyne? And he said: yea,very angry am
I,euen vnto deth. And the Lorde sayd: thou
hast compassion vpon a wylde vyne, whereon
thou bestowedst no labour,ne madest it grow:
which sprang vp in one night,and perished in
an other,and should not I then haue compassi
on vpon Nineue that great city,wherin there
are aboue an hundred and twenty thousande
persons, that knowe not their ryghte
hande frome their lefte, besy-
des moche cattell?

¶ The ende of the prophecye
of Jonas.

THE BOKE OF THE PROPHETE
MICHEAS.

¶ Of the destruction of Samaria, because of their Idolatrye.

CAPI. I.

THis is the worde of the Lorde
that came vnto Micheas the Mo-
rasthite,in the dayes of Jothan,
Achas and Ezechias kinge of Iu
da: which was shewed him vpō
Samaria and Jerusalem. Heare al ye people
marke this well, O earthe,and that therin
is: Yea the Lorde God him self be witnesse
amonge you,euen the Lorde from his holye
temple. For why? beholde,the Lord shal go
out of his place,and come downe, and trede
vpon the hyghe thinges of the earth. The
mountaynes shall consume vnder him,and the
valleyes shal cleaue a sondre: lyke as wax cō
meth at the fyre,and as the waters runne
downwarde. And al this shal be for the wic-
kednesse of Jacob,& the synnes of the house
of Israel.

But what is the wickednesse of Jacob? Is
not Samaria? Which are the high places of
Juda? Is not Jerusalem? Therfore I shal
make Samaria an heape of stones in the felde
to lay about the vineyard: her stones shal I
cast in to the valley,and discouer her foun-
dacions. Al her Images shalbe broken down
and all her winninges shall be brent in the
fyre,yea all her Idols will I destroye: for
why,they are gathered out of the hyre of an
hore,and into an hores hyre shal they be tur
ned agayne. Wherfore I wyll mourne and
make lamentacion,bare and naked will I go
I must mourne like the dragons, and take
sorowe as the Estriches: for their wounde is
past remedy: And why? it is come in to Juda
and hath touched the port of my people at
Jerusalem alredye. Wepe not, lest they at
Geth perceyue it.

Thou at Beraphra,welter thy selfe in the
dust and asshes. Thou that dwellest at Se-
phir,get the hence with shame. The proude
shall dooste no more for very sorowe: & why?
her neighboure shal take from her what she
hath. The rebellyous citie hopeth, that it shall
not be so euel: but for al that,the plage shal
come from the Lorde,euen into the porte of
Jerusalem. The great noyse of the charettes
shal feare them: that dwel at Lachis, which
is an occasion of the synne of the doughter
of Sion,for in came vp the wickednes of Is
rael. Yea she sent her coursers into the lande
of Geth.

The houses of Lyes wyll deceyue the kin-
ges of Israel. And as for the (O thou that
dwellest at Horasha) I shall bringe a possessi
oner vpon the,and the plage of Israell shall
reach vnto Odolla. Make the balde,& shaue
the,because of thy tender children: Make the
stanke balde as an Ezle for they shall be ca-
ryed awaye captyue from the.

¶ The threatenynges agaynst the synful people.

CAPI. II.

WO vnto them,that ymagyn to doo
harme,and deuyse vngratiousnes vpō
their beddes,to perfourme it in the clere
daye: for their power is agaynst God. Whē
they couet land,they take it by violence,they
rob men of their houses.

Thus they oppresse a man for his house, &
euery man for his heritage. Therfore thus
sayth the Lord: Behold agaynste this bonk-
holde haue I deuysed a plage, wherout ye
shal not plucke your neckes: Ye shal no more
go so proudly,for it will be a perlous tyme.
In that daye shall this terme be vsed, and a
mournynge shall be made ouer you on this
maner: We be vtterly desolate,the portyon
of my people is translated. When wyll he
part vnto vs the land,that he hath taken frō
vs? Iii.We.xvi

Neuertheles there shall be no man to de-
uide the thy portion in the congregacion of
the Lord. Tush,holde your tunge(say they)
Je shall not fall vpon this people, we shall
not come so to confusion,sayth the house of
Jacob? Is the spirite of the Lorde so cleane
awaye? or is he so mynded? Truth it is,my
wordes are frendly vnto the that lyue right
but my people both the contrarye, therfore
must I take parte agaynste them: for they
take awaye both coote and cloke frome the
symple. B Num.xxvi.iii

Je haue turned youre selues to fighte,the
women of my people haue ye shot out from
their good houses,and taken away my excel
lent giftes frō their children. Vp,get you hēce
for here shall ye haue no rest. C

Because of their Idolatrye they are cor-
rupt,and shall myserably perysh. If I were
a fleshly felowe and a preacher of lyes,& told
the that they myght lye bybbyng & bollinge
and be dronken: O that were a Prophet for
this people. But I wyll gather the in dede, D
O Jacob,and driue the remnaūt of Israel al
togither I shal cary them one with an other
as a flocke in the folde,and as the cattell in
their stalles,that they maye be disquyeted of
other men. Who so breaketh the gappe,he
shal go before. They shal breake vp the port
and go in,and out at it. Their kinge shall go
before them,and the Lorde shal be vpon the
heade of them.

¶ Agaynst the tyrannye of prynces, and false pro-
phetes.

CAPI. III.

HEare, O ye heades of the house of Ja-
cob,and ye leaders of the house of Is
rael: Should not ye knowe,what were
lawfull and right? But ye hate the good, &
loue the euel: ye plucke of mens shynnes, & A Deu..xvii.b Jeremi.v.a Psal.lxxxii.a
the

the fleshe from their bones: ye eate the fleshe of my people, flaye of their skynne: ye breake their bones, ye chop them in peces as it were into a caudrō, and as flesh into a pot. Nowe the tyme shall come, that when they call vnto the Lord, he shall not heare them, but hide his face from them, because that they haue their owne ymaginacions they haue dealt so wickedly.

B And as concernynge the Prophetes that deceyue my people, thus the Lorde sayth against them: When they haue anye thyng to byte vpon, then they preache that all shal be well: but yf a man put not some thyng in to their mouthes, they preache of warre against him.

C Therfore your vision shall be turned to nyght, and youre prophecying to darcknesse. The sunne shall go downe ouer those Prophetes, and the daye shal be darcke vnto the. Then shall the vision seers be ashamed, and the sothsayers confounded: yea they shal be fayne, all the packe of them, to stoppe their mouthes, for they haue not Gods worde. As for me, I am full of strengthe, and of the spirite of the Lord, full of iudgement and boldnesse: to shewe the house of Jacob their wickednesse, and the house of Israel their synne.

D O heare this ye rulers of the house of Jacob, and ye iudges of the house of Israel: ye that abhorre the thinge that is iaultull, and wrest all the thinge that is streight: Ye that builde vp Sion with bloude, and Jerusalē with vnryghtwousnesse. O ye iudges, ye geue sentence for gyftes: O ye prestes, ye teache for lucre: O ye prophetes, ye prophecy for money. Deut.xvii.b Ezechi.xxii.b Yet will they be taken as those that holde vpon God, and saye: Is not the Lorde amōg vs? Truly, there can no mysfortune happen vs. Therefore shall Sion (for your sakes) be plowed lyke a feld, Jerusalem shal become an heape of stones, and the hyll of the temple shall be turned to an hye wod. Jeremy. xxvi.b

¶ Of the callynge of the Gentyles, and conuersion of the Jewes.

CAPI. IIII.

BVt in the latter dayes it shall come to passe that the hyll of the Lordes house shall be set vp hyer then any mountayns or hilles: Yea the people shal preasse vnto it, and the multitude of the Gentyles shal haste them thither, sayinge: Come, let vs goo vp to the hyll of the Lorde, and to the house of the God of Jacob, that he may teache vs his waye, and that we maye walke in his pathes. For the lawe shall come out of Sion, and the worde of God from Jerusalem, and shall geue sentence amonge the multytude of the Heathen, and reproue the people of farre countreys: so that of their swerdes they shall make plowestaues, and spyches of their speres. Esay.xi.a Psal.lx.a Esay.ii.b

B One people shall not lyfte vp a swerde against an other, yea, they shall no more learne to fyght: but euery man shall syt vnder his vyneyarde and vnder his fygtre, and no man shall feare him at all: for the mouthe of the Lorde of hoostes hath spoken it. Therfore where as all the people haue walked euery man in the name of his owne God we will walcke in the name of oure God for euer and euer. At the same tyme sayeth the Lord, will I gather vp the lame and the out caste and suche as I haue chastened: and will geue rest vnto the lame, & make of the outcastes a greate people and the Lorde him selfe shall be their kinge vpon the mount Sion, from this tyme forth for euermore. And vnto the (O thou towre of Eder, thou stronge holde of the doughter Sion) vnto the shall it come: euen the lordship and kingdom of the doughter Jerusalem. Why then arte thou nowe so heuye? is there no kinge in the? are thy counceilers awaye that thou arte so payned, as a woman in her trauayle? And nowe (O thou doughter Sion) be sory, let it greue the as a wife labouringe with childe: for now must thou get the out of the cytye, and dwel vpon the playn feld: Yea vnto Babylon shalte thou go, there shalt thou be deliuered, & there the Lord shal lowle the from the hand of thine enemyes. Gen.xlix.a Esay.xxxvii.b Esay.xxxix.b

D Nowe also are there many people gathered togither against the, sayinge: what lyon is cursed we shall se oure luste vpon her. But they knowe not the thoughtes of the Lorde, they vnderstand not his counsel, that shall gather them togyther as the sheues in the barne.

Therfore get the vp, O thou doughter Sion, and tryesshe out the corne: For I will make thy horne yron, and thy clawes brasse, that thou mayste grynde many people: their goodes shalt thou appropryate vnto the Lord and their substaunce vnto the ruler of the hole worlde.

¶ Of the destruction of Jerusalem.

CAPI. X.

AFter the shalt thou be robbed thy selfe, O thou robbers doughter: they shall laye siege against vs, and smyte the iudge of Israel with a rodde vpon the cheke. And thou Bethleem Ephrata, arte lytle amonge the thousandes of Juda, Out of the shall come vnto me, whiche shall be the gouernoure in Israel: whose out goynge hath bene from the begynnyge, and from euerlastynge. Genes.xlix.a Ioan.vii.b

In the meane whyle he plageth them for a season, vntyl the tyme that she (which shal beare) haue borne: then shall the remnaunt of his brethre be conuerted vnto the childre of Israel. He shall stande fast, and geue fode in the strength of the Lorde, and in the maiesty of the name of the Lorde his God: when they be conuerted, he shall be magnifyed vnto the farthest partes of the worlde. Ezechi.xxxvii.b Ioan.xii.b

Then shall there be peace, so that the Assirian maye come into oure landes, and treade in oure houses. We shall bringe vp seuen shepherdes and eyght princes vpon them: that

shall subdue the lande of Assur with the swerde, and the lande of Nimrod with their naked weapons. Thus shall he deliuer vs from the Assirian, when he commeth within oure lande, and setteth his foote within oure borders. Genes.x.a

C And the remnaut of Jacob shalbe amōges the multytude of people, as the dew of the Lorde, and as the droppes vpon the grasse, that tarryeth for no man, and waiteth of no body. Yea the residue of Jacob shall be amōg the Gentyles and the multytude of people, as the lyon amonge the beastes, of the woode, and as the lyons whelpe amonge a flocke of sheepe: which when he goeth thorowe treadeth downe, teareth in peces, and there is no man that can helpe. Thine hande shall be lyfte vp vpon thine enemyes, and all thyne aduersaryes shal perish.

D The tyme shall come also, sayeth the Lord, that I will take thine horses from the, and destroye thy charettes. I will breake downe the cytyes of thy lande, and ouerthrowe all thy stronge holdes. All witchecraftes will I put oute of thine hande, there shall no more sothsayenges be within the. Thyne Idols and thyne Images will I destroye out of the, so that thou shalt no more bowe thy selfe vnto the workes of thyne owne handes. Thy groues will I plucke vp by the rotes, and breake downe the citties. Thus will I be auenged also, vpon all the heythen that will not heare. Exod.xxxiiii.b

¶ An exhortation to heare the iudgemēt against Jerusalem, and beleyng vnkynde, what maner of sacrifyces doth please God.

CAPI. VI.

HEeken now what the Lorde sayth: Vp reproue the mountaynes, and let the hylles heare thy voyce. O heare the complaynt of the Lorde, ye mountaynes and ye myghtye foundacions of the earthe: for the Lord will reproue his people, and reason with Israel: O my people, what haue I done vnto the? or wherin haue I hurt the? geue me answere. Because I brought the frō the lande of Egypt, and deliuered the out of the house of bondage? Because I made Moses, Aron and Miriam to lede the? Remēbre (O my people) what Balach the king of Moab had ymagined against the, and what answere that Balaam the sonne of Beor gaue him, from Sethim vnto Galgall, that ye maye knowe the louinge kindenesse of the Lorde. Deut.xxiii.b Iosue.iii.b

What acceptable thinge shall I offre vnto the Lorde? shall I bowe my kne to the high God? Shall I come before him with brente offrynges, and with calues of a yere olde? Hath the Lorde a pleasure in manye thousande rammes, or innumerable streames of oyle? Or shal I geue my fyrstborne for mine offences, and the frute of my body for the sin of my soule? I will shewe the, o man, what is good, and what the Lord requireth of the: Namely, to do ryght, to haue pleasure in louinge kindnesse, to be lowlye, and to walcke with thy God: that thou mayst be called a citye of the Lord, and that thy name may be ryghtousnesse. Heare (O ye tribes) who wold els geue you suche warnynge? Should I not be displeased, for the vnrighteous good in the houses of the wicked, and because the measure is mynished? Or should I iustifye the false balaunces and the bagge of disceyt full weyghtes, among those that be full of eyches vnryghtously gotten: where the citizyns deale with falshed, speake lyes, & haue disceytful tunges in their mouthes? Leuit.xix.g Deut.xxv.c Prouer.xx.b Ezech.xxii.b

D Therfore I will take in hande to punyshe the & to make the desolate, because of thy sinnes. Thou shalt eate, and not haue ynough: yea thou shalte dynge thy self downe. Thou shalt flee, but not escape: and those that thou wouldest saue, will I deliuer to the swerde. Thou shalt sowe, but not reape: thou shalte preselle oure olyues, but oyle shalte thou not haue to anoynte thy self withall: thou shalt treade out swete muste, but shalte drincke no wine. Ye kepe the ordynaunces of Amri, and all the customes of the house of Achab: ye followe their pleasures, therfore will I make the waste, and cause thy inhabyters to be abhorred: O my people: and thus shalte thou beare thine owne shame. Deut.xxviii.g iii. Reg.xvi.a

¶ A complaynt of the lyttel nombre of the ryghtous. Against the truthe ought we not to holde with our greatest frendes.

CAPI. VII.

WO is me: I am be come as one, that geeth a gleaynge in the harueste. There are no mo grapes to eate, yet wolde I fayne (with al my hert) haue of the best frute. There is not one ryghtous amonge men. They laboure all to shed bloude, and euery man hunteth his brother to death: yet they saye they do well when they do euyl. As the prince will so sayeth the iudge: that he maye doo him a pleasure agayne. The greate man speaketh what his herte desyreth: and the hearers allowe him. The best of them is but as a thistle and the most righteous of them is but as a byer in the hedge. But when the daye of thy preachers commeth, that thou shalte be visyted: then shal they be wasted away. Let no man beleue his frend, ne put his confidence in a prince. Kepe the porte of thy mouthe, frō her that lyeth in thy bosome, for the sonne shall pute his father to dishonour, the doughter shall rise agaynste her mother, the doughter in lawe agaynste her mother in lawe: & a mans foes shall be euen they of his owne household. Ezechi.xxii.b

Neuertheles I will loke vp vnto the Lord I will paciently abyde God my sauyoure: my God shall heare me. O thou ennemye of myne reioyse not at my fal, for I shall aryse vp agayne: and thoughe I syt in darcknesse yet the Lorde is my lyght. I will beare the punyshment

pumpfhment of the Lorde(for why, I haue offended him)tyl he fit in iudgement vpō my cause,& se that I haue ryght. He will bringe me forthe to the lyght,& I shal se his rygh-teousnesse.

Mich.vij.a

Exo.xxxiij.a

Deu.xxxij.a

Exo.xxxiij.a

Deu.xxxij.a

Exo.xxxiij.a

Deu.xxx

THE BOKE OF THE PROPHETE ABACVC.

¶ The complaynt agaynst Israel.

CAPI. I.

THis is the heuye burethen, which the prophete Abacuc dyd se. O Lorde, how longe shal I crye, and thou wilte not heare? how longe shall I complayne vnto the sufferynge wrong & thou wilte not helpe? Why settest thou me se werynesse and laboure? Tyranny and dyolence are before me: power ouergoeth right: for the law is tozne in peces, and there can no right iudgement go forth. And why? the vngodly is mozе set by then the ryghteous: this is the cause, þ wrong iudgement proceedeth. Beholde amonge the heithen, and loke well: wonder at it, and be a basshed: for I wyll do a thinge in youre time whiche thoughe it be tolde you, ye shall not beleue.

For lo, I wyll rayse vp the Caldees, that bytter and swyfte people: which shall go as wyde as þ land is, to take possession of dwellynge places, that be not theirs owne. A grym and doysfull people is it, of whē shall yssue iudgement & punyshmēt. Their horses are swyfter then the cattes of the wodde, & byte sozer then the wolues in the euenyng. Their horsemen come by greate heapes from farre, they fle hastely to deuoure as the Egle.

They come all to spoyle: out of them commeth an east wynde, which blowyth and gathereth their captiues, lyke as the sand. They shall mocke the kynges, and laugh the princes to scorne.

They shall not set by any strange holde, for they shall laye ordynaunce agaynst it, and take it. Then shall they take a fresh courage vnto them, to go forthe and to doo moze euell, and so ascryde that power vnto their God.

But thou O Lorde my God, my holy one thou arte from the begynnyng, therfore shal we not dye. O Lorde, thou hast ordeyned the for a punyshment, and set them to reproue the myghtye.

Thine eyes are cleane, thou mayste not se vnpitifully: thou canst not beholde the thynge that is wicked. Wherfore then doest thou loke vpō the vngodlye, and holdest thy tunge when the wicked deuoureth the man that is better then him selfe? Thou makest mē as the fysh in the see, and lyke as the creepinge beestes, þ haue no gyde. They take vp all with their angle, they catche it in their nette, and gather it in their yarne: wherof they reioyce and are glad. Therfore offre they vnto their net, and do sacrifice vnto their yarne: because that their portion is become so fat, and their meate so plenteous. Wherfore they cast out their net agayne, & neuer cease to slaye the people.

¶ Of the vysion of the prophete. Agaynst pryde, couetousnesse, and Idolatry.

CAPI. II.

I Stode vpon my watch, and set me vpon my dul wozke, to loke & se what he wolde say vnto me and what answere I sholde gyue vnto him that reproueth me. But the Lorde answered me, and sayde: Wryte the vision playnly, vpō the tables, that whoso cōmeth by, may rede it: for the vision is yet farre of for a time, but at the last it shal come to passe and not fayle. And though he tary, yet wayte thou for him, for in very dede he wyll come, and not be slacke. Beholde, who so wyll not beleue his soule shall not prospere: the iuste shall lyue by his fayth. Lyke as the wyne bitrayeth the dronkarde, euen so the proude shall fayle and not endure. He spreadeth his desyre wyde vp as the hell, and is as vnsatysfyable as death. All heythen gathereth he to him, and heapeth vnto him all people.

But shal not all these take vp a prouerbe agaynst him, and mocke him with a by wyrde, & saye: Wo vnto him that heapeth vp other mens goodes? How longe wyll he lade him selfe with thicke claye? O how sodenly will they stande vp, that shall byte, and awake, þ shall teare the in peces? yea thou shalte be their praye. Seinge thou hast spoyled many heythen, therfore shall the remnaunt of the people spoyle the: because of mens bloude, and for the wronge done in the lande, in the citie and vnto all them that dwell therin.

Wo vnto him, that couetously gathereth euell gotten goodes into his house: that he may set his nest an hyghe, to escape from the power of misfortune. Thou hast deuysed the shame of thyne own house, for thou hast slayne to manye people, and hast wylfully offended: so that the very stones of the wall shall crye out of it, and the tymbre that lyeth betwixt the ioyntes of the byldynge shal answere. Wo vnto him, that buyldeth þ towne with bloude, & maynteyneth the citye with vnrighteousnesse. Shall not the Lorde of hostes bringe this to passe, that the laboures of the people shall be brent with a greate fyre, and that the thynge wherupon the people haue wereyed them selues, shall be lost? For the earthe shall be full of knowledge of the Lordes honoure, lyke as the waters that couer the see.

Wo vnto him that giueth his neyghbour drynke, to gette hym wrathfull displeasure for his dronkennesse: that he maye se his priuytees. Therfore with shame shalte thou be fylled, in steade of honoure.

Dryncke thou also, tyl thou slombre with all: for the cuppe of the Lordes right hande shall compasse the about, and shamfull spewinge in the stede of thy worshippe. For the wronge

wrong that thou hast done in Lybanus, shall ouerwhelme the, & the wild beestes that make the afrayde, because of mens bloude, & for the wrong done in the land, in the citie, and vnto all suche as dwel therin.

What helpe then wil the ymage to, whom the worke man hath facioned? Or the dayne talke ymage, wherin because the craftesman putteth his trust, therfore maketh he domme goddes? Woo vnto him that sayth to a pece of wode: aryse/ and to a domme stone: stande vp. For what instruction may suche one giue? Beholde, it is layde ouer with golde and syluer, and there is no breth in it. But the Lorde is in his holy temple is he, whom all the worlde shulde feare.

¶ Prayer of the Prophete Habacuc for the ignorant.

CAPI. III.

O Lorde, when I herd speke of the, I was afrayde. The worke that thou hast taken in hand, shalt thou performe in his time, o Lorde, and when the time commeth, þ shalt declare it. In thy deep wrath thou thinkest vpon mercy. God commeth frome Theman, & the holy one from the mount of Pharan. Selah.

His glorye couereth the heauens, and the earth is full of his prayse. His shyne is as the lyght, and beames of lyghte goo oute of his handes, there is his power hyd. Destruction goeth before him, and burnyng coelles go from his feete. He standeth and measureth the earth. He loketh, and the people consume afraye, the mountaynes of þ worlde fal downe flatlinge, and the hylles are layne to bow the selues, for his goinges are euerlastynge and fast.

I sawe that the pauylyons of the Moryans, and the tentes of the lande of Madian were dred for weepynesse. Was thou not angry, O Lorde, in the waters? Was not thy wrath in the floudes, and thy displeasure in the see? Yes, when thou satteste vpon thyne horse, and when thy charettes had the victorye. Thou shewedst thy bowe openly, lyke as thou haddest promysed with an othe vnto the tribes. Selah.

Thou dyddest deuyde the waters of the earth. When the mountaynes sawe the, they were afrayde, the water stremme went awaye the depe made a noyse at the lyftynge vp of thyne hande. The sunne and moone remayned styll in their habitation. Thyne arowes went out glysterynge, and thy speares as the shyne of the lightening. Thou tradest downe the lande in thyne anger, and dyddest tryesshe the heathen in thy displeasure. Thou camest forthe to helpe thy people, to helpe thyne annoynted. Thou smotest downe the head, the house of the vngodlye, and discouerest his foundacions: euen vnto the necke of hym. Selah. Iosue.p.c

Thou cursest his septers, the Capytayne of his men of warre, whiche come as a storme wynde to scatter me abrode, and are glad when they maye eate vp the poore secretlye. Thou makest awaye for thyne horses in the see, euen in the mudde of great waters. When I heare this, my bodye is vexed, my lyppes tremble at the voyce therof, my bones corrupt, I am afrayde where I stande. O that I myghte rest in the daye of trouble, that I myght goo vp vnto our people, which are alredye prepared.

For the frygge tree shall not be grene, and the vynes shall beare no fruite. The laboure of the olyue shall be but lost, and the lande shall bringe no corne: the shepe shall be taken out of the folde, and there shall be no catell in the stalles. But as for me, I wyll be glade in the Lorde, and wyll reioyce in God my sauioure. The Lorde God is my strength, he shall make my feete, as the feete of Hartes: and he which gyueth the victorye, shall bryng me to my hygh places, singing vpon my psalmes. (?) Psal.xviii.b

¶ The ende of the prophecye of Habacuc.

THE BOKE OF THE PROPHETE SOPHONY.

¶ Threatenynges agaynst Juda and Jerusalem, because of theyr Idolatrye.

CAPI. I.

THis is the worde of the Lorde, whiche came vnto Sophony the sonne of Chusi, the sonne of Gedolias, the sonne of Amarias the sonne of Ezechias in the time of Josias the sonne of Amon kynge of Juda.

4. Reg. xxi. xxii. I wyll gather vp all thynges in the lande (sayth the Lorde) I wyll gather vp man and beest. I will gather vp the foules in the ayre, and the fysshe in the see (to the greate decaye of the wycked) and wyll vtterly destroye the men oute of the lande, sayth the Lorde.

I wyll stretche oute myne hande vpon Juda, and vpon all suche as dwell at Jerusalem.

Thus wyll I roote oute the remnaunte of Baal from this place, and the names of the Kemaryms and Prestes: yea, and suche as vpon their house toppes worshyp and bowe them selues vnto the hoste of heuen, whiche swere by the Lorde, and by theyr Malchom also: whiche starte a backe from the Lorde, and neyther seke after the Lorde, ne regarde hym.

Deute. xvii. b Jerem. v. b

Be styll at the presence of the Lorde God for the daye of the Lorde is at hande: yea the Lorde hath prepared a slayne offeryng, and called his gestes thereto, and thus wyll it happen in the daye of the Lordes slayne offering: I wyll vysite the pryuces, the kynges chyldre, and all suche as weare straunge clothyng. In the the same day also wyll I vysyte all those that treade ouer the threshelde so proudlye, whiche fyll their Lordes house with robbery and falsehed.

iiii. Reg. xxiii. b Jerem. xxxix. b

At the same tyme (sayth the Lorde) there shall be herde a great crye from the fyshporte, and an howlynge from the other porte, and a great murther from the hilles. Howle ye that dwel in the myll, for all the marchaunt people are gone, and all they that were laden wyth syluer, are rooted out.

At the same tyme will I seke thorow Jerusalem with lanternes, and vysyte them that continue in theyr dregges, and saye in theyr hertes: Dusshe, the Lorde wyll doo neyther good, nor euyll. Their goodes shall be spoyled, and theyr houses layde waste: they shall buylde houses, and not dwell in them: they shall plante vynyardes, but not drynke the wyne therof. For the great daye of the Lorde is at hande, it is harde by, and commeth on a pace. Horrible is the crye of the Lordes daye, then shall the graunt crye out: for that daye is a daye of wrathe, a daye of trouble and heynesse, a daye of bitter destruction and myserye, a darke and glomynge daye, a cloudye and stormye daye, a daye of the noyse of trompetters and shawmes, against the stronge cities and highe towres.

Jerem. v. b Jerem. vi. c Deute. xxviii. c Jerem. xxxiii. c

I will bringe the people into suche distruction, that they shal go about like blynd men because they haue synned against the Lord. Their bloude shall be shed as the dust, and their bodyes as the myre. Neither their syluer ne their golde shall be able to deliuer them in the wrothfull daye of the Lord, but the hole lande shal be consumed thorow the fyre of his gelousye: for he shall soone make cleane ryddaunce of all theym that dwell in the lande.

¶ He mourth to returne to God, prophecying vnto the one destruction, and to the other deliuerannce.

CAPI. II.

COme togyther and gather you, O frowarde people: or the thinge go forth that is concluded, and or the tyme be passed awaye as the dust: or the fearefull wrath of the Lorde come vpon you, yea or the daye of the Lordes sore displeasure, come vpon you. Seke the Lorde all ye meke herted vpon earthe, ye that worke after his iudgemente: seke righteousnesse, seke lowlynesse: that ye maye be defended in the wrothfull daye of the Lorde. For Gaza shall be destroyed, and Ascalon shal be layd wast. They shall cast out Asdod at the noone day, and Accaron shall be pluckte vp by the rotes.

Amos. i. Jere. xlvii. Zach. ix.

Wo vnto you that dwell vpon the see cost ye murtherous people: the worde of the Lord shall come vpon you, O Canaan thou lande of the Philistines, I wyll destroy the, so that there shall no man dwell in the any more: as for the see coost, it shal be heedmens cotages and shepe foldes: yea it shall be a porcion for suche as remayne of the house of Juda, to fede thee vpon. In the houses of Ascalon shal they rest towarde night: for the Lord their God shall vysyte them, and turne away their captyuytye. I haue herde the dyspyte of Moab, and the blasphemyes of the children of Ammon howe they haue shamefully intreted my people, and magnifyed them selues withyn the borders of their lande. Therfore as truely as I lyue (sayth the Lorde of hoostes the God of Israel) Moab shal be as Sodome, and Ammon as Gomorra: euen dry thorne hedges, salte pyttes and a perpetuall wyldernesse.

Ezech. xxv. Amos. i. Jere. xlviii. Jere. xlix. Ezech. xxv. Amos. i.

The residue of my folke shall spoyle the, the remnaunt of my people shall haue them in possession. This shall happen vnto them for their pryde, because they haue dealte so shamefully with the Lord of hoostes people, and magnyfyed them selues aboue them. The Lorde shall be grym vpon them, and destroye all the goodes in the lande. And all the Iles of the heathen shal worshyp hym euery man in his place.

Ye Moryans also shall perisshe with my sworde:

yea he shal stretche out his hand ouer the North, and destroye Assur. As for Ninive, he shal make it desolate, dry and waste. The flockes and all the beestes of the people shall lye in the myddest of it: pellicanes and storkes shall abyde in the vpper postes of it, foules shall syng in the wyndowes, and rauens shal sytte vpon the balkes, for the bowers of Cedre shal be ouer-throwne downe. This is the proude and wanton cyty, that sayd in her herte: I am, and there is els none. O how is she made so waste that the beastes lye therin? Who so goeth by mocketh her, and poynteth at her with his finger.

¶ Against the gouernors of Jerusalem. Of the callynge of all the Scriptures. I comfort to the reliques of Israel.

CAPI. III.

WO to the abhominable, fylthy and cruel cyty: which wil not heare, ne be refourmed. Her trust is not in the Lorde, neither wyll she holde her to her God. Her rulers within her, are as rorynge lyons: her iudges are as wolues in the euenyng, whiche leaue nothyng behynd them till the morowe. Her Prophetes are lyghte persons and vnfaythfull men: her preastes polyshe the Sanctuarye, and do wronge vnder the pretence of the lawe. But the iust Lorde that dothe no vnryght, was amonges them, euery morenyng shewyng them his lawe clerely, and ceased not. But the vngodly wil not learne to be ashamed. Therfore wil I rote out this people, and destroye theyr cytyes: yea and make their stretes so voyde, that man shall go therin. Their cytyes shall be broken downe, so that no body shal be left, ne dwell there any more.

I sayd vnto them: feare me, and be contente to be refourmed, that their dwellinge be not destroyed, and that there happen vnto theym none of these thynges, wherewith I shal visite them. But neuertheles, they stande vp early to folowe the lyghtynesse of their owne ymaginations. Therfore ye shall wayte vpon me sayth the Lorde, tyl the time that I stand vp: for I am determined to gather the people, and to bring the kyngdomes togyther, that I may powre out myne angre, yea all my wrathfull displeasure vpon them. For all the worlde shal be consumed with the fire of my gelousy. And then wil I clense the lyppes of the people, that they may euery one call vpon the name of the Lorde, and serue him with one shoulder. Such as I haue subdued, and my chyldren also who I haue scatred abrode, shall bring me presentes beyonde the waters of Ethiopia.

Jerem. xlvi.

In that time shalt thou be no more confoūded for all thy ymaginacions, wherin now thou hadest offended me: for I will take awaye the proude boastes of thyne honour frō the, so that thou shalt no more tryumphe vpon cause of my holy hyl. In the also wil I leaue a small poore symple people, which shal trust in the name of the Lorde. The remnaunt of Israel shal do no wickednesse, nor speke lies: neyther shall any deceptfull tonge be founde in their mouthes. For they shall be fedde, and take their rest, and no man shall make them afrayde. Syng thankes, O daughter Syon, be ioyful, O Israel: reioyce and be glad from thy hole hert, O daughter Jerusalem, for the Lorde hath taken awaye thy punyshement, and turned backe thyne enemyes. The kyng of Israell, euen the Lorde him selfe is with the, so that thou nedest no more to feare anye misfortune.

In that tyme it shal be sayd to Jerusalem: feare not, and to Sion: let not thyne eyes be slacke, for the Lorde thy God is with the, he is he that hath power to saue: he hath a speciall pleasure in the, and a maruelous loue towarde the: yea he reioyseth ouer the with gladnesse. Suche as hathe ben in heynesse, wyl I gather togyther, & take out of thy congregacio: yea and the shame and reproche that hath ben layde vpon the, shall be taken from the. And lo, in that tyme wyll I destroye all those that vexe the: I wyll helpe the lame, and gather vp the cast awaye: yea I wyl get them prayse and honoure in all landes, where they haue ben put to shame. At the same tyme will I bring you in, and at the same time wil I gather you. I wyll get you a name and a good reporte amonge all people of the earthe, when I turne backe your captiuitie before youre eyes, sayth the Lorde.

(?)

¶ The ende of the prophecye of Sophony.

THE BOKE OF THE PROPHETE AGGEVS.

¶ The tyme of the prophecye of Aggeus. An exhortacion to buylde the temple agayne.

CAPI. I.

a IN the seconde yeare of kynge Darius, in the fyrth moneth, the fyrst daye of the moneth, came the word of the Lorde (by the Prophete Aggeus) vnto Zorobabel the son
a Esdr. vi. a Dan. v. c. vi. a of Salathiel the prynce of Juda, and to Jesus the sonne of Josedech the hye preest,
b Esa. liii. liiii. b sayinge: Thus speaketh the Lorde of hostes, and sayth: This people dothe saye: The tyme is not yet come to buylde vp the Lordes house. Then spake the Lorde by the Prophete Aggeus, and sayd: Ye your selues can fynd tyme to dwell in syled houses, and shall this house lye waste?

B Jeremi. xxii. a Now consider now your owne wayes in youre herres, sayeth the Lord of hostes, ye sow moch but ye bryng lytle in: ye eate, but ye haue not ynough: ye drynke, but ye are not fylled: ye decke your selues, but ye are not warme: and he that earneth any wage, putteth it in a broken purse.

Leuit. xxvi. d Mych. vi. a Deut. iii. b Mychach. iii. b C Thus sayth the Lorde of hostes: Consydre youre owne wayes in youre herres, get you vp to the mountayne, fetche wodde, and buylde vp the house, that it maye be acceptable vnto me, and that I maye shewe myne honour, sayeth the Lorde. Ye loked for moch, and lo, it is come to lytle: and thoughe ye bryng it home, yet do I blowe it awaye. And why so sayethe the Lorde of Hoostes? Euen bycause that my house lyeth so waste, and ye ren euery man vnto his owne house. Wherfore the he-
iii. Reg. viii. b uen is forbydden to gyue you any dewe, and
c Leuit. iii. b. vi. c Deut. xi. b the earthe is forbydden to gyue you encrease.
xxviii. b I haue called for a drouthe, bothe vpon the lande, and vpon the mountaynes, vpon corne vpon wyne, and vpon oyle, vpon euery thyng that the grounde bryngeth forthe, vpon men and vpon catell/ yea and vpon all handye labource.

D Now when Zorobabel the sonne of Salathiel, and Jesus the sonne of Josedech the hye preest, with the remnaunt of the people, herde the voyce of the Lorde theyr God, and the wordes of the Prophete Aggeus (lyke as the Lorde their God had sent him) the people did feare the Lorde. Then Aggeus the Lordes aungell sayd in the Lordes message vnto the people: I am with you sayth the Lorde. So the Lord waked vp the spirite of Zorobabel the prynce of Juda, and the spirite of Jesus the sonne of Josedech the hye preest, & the spirite of the remnaunt of all the people, that they came and laboured in the house of the Lorde of hostes their God.

¶ Sheweth that the goodlynesse of the seconde temple shall excede the fyrste, bycause of the comyng of Christe.

CAPI. II.

VPon the .xxiij. daye of the syxte moneth in the seconde yere of kynge Darius, the one and twenty day of the seuenth moneth, came the worde of the Lord by the Prophete Aggeus, sayinge: Speake to Zorobabel the sonne of Salathiel prince of Juda, & to Jesus the sonne of Josedech the hye preest, and to the residue of the people, & say: Who is left amonges you, that sawe this house in her first beauty? But what thinke ye now by it? Is it not in your eyes, euen as thoughe it were nothing? Neuertheles be of good chere
Ezech. O Zorobabel (sayeth the Lorde) be of good chere, O Jesus thou son of Josedech hye preest: take good hertes vnto you also, all ye people of the lande, sayeth the Lorde of hostes, and doo accordynge to the worde (for I am with you sayeth the Lord of hostes) like as I agreed with you, when ye came oute of the lande of Egypte, and my spirite shall be amonge you, feare ye not.

B Aggeus. For thus sayethe the Lorde of Hostes: yet ones more wyll I shake heauen and earthe, the see, and the drye lande: yea, I will moue all heathen, and the comforte of all heathen shall come, and so wyl I fyll this house
Dorothe. with honoure, sayethe the Lorde of hoostes. The syluer is myne, and the golde is myne, sayethe the Lorde of Hoostes. Thus the glorye of the last house shall be greater then the fyrst, sayethe the Lorde of Hostes: and in this place wyll I gyue peace, sayethe the Lorde of Hostes.

C The .xxiiij. daye of the nyneth moneth, in the seconde yere of kynge Darius, came the worde of the Lorde vnto the Prophete Aggeus, sayinge: Thus sayethe the Lorde God of hostes: Aske the preestes concernynge the lawe, and saye: yf one beare holye fleshe in his cote lap, and with his lap doo touche the
Jerem. xlv. bread, potage, wyne, oyle, or any other meat: shall he be holye also? The preestes answered and sayd: No. Then sayd Aggeus: Now yf one beyng defyled w a dead carcase, touche
Leuit. xxii. Numer. xix. anye of these, shall it also be vnclene? The preestes gaue answere and sayd / yea, it shall be vnclene. Then Aggeus answered, and said: euen so is this people and this nation before
D me, sayeth the Lorde, and so are all the workes of their handes / yea, and all that they offre is vnclene.

And now (I praye you) consydre from this daye forthe, and how it hathe gone with you afore, or euer there was layde one stone vpon
Agrida. an other in the temple of the Lord, that whe ye came to a corne heape of twenty bushels, there were scarce ten/ and that when ye came to the wyne presse for to poure oute fifty pottes of wyne, there were scarce twentye. For I smote you with beat, blastyng and hayle stones in all the labours of youre handes: yet was there none of you that wolde turne vnto me sayth the Lorde.

Consyde

Consyder then from this daye forth and a-
D fore, namely from the foure and twenty daye of the nyneth moneth, vnto the daye that the foundacion of the Lordes temple was layde: marke it wel, is not the seed yet in the barne? haue not the vynes, the figge trees, the pome
granates, and olyue trees ben yet vnfruitfull? but from this daye forth, I shall make them to prospere.

E Moreouer the four and twenty day of the moneth, came the worde of the Lorde vnto Aggeus agayne, sayinge: Speake to Zorobabel the prynce of Juda, and say: I wyl shake both heuen and erth, and ouerthrowe the seat of the kyngdomes, yea and wtroye the mighty kyngdome of the heathen. I wyll ouerthrowe the charettes, and those that sytte vpon them, so that bothe horse and man shal fall downe, euerye man throwe his neyghbours swerde. And as for the, O Zorobabel, (sayth the Lorde of Hostes) thou sonne of Salathiel my seruaũt: I wil take the (sayth the Lord) at the same time and make the as a seale, for I haue chosen the, sayth the Lorde of hostes.

(?)

¶ The ende of the prophecye of Aggeus.

THE BOKE OF THE PROPHETE ZACHARY.

¶ He moneth the people to returne to the Lorde, and to eschewe the wyckednesse of theyr fathers. He prefigureth Christe and the Apostles.

CAPI. I.

a IN the eyght moneth of the seconde yere of kinge Darius, came the worde of the Lord vnto Zachary the son of Barachias, the son of Addo the Prophete
Mat. xxviii. c saying: the Lord hath bene sore displeased at your fore fathers. And saye thou vnto them: thus sayth the Lorde of hostes. Turne you vn-
Jere. xxxi. c Mala. iii. b to me (sayeth the Lorde of hostes) and I wyll turne me vnto you, sayeth the Lord of hostes.
Jere. xliii. c Be not ye like your fore fathers vnto whom the Prophetes cryed afore time, saying: thus
Pla. iii. d. f sayth the Lorde God of hostes. Tourne you
Ezec. xiii. a Toby. xiii. b from your euill wayes, and from your wicked ymagynacions. But they wolde not heare, ne regarde me, sayeth the Lorde.

What is now become of your fore fathers
Ezech. xxxiii. c Jere. xliii. a xxv. c and the Prophetes? are they yet styll alyue? But dyd not my wordes and statutes, which I commaunded by my seruauntes the Prophetes) touche your fore fathers? Upon this they gaue answere, and said: like as the Lord of hostes deuised to worke vnto vs, according to our owne wayes and ymaginacions, euen so hath he delt with vs.

Upon the .xxiiij. day of the .xi. moneth, whi-
b che is the moneth Sebath, in the seconde yere of Darius, came the worde of the Lorde vnto Zachary the son of Barachias, the son of Addo the Prophet, saying: I sawe by nyght, and lo, there sate one vpon a red horse, and stode stil among the Myrte trees that were beneth vpon the groũd: and beyond him were there red, speckled, and white horses. Then sayd I: O my Lorde, what are these? And the aungel that talked with me, sayde vnto me: I will shewe the what these be. And the man þ stode amonges the Myrte trees answered and said: These are they whom the Lorde hath sent to goo thorowe the worlde. And they answered the aungel of the Lord that stode among the Myrte trees, and said: We haue gone thorow the worlde, and beholde all the worlde dwelt at ease, and are carelesse.

Then the Lordes aungell gaue answere,
c and sayd: O Lorde of hostes, how long wylt
Jerem. xvi. d thou be vnmercyful to Jerusalem, and to the
xxxiii. b cities of Juda, with whom thou hast ben displeased nowe these three score & ten yeres? So
i. Esdr. i. d the Lorde gaue a louynge and comfortable answere vnto the aungell that talked with me. And the aungell that talked with me, sayd vnto me. Crye thou, and speake: Thus sayethe the Lorde of hostes: I am exceedynge

gelous ouer Jerusalem and Syon, and sore displeased at the carelesse heathe: for where as I was but a lytle angrye they dyd ther best that I might destroye the. Therfore thus
Zacharj.viii.b saythe the Lorde: I will tourne me agayne in mercye towarde Jerusalem, so that my house shall be buylded in it, saythe the Lorde of hoostes: yea, and the plommet shall be layde abrode in Jerusalem, saythe the Lorde of hoostes.

D Crye also, and speake: Thus saythe the Lorde of hoostes: My cityes shall be in good prosperitie agayne, the Lorde shall yet comforte Sion, and chose Jerusalem. Then lyfte I vp myne eyes and sawe, and beholde, foure hornes. And I sayd vnto the aungel that talked with me: what be these? he aunswered me: These are the hornes which have scatered Juda, Israel, and Jerusalem abrode. And the Lorde shewed me foure carpenters. Then sayd I, what wyll these doo? He aunswered and sayd: those are the hornes, which have so strowed Juda abrode, that no man durst lyfte vp his heed: but these are come to fray them away, and to cast out the hornes of the Gentyles, which lift vp their horne ouer the lande of Juda, to scatter it abrode.

¶ The renewynge of Jerusalem and Juda.

CAPI. II.

E I Lyfte vp myne eyes agayne and loked/ and
Ezec.xlviii.b beholde, a man with a measure lyne in his
Apoca.xxi.c handes. Then sayde I: whyther goest thou? And he sayd vnto me, to measure Jerusalem, that I may se how long and how brode it is. And beholde the aungel that talked with me went his way forth. Then went there out another aungel to mete him and sayd vnto him: Run, speke to this yong man, and saye: Jerusalem shal be inhabited without any wal, for the very multitude of people and cattell that shal be therin. Yea I my self (sayth the Lord) will be vnto her a wall of fyre round about and will be honoured in her.

F O get you forth, O fle from the land of the North, sayth the Lord, ye whom I have scattered vn to the four wyndes vnder heuen, sayth the Lord. Saue thy selfe, O Sion: thou that dwellest with the doughter of Babylon, for thus sayth the Lorde of hoostes: with a glorious power hath he sent me out to ye heathē
G which spoyled you: for who so toucheth you, shal touche the apple of his own eye. Behold I will lifte vp myne hand ouer them, so ꝓ they shall be spoyled of those whiche afore serued them, and ye shall knowe that the Lorde of hoostes hath sent me.

H Be glad and reioyce, O doughter of Syon for lo, I am come to dwell in the myddest of the, sayth the Lorde. At the same tyme there shall many heathen cleaue to the Lorde, and shall be my people. Thus will I dwell in the myddest of the, and thou shalte knowe that the Lorde of hoostes hath sent me vnto the. The Lorde shall haue Juda in possession
for his parte in the holy grounde, and shall chose Jerusalem yet agayne. Lette all flesshe be styll before the Lorde, for he is ryssen out of his holy place.

¶ Of the lawe and hyghe estate of Aarōn, vnder the figure of Jesus the preest. Of prophecy of Christ.

CAPI. III.

A Nd he shewed me Jesus the hyghe preest
Psalm. standynge before the aungell of the
Iesus. Lorde, and Satan stode at his ryghte
hande to resyst him. And the Lorde sayd vnto
Satan: The Lorde rebuke the (thou Satan) yea the Lorde that hath chosen Jerusalem rebuke the. Is not this a brande taken out of the fyre?

B Now Jesus was clothed in vncleane rayment, & stode before the angel: which answered and sayd vnto those that stode before him take awaye the foule clothes from him. And vnto him he sayd: Beholde, I have taken awaye thy synne from the, and wyll decke the with chaunge of rayment. He sayd moreouer, let a fayre myter vpon his head. So they set a fayre myter vpon his head, and put on clothes vpon him, and the aungell of the Lorde stode there.

C Then the aungel of the Lord testifyed vn
to Jesus, and spake: thus sayth the Lorde of hoostes: Yf thou wylte walke in my wayes, and kepe my watche: thou shalte rule my house, and kepe my courtes, and I wyll graue the place among these that stande here. Heare O Jesus thou hye preest, thou and thy frendes that dwell before the, for they are wonderous people.

D Beholde, I wil bring forth the braunche of my seruaūt: for lo, the stone that I have layd before Jesus / vpon one stone shall be seuen eyes. Beholde, I wyll hewe him oute (sayth the Lorde of hoostes) and take away the synne of that lande in one daye. Then shall euery man call for his neyghboure vnder the vyne, and vnder the fygge tree, saythe the Lorde of hoostes.

¶ The vysyon of the golden candelstycke, and the exposicyon therof.

CAPI. IIII.

A Nd the aungell that talked with me,
came agayne, and waked me vp, as a man that is raysed out of his slepe, and sayd vnto me: What seest thou. And I sayde: I have loked, and beholde a candelstycke all of golde, and a bolle vpon it ie, and his seuen lampes therin, and vpon euery lampe.vii. fal
kes. And two olyue trees therby, one vpō the eyghte syde of the bolle, and the other vpon the lefte syde.

B So I aunswered and spake to the aun
gell that talked with me, sayinge: O my lorde, what are these? The aungell that talked with me, aunswered and sayde vnto me: knowest thou not what these be? And I sayd:
No my

no my lorde. He aunswered and sayde vnto me: This is the worde of the Lorde vnto Zorobabel, sayinge: Neyther thorowe an hoste of men, nor thorowe strengthe, but thorowe my spirite, sayethe the Lorde of Hoostes. What arte thou, thou greate mountayne, before Zorobabel? thou must be made euen. And he shall brynge vp the fyrste stone, so that men shall crye vnto him: good luche good luche.

E Moreouer, the worde of the Lorde came vn
to me, sayinge: The handes of Zorobabell have layde the foundacion of this house, his handes shal also fynish it, that ye may knowe how that the Lorde of hoostes hathe sente me vnto you.

F For he that hath ben despysed a lytle sea
son, shall reioyce, when he seeth the tynne weyght in Zorobabels hand. The seuen eyes are the Lordes whiche goo thorowe the hole worlde. Then aunswered I, and sayde vnto him: What are these two olyue trees vpon the ryghte and lefte syde of the candelstycke? I spake moreouer, and sayd vnto him: what be these two olyue braunches (which thorow me two golden pypes) empeye them selues in to the golde? He answered and sayd: knowest thou not what these be? And I sayd, no my Lorde. Then sayd he: These are the two olyue braunches that stande before the ruler of the hole erth.

¶ The vysyon of the flyeing boke, signifyinge the curse of theues and suche as abuse the name of God. By the vysyon of the measure, is signifyed the bringe ynge of Juda to Babylon.

CAPI. V.

1 SO I tourned, me lyfteynge vp myne eyes and loked, and beholde a flying boke. And he sayd vnto me: what seest thou? I answered: I se a flyenge boke of twenty cubyts longe, and ten cubytes brode. Then sayde he vnto me: this is the curse that goeth forth ouer the hole earthe: for all theues shall be iudged after this boke, and all sweerers shall be iudged accordynge to the same, I wil bring it forthe (sayethe the Lorde of Hoostes) so that it shall come in to the house of the theefe, and to the house or him that falsely sweereth by my name: and shall remayne in his house and consume it, with the tymbre and stones therof.

2 Then the aungel that talked with me, wēt
forth, and sayd vnto me: lyfte vp thyne eyes and se, what this is that goeth forth. And I sayd, what is it? He answered: this is a measure goynge oute. He sayde moreouer: Euen thus are they (that dwel vpon the hole erth) to loke vpon. And beholde, there was lyfte vp a talent of leade: and lo, a woman sat in the myddell of the measure. And he sayde this is vngodlynesse. So he caste her in to the middell of the measure, and threwe the lompe of
lead vp in to an hole.

Then lyfte I vp myne eyes, and loked/ and D
beholde there came out two women, and the wynde was in their wynges (for they had wynges lyke the wynges of a storke) and they lyfte vp the measure betwixte the earth and the heauen.

Then spake I to the aungell that talked with me: whyther wyll these beare the measure? And he sayd vnto me: in to the lande of Synear, to buylde them an house, whiche Gene.x.d when it is prepared, the measure shall be set there in his place.

¶ By the foure charettes, he descryebeth the prosperyte of the foure kyngdomes.

CAPI. VI.

MOreouer I tuened me, lyfting vp myne G
eyes and loked: and behold there came Zachary.i.d foure charettes out from betwixt two Apoca.vi.a hylles, whiche hylles were of brasse: In the fyrste charet were redde horse, in the seconde charet were blacke horse, in the thyrde charet were whyte horse, in the fourth charet were horses of dyuers colours, and stronge. Then spake I, and sayd vnto the aungell that talked with me: O Lorde, what are these: The aungell aunswered and sayd vnto me: These Jeremy.xliii.d are the foure wyndes of the heauen, whiche be come forthe to stande before the ruler of all the erth.

That with the blacke horse wente in to H
the lande of the North, and the whyte followed them, and the speckled horses wente forth towarde the South. These horses were verye stronge, and went oute, and sought to go and take their iourney ouer the hole erth. And he sayd: get you hence, and go thorowe the worlde. So they wente thorowe oute the worlde. Then cryed he vpon me, and spake vn to me, saying: behold: these that go toward the North, shall stylle my wrath in the North countrey.

And the worde of the Lorde came vnto me, I
saying: Take of the prysoners that are come from Babylon: namely Heldai, Tobiah, and Idaia: and come thou the same daye, and go in to the house of Josiah the son of Sophony. Thē take gold and syluer, and make crownes therof, and set them vpon the heed of Jesus ꝓ son of Jesedech the hye preest and speke vnto him: thus sayth the Lord of hoostes: Behold Zachary.vi.b the man whose name is the braunche, and he Platerus vn.a that shal spring vp after him, shal buylde vp the temple of the Lorde. Yea euē he shal buylde Apoc.iii.b.v.b the temple of the Lorde. He that beare ꝓ praise he shall syt vpon the Lordes trone, and haue the domination.

A preest shal be also vpon his trone, and K
a peaceable counsell shall be betwixte them both. And the crownes shall be in the temple Platerus Hebr.v.vi.vii. of the Lorde, for a remembraunce vnto Hel viii.ix.x. dem, Tobiah, Idaia, and Hen the sonne of Sophony. And such as be farre of, shall come and buylde the temple of the Lorde, that ye maye knowe how that the Lorde of hoostes

hath sent me vnto you. And this shall come to passe, yf ye wyl harken diligently vnto the voyce of the Lorde your God.

¶ The estymation of fastynge without mercye. The delpytynge of charitye, and the obstinacye of the people.

CAPL VII.

IT happened also in the fourthe yere of kyng Darius, that the worde of the Lorde came vnto Zachary, in the fourth daye of the nynoth moneth, whiche is called Casleu, what time as Sarasar and Rogomelech and the men that were with them sent vnto Bethel for to praye before the Lorde: and that they shoulde saye vnto the Prestes whiche were in the house of the Lord of hostes, and to the Prophetes, shoulde I wepe in the fyfth moneth, and abstayne as I haue done nowe certayne yeres?

Then came the worde of the Lorde of hostes vnto me sayinge: Speake vnto all the people of the lande, and to the prestes, and saye, when ye fasted and mourned in the fyue and seuenth moneth (nowe this thre score and ten yeres) dyd ye fast vnto me? When ye ate also and dronke, dyd ye not eate and drynke for youre owne selues? Are not these the wordes whiche the Lorde spake by his Prophetes afore tyme, when Jerusalem was inhabited and welthye, she and the cityes rounde about her: when there dwelte men, bothe towarde the South, and in the playne countrees.

And the worde of the Lorde came vnto Zacharye, sayinge: Thus sayethe the Lorde of hostes: Execute true iudgement, shewe mercy and louynge kyndnesse, euerye man to his brother. Do the wydow, the fatherlesse, the straunger, and poore no wronge: and let no man ymagyn euyll agaynst his brother in his herte.

Neuertheles, they wolde not take hede, but tourned theyr backes, and stopped theyr eares, that they shoulde not heare: yea, they made theyr hertes as an Adamante stone, lest they shoulde heare the lawe and wordes, whiche the Lorde of hostes sent in his holye spyryte by the Prophetes afore tyme.

Wherfore the Lorde of hostes was verye wrothe at them. And thus is it come to passe that lyke as he spake, and they wolde not heare: euen so they cryed, and I wolde not heare (sayethe the Lorde of hostes) but scattered them among all Gentyles, whom they knewe not. Thus the lande was made so desolate, that there trauayled no man in it nether to nor fro, for that pleasaunt lande was vtterly layde waste.

¶ Of the returne of the people vnto Jerusalem, and of the mercy of God towarde them. Of good workes. The callynge of the Gentyles.

CAPL VIII.

SO the worde of the Lorde came vnto me, sayinge: Thus sayethe the Lorde of hostes: I was in a gelousye ouer Sion, yea I haue ben verye gelouse ouer her in a great displeasure, thus sayth the Lorde of hostes: I wyll tourne me agayne vnto Sion, and wyll dwell in the myddest of Jerusalem: so that Jerusalem shal be called a faythful and true citye, the hyll of the Lorde of hostes, yea an holy hyll.

Thus sayethe the Lorde of hostes: There shall yet olde men and women dwell agayne in the stretes of Jerusalem: yea and such as goo with staues in theyr handes for very age. The stretes of the citye also shall be full of younge boyes and damosels playinge vpon the stretes.

Thus sayethe the Lorde of hostes: ye the residue of this people thyncke it to be impossible in these dayes, shoulde it therfore be impossible in my syghte, sayethe the Lorde of Hoostes? Thus sayth the Lorde of hostes: Beholde, I wyl delyuer my people from the lande of the East and West, and wyll bringe them agayne, that they maye dwelle at Jerusalem. They shall be my people, and I wyll be theyr God in truthe and righteousnesse.

Thus sayethe the Lorde of hostes: lette youre handes be stronge, ye that nowe heare these wordes by the mouthe of the Prophetes whiche be in these dayes, that the foundacyon is layde vpon the Lorde of Hoostes house, that the temple maye be buylded. For why? before these dayes, neyther mennes ernest coulde wynne any thynge, neuther myght anye man come in and oute in rest, for trouble: but I let euerye man goo agaynst his neyghbour.

Neuertheles, I wyll now intreate the residue of this people no more as afore tyme, sayethe the Lorde of hostes, but they shall be a sede of peax. The vyneyarde shall gyue her frute, the grounde shall gyue her increase, and the heauens shall gyue theyr dewe: and I shall cause the remnaunte of this people to haue all these in possession. And it shall come to passe, that lyke as ye were a curse amonge the Heathē (O ye house of Juda and ye house of Israel) euen so wyll I helpe you, that ye shall be a blessyng: feare not, but let youre handes be stronge.

For thus sayethe the Lorde of hostes: lyke as I decreed to punyshe you, what tyme as your fathers prouoked me vnto wrath, sayeth the Lorde of hostes, and spared not. Euen so am I determyned now in these dayes, for to do wel vnto the house of Juda and Jerusalē, therfore feare ye not. Nowe the thinges that ye shall do, are these: Speake euery man the truth vnto his neyghbour, execute iudgement truelye, and peaceablye within youre portes, none of you ymagyn euyll in his herte against his neyghbour, and loue no false othes: for all these are thynges that I hate, sayethe the Lorde.

And

And the worde of the Lorde of hostes came vnto me, sayinge: thus sayth the Lord of hostes: The fast of the fourth moneth, the faste of the fyfth, the faste of the seuenth, and the fast of the tenth, shall be ioye and gladnesse, and prosperous dayes vnto the house of Juda: Onely, loue the truth and peax.

Thus sayth the Lorde of hostes: There shall yet come people, and the inhabiters of many cytyes: and they that dwell in one citie shall go to an other, sayinge: Vp, let vs go, & praye before the Lorde, let vs seke the Lorde of hostes, I wyll go with you: yea mooch people and mighty peithen shall come and seke the Lord of hostes at Jerusalem, and to pray before the Lorde. Thus sayth the Lord of hostes: In that tyme shall ten men (out of all nacyons of languages of the Gētyles) take one Jewe by the hemme of his garment, & saye: we will go with you, for we haue herd, that God is amonge you.

¶ The conuersyon of the Gentyles. The clynynge of Goddes spiritynge on an Jewe.

CAPL IX.

THE worde of the Lorde shall be receyued at Adrach, and Damastus shall be his offeringe: for the eyes of all men & of the tribes of Israel shall loke vp vnto the Lorde. The borders of Hemath shal be hard thereby, Tyrus also and Sidon, for they are very wyse.

Tyrus shall make her selfe stronge, heape vp siluer as the sande, and golde as the clay of the stretes. Beholde the Lorde shall take them, & haue her in possession: he shal smyte downe her power in to the see, and she shall be consumed with fyre. This shall Ascalon se and be afrayde. Gaza shal be very sory, so that Accaron also, because her hope is come to confusion. For the kinge of Gaza shall perisshe, & at Ascalon shall no man dwell.

Straungers shall dwel at Azdod, and as for the pryde of the Philistines, I shall rote it out. Their blonde wyl I take away from their mouth and their abhominacions from amōgst their teeth. Thus they shall be lefte for our God, yea they shal be as a prince in Juda, & Accaron like as Jebusy. And so wyll I compasse my house round about with my men of warre goynge to and fro: that no oppressour come vpon them any more. For that haue I seene nowe with myne eyes.

Reioyce thou greatlye, O doughter Sion be glad, O doughter Jerusalem. For lo, thy kinge commeth vnto the, euen the righteous and Sauyoure: lowly and symple is he, he rydeth vpon an asse, and vpon the foale of an asse. I wyll rote out the charettes from Ephraim and the horse from Jerusalem, the battelbowes shall be destroyed. He shall gyue the tydinge of peax vnto the heythen, and his dominyon shall be from the one see to the other, and from the floudes to the endes of the worlde.

Then also thorowe the blonde of thy cou-

nannt shalt let thy prysoners out of the pitte wherin is no water. Turne you nowe to the stronge holde, ye that be in pryson, and longe sore to be delyuered: And this daye I bringe the worde, that I wyll rewarde the double agayne. For Juda haue I bent out as a bowe for me, and Ephraim haue I fylled. Thy sonnes (O Sion) wyl I reyse vp against thy Grekes, and make the as a gyauntes swerde: the Lorde God shal be sene aboue them, and his dartes shall goo forthe as the lyghtenynge. The Lorde God shal blowe the trompette, and shall come forthe as a storme oute of the southe.

The Lorde of hoostes shal defend them, they shal consume and deuoure, and subdue them with slynge stones. They shall drincke and rage, as it were thorow wine. They shal be fylled lyke the basens, and as the hornes of all the aulter.

The Lorde their God shall delyuer them in the daye, as the flocke of his people: for they stones of his Sanctuarye shall be set vp in his lande. O howe prosperous and goodly a thinge shall that be? The corne shall make the yonge men chearefull, & the newe wine the maydens.

¶ The people is moued to requyre the Doctrine of truthe of the Lorde. The Lorde promyseth to helpe and comforte the house of Israel.

CAPL X.

PRaye the Lorde then by tymes to gyue you the latter rayne, so shall the Lorde make cloudes, and gyue you rayne ynough for all the encreasse of the felde: for vayne is the answere of Idols.

The sothsayers se lyes, and tell but vayne dreames: the comforte that they gyue, is no thinge worth. Therfore go they astraye like a flocke of shepe, & are troubled, because they haue no shepherde.

My wrothful displeasure is moued at the shepherdes, and I wyll vysyte the gotes. For the Lorde of hostes wyll graciously visite his flocke, the house of Juda, and holde them as a goodly fayre horse in the battayle. Out of Juda shall come the helmet, the nale, the battelbowe, and all the princes together. They shall be as the gyauntes, which in the battayle tredo downe the myre vpon the stretes. They shall fyght, for the Lorde shall be with them, so that the horsmen shall be confounded.

I will comforte the house of Juda, and preserue the house of Joseph. I wyll turne them also, for I pytye them: and they shall be like as they were, when I had not cast them of. For I the Lord am their God, and wyl heare them.

Ephraim shall be as a gyaunte, and their herte shall be cherefull as thorowe wyne: yea their children shall se it, and be glade, & their

their herd shall reioyce in the Lorde. I will blow for them and gather them together, for I will redeme them. They shall increase, as they increased afore. I will sowe them amog the people, that they maye thinke vpon me in farre countreyes: they shal lyue with their children, and turne againe. I will bring the againe also from the lande of Egypte, and gather them out of Assiria. I will carye them into the lande of Galaad and to Libanus & they shall want not rowme. He shall go vpon the see of trouble, and smyte the waues: so that all the depe floudes shal be dryed vp. The proude boastinge of Assur shall be cast downe and the scepture of Egypt shal be take away. I will comforte them in the Lorde, that they maye walke in his name, sayeth the Lorde.

Esay.x.a Ezech.xxix.

¶ The destruction of the temple. The care of the shepthull is committed to Christe, by the father. Grieuous vengeaunce vpon Jerusalem and Juda.

CAPI. XI.

OPen thy doores, O Libanus, that the fyre maye consume thy Cedre trees. Howle ye Fyre trees, for the Cedre is fallen, yea all the proude are wasted awaye. Howle (O ye okē trees of Basan) for the migh tye strong wod is cut downe. Wen may heare the shepherdes mourne, for their glory is destroyed. Wen may heare the lyons whelpes roore for the pryde of Jordane is wasted awaye.

Thus sayeth the Lorde my God: Fede the shepe of the slaughter, whych shall be slayne of those that possesse them, yet they take it for no synne, but they that sell them saye: The Lorde be thanked, I am rich: yea their owne shepherdes spare them not. Therfore will I no more spare those that dwell in the lande (sayeth the Lorde) but lo, I will delyuer the people, euery man in to his neighbours hād and in to the hande of his kinge: that they maye smyte the lande, and out of their handes will not I delyuer them.

I my selfe fed the slaughter shepe (a poore flocke deceipt) and toke vnto me two staues: the one I called louinge mekenesse, the other I called wo, and so I kepte the shepe. Thre shepherdes destroyed I in one moneth, for I might not alway be thē, neither had they any delyte in me. Then sayde I: I will fede you no more, eye tyinge that dyeth, let it dye: and that wyll perysshe, let it perisshe, and let the remnaunte eate, euery one the fleshe of his neyghbour. I toke also my louing meke staffe and brake it, that I might disanull the couenaunt, which I made with al people. And so it was broken in that daye.

Then the poore symple shepe that hadde a respecte vnto me, knewe therbye, that it was the worde of the Lorde. And I sayd vnto the yf ye thinke it good, bringe hither my price: yf no, then leaue. So they waged downe .xxx. syluer pens, the value that I was prysed at. And the Lord sayd vnto me: cast it the pot ter (a goodly pryce for me) to be valued at of them) and I toke the .xxx. siluer pens, and cast them to the potter in the house of the Lord. Then brake I my other staffe also (namelye bo) that I might lowse the brotherhede betwyxte Juda and Israel. And the Lorde sayd vnto me: Take to the also the staffe of a foolyssh shepherde: for lo, I wyl rayse vp a shepherde in the lande, whiche shall not seke after the thynges that be lost, ne care for suche as go astray: he shal not heale y wounded, he shal not norysh the thing that is hole: but he shall eate the fleshe of suche as be fat, & teare their clawes in peces.

O Idolles shepherde, that leaueth the flocke. The swerde shall come vpon his arme and vpon his eyghte eye. His arme shall be cleane dryed vp, & his eyght eye shall be sore blynded.

¶ Of the destruction and buyldynge agayne of Jerusalem.

CAPI. XII

THe heuye burthen whiche the Lorde hath denoūced for Israel. Thus sayeth the Lord, which spred the heuens abrode, layde the foundacion of the earthe, and gyueth man the breath of lyfe: Beholde, I will make Jerusalem a cuppe of surfet, vnto all the people that are round about her: Yea Juda him selfe also shall be in the siege agayns Jerusalem. At the same tyme will I make Jerusalem an heuy stone for all people, so that all suche as lyfte it vp, shal be sore and rent, and all people of the earth shal be gathered together agaynste it.

In that daye, sayeth the Lord, I will make al horses abasshed, and those that ryde vpon them, to be out of their wyttes. I will open mine eyes vpon the house of Juda, and smite all the horses of the people with blyndnesse. And the princes of Juda shal say in their hartes: The inhabiters of Jerusalem shall gyue me consolacion in the Lorde of hostes their God. In that tyme will I make the princes of Juda like an vnto burning oue with wod, and lyke a cresset of fyre amonge the strawe, so y they shal consume al the people rounde about them, both vpon the right hande and the left. Jerusalem also shall be inhabited agayne namely, in the same place where Jerusalem standeth.

The Lorde shall preserue the tentes of Juda lyke as afore tyme: so that the glorye of the house of David and the glorye of the inhabitauntes of Jerusalem, shall be but lytle regarded, in comparison of the glory of Juda. In y daye shall the Lorde defende the citizens of Jerusalem: so that the weakest shē amōgest them shal be as David: and the house of David shall be lyke as Gods house, and as the angel of the Lorde before them.

At the same tyme will I go about to destroye al suche people as come agaynst Jerusalem. Moreouer, vpon the house of Dauid and vpon the citezins of Jerusalem, will I poure out the spirite of grace and prayer, so that they shall loke vpon me, whome they haue pearsed: and they shall be wepe him, as men mourne for their onely begoten sonne: yea and be sory for hym, as men are sory for their fyrst chylde.

Then shall there be a greate mournynge at Jerusalem, lyke as the lamentacion at Hadremmon in the felde of Maggadon. And the lande shal bewayle euery kinred by them selues: The kinred of the house of Dauid them selues alone, and their wiues by them selues. The kinred of the house of Nathan them selues alone, and their wiues by them selues: The kinred of the house of Leui them selues alone and their wyues by them selues: The kinred of the house of Semei them selues alone, and their wyues by them selues: In like maner, al y other generacios, euery chone by them selues alone, & their wyues by them selues.

¶ Of the well of grace and truthe Christe. Of the false repentaunce of Idolatrye, and of the false prophetes.

CAPI. XIII.

IN that tyme shall the house of Dauid & the citezins of Jerusalē haue an open well to wash of sinne and vnclennes. And then (sayth the Lorde of hostes) I will destroye the names of Idolles out of the lande: so that they shall no more be put in remembraunce.

As for the false prophetes also and the vncleane spirite, I shall take them out of the lande: so that yf any of them prophecye any more, his owne father and mother that begat him, shall saye vnto him: Thou shalte dye, for thou speakest lyes vnder the name of y Lord, yea his owne father and mother y begat him, shall wounde him, when he prophecyeth.

And the shall those prophetes be cōfounded euery one of his vision when he prophecyeth neither shall they weare sackclothes any more, to disceyue men withal. But he shal saye: I am no prophete: I am an husbande man, for so am I taught by Adam in my youth vp.

And yf it be sayde vnto him: Howe came these wounides then in thine hādes? He shal answere: Thus am I wounded in the house of myne owne frendes.

Arise, O thou sweord, vpon my shepherde, and vpon the prince of my people, sayeth the Lord of hostes: Smyte the shepherde, & the shepe shall be scattered abrode, and so wil I turne myne hande to the lytle ones. And it shall come to passe (sayeth the Lorde) that in all the lande two partes shall be rooted out, but the thyrde parte shall remayne therin.

And the same thyrde parte will I bringe through the fyre, and will clense them as the siluer is clensed: yea & trye them like as golde is tryed. Then shall they call vpon my name and I will heare them: I will say: it is my people. And they shall say: Lorde my God.

¶ The wastynge of the churche vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

CAPI. XIIII.

BEhold, the daye of the Lorde cōmeth, that thou shalte be spoyled and robbed for I gather together all the heithen, to fyghte againste Jerusalem: so that the cytye shall be won, the houses spoyled, and the wo men defyled. The halfe of the cirye shall go awaye into captyuytye, and the reliqe of y people shall not be caryed out of the cyrye. After that shall the Lorde go forthe to fyghte againste those heithen, as men vse to fyghte in the day of battayle. Then shal his fete stād vpon the mounte Oliuete, that lyeth vpon the east syde of Jerusalem. And the mount Oliuete shall cleaue in two, eastwarde, & westwarde, so that there shall be a greate valley: and the halfe mounte shall remoue towarde the north, and the other towarde the south. And ye shal flee vnto the valley of my hilles, for the valley of the hilles shall reche vnto Asal. Yea ye shal flye, like as ye flee for y earthquake in the dayes of Ozias kinge of Juda. And the Lorde my God shall come, and all sayntes with him. In that daye shall it not be lyght, but colde and frosty. This shall be that speciall day, which is knowne vnto the Lorde: neither daye ne nyght, but about the euenyng tyme it shal be lyght. In that tyme shall these waters of lyfe runne oute frome Jerusalem: the halfe parte of them towarde the east see, and the other halfe towarde the vttermost see, and shall contynue both somer and winter. And the Lorde him selfe shall be kinge ouer al the earthe.

At that tyme shall there be one Lorde and his name shall be but one. He shall go about the hole earth, as vpon a felde: frome Gibea to Remmon, y from the south to Jerusalem. She shall be set vp, and inhabited in her place: frome Ben Jamins porte, vnto the place of the fyrste porte, and vnto the corner porte: and frome the towre of Hananeel, vnto the kinges wine presses. There shall men dwel, and there shall be no more cursing, but Jerusalem shall be safely inhabyted. This shall be the plage, wherwith the Lorde will smyte al people, that haue fought agaynste Jerusalem: Namely, their flesh shal consume awaye, thoughe they stande vpon their fete: their eyes shal be corrupte in their holes, and their tunge shall consume in their mouth.

In that daye shal the Lorde make a great sedicion amonges them, so that one mā shal take an other by the hande, & laye his handes vpon the handes of his neyghbour. Juda shall fyght also againste Jerusalem, and the goodes of all heithen shall be gathered togyther rounde about: golde and and siluer and a very greate multytude of clothes. And so shall this plage go ouer horses, mules, camels, asses, and all the beastes that shall be in the

in the hoste, lyke as ponder plage was. Euery one that remaynyth then of al ỹ people, whi the came agaynste Jerusalem, shall go vp eare ly, to worshyp the kinge (euen the Lorde of hostes) and to kepe the feast of tabernacles. And loke what generacion vpon earth goeth not vp to Jerusalem, for to worshyppe the kinge (euen the Lorde of hostes) vpon the same shall come no rayne. If the kynred of Egypt go not vp, and come not, it shall rayne vpon thē neither.

D This shall be the plage wherewith ỹ Lord wyll smyte all heithen, that come not vp to kepe the feast of tabernacles: yea this shal be the synne plage of Egipt and the synne plage of all people, that go not vp to kepe ỹ feaste of tabernacles.

At that tyme shal the rydynge geer of the hoste be holy vnto the Lorde, and the ket tels in the Lordes house shall be lyke ỹ basens before the auiter: yea all the kettels in Jerusalem and Ju da, shall be holy vnto the Lord of ho stes: and all they that slaye offeringes, shall come take of theym, and bighte theym ther in. And at that tyme there shal be no mo Cana nites in ỹ house of the Lord.

¶ The ende of the prophecy of zachary.

THE BOKE OF THE PROPHETE MA= LACHI.

¶ Complaynt agaynst Israel and her prestes.

CAPI. I.

THe heuy burthen, ỹ which ỹ Lord shewed agaynst Israel by Ma lachy. I haue loued you (saith the Lorde) yet ye saye: wherin hast thou loued vs? Was not Esau Jacobs brother, (saythe the Lorde)? yet haue I loued Jacob and hated Esau: yea I haue made his hilles waste, and his heritage a wildernes for dragons. And though Edom saye I wel, we are destroyed, we wyl go buylde vp agayne the places that be waste: yet (saith the Lord of hostes) what they buylde that brake I downe: so that it was called a cursed lande, and a people, whom the Lorde hath euer bene angry with all.

Your eyes haue sene it, and ye youre selues must confesse, that the Lorde hath brought the land of Israel to greate honoure. Shuld not a sonne honoure his father, & a seruaunt his master? If I be now a father, where is myne honoure? If I be the Lord, where am I feared? (sayth the Lorde of hostes).

Now to you prestes, that dispise my name. And yet ye saye: wherin haue we dispysed thy name? In this, ỹ ye offre vncleane bred vpō myne auiter. And yet ye wyl say: wherin haue we offred any vncleane thinge vnto the? In this that ye saye: the auiter of the Lorde is not to be regarded. If ye ofre the blynde, is not that euyll? And yet ye offre the lame and syche, is not that euyll? Yea offre it vnto thy prynce, shall he be content with the, or ac cepte thy personne, (saythe the Lorde of hostes)?

And nowe make youre prayer before God that he maye haue mercye vpon vs: for such thinges haue ye done. Shall he regarde youre personnes, thinke ye, (sayth the Lorde of hostes)? Yea what is he amonge you, that wyll dose moche as to shut the doores, or to kindle the fyre vpon myne auiter for nought? I haue no pleasure in you, (sayth the Lorde of hostes) and as for the meateofferinge, I wyll not re cept it at youre hande. For from the rysinge vp of the sonne vnto the goinge downe of ỹ same, my name is greate amonge the Gentyles: yea in euery place shall there sacrifice be done, and a cleane meateffringe offred vnto my name: for my name is great among the Heithen, (sayth the Lorde of hostes). But ye haue vnhalowed it, in that ye saye, the auter of the Lord is not to be regarded, and the thinge that is set therupon, not worthye to be eaten.

Now say ye: It is but labour and trauayle and

and thus haue ye thought scorne at it (saith the Lorde of hostes) offringe robbery, yea the lame and the syche. Ye haue brought me in a meatoffring, shulde I accept it of your hand (sayth the Lorde)? Cursed be the dissembler, which hath in his flocke one that is male, & vowe he maketh a bowe, offereth a spotted one vnto the Lorde. For I am a greate kynge (sayth the Lorde of hostes) & my name is feare full amonge the heithen.

¶ The reuenynges agaynst the prestes beyng lea ders of thy people.

CAPI. II.

AND nowe (O ye prestes) this commaū dement toucheth you: yf ye wyll not heare it ne regarde it, to gyue the glo ry vnto my name, (sayth the Lord of hostes), I wyll sende a curse vpon you, & wyll curse youre blessinges: yea curse them wyll I yf ye do not: take heede. Beholde, I shall correp your seed, and cast dounge in youre faces: euē the dounge of youre solempne feastes and it shall cleue fast vpon you. And ye shall know that I haue sent this commaundement vnto you: that my couenaunt which I made with him, myght stande (sayth the Lorde of hostes).

2 I made a couenaunte of lyfe and peace wt him: this I gaue him, that he myght stande in awe of me: and so he did feare me, and had my name in reuerence. The lawe of truthe was in his mouth, and there was no wicked nesse founde in his lyppes. He walked with me in peace and equyte, and dyd turne many one waye from their synnes. For the prestes lyppes shulde be sure knowledge, that men maye seke the lawe at his mouth, for he is a messenger of the Lorde of hostes. But as for you, ye are gone cleane out of the waye, and haue caused the multitude to be offended at the lawe: ye haue broken the couenaunte of Leui, (sayth the Lorde of hostes). Therefore wyll I also make you to be despysed, and to be of no reputacion amonge all the people: because ye haue not kept my wayes, but ben partiall in the lawe.

E Haue we not all one father? Hathe not one God made vs? why doth euerye one of vs then dispyse his owne brother, & so breake the couenaunt of oure fathers? Nowe hath Juda offended: yea ỹ abhompnacion is done in Israel and in Jerusalem, for Juda hath de filed the Sanctuary of the Lord, whiche he loued, & hath kept the doughter of a straūge God. But the Lorde shall destroye the man that doth this (yea both the master and the scholer) out of the tabernacle of Jacob, with him that offereth vp meatoffe. vnto the Lorde of hostes.

Now haue ye brought it to this poynte a gaine: ỹ the auter of the Lord is couered with teares wepynge and mournynge: so that I wyll no more regarde the meatoffeyng, nether that wyll I receyue of accepte any thinge at your handes. And yet ye saye: wherfore? Euē because that where as the Lorde made a co uenaunt betwyxt the & the wife of thy youth thou hast despised her: yet is she thyne owne companyon and maryed wyfe.

So dyd not the one, and yet had he an ex cellent spirite. What dyd then the one? He sought the sede promysed of God. Therfore loke well to your spirite, and let no man des pyse the wyfe of his youthe. If thou hatest her put her awaye (sayth the Lorde God of Israel) and giue her a clothing for the scorne (sayth the Lorde of hostes). Loke well then to your spirite, and despyse her not. Ye greue the Lorde with youre wordes, and yet ye saye: wherewith haue we greued him? In this that ye saye: All that do euell are good in ỹ syght of God, and suche please him. Or elles where is the God that punyssheth?

¶ Of the messengere of the Lorde, Johñ Baptyste. Of the daye of the Lorde, and of Elias.

CAPI. III.

BEholde, I wyll sende my messenger, wh he shall prepare the waye before me: and the Lorde whome ye wolde haue, shall soone come to his temple, yea euen the messenger of the couenaunte whome ye lōge for. q Mathei.11 Marke.1.a Luke.vii.c Gen.xlii.a v.b Esay.xl.a.c

Beholde, he commeth, sayth the Lorde of hoostes. But who maye abyde the daye of his commynge? Who shal be able to endure whē he appeareth? For he is like a goldsmy thes fyre, & like washers sope. He shal sit him downe to trye and to clense the syluer, he shall pourge the children of Leui, and purify them lyke as gold and syluer: that they may bringe meatofferinges vnto the Lorde in rightousnesse. Then shall the offeringe of Ju da and Jerusalem be acceptable vnto ỹ Lord lyke as from the beginnyng and in the yeres afore tyme. b

I will come and punysh you, and I my self wyl be a swyft witnesse agaynst the witches agaynste the aduouterers, agaynste false swe rers: yea and agaynst those, that wrongfully kepe backe the dyrelynges dewty which der the widdowes and the fatherlesse, & oppresse the straunger, and feare not me, sayth ỹ Lord of hostes. For I am the Lorde that chaunge not, & ye (O children of Jacob) wil not leaue of: ye are gone away fro myne ordynaunces & sens the tyme of your forefathers haue ye not kept them. Deut.xxvii.f iiii.Reg.xvii.c

Turne you now vnto me, and I will turne me vnto you, (sayth the Lorde of hoostes), ye saye: Wherin shall we turne? Shulde a mā vse falsheed and discepte with God as ye vse falsheed and discept with me? c Zacha.i.a

Yet ye say wherin vse we discepte with ỹ? In tythes and heaueofferynges. Therfore are ye cursed with penury, because ye dissemble with me, all the sorte of you. Leui.xxvii.d Agge.i.a

Bringe euerye tithe into my barne, that there maye be meate in myne house: & proue me wt hall (sayth the Lorde of hostes) yf I wyll

wyll not open the wyndowes of heauen vn
to you, and poure you oute a blessinge with
plenteousnesse. Yea I shall rebuke the consu
mer for your sakes, so þ he shal not eate vp þ
frute of youre grounde, neither shall the vyn
earde be barren in the felde, sayth the Lorde of
hostes: And so maye that all people shal say
that ye be blessed, for ye shall be a pleasaunt
land, sayth the Lorde of hostes.

Ye speake harde wordes agaynst me, sayth
the Lord. And yet ye say: What haue we spo-
ken agaynst the? Ye haue sayd:

D It is but lost laboure, to serue God: What
profyt haue we for kepinge his commaundm-
entes, and for walking humbly before the
Lord of hostes? Therfore maye we say, that
the proude are happy, and that they which
deale with vngodlynesse, are set vp: for they
tempte God, and yet escape.

But they that feare God, say thus one to
an other: the Lorde considereth and heareth
it. Yea it is before him a memorial boke wri
ten for suche as feare the Lorde, and remem-
bre his name. And in þ day that I wyll make
(sayth the Lord of hostes) they shal be myne
owne possession: and I wyll fauoure them,
lyke as a man fauoureth his owne son, that
doth him seruyce. Turne you therfore, and cō
syder what difference is betwyxte the rygh-
teous & vngodly: betwyxt him that serueth
Malach.iii.a God and him that serueth him not.

For marcke, the daye commeth that shall
burne as an ouen, and al the proude, yea and
all suche as do wickednesse, shall be stubble:
and the daye that is for to come, shall burne
them vp (sayeth the Lorde of hostes) so that
it shall leaue them neyther rote ne braunche.

But vnto you that feare my name, shall
that Sonne of righteousnesse aryse, & health
shall be vnder his winges: ye shall go forth
& multeply as the fat calues. Ye shal treade
downe the vngodlye: for they shall be lyke
the asshes vnder the soles of youre fete, in
the daye that I shall make, sayth the
Lorde of hostes. Remembre the
lawe of Moses my seruaunte
which I commytted vn
to him in Oreb for
al Israel, with
the statutes
and or-
dy-
naunces. Behowe I wyll sende you Elyas
the Prophete: before the commynge of
the day of þ great & fearful Lorde.
He shall turne the hartes of
the fathers to their
children, and the
hertes of the
children to
their
fa-
thers, that I come not & smite the
earth with cur
singe
(I)

THE ENDE OF THE PROPHECYE OF MALACHI:
AND CONSEQVENTLY OF ALL
THE PROPHETES.

THE VOLVME OF THE BOKES CALLED APOCRIPHA.

CONTEYNED IN THE COMMON translacion in Latyn, whiche are not founde in the Hebrue nor in the Chalde.

THE REGISTRE THEROF.

The thirde booke of Esdras.
The fourth boke of Esdras.
The boke of Tobiah.
The boke of Judith.
The rest of the boke of Hester.
The boke of wysdome.
Ecclesiasticus.
Baruch the Prophete.
The songe of the.iij. childeren in the ouen.
The storye of Susanna.
The story of Bel, and of the Dragon.
The prayer of Manasseh.
The fyrste boke of the Machabees.
The seconde booke of the Machabees.

THE THYRDE BOKE OF ESDRAS.

¶ Josias holdeth passouer. After his death is Jechonias his sonne made kynge in his steade: whom the kynge of Egypte putteth oute, and setteth in his brother Joachim. Jerusalem is destroyed, and Sedech as taken.

CAP. I.

And Josias helde the feaste of Easter in Jerusalē vnto ꝓ Lorde and slewe the passouer the fourtenth daye of ꝓ fyrst moneth. He set the preestes also in ordre (according to their dayly courses) beinge arayed in long garmentes in the temple of the Lord. And he spake vnto the Leuites the holy ministers of Israel, that they shulde halowe them selues vnto the Lorde, to set the holy arcke of the Lord in the house that king Salomon the sonne of David hadde buylded and sayde: Ye shall no more beare the arcke vpon your shoulders. Now serue your Lorde, and take the charge of his people of Israell, after your byllages and your trybes: accordynge as kynge David the kynge of Israell hath ordeyned, and accordynge as Salomon his son hath honourably prepared: yea loke that ye all doo seruyce in the temple, accordynge to the ordynge and distribucion of the principall men, whiche are appoynted out of the trybes, to do seruyce for the chyldren of Israel. Kyll the Passeouer, and prepare offrynges for your brethren, and do accordyng to ꝓ commaundement of the Lord, which he gaue vnto Moses. And vnto the people that was found, Josias gaue .xxx. thousand shepe, lambes, kyddes and gotes, and thre thousand oxē. These the kynge (of his princely liberalitie) gaue vnto the people, according as he had promised: and to the preestes for the Passeouer he gaue two thousande shepe, and an hundred oxen. Moreouer Jechonias and Semeias, and Nathanael brethren, and Hasabias, Jehiel, and Jolabad gaue theym to the Passeouer, fyue thousande shepe, and fyue hundred bullockes.

And when these thinges were broughte to passe, the preestes and the Leuites stode goodly in their ordre, and had the vnleuened breed thoroughout the tribes. And after the ordrynge of the principall men in the trybes, they offred vnto the Lorde in the syght of the people, accordyng as it is wrytten in the boke of Moses, and so they rosted the Easter lambe, as accordynge was. As for the thankeofferynges and the other, they dyght them in kettels and pottes, and set them before the people with good wyll, and afterwarde before them selues, and the preestes. For the preestes offred the fatte, vntyll the tyme was expyred, but the Leuites prepared for them selues and for their brethren the chyldren of Aaron. The singers also the chyldren of Asaph, stode in their ordre, according as Dauid had ordeined. So did Asaph Zachary and Jouthum, whiche were appointed by the king. Moreouer the porters and the kepers stode by the wyes and that diligently, so that none went out of his station and seruice, for their brethē (the Leuites) prepared for them. Thus were all thinges performed, that belonged to the offrynge of the Lorde. In that day they held the Passeouer, and offred thankeofferynges beside the sacrifice of the Lorde, according to the commaundement of kyng Josias.

So the children of Israel which were then present, held an honourable Passeouer, and ꝓ feast of swete breed seuē dayes long. Yea surely a Passeouer was not kept in Israel from the time of the Prophet Samuel. And al the kynges of Israel held not suche an Easter as this which kyng Josias helde, and the preestes, the Leuites, the Jewes and all Israell, of all the that were at Jerusalem. And in the .xviij. yere of the raigne of Josias was this Passeouer kept. And with a perfect herte dyd kyng Josias ordre all his workes before the Lorde, and the thynges that were wrytten of him in tymes past, concerninge those that synned and were vngodly agaynste the Lorde before all people, and that sought not the worde of the Lorde vpon Israel.

After all these actes of kynge Josias, Pharao the king of Egypt went vp and came toward Carcamis by Euphrates, & Josias went to mete him. Then sent the kyng of Egypt vnto Josias, saying: what haue I to do with the, O king of Juda? I am not sent of the Lorde to fyght agaynst the, for my warre is vpō Euphrates, go thou thy waye home agayn in al the haste. And Josias wolde not turne again vpon his charet, but vndertoke to fyghte agaynst him, and harkened not vnto the worde of the Prophete, whiche he tolde him oute of the mouth of God, but pytched a battayle agaynst him in the felde of Mageddo. And the princes preased to kyng Josias. Then said the kyng vnto his seruauntes: Carye me awaye out of the battayle, for I am sore wounded. And immediatly his seruauntes toke him away out of the front of the battayle. The sat he vpon the seconde charet, came to Jerusalē, dyed, and was buried in his fathers sepulcre. And in all Jury they mourned for Josias, yea the rulers also with their wiues made lamentacion for him vnto this daye. And this was done euer sith in Israel.

These thynges are wrytten in the boke of the storyes of the kynges of Juda / namelye all the actes and workes of kynge Josias, his power royall and manlyke, his vnderstandynge in the lawe of God, and what he dyd / yea thynges whiche are not wrytten in the boke of the kynges of Israell and Juda. And the people toke Jechonias the sonne of Josias, and made him kynge in stede of Josias his father, when he was .xxiij. yere olde.

Aaa Kyng

IIII. Reg. xxiij. f
II. Par. xxxv. d

IIII. Reg. xxiij. f

IIII. Reg. xxiij. f
II. Par. xxxvi. a

And he raigned ouer Israel.iij.monethes. And the kyng of Egypt put him downe, & he shold not raigne in Jerusalem, and rayled vp a taxe of the people: namely an hundred talentes of syluer and, one talent of golde. The kynge of Egypt also made Joachim his brother kynge of Juda and Jerusalem. As for them of ỹ kinges counsell with the king him selfe and Zaracles his brother, he toke them & caried them away prisoners in to Egypt. Fiue and twenty yere olde was Joachim, when he was made kyng in the lande of Juda and Jerusalem, & he did euil before the Lorde. After this Nabu
4.iiij.Re.xxiij.c chodonosor the kynge of Babylon came vp, bound him with bandes of yron, & caried him vnto Babylon. Nabuchodonosor also toke all the vessels that were halowed in the temple of the Lord, and all the iewels, & carped them vnto Babylon, and broughte them in to his owne temple at Babylon. Of his vnclennesse and vngodlynesse it is written in the boke of the actes of the kynges. And Joachim his son raigned in his stede. He was made kyng being xviij yere old, and raigned but thre monethes and.x. dayes at Jerusalem, and did euil before the Lorde. So after a yere Nabuchodonosor sent and caused him be brought vnto Babylo with the holy vessels of the Lorde, and made Sedechias his brother kynge of Juda and Jerusalem, when he was.xxj. yere olde, and he raigned.xj. yere.

And he did euil also in the sight of ỹ Lord, and cared not for the wordes that were spoke
Jere.xxxvii.f vnto him by the Prophete Jeremye, at the mouth of the Lorde. And where as he hadde made an othe vnto kyng Nabuchodonosor, he manifolde him self, and fell from him, hauing a stiffe necke and hert, and transgressed all the statutes and ordinaunces of the Lord God of Israel. The rulers also and heedes of the people of the Lorde did moche euill, & became vngodly more then the heathen, being defiled in all maner of abhominations: yea and defiled the holy temple at Jerusalem. And the God of their fathers sent his messengers vnto thẽ, to turne them backe and to call them agayne from their synnes, for he wold fayne haue spared them, for his holy tabernacles sake. Ne
g uertheles they had his messengers in derisiõ: and loke what God spake vnto them by his Prophetes, they made but a sport of it. This drewe on so longe, til the Lorde was wrothe with his people for their vngodlinesse, and til he caused the kynges of the Caldees to come vp, which slew their yong men with ỹ swerde: yea euen in the compasse of their holy temple and spared no body, neyther yonge man nor olde, neyther mayden nor younge man: but they were al delyuered in to the power of the kynges of the Caldees, and al the holy vessels of the Lorde, and the kynges treasures toke they, and caryed them vnto Babylon. As for the house of the Lorde, they brent it, & brake downe the walles of Jerusalem, set fyre vpõ her towres, destroyed all her noble buyldynges, and brought them to nought, and the people that were not slayne with the swerde, they caryed vnto Babylon.

Thus became they prysoners and bondemen of the kynge of Babylon, till they were delyuered and raygned for them selues, * Jere.xxv. when the wordes of the Lorde were fulfylled, whiche he promysed them by the mouth of the Prophete Jeremye, and till the land had her rest: namely all the tyme that it lay waste, hadde it rest and quyetnesse. lxxij. yeres.

Cirus graueth lycence to the Jewes to returne to Jerusalem, and restoreth them the vessels of the temple. After that are there letters sende to Artaxerxes, whiche accuse the Jewes for buyldynge of the cyte: and so is the buyldynge dyscontinued, vntyl the seconde yere of Darius.

CAPI. II.

NOw when kynge Cyrus raigned ouer the Persians, and when the Lorde wolde performe the worde that he had promysed by the mouth of the Prophete Jeremye: the Lorde rayled vp the spirite of Cyrus the kynge of Persians, so that he caused this writynge to be proclaymed throwe out his hole realme, saying: Thus sayth the kyng of Persians: the Lorde of Israel that hye Lorde hathe made me kynge of the lande and commaunded me to buylde him an house at Jerusalem in Jurye. If there be anye now of your people, the Lorde be with him, and goo vp with him to Jerusalem. And all they that dwell rounde about the place, shal helpe them, wherher it be with golde, with syluer, with ryches, with horses and necessarye catell, and all other thynges that are brought with a free wyll to the house of the Lorde at Jerusalem.

Then the prynceppall men out of the tribes and vyllages of Juda and Ben Jamin stode vp, so did the preestes also and the Leuites (whom the Lorde had moued) to goo vp and to buylde the house of the Lorde at Jerusalem. And they that were about them, helped them with all maner of golde, and syluer, and catell also, and with many lyberall gyftes, & this dyd many one, whose mynde was stered vp thereto. * Kyng Cyrus also brought forth the vessels and ornamentes that were halowed vnto the Lorde (whiche Nabuchodonosor the kynge of Babylon had caryed awaye from Jerusalem, and consecrated them to his idoll and ymage) and delyuered them to Mythridatus his treasurer, and by hym they were delyuered to Salmanasar the deputye in Jurye. And this was the nombre of them: Thre thousande and foure hundred syluer boulles, thirtye syluer basens, thirtye basens of golde two thousande and foure hundred vessels of syluer, and a thousande besyde. All the vessels of golde and syluer, were fyue thousande eyghte hundred and.lx. These were nombred vnto Salmanasar, and them that were come agayne with him to Jerusalem out of captiuite of Babylon. Now in the tyme of kynge Artexerxes the kynge of Persia, these men: Balemus, and Mythridatus, Sabellius, Ra-

thymus

thymus, Balchemus, Semellius the scrybe, and other that dwelte in Samaria and in other places vnder the dominion therof, wrote a letter vnto kynge Artaxerxes, wherin they complayned vnto the kynge of them in Jury and Jerusalem. The letter was made after this maner.

Vnto thy seruauntes, Rathimus the storye wryter, Sabellius the scribe, and other iudges of the courte in Celosyria, and Phenices. Be it knowen and manifest to our Lorde the kyng, that the Jewes which are come vp frõ you vnto vs in to the rebellyous and wycked cyte, begyn to buylde it agayne, and the walles aboute it, and to set vp the temple a new. Nowe yf this cyte and the walles therof be set vp agayne, they shall not onely refuse to geue tributes and tares, but also rebel vtterly agaynst the kyng. And for so moch as they take this in hande now about the temple, we thought it reason, to thynke no scorne of it, but to shewe it vnto our Lorde the kyng, and to aduyse him therof: to thintent that yf it please the kynge, he maye cause it be soughte in the bokes of olde, and thou shalt fynd suche warning written, and shalt vnderstande that this cyte hath alway ben rebellious and disobeisant, that it hath subdued kynges & cities, and that the Jewes which dwel therin, haue euer ben a rebellyous, obstinate, vnfaythful, and fyghtyng people, for the which cause this cyte is wasted. Wherfore now we certifye our Lorde the kyng, that if this cyte be buylded & stopped agayne, and the walles therof set vp new, thou canst haue no passage in to Celosyria, and Phenices.

Then wrote the kynge to Rathimus the storye wryter, to Balchemus, to Sabellius the scrybe, and to the other officers and dwellers in Sitia and Phenices, after this maner: I haue red the epystle whiche thou sentest vnto me, and haue commaunded to make diligent searche, and haue founde that the cyte hathe euer resysted kynges, that the same people are disobedient, and haue caused moch warre, and that myghtye kynges haue raygned in Jerusalem, whiche also haue rayled tyraces of Syria and Phenices. Wherfore I haue commaunded those people that they shal not buylde the cyte, that they make no more wrk, and that they procede no farther with the buyldyng: for so moche as it might brede cause of warre and displeasure vnto kynges.

Nowe when Rathimus and Sabellius the scrybe, and the rulers in the lande hadde red the wrytynge of kynge Artaxerxes, they sat them togyther, and came in all haste to Jerusalem, with an hoste of horsemen, and with moche people of foote, and forbad them to buylde. And so they lefte from buyldynge of the temple, vnto the seconde yere of kynge Darius.

Darius maketh a feest. The thre sentences of the younge men, of whyche the fyrste is declared.

CAPI. III.

KYnge Darius made a greate feast vnto his seruauntes, vnto all his courte, and to all the officers of Medea and Persia, yea to all the deputyes and rulers that were vnder him from India vnto Ethiopia, an hundred and.xxvij. countreys. So when they had eaten and dronken, being satisfied, and were gone home agayne. Darius the kynge went in to his chambre, layde him downe to slepe, and so awaked.

Then the thre younge men that kepte the kynges person, and watched his bodye commoned amonge them selues, and spake one to an other: let euerye one of vs saye some thynge, and loke whose sentence is wyser and more excellent then the other, vnto him shall kynge Darius geue great gyftes, and clothe him with purple, he shall drynke in vessels of golde to drynke in, clothes of golde and couerynges, he shall make him a costly charet, and a bridle of golde, he shal geue him a bonet of white silke, and a cheyne of golde about his necke: yea he shall be the seconde and principall next vnto kyng Darius, and that bicause of his wisdome, and shal be called the kinges kynsman.

So euerye one wrote his meanynge, sealed it, and layd it vnder the kynges pyllowe, and sayd: when the kynge aryseth, we wyll geue him oure wrytynges, and loke whose wrde the kynge and his chiefe lordes iudge to be the moost wysely spoken, the same shall haue the victorye. One wrote: Wyne is a strong thyng. The seconde wrote: The kyng is stronger. The thyrd wrote: Women haue yet more strengthe, but aboue all thynges the truth beareth awaye the victory. Now when the kynge was ryssen vp, they toke their wrytynges, and delyuered them vnto him, and so he red them. Then sent he forth to cal all his chiefe Lordes, all the deputyes and rulers of the countreyes of Medea & Persia. And when they were set downe in the counsell, the wrytynges were red before them. And he cõmaunded to cal for the yong men, that they might declare their meanynges thẽselues by mouth. So when they were sent for and came in, the king said vnto them: shewe vs and make vs to vnderstande what the thynges are that ye haue wryten.

Then began the fyrst (whiche hadde spo- D
ken of the strengthe of wyne) and sayd: O ye Prouerb. 31.c
men, wyne is marueylous strong, and ouer- wyne.
commeth them that drynke it: it disceyueth the mynde, and bryngeth both the poore man and the kynge to dotage and vanitie. Thus doth it also with the bondman and with the free: with the poore, and ryche: it taketh awaye their vnderstandyng, and maketh them careles and merye, so that none of them remembreth anye heuynesse, debte, or tribute: It causeth a man to thynke also that the kynge whiche he dothe is honest and good: and remembreth not that he is a kynge, nor that he is in auctoritie, and that he ought not to worshyppe such thynges.

Moreouer, when men are drynkynge, they forget all frendshyp, all brotherly faythfulnesse and loue: but as sone as they are dronken, they draw out the swerde and will fight: and when they are layd downe frō the wyne, and so risen vp agayne, they can not tel what they dyd: iudge ye now, is not wyne the strōgest? For who wolde els take in hande to wo suche thynges? And when he had spoken this he helde his tonge.

¶ The declaracyon of the two last sentences of the yonge men, propounded in the Chapter before: of which y last, that is, that veryte beareth the victorye in all thynges, is most commended and alowed. Darius wryteth letters to all the rulers vnder him, that they shulde ayde Zorobabel to the buyldynge of Jerusalem.

CAPI. IIII.

a The kynge. THen the seconde (whiche had sayde that the kynge was strongest) began to speke saying: O ye men, are not they the strōgest and moost excellent, that conquere the lande and the see, and all that is in the see, & in the earthe? Now is the kynge lorde of all these thinges, and hath dominion of them all: and loke what he commaundeth, it is doone. If he sende his men forth a warrefare, they goo, and breake downe hylles, walles, and towres. They are slayne, and slee (other men) them selues, and ouer passe not the kynges worde. If they get the victory, they bryng the kyng all the spoyle. Lykewyse the other that medle not with warres and fyghting, but til the grounde: when they reape they bryng tri bute to the kynge. And yf the kynge alone do but commaunde to kyll, they kyll: yf he commaunde to forgyue, they forgyue: yf he commaunde to smyte, they smyte: yf he byd dryue awaye, they dryue awaye: yf he commaunde to buylde, they buylde: yf he commaunde to breake downe, they breake downe: yf he commaunde to plante they plante. The common people and the rulers are obedient vnto him.

b And the kyng in the meane season sytteth him downe, eateth and drynketh, and taketh his rest: then kepe they watche rounde about the kynge, and not one of them dare gette him out of the waye to do his owne businesse, but must be obedient vnto the kynge at a worde. Iudge ye nowe, O ye men, how shulde not he goo farre above, vnto whom men are thus obedient? And when he had spoke this, he helde his tonge.

The thyrde, whose name was Zorobabel, whiche had spoken of women and of truthe, began to saye after this mance: O ye men, it is not the great kyng, it is not the multitude of me, neither is it wine that excelleth: Who is it then that hath the lordshyp ouer them? Haue not women borne the kynge and al the people that rule those thinges? Haue not women borne them, & brought the vp, that plante the vines wherout the wine commeth? They make garmentes for all me, they grue honour vnto all men, & without women can not men lyue. If they gather gold and syluer, & all precious thinges, and se a fayre welfauoured woman, they leane all togyther and turne their eyes onely vnto the woman, & gape vpon her and haue more desire vnto her, then vnto syluer and gold, or any maner of precious thing. A mā leaueth his father that brought him vp he leueth his own natural countrey & cleueth vnto the womā: yea he leeseth his life for the woman, and remembreth neither father, nor mother, ne countrey. By this ye must nedes know that women haue the dominiō ouer you. ¶ Dothe it greue you? A man taketh his swerde, and goeth his waye to steale, to kyll, to murther, to sayle vpon the see, and serue vpon, and goeth in the barchenelle: and when he hath stollen, discerned and robbed, he bryngeth it vnto his loue. Agayne, a man loueth his wyfe better then father or mother: yea, many one there be that renne oute of their wyttes, and become bondemen for their wyues sakes: many one also haue perished, and haue bene slayne, and haue synned because of women.

And nowe by leue me, I knowe a kynge, whiche is great in his power, and all landes stande in awe of him, and no man dare laye hand vpon him: yet did I se that Apame (the doughter of the great kynge Bartacus) the kynges concubyne, sat besyde the kynge vpon his ryghte hande, and toke of his crowne from his heed, and set it vpon her owne heed, and smote the kynge with her lefte hande. Moreouer the kyng loked vpon her wopen mouth: yf she laughed vpon him, he laugheth also: but yf she toke any displeasure with him, the kynge was fayne to flatter her, and to grue her good wordes, till he hadde gotten her fauour agayne.

O ye men, are not women then stronger? Great is the earth, and hye is the heuen that do these thinges. Then the king and the princes loked one vpon an other. So he began to speke of the truth. O ye men, are not women stronger? Great is the erth, hye is the heuen, swyfte is the course of the sunne, he compasseth the heuen rounde about, and fetcheth his course agayne to his owne place in one daye. Is he not excellent that doth this? Yea great is the truthe, and stronger then all thynges. All the erth calleth vpon the truth, the heuen praiseth it, all workes shake and tremble at it, and with it is no vnrighteous thing. Wine is vnryghteous: the kyng is vnrighteous, women are vnryghteous, all the children of men are vnryghteous, yea all their workes are vnryghteous, and there is no truthe in them, in their vnryghteousnesse also shall they be destroyed and perysshe. As for the truthe, it endureth, and is alwaye stronge: it liueth and conquereth, for euermore worde without ende.

The truthe accepteth no persōnes, it putteth no difference betwixte ryche or poore, betwyxte the myghtye or symple, but doth ryght vnto euery man, whether they be ryall of good, and all men are lyuingly dealt with all in the workes of it. In the iudgement of it there is no vnrighteous thinge, but strength, kingdom and power, & mastery for euermore. Blessed be the God of truth.

And with that he held his tonge, and al the people cryed and sayd: Great is the truthe, and above all. Then sayd the kyng vnto him: Aske what thou wylt, more then is appoynted in the wryteynge, and I shall grue it the, for thou arte founde wyser then thy compayons: thou shalte sytte nexte me, and be my kynsman. Then sayd he vnto the kynge: Remembre thy promyse and vowe whiche thou hast vowed and promysed (in the daye when thou camest to the kyngdome) to buylde vp Jerusalem, and to sende agayne all the vessels and iewels that were taken awaye oute of Jerusalem: whiche Cyrus separated whē he offred in Babylon, and wolde haue restored them agayne euen there. And thy mynde was to buylde vp the temple, whiche the Edomytes brent when Jerusalem was destroyed by the Caldees. This onely (O kynge) is the wynge that I require, this is the maieste, whiche I desyre and aske of the: that thou performe the vowe whiche thou with thyne owne mouth hast made vnto the kyng of heuen.

f Then Darius the kyng stode vp, and kissed him, and wrote a letre vnto all the deputies and shreues, to all the Lordes and nobles, that they shulde conuey him forth, & all them that wolde goo vp with him. He wrote a letter also vnto all the shreues that were in Celosyria and Phenice, & vnto Lybanus, that they shulde drawe Cedre trees from Lybanus vnto Jerusalem, to buylde the city withall. Moreouer he wrote vnto all the Jewes that were gone out of his realme in to Jury, thanke of the fredome, that no officer no ruler nor shreue, shold come to their dores: and that all their lande whiche they had conquered, shold be free and not tributary. And that the Edomites shold grue ouer the cities and villages of the Jewes which they had taken in: yea and that they shulde yerely grue.xx. talentes to the buyldyng of the temple, vntil the time that it were finished, and to the dayly halowing of the brent offrynges (as it is commaunded) ten talentes yerely also: and that al they which come from Babylon to buylde the city shold haue fre liberte, they and their chyldren and all the preestes.

He wrote the greatnesse also and commaundement of the holy garment shulde be grueu them wherin they ministred, and wrote that commaundementes shold be giuen to the Leuites vntil the day that the house were finished, & Jerusalem buylded vp: and commaunded that all they that watched the city shold haue their portions and wages.

He gaue ouer also al the vessels that Cyrus had separated from Babylon, and al that Cyrus had gruen in commaundement, the same charged he also that it shold be done and sent vnto Jerusalem. Now when this yonge man was gone forth, he turned his face toward Jerusalē, and prayed the king of heuē and said: Of the commeth the victory, of the commeth wysdome & clerenesse, and I am thy seruaunt. Blessed art thou whiche hast gruen me wysdome: the wyl I praise, O Lorde, thou God of our fathers.

And so he toke the letters, and wente vnto Babylon, and when he came there, he told this vnto all his brethren that were at Babylon, and they prayse the God of their fathers, that he hadde gruen them refreshynge and libertie to goo vp and to buylde Jerusalem, and the temple (which is there called after the name of the Lorde) and they reioyced with instrumentes and gleasantlie seuen dayes longe.

¶ They that returne to Jerusalem are nombred. They begyn to laye the foundacyon of the temple, but are let by the meanes of enemyes, and so is the buyldynge dyfferred of by the space of two yeres.

CAPI. V.

AFter this were the principal men of al the villages, chosen in the tribes & kynredes, that they shold go vp, with their wyues and chyldren, with their seruauntes and maydens, with all their catell and substaunce. And Darius the king sent with them a thousande horsemen, to conuey them safely vnto Jerusalem: and their brethren were glad, playing vpon instrumentes, and singing. And these are the names of the men whiche went vp out of the villages, accordyng to the kynredes. Of the preestes, the sonne of Phinees, the sonne of Aaron: Jesus the sonne of Josedec. Joachim the sonne of Zorobabell, the sonne of Salathiel (of the kynred of David, out of the kynred of Phares, of the tribe of Juda) whiche spake wonderfull thynges vnder Darius the kynge of Persia, in the seconde yere of his raigne in the first moneth of Nisan.

Mathth

iii. Esdr. iiii.

These also are they of Jury which came vp and turned agayne vnto Jerusalem, oute of the captiuitie that Nabucodonosor the kynge of Babylon had brought vnto Babilon. And euery man sought his porcion agayne in Jury his city, they that came with Zorobabel, & with Jesus, Nehemias, Saraias, Raelaias, Elimeus, Mardocheus, Beelsē, Aspharasa, Reelaias, Roboz, Oliozus, Emomas, one of their princes.

And the nombre of them accordyng to their kynredes and rulers were. The chyldren of Pyares, two thousand, an hundred thre score and twelue. The chyldren of Sares, thre thousand, an hundred and.lxv. The children of Heme, an hundred and.xvij. In the sonnes of Jesus and Joabes, a thousande thre.C.& two. The sonnes of Benui, two thousande foure hundred thre score and ten. The sonnes of Chorebe, two hundred and fyue. The sonnes of Banica, an hundred thre score and eyght. The sonnes of Rebeth, foure hundred and thre. The sonnes of Archad, foure hundred and.xxvij. The sonnes of Chan, thyrty and seuen. The sonnes of Zozoar, two thousande and. lxvij. The sonnes of Adinu, foure.C. thre score & one.

The sonnes of Adarecus, an hundred & eight. The sonnes of Cilo and Zelas, an hundred and seuen. The sonnes of Azoze, foure hundred and.xxiij. The sonnes of Jedaibone, an hundred and. xxij. The sonnes of Janantas an hundred and thirty. The sonnes of Asont. ze. The sonnes of Maelar, foure hundred & xxij. The sonnes of Zabarus. xcv. The sonnes of Sepholemon, an hundred and.xxvij. The sonnes of Nopas, fifty and fiue. The sonnes of Hechanarus, an hundred and. lxvij. The sonnes of Zebethanus, an hundred and.xxxij. The sonnes of Ctrarpatros (which is called also Enohadies and Hodias) foure.C. and.xxvij. Of them of Gramos and Gabea, an.C. and.xxj. Of them of Bellelon and Leagge.lxv. Of the of Baltarus, an hundred and.xxij. Of them of Bethenobes.lv. Of the sonnes of Lipha, there were an hundred.lv Of the sonnes of Labonus, three hundred and.lvij. Of the sonnes of Siechem, three hundred three score and ten. Of the sonnes of Huadon and Emmon, three hundred. ixxvij. Of the sonnes of Cetcus, two thousande an hundred and.xlv. The sonnes of Anaas, three hundred. lxx.

The preestes: The sonnes of Jeddus: The sonnes of Luther: The sonnes of Ol Jasib, three hundred three score and twelue. The sonnes of Emerus, two hundred fifty & two The sonnes of Phasurius, three hundred & lvij. The sonnes of Lacca, two hundres and.xxvij The Leuites: The sonnes of Jesus in Cadmihel & Banus, and Sereblas, and Lodas, fiue entre and foure.

The hole nombre of these from twelue yere was three thousande foure hundred. lxij. Of the sonnes, doughters and wyues, y hole summe was, a thousande, two hundred and foorye and two. The sonnes of the Preestes that prayed God in the temple: The sonnes of Asaph, of whome there were an hundred and xxvij. But the doore kepers were: The chyldren of Cimenus, the chyldre of Iater, the chyldren of Amon, the chyldren of Acuba, Hopa, the chyldren of Tobi, an hundred thyrtye and nyne in all.

The Preestes that serued in the temple: The sonnes of Hell, the sonnes of Gaspha, the sonnes of Tobloch, the sonnes of Carta. The sonnes of Sud, the sonnes of Helia, the sonnes of Labana, the sonnes of Agrapha, the sonnes of Accub, the sonnes of Utha, the sonnes of Cetua, the sonnes of Aggad, the sonnes of Ouay, the sonnes of Sinani, the sonnes of Canna, the sonnes of Gedur, the sonnes of Ar, the sonnes of Rabin, the sonnes of Delaaon, the sonnes of Nechoda, the sonnes of Caseba, the sonnes of Gaza, the sonnes of Ozul, the sonnes of Sinoua, the sonnes of Iaria, the sonnes of Pasikim, the sonnes of Asana, the sonnes of Bacuc, the sonnes of Nasiin, the sonnes of Acufa, the sonnes of Bagua, the sonnes of Agar, the sonnes of Sabnon, the sonnes of Pharaon, the sonnes of Psalalon, the sonnes of Saseda, the sonnes of Susa, the sonnes of Carcd, the sonnes of Barcus, the sonnes of Sarca, the sonnes of Tacil, the sonnes of Thamt, the sonnes of Agrua, the sonnes of Phadon: Salomon his sonnes, the sonnes of Nasophot, the sones of Phasida, the sonnes of Celi, the sonnes of Dedon, the sonnes of Gaddahel the sonnes of Zaphtus the sonnes of Aggia, the sonnes of Hacharet, the sonnes of Sabathem, the sonnes of Saroneth, the sonnes of Masiut, the sonnes of Anta, the sonnes of Hasus, the sonnes of Abdus, the sonnes of Huba, the sonnes of Cuna, the sonnes of Rabotis, the sonnes of Phut phat, the sonnes of Malmon. All these ministred in the Sanctuarye, and were seruauntes of Salomon: cccxxxv hundred thre score and ten.

These folowing are they, that went vp frō Thelmellat Thelarsa (whose pilers were Cherub & Adan and Emer) and might not shew whyther their cities and kynredes, how they were of Israel: the sonnes of Dalaeus, the sonnes of Tuben, the sonnes of Nechodaeus. Of the preestes that executed the office of the preesthode, and were not found: the sonnes of Obia, the sonnes of Achilos, the sonnes of Addin, whiche maryed one of the doughters of Phargelen, and were named after him. The writynge of the same kynred was sought in the register of their generacion, but it was not founde: and therfore were they forbydden to execute the office of the preesthode. Unto the said Nethemias & Athaeas, that they shulde haue no porcion in the Sanctuarye, tyll there rose vp an hye preest, that were well instruct in the playne declarynge and truth. Of all Israel (beside seruauntes and maydens) there were.xlij. thousande, three hundred and.xl. Howe were there of seruauntes and maydens, seuen. C. three hundred and.xxxvj. Of synginge men and singinge women, there were two.C. and.lvi. Foure hundred and.xxxv. Camels. Seuen. C and.xxxvj. horses. Two hundred thousande & foorye and fyue mules. Fyue thousande and xxv asses.

Diuers heedes also, and the rulers of the tribes, when they came to Jerusalem, and wolde buylde and set vp the temple of God agayne in his place, they gaue after their ability, vnto the temple, to the treasure, and to the seruyce of the Sanctuarye twelue thousande poundes of golde, fyue thousande of syluer, and an hundred preestes garmentes. And so dwelte the preestes and the Leuites, and the people that wente out to Jerusalem, and the countrey there aboute, the syngers also & the porters euery one of Israell in his owne lande.

So when the seuenth moneth came, and when the children of Israell were euery man at his busynesse, they came all with one consent in to the streate, whyche was before the Easte doore. And there stode Jesus the sonne of Josedec, and his brethren the preestes, and Zorobabel the sonne of Salathiel, and his brethren, setting vp an aulter to offre brent offrynges vpon it, as it is written in the lawe of Moses.

There came people also of other countreys, & the heathen out of the landes to set vp y aulter in his place, and offred sacrifices and burnt offrynges vnto the Lorde in the morninge. And so they helde the feast of tabernacles as it is commaunded in the lawe: And dayly offred they as accordynge was and made the sacrifices appointed, the offeringes also of the Sabbothes and of the newe Moones, & all holy feastes. And all they that vowed offringes vnto the Lorde, beganne at the new Moone of the seuenth moneth to offre vnto God, for the temple of the Lorde was not yet buylded. And they gaue vnto y Masons & carpenters, money, meate, and drynke with clothynge. Unto them of Sidon also and Tyre they gaue carres, that they shulde cary Cedre trees frome Libanus to Betasles and beames, and that they shulde make shyppes in the hauen of Joppe, accordynge as it was appointed and ordeyned by Cyrus kinge of the Perslans.

And in the seconde yere they came in to the temple of God at Jerusalem. In the second moneth beganne Zorobabell the sonne of Salathiel, and Jesus the sonne of Josedec & their brethren the preestes and Leuites, and all they that were come vnto Jerusalem out of the captyuyte of Babylon, and layde the foundacion of the temple, in the newe mone of the second moneth in the second yere that they were come in to Jewry and Jerusalem. And they appointed the Leuites (that were xxxx. yere olde) vnto the seruyce of the Lorde: so Jesua and his sonnes and his brethren all the Leuites stode to gyther, and perfourmed the lawe and ordynaunce in the house of the Lorde.

And the preestes stode, and had their garmentes and trompettes, and the Leuites, the sonnes of Asaph hadde Cymballes, gyuynge thankes and prayses vnto the Lorde, accordynge as Dauid the kinge of Israel had ordeyned. And the songe that they dyd syng vnto the Lorde, was after this maner: O synge vnto the Lorde, for he is gracious, and his goodnes vpon Israel endureth for euer. And all the people blew out with trōpettes, and songe with loude voyce, prayinge the Lorde together in the settynge vp of the house of y Lorde. There came also frome amonge the Preestes and Leuites the rulers and elders, accordynge to the tribes and kinredes (suche as had sene the house afore) to the buyldynge of this temple with greate crye and greate mournynge, many also with trompettes and great ioye: In so moch, that the trompettes myght not well be heard for the wepynge and mournynge. For the commen people blew goodly vpon the trompettes.

Then came the ennemyes of the tribes of Juda and Ben Jamyn, to knowe what that trompettynge and noyse of shawmes myght be. And they spyed that it was they which were come agayne out of captyuyte, & wold buylde the temple vp a newe vnto the Lorde God of Israel. So they went to Zorobabel and Jesus, and to the rulers of the villages and sayde vnto them: Shal we buylde with you also? For we erke wyse haue herked your Lorde, and we walke after the same maner,

from the dayes of Asbazareth the king of Assiria, which brought vs hyther. Then Zorobabel and Jesus and the rulers of the villages of Israel sayd vnto them: It is not mete that ye shulde buylde the temple of our God with vs: we oure selues alone wyll buylde vnto the Lorde, lyke as Cyrus the kinge of the Perslans hath commaunded vs. 1.Esdr.iij

But the heithen in the lande layde them selues agaynste those that were in Jewry, helde vp the buyldynge from them, layed wayte vpon them pryuyly, stopped suche as brought any thing to the, forbad the to build, and hyndered those that made them passage, that the buyldyng shuld not be so punyshed: and this contynued so longe as kinge Cyrus lyued: and so they put of the buyldynge for the space of two yeres, vntyll the raygne of kynge Darius.

¶ Aggeus and Zachary prophesye. They buyld the temple without let or hynderaunce, by the cōmaundement of Darius.

CAPI. VI.

NOt withstandinge in the seconde yere of the raygne of Darius, Aggeus and Zachary the sonne of Addo prophecied vpon them in Jewry and Jerusalem, in the name of the God of Israel. Then Zorobabel the sonne of Salathiel and Jesus the sonne of Josedec stode vp, and beganne to buylde y house of the Lorde at Jerusalem, when the Prophetes of the Lorde helped them. A 1.Esdr.v.c Agge.i.c

At the same time came Sisennes the vnder Shreue in Syria and Phenices, with the lāy lordes and his companyons, and sayde vnto them: Who hath bydden and commaunded you to buylde the house, to make the vofe & all other thynges agayne? And who are the worke men, that buylde them? Neuertheles the elders of the Jewes had suche grace of y Lord that they wold not be let (though they were prouoked therto) but buylded on styll, vntyl y tyme of kyng Darius were certifyed ther of, & an answere receyued from him. The lettre that these men sent vnto kynge Darius, was after this maner.

Sisennes the vnder Shreue in Syria and Phenices, and the landlordes with their cōpanyons, which are deade rulers in Syria & Phenices, sende their Salutation vnto Darius the kinge. We certifye oure Lorde the kynge, that we came into the lande of Jewry and went to Jerusalem: where we founde them buylynge the great house of God and the temple, with greate coste, fre stone and wil ly goodly tymbre for the walles: yea they make greate haste with the worke, and helpe one a nother, and it goeth lordly prosperously in their handes, and with greate diligence & worly prayse made.

Then asked we the elders, who had cōmaundement them to make vp the house and the buylde vp, & this we dyd to the intente that we myght certifye the perfourmynge vnto the, the names of their that were the ru-

Ii.ij

lers of the wozke. So they gaue, vs this answere: we are the seruaũtes of ꝑ Lord, which made heauen and erth: and as for this house it hath bene buylded & set vp afore tyme by ꝑ great and mygtye kinge of Israel. But whe our fathers prouoked God vnto wrath, and synned agaynst the God of Israel, he gaue them ouer in to the power of Nabuchodonosor kinge of Babylon the kinge of the Chaldees, which brake downe the house, and brent it, and caryed awaye the people pryseners vn to Babylon. Neuertheles, in the fyrst yere that kynge Cyrus raygned at Babylon, Cirus the kynge wrote and commaunded to buylde vp this house agayne: and all the ornamentes that Nabuchodonosor caryed away from Ieruſalem vnto Babilon, and appropriated vnto his own tẽple: these brought Cyrus forth agayne, & deliuered the to Zorobabel & to Balmanatar the vnder Dyrue commaundynge them that they shulde bring those same ornamentes agayne to Ieruſalẽ in to the tẽple, & to begyn frõ ꝑ tyme forth, to build ꝑ temple agayne in his own place. The Balmanatar layde the foundacion of the Lordes house at Ieruſalem, and euer sence haue they buylded, & yet is it not ended. And therfore, O kynge, yf thou thynckest it good, let it be sought in the Lybraryes and rolles of kinge Cyrus: yf it be founde them, that it is done with ꝑ counceil and consent of kinge Cyrus, and yf our Lorde the kyng be so mynded, let him wryte vnto vs therof.

Then commaunded kyng Darius, to seke in the Lybraries: and so at Ecbathanis in a syte cyte in Medea there was founde such a writynge: In the fyrste yere of the raygne of Cyrus the same kynge Cyrus commaunded that the house of the Lord at Ieruſalem shulde be buylded agayne (and aboutes to be made there cõtynually vnto the Lord) whose depth shall be .x. cubytes, and the bredeth .xl. cubytes, and .iij. square with thre hewen stones, with a sort of tymbre of the same coũtrey, yea with a newe sort, and the expences therof to be gyuen of the house of kinge Cyrus.

And the ornamẽtes of golde and syluer, ꝑ Nabuchodonosor toke out of the house of ꝑ Lorde at Ieruſalem, shall be set agayne in ꝑ temple at Ieruſalem, where they were afore. Dilennes also the vnder thefe in Syria and Phenices, the princes and they companyons, and the other that be heade rulers in Syria & Phenices, shall not medle nor haue any thing to do with that place.

Cirus haue cõmaunded also, that they shall buylde the house of the Lorde hole vp, and haue ordeyned them, to helpe those that be come out of captyuyte: tyll the house of the Lord be fynyshed: and out of the reuenute and taxinge that is yearely rayſed vp in Syria and Phenices, dylygently to gyue them a certayne summe to the offeringe of the Lord and the same to be delyuered vnto Zorobabel ꝑ officer, that he therwithal may ordeyne otes, rammes, lambes, and corne, salte, wyne and oyle, and that contynually euerye yere: after the expences whiche the preſtes that be at Ieruſalem, shewe to be made dayly: this shall be gyuen vnto them without delaye: that they may offer sacrifices dayly to the hyghest God, for the kynge and for his seruauntes, and to praye for their lines. Let it be prouided also on euery syde, that whosoeuer breketh or despyseth this commaundement of ꝑ kynge, shall be hanged vpon a galow (made of his owne good) and all his goodes salbe seasoned vnto the kinge.

The Lorde therfore (whose name is there called vpon) rote out and destroye all the kinges and people, that vndertake by violence to hinder the same, or to deale vnreuerently with the house of the Lorde at Ieruſalem. I Darius the kinge haue ordeyned, that these thynges shall be done with all dylygence.

¶ The temple is fynyshed and dedicate: and the feast of vnleuened breed is holden.

CAPL. VII.

Then Sisennes the vnderthirne in Celosyria, and Phenyces, and the other Landlordes with their companyons, obeyed the thinges that kynge Darius had ordeyned, were dylygent in thy holy workes and were felow helpers with the elder rulers of the Jewes. And so the worke of the Temple wente forth and prospered, when Aggeus and Zachary prophecyed.

And they performed all thinges thynke the commaundement of the Lorde God of Israel, and after the decree of Cyrus, Darius, and Artaxerxes kinges of perse.

And thus was ouer house fynyshed vnto the .xxij. daye of the moneth Adar in the .vj. yeare of kynge Darius. And the children of Israel the preſtes and the Leuites, and the other that were come out of captyuyte, and such as were ioyned vnto them, dyd accordynge as it is wrytten in the boke of Moses. And in the dedycation of the temple they offred an hundred otes, an hundred rammes. .iiij. hundreth lambes, and .xij. goates for the synnes of all the people of Israell, after the nombre of the trybes of Israel. The preſtes also & the Leuites stode arayed in the prestly garmentes, after the trybes, ouer al the workes of the Lorde God of Israel accordynge to the boke of Moses, and the porters by all the dores.

And the chyldre of Israel (with those that were come out of captyuyte) helde the passouer the .xiij. daye of the fyrste moneth, when the preſtes and the Leuites were sanctyfyed. They that came out of captyuite, were not all sanctified together: but the Leuites were all sanctifyed together. Also all they that came out of captyuite, kylled ꝑ easter lambe, for they brethren, for the preſtes and for them selues. And the chyldren of Israel that came out of captyuite, and escaped from all the abominacyons of ꝑ heathe, sought the Lord, and kepte the feaste of vnleuened breed, .iij. dayes longe, eatyng and drynkyng and were mery before the Lorde: that the Lorde had turned the herte of the kinge of Assiria, and comforted their handes to the workes of ꝑ Lorde God of Israel.

¶ Esdras teacheth the people to assemble and come together, and then readeth them the lawe. They kepe the feast of Tabernacles.

CAPL. VIII.

And after him, when Artaxerxes the kinge of the Persians raygned, there wente vnto him Esdras the sonne of Saraias, the sonne of Azarias, the son of Helchiah, the sonne of Sallum, the sonne of Sadoc, the sonne of Achitob, the sonne of Amarias, the son of Azarias, the son of Boccus, the sonne of Abiſu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aarõ the fyrst preſt. This Esdras went vp frome Babilon (for he had good vnderstandinge in the lawe of Moses, that was gyuen of the Lord God of Israel, to be taught and done in dede. And the kinge fauoured him, and dyd him great worshyp and honoure, after all his desyres. There went vp with him also certayne of the chyldren of Israel, of the preſtes of ꝑ Leuites, of the syngers, porters and mynisters of the temple at Ieruſalem.

In the .vij. yere of the the raygne of kinge Artaxerxes, in the .v. moneth, that is in the iij. yeare of the raygne, they wente frome Babylon in the newe moone of the fyfth moneth, and came the hyghe waye to Ieruſalem after his commaundemente, lyke as the Lorde hadde prospered their iourney. For in deede Esdras gat greate instruction that he shulde leaue none of the thynges behynde, whiche are in the law and commaundementes of God. And he taughte hole Israell all ryghtoulnes and iudgement.

Then came the Secretaryes of kynge Artaxerxes, and delyuered the wrytynges (that were come from Artaxerxes the kinge) to Esdras the preſte and reder of the lawe of the Lorde: And this is the coppye of the letter.

Kinge Artaxerxes sendeth his greetynge vnto Esdras the preeste and reder of the lawe of the Lorde: Of feythyp and good will I haue ordeyned and charged, yf there be anye of the Jewes, of the preſtes and Leuites in my realme, which desyreth and is content to go with the vnto Ieruſalem, that he may do it. Therfore yf any be minded to beare the company, let them come together, & go with the (lyke as I am content and my seuen frẽdes my counseilers) to se what they do at Ieruſalem and in Jewry, and kepe the thinges standynge as thou hast in the lawe of the Lorde: and to bynge the gyftes vnto God ꝑ Lord of Israel, that I and my frendes haue promysed to Ieruſalem, and all the syluer & golde that is in the countrey of Babylon, vnto the Lord to Ieruſalem, with the thing that is gyuen for the people in the Lordes temple at Ieruſalem: Yea that the same syl-

ner and golde maye be gathered, and oxen, rãmes, sheepe and gotes and other that be long to these thinges: and that they maye offer sacrifyces vnto the Lorde, whiche is at Ieruſalem,

And what so euer thou and thy brethren wyll doo with syluer and golde, that doo after thy mynde, and after the commaundemẽt of the Lorde thy God: & lyke wyse with all the holye vessels, that are gyuen the for ꝑ seruyce of the house of the Lord thy God: and other thinges whatsoeuer is necessary for the to the worke of the temple, that shal be gyuẽ ꝑ of the kynges treasure: and loke what thou with thy brethren wylte doo with the golde and syluer, that doo after the wyll of the Lorde.

And I kynge Artaxerres haue commaunded the keepers of the treasures in Syria and Phenices, that whatsoeuer Esdras the preste and reder of the lawe of the Lorde doth wryte, it shall be gyuen him: tyll an .C. talentes of syluer, and of golde in lyke maner: Of corne al so an hundreth measures, and tyll an hũdreth vessels of wine, and other plenteous thinges without nombre. Let all thinges be done after the law of the hyghest God, that ꝑ wrath of God aryse not in the realme of the kynge and of his sonnes. I commaũd you also, that ye requyre no tax nr tribute of the preſtes, Leuytes syngers, and ministers of the temple, ne of the writers: and that no man haue auctoryte to medle any thynge agaynst the. As for the (O Esdras) set thou iudges and rulers in the hole land of Syria and Phenyces, after the wysdome of God: and learne al such as are ignorannte in the law of God thy Lorde, & let al them that offende agaynst the lawe, be punyshed: whether it be by death with payne, to be condemned in money, or to be banyshed.

Then sayde Esdras the wryter. Blessed be the God of our fathers, that hath gyuen so good a mynde and wyll in to the herte of the kinge to magnifye his house that is at Ieruſalem, and hath made me to be accepted in the syght of the kynge, of his counsell, of his frendes and of his nobles.

And so I was stedfast in my mynde, accordynge as the Lord my God helped me, and I chose out men of Israel to go vp with me.

And these are the heades (after their kinredes and houses of their fathers) that went vp with me frome Babylon, out of the kingdome of Artaxerres: Of the sonnes of Phares, Gersonius. Of ꝑ sonnes of Hemaruth, Amenus. Of the sonnes of Dauid, Iccus, ꝑ sonne of Cecilia.

Of the sonnes of Phares, Zacharyas with him there turned agayne an hundred and fyfty men. Of the sonnes of the captayne of Moabylon, Zarei, and with him .ij. hundreth and .l. men. Of the sonnes of Zachyes, Jechonias, Zecholy, & with him .ij. C. and .l. men. Of the sonnes of Halamaasia ꝑ, Gotholie, & .lx. with him Of ꝑ sonnes of Zaphatia, Zarias Mychel, & with him .lxx. Of the sonnes of Job, Abdias Jehely, and with hym .ij. C. &

twelue

kwelue men. Of the sonnes of Bani, Helimoth the son of Iosaphia, & with hym an. C. & ix. mē. Of ȝ sonnes of Bebei, Zacharye, Bebei, and with him. xij C. and. lxij. men. Of the sonnes of Elcad, Johannes Ezechan, & with hym. C. & x. men. Of the sonnes of Adonicam those that were the last, and these are theyr names: Eliphalem the sonne of Gebell and Semetias, and with him. lxx. men. All these called I together by the water Thia, where we pytched oure tentes thre dayes, and there I mustered them.

As for the sonnes of the prestes and Leuites, I founde none there. Then sent I vnto Eleazar, and Ecelom, and Malman, and Walobam, and Nnathan, and Samea, and Zozibimathan, Lunagan, Zachary, Mosollamum (these were the leders and men of experience) and I sent them wyde, that they shulde come vnto Loddeus, which was by ȝ place of the treasurye, and cōmaunded them that they shulde speake vnto Loddeus and to his brethren and to those that were in the treasurye, to sende vs suche men, as myght execute the prestes office in the house of the Lorde oure God. And with the myghtye hande of our Lorde God, they brought vnto vs men of good experience, frome amonges the sonnes of Moolius, the sonne of Leui, the sonne of Israel, Sebedeiam and the sonnes and his brethren Albin and Amin, of whō there were. xviij. From amōges the children of the sonnes of Chananeus, and their sonnes were. xx. men. And of them that serued in the temple, whom David had ordeyned, and the pryncypall men that ministred for the worke vnto the Leuites in the temple two. C. and twentye men, whose names are all tokened vp in wrytynge.

Then commaunded I a fastynge vnto the yonge men before the Lorde, that I myght before of him a prosperous iourney & a good waye for vs, yea for vs, for our children, and for the catel, because of the layinges awaite, and I durst not require of the kynge men of horse and of fote, to conueye vs safely agaynst oure enemyes, for we had sayd vnto ȝ kynge, that the power of the Lorde our God shuld be with them, that seke hym with theyr hole herte. And therfore we besought God oure Lorde earnestlye because of these thynges, & he was mercyfull vnto vs, and hearde oure prayer. And I separated from amonge the rulers of the prople, and frō the prestes of the temple. xij. men, & Hebeia and Asania, and ten men of their brethrē with them. And I weied them the golde & the syluer and al the prestly ornamentes of the house of our God, which the kyng & his counsel, and his princes, & hole Israel had geuen. And whē I had weyed it, I gaue thē an. C. & L talētes in syluer, & C. talentes of syluer vessell, an. C. talētes of gold, & of golde vessell seuē tymes twentye, & vessels of other metall (yea of good metall). xij. glysterynge as the golde, & sayd vnto them: ye also are holy vnto the lorde, & the vessels are holy, & the golde and the syluer is promysed vnto the lord ȝ God of our fathers, Be diligent nowe and kepe it, vntyll the tyme that ye delyuer it to the rulers of the people, to the Prestes, for the Leuite, and to the pryncypall men of the ofyces of Israell in Jerusalem, and in the chambre of the house of our God.

So the prestes and the Leuytes which receyued of me the golde, the syluer and the vessell, brought it to Jerusalem into the temple of the Lorde. And from Thia we brake vp the. xij. daye of the fyrst moneth, tyll we came to Jerusalem. And when the thyrde day was past, the weyed golde & syluer was delyuered in the house of the Lord the fourth daye, vnto Marimoth the sonne of Joz the preste, and with him was Eleazar the sonne of Phineas, and with them were Josabdus the sonne of Jesue, Medias and the sonne of Banus, and certayne of the Leuytes to the nombre and to the weyght and the wayght of them were wrytten vp the same tyme. As for those that were come out of captyuyte, they offred sacrifyce vnto the Lorde the God of Israel: euen. xij. oxen for all Israel. lxxxij. rammes lxxij. shepe. xij. goottes for synne. xij. kyne for a thankofferyng, all to ȝ sacrifyce of the Lord. And the kynges commyssyon deliuered they vnto the stewardes and debtes of the kyng, and to the vnder rulers in Celesyria and Phenices.

Nowe when these thynges were done, the rulers came vnto me, and sayd: The generacyon of Israel, the Prynces, the prestes and Leuites, the straunge people and indwellers of the land, haue not put awaye their vncleanesse, from the Cananites, Hettites, Pherezites, from the Moabytes, Egyptyans and Edomytes.

For both they and their sonnes haue mengled them selues with the doughters of the, and the holy sede is myxte with the outlandyshe Heathen, and yea the begynnyng of theyr rayne haue the rulers and heades ben partetakers of theyr wyckednesse.

*As soone as I had herde these thynges immediatly I rente my holy garmentes, and pulled out the heare of my heade & my beard, & sat me downe sorowful & heuy. And al they that were moued thorow the worde of ȝ God of Israel, came vnto me: & I sat styll full of heuynesse vntyll the enenyng sacrifice. Then stode I vp frō fastyng, hauyng rente clothes and the holy garmēt, kneled downe vpon my knees, helde out my handes vnto the Lorde, & sayde: O Lorde, I am confounded & ashamed before thy face: for oure synnes are become many vpon our heedes, and our wickednesses are exalted vnto the heuē, for sence the tyme of our fore fathers, we are in great synne vnto this day. And for the synnes of vs & our fathers, we with our brethren and with oure prestes haue ben delyuered vnto the kynges of the erth, in to the swerde, and in to captyuite, and became a spoyle with confusion & shame vnto this daye. And now, O Lord God, how greate is the mercye that we haue gotten of the? in that thou hast left vs a rote & name in the place of thy Sanctuarye, to lyghte our eyen in the house of the Lorde our God, & graue vs meate at al tymes of our mynysterynge. And when we were in captyuyte, we were not forsaken of the Lorde our God: but he made the kinges of Persia gracious and fauourable vnto vs, so that they gaue vs vytayles and meate, yea and leaue to buylde vp the temple of oure Lorde God agayne, to repayre the wasted places of Sion, & to dwell in Jewry and Jerusalem. And nowe, O Lorde, what shall we saye, hauynge all these thynges in possession? for we haue broken thy cōmaundementes, whyche thou gauest vnto vs by the hāde of thy seruauntes the prophetes, sayinge: The land that ye go vnto, and that is geuen you for an heritage to haue in possession, is defyled with the vnclennes and fylthynesse of the heithen, and with their abhominacion haue they poluted it all together. Therfore shall ye not ioyne your doughters vnto their sonnes ne mary your sonnes vnto your doughters: Moreouer, ye shal neuer seke to make peax wt yͤm, ȝ ye may increase & eat ȝ best in the land: & that ye may dyuyde the inheritance of the lande vnto youre children for euermore. As for the thinge that nowe happeneth vnto vs, it commeth all for our wycked workes & great synnes, yet hast thou geuen vs suche a rote, ȝ we are come agayne into our owne lande: and we are so wycked that we haue broken thy statutes and commaundementes agayne, & mengled our selues with the vnclennes of the outlandyshe Heathen. O Lorde, arte thou angrye with vs? wylte thou rote vs cleane out? that our rote and name remayn no more? O Lorde God of Israell thou arte true, for our rote endureth yet vnto this present daye. And beholde, now we be before the in our synnes, now can we not stande before the in them.

And when Esdras with this prayer had knowledged the synne, weyynge, and lyenge flatte vpon the grounde before the temple, there gathered vnto hym from Jerusalem a great multytude of men and women, of yonge men & maydens, for there was a very greate weyng and mournyng in the congregacyō, & when Jechonias the sonne of Jehell one of the children of Israel cryed, he sayd vnto Esdras: we haue synned agaynst the Lorde, because we haue maryed outlandyshe wome of the heathen. Nowe arte thou ouer all Israel. We wyll swere an othe therfore vnto the Lorde, that we shall put awaye all oure wyues, whyche we haue taken of the heathē with their children: lyke as it is appointed the before our fore elders. Stande vp then, myn thou it, and declare it playnly vnto vs, accordynge to the lawe of the Lorde: for the matter belongeth vnto the, & we wyll helpe the, quyte thy selfe manly. So Esdras arose, and toke an othe of the rulers of the prestes and of the Leuites, and of Israel, to do after these thynges: and they sware.

After Esdras had read the lawe, the people put awaye their straunge wyues: and then returneth euery man merely vnto his owne dwellynge.

CAPI. IX.

Then Esdras stode vp from the court of the temple wtyh out, & went in to the chamber of Jonathas the son of Nasabus, and remayned there, and eat no meate nor dronke drynke, for the multytude of the wyckednes of ȝ people. And there was made a proclamacyon in al Jewry and at Jerusalem, for all suche as were gathered et Jerusalem out of captyuyte, that whosoeuer came not to Jerusalem within two or. xij. dayes accordyng to the iudgement of the olde lordes of councell) his goodes shulde be taken from him, and be excluded from the congregacyon of the captyuyte. And in thre dayes were all they of the tryde of Juda and Ben Jamin gathered together at Jerusalem, the. xx. daye of the. ix. moneth. And the hole multytude satte tremblynge in the courte of the temple, for it was winter. Do Esdras arose vp, and sayd vnto them: ye haue done vnrighteously, in that ye haue taken outlandyshe wyues to maryage, and so to encrease the synnes of Israel. And now knowledge the same, and giue prayse vnto the Lorde God of our fathers, and perfourme his wyll, departynge frome the Heathen of the lande, and from the outlandyshe wyues. Then cryed the hole multytude with loude voyce, and sayd: lyke as thou hast spoken, so wyll we do: but for so moche as the people are many, and the wynter here, we may not stād without the house agayne, this worke is not a thynge, that can be fynyshed in a daye or two, for we be many that haue synned in these thynges: Ordeyne therfore, that the rulers of the multytude & all they that dwell with vs, and as many as haue outelandyshe wyues, the Prestes also and iudges of euerye place may stande in the tyme appointed, tyl they lose vp the wrath of the Lorde in this busynes.

Then Jonathas the sonne of Ezell, and Ozias and Thecam receiued ȝ charge of this matter, & Zozomus, and Lelus, and Sabathens helped them therto. After this, all they stode vp that were come out of captyuite. And Esdras the preest chose vnto him the pryncypall men from amonge the fathers accordynge to their names, & in the new mone of the tenth moneth they satte together, to examen this matter. And so the matter was a determynge (concernyng the men that had outlandyshe wyues) vntyll the newe mone of the fyrst moneth. And of the prestes that had myxt them selues with out landish wyues, there were founde: of the sonnes of Jesu the sonne of Josedech and his brethren, Maazeas, Eleazar, Joribus, and Joadeus, whyche offred them selues to put away their wyues, and to offer a ram for their trespasse. And of the sonnes of Semmei, Walleas, and Elles, and Jeelech, Azanas. Of the sonnes of Fosetea, Limolias, Ofimach, Nathanea, Zuilio, Jabus and Dalias. And of the Leuites Josabdus, Semeis, and Colnis, Caletas, Faneas, Colnas, and Elionas. Of the syngers of the Sanctuarye, Eliarib, Zacharus. Of the porters

ters, Hallimus and Tolbanes. And of Israel, of the chyldren of Foro, Oli, and Remias, and Godolias, and Melchias, and Thelus, Eleazarus, Jemmerias, and Bannas. And of the children of Jolaman, Chanias, Zachari, Jezrelus, Jobdius, Semoth and Elias. And of the sonnes of Jethoim, Eliadas, Liasamus, and Tochias, Lasmoth, Habdis and Tebdias. And of the sonnes of Zebes, Johannes, Amanias, Zabdias, and Emmeus. And of the sonnes of Bannus, Olammus, Maluchus, Jeddus, Jasub, Asabus & Jerimoth. And of the sonnes of Addu, Naatus, and Moosias, and Lacus, and Baanas, Maasias, Mathatias, Besei, Bannus and Manasses. And of the sonnes of Nave, Nones, Eliceas, Melchias, Samcas, Simon, Benjamin, Malchus and Sarras. And of the sonnes of Asom, Sarsanus, Mathathias, Bannus, Elipalach, Manalles, Semei. Of the sonnes of Bannus, Jeremy, Moodias, Abiamas, Jobel, Baneas, Peliaas, Jona, Martmoth. Eliasib, Matheneus, Eliasis, Ozias, Dielus, Semebius, Zambris and Joseph. Of the sonnes of Nobeus, Jdelus, Mathathias, Sabadus, Zetheus, Sedmi, Jesseus, and Baneas. All these had taken ouriandysshe women to marryage, and they put the a waye with theyr chyldren. The prestes and Leuites, and all they that were of Israel, dwelt at Jerusalem and thereabout all the lande, in the newe moone of the.vij. moneth and the chyldren of Israel were in theyr dwellinges. And the hole multitude came together vpon the floore at the easte syde of the holy porte of the temple. And they spake vnto Esdras the hye prieste and reader, that he wolde bringe the lawe of Moses, whiche was geue of the Lorde God of Israel. So Esdras the hye priestе brought the lawe vnto the hole multitude, to man and woman, and to all presses, that they myght heare the lawe, in the newe mone of the.vij. moneth. And he red in the floze that is before the holy porte of the temple, from the mornynge early vnto the eurnyng, before men and women. And they applyed their mynde all vnto the lawe.

And Esdras the preste and reader of the lawe stode vp vpō a scaffolde of wood, which was made therfore: and vpō his right hand there stode by him Mathathias, Samus, Anamias, Azarias, Urias, Ezechias, and Baalsamus: Vpō his left hād stode Faldeus, Mysael, Malachias, Abuscas, Sabus, Nabadias and Zachary. Then take Esdras the boke before the hole multitude, for he was the principall, and had in moost honour of them all. And when he had red out the lawe, they stode all streyght vpon theyr fete. So Esdras prayed the Lorde the moste hygh God, the almyghty God of hostes. And all the people answered: Amen and held vp their handes, fell downe flat vpō ꝯ earth, & prayed ꝯ Lord. And Jesus, Beneas, Sarebias, Jaddinus, Accubus, Sabbatheus, Calithes, Azarias, Jozabus, Ananias, and Phelias the Leuites spake vp theyr handes vpwarde, and bowed theyr faces to the grounde, and prayed the Lord: Those were they which taught ꝯ lawe of the Lorde, and red the lawe of the Lorde in the congregacyō: and euery man set those before that vnderstode the lawe. Then spake Athanates vnto Esdras the hye preste and reder, and to ꝯ Leuites that taught the multytude, sayinge: This daye is holy vnto the Lorde: & all they that heard the lawe, wepte. So Esdras said: Departe your way thē, and eat the best and drynke the sweetest, and send gyftes vnto them that haue nothynge: for this daye is holy vnto the Lorde, and be not ye sorye. Then wente they theyr waye euerychone, ate and dronke, and were merye, and sent rewardes vnto them that had nothyng that they myght also eat with gladnesse: for they were exceedyngly reioyced, therowe the wordes that were red vnto them in ꝯ lawe.

And so they were all gathered together at Jerusalem to holde ꝯ feast, accordynge to the couenaunt of the Lord God of Israel.

¶ The ende of the thyrde boke of Esdras.

THE FOVRTH BOOKE OF ESDRAS.

¶ The people is reproued for theyr vnthankfulnesse. God wyll lynde an other people yf theyr wyll not be reformed.

CAPI. I.

THe seconde boke of the Prophet Esdras (ꝯ sonne of Saraias, the son of Azarias, the son of Helchia, the sonne of Sallum, the son of Sadoc, the sonne of Achitob, the sonne of Amerias, the sonne of Azarias the sonne of Maraioth, the son of Saahias, the sonne of Ozi, the sonne of Boccus, the sonne Abisu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the tribe of Leui: which was prysoner in the land of Medes, in the raygne of Artaxerxes king of Persia.

And the word of the Lord came vnto me, sayinge: go thy waye, and shew my people their synfull dedes, and their children their wickednesses, which they haue done against me, that they maye tell their childers children the same: for the sinnes of their fathers are increased in them. And why? they haue forgotten me and haue offred vnto straunge goddes. Am not I euen he, that brought the out of the land of Egypt, from the house of bondage? But they haue prouoked me vnto wrath, and despised my counsels. Pull thou out them the heer of thy heade, and cast al euell ouer them, for they haue not bene obedient vnto my lawe.

It is a people without lernyng and nourture. How longe shal I forbeare them vnto whom I haue done so moche good? Manye kynges haue I destroyed for their sakes: Pharao with his seruauntes and all his power haue I smytten downe and slayne: All the nacions haue I destroyed and roted oute before them, & in the east haue I brought two landes and people to nought, euen Cyre & Sydon, and haue slayne al their ennemyes. Speake thou therfore vnto them, sayinge: Thus sayethe the Lorde: I ledde you thorowe the see, and haue geuen you sure stretes fare the begynnynge. I gaue you Moses to be your captayne, and Aaron to be the prest. I gaue you lyght in a pyller of fyre, & greate wonders haue I done amonge you: yet haue ye forgotten me, sayeth the Lorde.

Thus sayeth the almyghty Lorde: I gaue you quayles to eate, and tastes for your sustenaunce: Neuertheles ye murmured, and afterward not the prayer of your ennemyes vnto my name: yea this same daye do ye yet murmoure. Where are the benefites, that I haue done for you? When ye were hongry in the wyldernes, dyd ye not crye vnto me: Why hast thou brought vs in to this wyldernes, to kyll vs? It had bene better for vs, to haue serued the Egipcians, then to die in this wyldernesse. Then had I pitie vpon your mournynges, and gaue you Manna to eate. Ye are angels fode. When ye were thurstly, dyd not I hewe the harde stone, & caused water to flowe therout? For the heate I couered you with the leaues of the trees. A good pleasaunt lande gaue I you: I cast oute the Cananites, the Pherezites and Philistines before you. What shall I doo more for you, sayeth the Lorde.

Thus sayeth the almyghty Lorde: When ye were in the wyldernesse, in the water of the Amorytes, beinge a thyefte and blasphemynge my name: I gaue you not eyre for youre blasphemyes, but caste a tree in to the water, and made the ryuer swete. What shal I doo vnto the, o Jacob? Thou Juda woldest not obeye me. I wyll tourne me to an other people, and vnto those wyll I gyue my name, that they maye kepe my statutes.

Seynge ye haue forsaken me, I wyll forsake you also. When ye desyre me to be gracyous vnto you, I wyll haue no mercye vpon you: when ye call vpon me, I wyll not heare you. For ye haue defyled youre handes with bloude, and youre feete are swyfte to commyt manslaughter. Ye haue not forsaken me (in a maner) but your owne selues sayeth the Lorde.

Thus sayethe the almyghtye Lorde: haue I not prayed you, as a father his sonnes, as a mother her doughters, and as a nurse her younge babes, that ye wolde be my people, and I shoulde be youre God: that ye wolde be my chyldren, and I shoulde be your owne father? I gathered you together, as an henne gathereth her chyckens vnder her wynges. But nowe what shall I doo vnto you? I shall cast you oute fro my face. When ye offer vnto me, I shall turne my face from you: for youre solemne feaste dayes, youre newe moones, and your circumcisions haue I forsaken, I sente vnto you my seruauntes the Prophetes, whom ye haue taken and slayne, and torne their bodies in peces, whose bloud I wyll requyre of youre handes, sayethe the Lorde.

Thus sayth the almyghtye Lorde: youre house must be desolate. I wyll caste you oute as the wynd doth the strawe: your children shall not be frutefull, for they haue despysed my commaundement, and doone the thynge that is euyll before me. Youre houses wyll I gyue vnto a people that shall come, and they that neuer herd me, shal bileue in me: & they vnto whome I neuer shewed token, shal doo the thynge that I commaunde them. They haue sene no Prophetes, yet shall they call their synnes to remembraunce, and knowlege them. I repose me vnto the grace, that I wil do for the people which is to com, whose chyldren reioyse in gladnesse: and thoughe they haue not sene me with bodyly eyes, yet in spirite they bileue the thynge that I saye.

And now brother, beholde what great worshyp and se the people that cōmeth from the East, vnto whom I wyll gyue the dukedom of Abraham, Isaac, and Jacob, of Oseas, Amos, and Micheas: of Joel, Abdi, Jonas, Naum, and Abacuc: of Sophony, Aggeus, Zachary, and Malachi, whyth is called also an aungell (or messenger) of the Lorde.

¶ The Synagoge kyndeth saulte with her owne chyldren. The Gentyles are called.

CAPI. II.

THus sayth the Lorde, I haue brought this people out of bondage, I geue the my commaundementes by my seruauntes the Prophetes, whome thou woldest not heare, but despysed my counsels. The mother that bare them, saythe vnto them: Goo your waye you chyldren, for I am a wydow and forsaken: I brought you vp with gladnesse, but with sorowe and heynesse haue I loste you: for ye haue synned before the Lorde youre God, and done the thynge that is euil before him. But what shall I nowe doo vnto you? I am a wydowe and forsaken: goo youre waye, o my chyldren and aske mercye of the Lorde. As for me, o father, I cal vpon the for a wytnesse ouer the mother of these chyldren, whiche wolde not kepe my couenaunt: that thou bringe them to confusion, and their mother to a spoyle, that she beare no more. Let their names be scatred abrode amonge the Heathen, let them be put oute of the erth, for they haue thought scorne of my couenaunt.

Woo be vnto the Assur, thou that hydest the vnrighteous by the. Thou wicked people, remembre what I dyd to Sodome & Gomorre whose lande is turned to pytche and asshes. Euen so also wil I do vnto all them that heare me not, sayth the almighty Lorde. Thus saith the Lorde vnto Esdras: tel my people, that I wil gyue them the kyngdom of Jerusalem which I wold haue gyuen vnto Israel: their glory also will I take vnto me, and giue the the euerlastynge tabernacles, whiche I had prepared for those.

The tre of lyfe shall be onto them a swete smellynge ointment: they shall neyther laboure nor be weryd. Goo ye your waye, and ye shall receyue it. Praye for your selues a fewe dayes, that they maye dwelle therin. Nowe is the kyngdome prepared for you, therfore watche, take heuen and erth to witnesse, for I haue broken the euil in prees, and created the good, for I lyue sayth the Lorde. Mother embrace thy chyldren, and bringe them vp with gladnesse: make their fete as fast as a spyder, for I haue chosen the, sayth the Lorde.

And those that be dede will I rayse vp agayne from their places and bringe them out of the graues. For I haue knowē my name in Israel. Feare not thou mother of the chyldren, for I haue chosen the, sayth the Lorde.

Gene.xii.e

And for thy helpe, I shal send the my seruautes Esay and Jeremy, after whose counsel I haue sanctified and prepared for the twelue trees with dyuers fruites, and as many welles flowynge with mylke and hony, and seuen mountaynes, wherupon there grow roses and lylyes, wherin I wyll fyll my chyldren with ioye.

Execute iustyce for the widow, be iudge for the fatherlesse: giue to the poore, defende the comfortlesse, clothe the naked, heale the wounded & sicke, laugh not a lame man to scorne, defende the cripple, and let the blynd come in to the syght of my clernesse. Kepe the olde and yonge within thy walles, where so euer thou fyndest the dead, taken them, and bury them, and I shall gyue the, the fyrst place in my resurrection. Holde stil, o my people, and take thy rest, for thy quietnesse is come. Fede thy chyldre, o thou good nurse, stablish their fete. As for the seruautes whom I haue gyuē the, there shall not one of them perysshe, for I wyll seke them from thy nombre, were not thy selfe.

For when the daye of trouble and heynesse commeth, other shall wepe and be sorowfull, but thou shalte be merye and plentyous. The heathen shall be gelous, but they shall be hable to doo nothynge agaynste me, sayth the Lorde. My handes shall couerthe, so that thy children shal not se the fyre euerlastynge. Be ioyfull, o thou mother with thy chyldren, for I wyll delyuer the, sayth the Lorde. Remembre thy dead chyldren, for I shall bringe them out of the erth, and shewe mercy vnto them, for I am mercyfull sayth the Lorde almyghty.

Embrace thy chyldren vntyl I come, and shew mercy vnto the, for my welles run ouer and my grace shall not fayle.

I Esdras receyued a charge of the Lorde vpon the mount Oreb, that I sholde go vnto Israel. But whē I came vnto Israel they set me at nought, & despised the commaundemēt of the Lorde. And therfore I saye vnto you, o ye heathen, that heare & vnderstand: Loke for your shepherde, he shall gyue you euerlastynge rest: for he is nye at hande that shall come in the ende of the worlde. Be redy for rewarde of the kyngdom, for the euerlastynge lyght shal shyne vpon you for euermore. Flye the shadowe of this worlde, receyue the ioyfulnesse of youre glorye. I testifye my sauioure openly: O receyue the gyft that is geuen you, and be glad, gyuynge thankes vnto hym, that hathe called you to the heauenly kyngdome.

Aryse vp and stand fast: behold the nōbre of those that be sealed in the feaste of the Lorde which are departed from the chyldrē of the worlde, and haue receyued of the glorious garmentes of the Lorde. Fulfyll the nombre of Sion, and shut vp the nombre of Jerusalem, for I haue fulfylled the lawe of the Lorde. The nombre of thy chyldren whom thou longedest for is fulfylled: beseche the power of the Lorde that thy people, whiche haue ben called from the begynnyng, may be halowed.

I Esdras

I Esdras sawe vpon the mounte Syon a greate people, whome I coulde not nombre, and they al praysed the Lord with songes of thankesgyuynge. And in the myddes of them there was a yong man of an hye stature, more excellent then all they, and vpon euery one of their heades he set a crowne, and was euer hyger and hygher, whiche I marueyled at greatly. So I asked the aungell and sayde: Syr what are these? He aunswered and sayde vnto me: These be they that haue put of the mortall clothynge, and put on the immortal, and haue confessed and knowledged the name of God. Nowe are they crowned and receyue the reward.

Then sayd I vnto the aungel: what yong ymage is it that crowneth them, and geueth them the palmes in their handes? So he aunswered and sayd vnto me: It is the sonne of God, whome they haue knowleged in the worlde. Then began I greatly to commende them, that stode so stedfast for the name of the Lorde. And so the aungell sayd vnto me: Go thy waye and tell my people what maner of thinges, and how great wonders of the Lorde thy God thou hast sene.

¶ The wonderous worckes whiche God dyd for the people are reherced. Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, whiche yet are synners also.

CAPI. III.

IN the thrirtye yere of the fall of the cyty, I was at Babylon, and laye troubled vpon my bedde, and my thoughtes came vpon my herte: for I sawe the desolacyon of Syon, and the plentyous wealth of them that dwelte at Babylon, and my spirite was sore moued: so that I began to speake fearefull wordes to the hygheste, & sayd: O Lorde, Lorde, thou spakest at the begynnyng, when thou plantedst the earth (and that thy selfe alone) and gauest commaundement vnto the people, and a bodye vnto Adam, whiche was a creature of thy handes, and hadst brethed in hym the breth of lyfe: and so he lyued before the, and thou ledest him in to Paradyse, whiche gardeyn of pleasure thy ryghte hande had planted or euer the earthe was made. And vnto hym thou gauest commaundement to loue thy waye, whiche he transgressed, and immediately thou appoyntedst death in hym, and in his generations. Of hym came nacyons, tribes people and kynredes out of nombre. And euery people walked after their owne wyll, and dyd wyce thynges before the, but thy commaundementes they dispised. And in processe of tyme, thou broughtest the water floude vpon those that dwelte in the worlde, and destroyedst them. And as the deathe was in Adam, so was the water floude also in these. Neuertheles one of them thou lefte, euen Noe with his housholde, of whome came all ryghteous men. And it happened, that when they that dwelte vpon the earth began to increase, and hadde gotten many chyldren, and were a greate people, they began to be more vngodly then the fyrst. Nowe when they all lyued so wyckedlye before the, thou dyddest chose the a man amonge them, whose name was Abraham. Him thou louedst, and to him onely thou shewedst thy wyll, and madest an euerlastynge couenaunte with him, promysynge hym thou woldest neuer forsake his seed. And vnto hym thou gauest Isaac, vnto Isaac also thou gauest Jacob and Esau. As for Jacob, thou dyddest chose him, and put backe Esau. And so Jacob became a greate multitude.

Gene.xii.a

Gene.xxi.a

Genes.xxv.c

Genes.xxvii.e

And it happened that when thou leddest his seed out of Egypt, thou broughtest them vp to the mount Syon, bowynge downe the heauens, settynge fast the earthe, mouynge the grounde, makynge the depethes to shake, and troublynge the worlde: And thy glorye went thorowe foure portes of fyre, and earth quakes, and wyndes, and colde: that thou myghtest gyue the lawe vnto the seed of Jacob, and diligence vnto the generacion of Israel. And yet toke it thou not away from the that wycked dede, that thy lawe myght bring forth fruite in them. For the fyrst Adam bare a wycked herte, transgressed, and was ouercome, and so be all they that are borne of him. Thus remayned wyckednesse with the lawe in the herte of the people, with the wyckednesse of the roote: so that the good departed awaye, and the euyll abode styll. So the tymes passed awaye, and the yeres were brought to an ende. Then dyddest thou rayse the vp a seruaunte called Dauid, whome thou commaundedst to buylde a cītye vnto thy name, and to offre vp incense and a sacrifyce vnto the therin. This was doone nowe manye yeres. Then the inhabitauntes of the cīty forsoke the and in all thinges did, euen as Adam and all his generations had done: for they also had a wicked herte.

Exod.xix.a

Deut.iiii.b

Roma.viii.a

1.Reg.v.b

1.Reg.v.d.g

And so thou gauest thy cītye ouer in to the handes of thyne ennemyes. Are they of Babylon then better and more ryghteous then thy people, that they shall therfore haue the dominion of Syon? For when I came there, and sawe their vngodlynesse, and so greate wyckednesse that it coulde not be nombred: yea, when my soule sawe so many euyll dedes in the thirty yere, my herte fayled me: for I sawe how thou sufferedst them in such vngodlynesse, and sparedst the wycked dedes: but thyne owne people hast thou rooted out, and preserued thyne ennemies, and this hast thou not shewed me.

I can not perceyue howe this happeneth. Doo they of Babylon then better then they of Syon? Or is there any other people, that knoweth the lawnge the people of Israel? Or what generacion hath so diligent thy couenauntes, as Jacob? And yet their reward appeareth not, and their labour hath no frute. For I haue gone here and there thorowe the Heathen, and I se they be ryche and welthye, and thynke not vpon thy commaundementes.

Wepe thou therfore our wickednesse now in the ballaunce, and theus also that dwelle in the worlde, and so shall thy name be no where founde, but in Israell. Or where is there a people vpon earthe, that hathe not synned before the? Or what people hathe so kepte thy commaundementes? Thou shalte fynde that Israell by name hathe kepte thy preceptes, but not the other people and Heathen.

¶ The Aungel reproueth Esdras, because he semed to enuie in to the profounde iudgement of God.

CAPI. IIII.

AND the aungell that was sente vnto me (whose name was Uriel) gaue me an aunswere, and sayd: Thy hert hath taken to moche vpon it in this worlde, and thou thynkest to compasse the waye of the hyest. Then sayde I: Yea my Lorde. And he aunswered me and sayde: I am sent to shewe the thre wayes, and to set forth fore symilitudes before the: wherof yf thou canst declare me one, I will shewe the also the waye that thou desyrest to se, and I shal shew the whēce thy wycked hert commeth. And I sayd: Tell on my Lorde. Then sayd he vnto me: Go thy waye, wepe me the weyghte of the fyre, or measure me the blast of the wynde, or call me agayne the daye that is past. Then aunswered I and sayd: What man borne is able to do that? Why requirest thou suche of me? And he sayd vnto me: Yf I should aske the, how depe dwellinges are on the se? Or how greate water springes are vpon the firmament? Or how great water springes are in the begynnynge of the depe? Or whiche are the out gopynges of Paradyse? Peraduenture thou wouldest saye vnto me: I neuer wente downe yet in to the depe nor hel, neither cyd I euer clymme vp in to heuen. Neuertheles nowe haue I asked the but onely of fyre and wynde, and of the daye thorowe whiche thou hast trauayled, and from whence thou canste not be seuered: and yet canst thou gyue me no answere of them.

He sayd moreouer vnto me: Thyne owne thynges, and such as are growen vp with the can thou not knowe: how shoulde thy vessel then be able to compasse the way of the hyest, and now outwardly in the corrupte worlde to vnderstande the corruption that is euident in my syghte? Then sayde I vnto him: Ie were better we were not at al, then we shold lyue in wyckednesse, and suffre, & not to know wherfore. He answered me and sayd: I went in a wod, and the trees toke such a deuice and sayd: Come let vs go, and fyght agaynst the se, that it maye depart awaye before vs, and that we may make vs yet more wodes. The flouddes of the se also in like maner toke this deuyce and sayd: Come let vs go vp and fyght agaynst the trees of the wodde, that we may make our lande the wyder. The thought and deuyce of the wodde was but vayne, and nothynge worthe, for the fyre came and consumed the woode: The thought of the floodes of the se came lykewyse to nought, for the sand stode vp and stopped them. Yf thou were iudge nowe betwene these two, whom wouldest thou iustifye, or whom wouldest thou condemne? I aunswered and sayd: Verily it is a folysh thought that they hathe vayne inuyed. For the grounde is gyuen vnto the wod, and the se also hath his place to beare his flodes. Then aunswered he me and sayd: Thou hast gyuen a ryghte iudgement, why iudgest thou not thy selfe also? For lyke as the ground is gyuen vnto the wodde, and the se to his flodes: euen so they that dwell vpon erth maye vnderstande nothyng but that which is vpon erth: and he that dwelleth aboue the heuēs, maye onely vnderstande the thynges that are aboue the heuens. Esdras. 3. liue. 4. Esdras.

Then answered I and sayd: I beseche the O Lorde, let me haue vnderstandynge: for it was not my mynde to be curious of thy high thinges, but such as we dayly medle withall/ namely, wherfore that Israell is blaspheined of the Heathē, and for what cause the people (whome thou euer hast loued) is gyuen ouer to be punished of vngodly nacions: and why the law of our fathers is brought to nought, and the written couenaunces come to none effect, and we passe away out of the worlde as the grashoppers, and our lyfe is a very feare, & we are not worthy to obteyne mercy. What wyl he do then vnto his name, which is called vpon ouer vs? Of these thynges haue I asked question

Then answered he me and sayd: The more thou serchest, the more thou shalte marueyle, for the worlde hastely falle to passe away, and can not comprise the thynges, that are promysed for the righteous in tyme to come, for this worlde is full of vnrighteousnesse and wickednesse.

But as concernynge the thynges whereof thou askest me, I will tell the. The cupll is sowen, but the destruction therof is not yet come. Yf the cupll nowe that is sowen, be not ouercome when yche downe, and yf the place where the cupll is sowen, passe not away, then can not the thynge come that is sowen with good. For the corne of cupll seede hathe ben sowen in the herte of man from the begynnyng, and how many vngodlynesse hath he brought vp vnto this time? and how much shall he yet bringe forth vntyll ye come in to the barne?

Ponder nowe by thy selfe, when the corne of cupll shall is cut downe, how great a barne shall it fyll? I answered and sayd: How and when shal these thinges come to passe? Wherfore are oure yeres fewe and cupll? And he aunswered me, saynge: Haste not thou to moche vpon the hyest, for thy hastynesse to be about him is but vayne, thou makest to much ado. Yea not the soules also of the righteous aske question of these thynges in their bolnesse, saynge: * How longe shall I rype of this faction? When commeth the fruite of my reward? And vpon this Jeremiel barne, and my rewarde? And vpon this Jeremiel

OF ESDRAS. IX.

uiel the Archaungel gaue them answere, and sayde: Euen when the nombre of the seedes is fylled in you: for he hath weyed the worlde in the balaūce: in measure and nombre hath he measured the tyme, and moueth it not, vntyll the same measure be fulfylled. Then answered I and sayd: O Lorde Lorde, how are we all full of synne, and for our sakes peraduenture it is not that the barne of the righteous shall not be filled, because of the synnes of them that dwell vpon the erth.

P So he aunswered me and sayde: Go thy waye to a woman with chylde, and aske of her when she hath fulfylled her nyne monethes/yf her childbed maye kepe the byrth a-ny longer within her. Then sayd I: No Lorde that can she not. And he said vnto me: In hel the secrete places of soules are lyke the pray chambre of a woman. For lyke as a woman that trauaileth, maketh haste when the time and necessitie of the byrthe is at hande: Euen so doeth she haste to delyuer it that is cōmitted vnto her. Loke what thou desyrest to se, that shal be shewed the from the begynnyng. Then aunswered I and sayde: Yf I haue founde fauoure in thy syght, and yf it be possible, and yf I be mete therfore, shewe me this: whether there be more to come then is paste, or more paste then is for to come? What is paste I knowe: but what is for to come, I knowe not.

And he sayd vnto me: Stande vp vpon the right syde, and I shall expounde the symilitude vnto the. So I stode, and beheld, and behold, an hote burnynge ouen wente ouer before me: and it happened that when the flambe was gone by, the smoke habde the vpper hande. After this there wente ouer before me a watry cloude, and sent down moche rayne with a storme: and when the stormye rayne was past, the droppes remayned styll. Then sayde he vnto me: Lyke as the rayne is more then the droppes, and as the fyre exceadeth the smoke: euen so the measure of the thynges that are paste, hathe the vpper hande. Then bent the droppes and the smoke aboue: and I prayed and sayde: Shall I lyue (thynckest thou) vntyll that tyme? Or what shall happen in those dayes? He aunswered me, and sayde. As for the tokens whereof thou askest me, I may tell the of them in a parte: but as touchynge thy lyfe, I may not shewe the, for I am not sent therfore.

¶ Esdras and the Aungel commen togyther.

CAPI. V.

NEuertheles, as concernyng the tokens marke this. Beholde, the dayes shall come, that they which dwell vpon erth shal be taken in a great nombre, and the way of the truth shall be hyd, and the lande shall be barryn from fayth, but iniquitie shal haue the vpper hande. Lyke as thou hast sene now, and as thou hast herde long ago. And the land that thou seest now to haue rule, shalte thou shortly se walte. But yf God graunte the to lyue, thou shalt se after the thyrde trompet, that the sunne shall sodeynly shyne a-rayn in the nyght, and the mone thre tymes in a day, and bloude shall drop out of wod, and a stone shall gyue his voyce, and the people shall be vnquiet: and euen he shall rule, whome they hope not that dwell vpon erth, and the fowles shal flye, and the Sowmtith see shall cast out his fish, and make a noyse in the night, which many shal not know, but they shall all heere the voyce therof.

There shal be a confusion also in many places, and the fire shall be ofte sent agayne, and the wylde beastes shall go their way, and infectuous women shal beare monsters, and salte waters shall be found in the swete/one frend shall fight agaynst an other/then shal all wit and vnderstandyng be hyd and put a-way in to their secrete places, and shall be sought of many, and yet not be founde: then shall vnrighteousnesse, and voluptuousnesse haue the vpper hande vpon earthe. One lande also shall aske an other and saye: Is righteousnes gone thorowe the? And it shall say, no. At the same tyme shall men hope, but nothynge obteyne: they shall labour, but their wayes shall not prospere.

To shewe the suche tokens I had leue, and yf thou wilt pray agayne, and wepe as now, and fast seuē dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulnesse went thorow al my body, and my minde was feble and carefull, so that I almost sowned withal. So the aungel that was come to talke with me, helde me, comforted me, & set me vp vpon my fete.

And in the seconde nyght it happened, that Salathiel the Capitayne of the people came vnto me, saynge: Where haste thou bene? and why is thy countenaunce so heuy? Knowest thou not that Israell is committed vnto the in the lande of their captiuitie? Up then and eat, and forsake vs not, as the shepherde that leaueth his flocke in the handes of wycked wolues. Then sayd I vnto him: Go thy waye fro me, and come not nye me: and he herd it/and as I sayd, so went he his waye fro me.

And so I fasted seuen dayes, mournynge and weppynge, lyke as Uriel the aungell commaunded me. And after seuen dayes, it happened that the thoughtes of my herte were verye greuous vnto me agayne, and my soule receyued the spirite of vnderstandynge, and I beganne to talke with the moste hyghest agayne, and sayd: O Lorde, Lorde, of euery woode of the earthe, and of all the trees therof, thou hast chosen the one onely vyneyard, and of al landes of the hole worlde thou hast chosen the one pyt: and of all floures of the ground, thou hast chosen the one lyly: and of all the depthes of the se, thou hast fylled the one ryuer/and of all buylded cityes thou hast halowed Syon vnto thy selfe: and of all the fowles that are created, thou hast named the one wue/and of al the catel that are made

thou hast prouided the one sheepe, and among all the multitudes of folkes, thou hast gotten the one people, and vnto this people whō thou louedst thou gauest a lawe that is proued of all.

And nowe, O Lorde, why hast thou geuen this one people ouer vnto many? and vpon the one roote thou hast prepared other, and why hast thou scattered thy one onely people amonge many? whiche treade them downe, yea whiche haue ouer withstande thy promyses, and neuer obeyed thy commaundes? And though thou werest displeased vnto the people yet shouldest thou punysshe them with thyne owne handes.

Now when I had spoke these wordes, the aungel that came to me the nyght afore, was sent vnto me and sayde vnto me: Heare me & harken to the thynge that I saye, and I shall tell ♁ more. And I sayd: Speke on my Lorde. Then sayd he vnto me: Thou art sore vexed and troubled for Israels sake. Louest thou ♁ people better than him that made them? And I sayd: No Lorde, but of verye greife & compassion haue I spoken. For my sennes payne me euery houre, bycause I wolde haue experience of the waye of the moost hyest, & to seke out part of his iudgement. And he sayde vnto me: that thou mayst not. And I sayd: wherfore Lorde? Whereunto was I borne then? Or why was not my mothers chylobed then my graue? So had I not sene ♁ misery & trouble of Iacob, and the trauayle of my people of Israel.

And he sayde vnto me: nombre me the thinges that are not yet come / gather me togyther ♁ droppes that are scatred abrode: make me the flowres grene agayne that are wythered: open me the thynge that is closed: and bringe me forthe the wyndes that are shutte vp: Shewe me the ymage of a voyce, & then shall I declare the, the thynge that thou labourest to know. And I sayd: O Lorde, Lord who maye knowe these thynges, but he that hath not his dwellynge with men? As for me I am vnwyse: Howe maye I then speake of these thynges wherof thou askest me. Then sayd he vnto me: lyke as thou canst do none of these thynges that I haue spoken of, euen so canst thou not fynde out my iudgement, or in the ende the loue that I haue promysed vnto my people.

And I sayd: beholde, O Lorde, yet art thou nye vnto them that haue no ende: and what shall they doo that haue bene before me, or we that be nowe, or they that shall come after vs? And he sayde vnto me: I wyll lyken my iudgement vnto a ryng. Lyke as there is no slacknesse of the last, euen so is there no swiftnesse of the fyrste. So I answered and sayde: Couldest thou not make those (that haue bene made, and that be nowe, and that are for to come) in one, that thou mygthest shewe thy iudgement the sooner? Then answered he me and sayde: The creature maye not haste aboue the maker, neyther maye the worlde holde them at ones, that shall be created.

And I sayde: Howe hast thou sayde then vnto thy seruaunte, that thou lyuynge maker, haste made the creature lyuynge at ones, and the creature bare it? euen so might it now also beare them that be present at ones. And he sayde vnto me: Aske the childebedde of a woman, and saye vnto her: If thou bringest forthe chyldren, why dost thou it not togyther, but one after an other? Praye her therfore to bryng forth ten chyldren at ones. And I sayd: she can not, but must do it one after an other.

Then sayd he vnto me: Euen so haue I geuen a childebed vnto the earthe, for those that be sowen vpon it by processe of tyme. For lyke as a yonge chylde maye not bringe forthe the thynges that belonge to the age, euen so haue I ordeyned the worlde which I made.

And I asked and sayde: Seinge thou hast nowe geuen me a waye, I wyll speake before the: for our mother of whom thou dost tolde me, is yet younge, and nowe she draweth nye vnto age. He answered me and sayd: Aske a woman that beareth chyldren, and she shall tell the. Saye vnto her: wherfore are not they (whome thou hast nowe brought forth) lyke those that were before the, but lesse of stature: and they shal answere the: They that be borne in the youthe of strength, are of one facyon: and they that are borne in the tyme of age (when the childebed fayleth) are otherwyse. Consydre nowe thy selfe, howe that ye are lesse of stature then those that were before you, and so are they that come after you lesse then ye, as the creatures whiche nowe begyn to be olde, and haue passed ouer the strengthe of youthe. Then sayde I: Lorde I beseche the, yf I haue founde fauoure in thy syghte, shewe thy seruaunte, by whome doest thou dyrect thy creature?

¶ The Aungel instructeth Esdras, and geueth him answere to his questyons.

CAPI. VI.

And he sayde vnto me: In the begynnynge when the grounde was made: before the worlde stode, or euer the windes blewe, before it thondered and lyghtened, or euer ♁ foundacions of Paradyse were layde, before the fayre flowres were sene, & euer ♁ mouable powers were stablysshed, before the innumerable multitude of aungelles were gathered togyther, or euer the dygnitie of the ayre were lyfted vp, afore the measures of the fyrmament were named, or euer the chymneys in Syon were bore, and or the present yeres were sought out, and or euer the inuencyons of them that now synne were put asyde, before they were sealed that nowe gather fayth for a treasure: then dyd I consydre and ponder all these thinges, and they all were made thorow me, and thorowe none other, by me also they be ended, & by none other.

This

Then answered I and sayde: whiche shal be the partynge asunder of the tymes? Or when shall be the ende of the fyrste, and the begynnynge of it that foloweth? And he said vnto me: From Abraham vnto Isaac, when Jacob and Esau were borne of him, Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of this worlde, and Jacob is the beginnynge of it that followeth. The hande of man betwixte the hele and the hande. Other question (Esdras) aske thou not.

I answered then, and sayde: O Lorde Lorde, if I haue founde fauoure in thy syght I beseche the, shewe thy seruaunt the ende of thy tokens, wherof thou shewdest me parte the last nyght. So he answered and sayd vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and sounde. There shall come a greate mocion, but the place where thou standest shall not be moued. And therfore when thou hearest the wordes, be not afrayde: for of the ende shall the worde and foundacio of the earth be vnderstande. And why? the worde therof trembleth and quaketh for it knoweth, that it muste be chaunged at the ende. And it happened, that whe I had herd it, I stode vp vpon my fete, and herkened: and beholde there was a voyce that spake, & the sounde of it was lyke the sound of many waters, and it sayde. Beholde, the dayes come, that I wyll begynne to drawe nyghe, and to vysette them that dwell vpon earth, and wyll begynne to make inquisicio of them, what they be that hurt equyte with vnryghtousnes, and when the lowe estate of Syon shal be fulfylled: and when the worlde that shall vanysh awaye, shal be ouersealed, then will I do these tokens.

The bokes shall be opened before the firmament, and they shall se all togither, & the chyldren of a yere olde shal speake with their voyces: the women with chylde shall bring forth vntymely children of thre or foure monethes olde, and they shall lyue, & be raysed vp: & sodenly shal the sowne places appeare as the vnsowne, the ful store houses shall sodenly be found emptye, and the trompet shal geue a sounde, whiche when euery man heareth, they shall be hastely afrayde. At ♁ time shall frendes fight one against an other like enmyes, and the earth shall stande in feare with them.

The fyrynges of the welles shall stande styll, and in thre houres they shal not renne. Whosoeuer remayneth frō all these thinges that I haue tolde the, shall escape, and se my saluacion, and the ende of youre worlde. And the men that are receyued, shall se it, they that haue not tasted death frome their byrth: and the hert of the indwellers shal be changed, and turned into another meaning for euyll shall be put out, & diseyte shall be quenched: as for sayth, it shall flouryshe, corrupcio shalbe ouer come: and the truth, whiche hath bene so longe without frute, shalbe declared. And it happened when he talked wt me, that I loked demurely vpon him, before whom I stode, and these wordes sayde he vnto me: I am come to shew the, the tyme of ♁ nyght for to come.

If thou wilt praye yet more, and fast seuē dayes agayne, I shall tell the more thinges, and greater then before: for thy voyce is hearde before the hyghest: for why? the myghtye hath sene thy rightous dealynge, he hath sene also thy chastyte, whiche thou hast had euer sence thy youth: and therfore hathe he sent me to shewe the all these thinges, and to saye vnto the: Be of good comfort, & feare not, and haste not with the tymes that are past to thynke vayne thynges, and make not haste of the latter tymes.

And it happened after this, that I wepte agayne, and fasted seuē dayes in lyke maner that I myght fulfyll the thre weekes, whiche he tolde me. In the eyght night was my hert vexed within me agayne, and I beganne to speke before the hyghest: for my spirite was greatly set on fyre, and my soule was in distres, and I sayde: O Lorde, thou spakest vnto thy creature fom the beginninge (euen the fyrste daye) and saydest: Let heauen and erth be made, and thy worde was a perfecte worke. And then was there the spirite, and the darknesses were yet on euery syde, and silence: there was no mans voyce as yet frō the. Then commaundest thou a fayre lyght to come forth out of thy treasures, that thy worke myght appeare and be sene. Genesis

Upon the seconde daye thou madest the spirite of the fyrmament, and commaundedst it to parte a sunder, and to make a deuision betwixt the waters, that the one part might remayne aboue, and the other beneth. Upon the thyrde day thou broughtest to passe, that the waters were gathered in the seuēth part of the earth: Sixe partes hast thou dryed vp and kept them, to thintent that men myghte sowe and occupye husbandrye therin. As soone as thy worde went forth, the worcke was made. For immediatly there was great innumerable frute, and manye dyuers pleasures and deseyres of temptacion, flowres of chaungeable colour and smel, and this was done the thyrde daye.

Upon the fourth day thou commaundedst that the sonne should geue his lyght, and ♁ moone her lyght: the starres dydest thou set in order, and gauest them a charge to do seruyce vnto man: that was for to be made. Upon the fyft day thou saydest vnto the seuenth parte (where the waters were gathered) that they shulde bringe forthe diuerse beastes, foules, & fyshes. And so it came to passe, that the dom water & withoute soule, brought forth lyuynge beastes at the commaundement of God, that all people myghte praise thy wonderous workes. Then diddest thou preserue two soules, the one ♁ calledst Enoch and the other Leuiathan, & diddest separate the one frō the other: for the seuēth parte (namely, where the water was gathered togither) myght not holde them bothe. Unto Enoch thou gauest one parte, whiche was dryed vp the thyrde daye, that he shulde dwell in the same parte, wherin are a thou- Deut. xiii. Genes. i.

sande

lande lyes. But vnto Leuiathan thou gauest the seuenth parte, namely the moyst, and hast kepte hym to deuoure what thou wylte and whan. Upon the lyxte daye thou gauest commaundement vnto the earth, that before the it shulde bringe forth beastes, catel, and all that crepe, and (besydes this) Adam also whom thou madest lorde of all creatures: Of hym come we all, and ye people also, whom thou hast chosen specially vnto thy selfe. All this haue I sayd nowe and spoken before the, that I myght shewe, how that the worlde is made for our sakes. As for the other people whiche also come of Adam, thou hast sayde that they are nothyng, but lyke a spettle, & hast lykened the aboundaunce of them vnto a droppe (that falleth) from the tote of the bouke.

Exod.xliii.

And nowe, O Lorde, the heathen whiche haue euer ben reputed as nothynge, haue begonne to be Lordes ouer vs, and to deuoure vs: but we thy people (whome thou hast called the tyrst borne, thy only begotten, and thy feruent louer) are geuen into their handes & power. If the worlde now be made for our sakes, why haue we not the inheritaunce in possession with the worlde? How longe shal this endure?

¶ The Angell sheweth Esdras many thynges to come.

CAPI. VII.

A And it happened after that I had spoke out these wordes, there was sent vnto me an aungell, which had ben by me also the nyghtes afore, and he sayd vnto me: Up Esdras, and heare the wordes that I am come to tell the. And I sayd: speake on Lorde my God. Then sayd he vnto me: The see is sette in a wyde place, that it myght be deepe and great: but the entraunce is narrow and small lyke a ryuer. For who wolde goo into the see, to loke vpon it, and to rule it? If he went not thorowe the narrowe, howe myght he come into the brode?

Item an other: A cyte is buylded and sette vpon a brode felde, and is full of goodes: the entraunce is narrowe and sodeyn, lyke as yf there were a fyre at the ryght hande, and a deepe water at the left, and as it were onlye one thynne path betwixte them bothe, too smal that there coulde but one man go there.

If this cyte now were geuen to an heyre, & he neuer went thorowe the perelous waye, howe wolde he receyue his inheritaunce? And I sayde: It is so Lorde. Then sayd he: Euen so is Israel also a porcyon. And why? for theyr sakes haue I made the worlde: and when Adam transgressed my statutes, then was the thynge iudged that was done. Then were the entraunces of the worlde made narrow, full of sorowe and trauayle: They are but fewe and euell, full of perels and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortal fruyte: If they now which entred into this worlde maye not comprehende these strayte and vayne thynges, muche lesse may they comprehende and vnderstande the secrete thynges: Why disquieteth thou thy selfe then, sayng thou arte but a corruptible man? And what wouldest thou knowe, where as thou art but mortall? And why hast thou not enquyred in to thyne owne herte the thyng that is to come, but that is present?

Then sayd I: O Lorde Lorde, thou hast ordeyned in thy lawe, that ye righteous shulde inherete these thynges, but that the vnfaythfull and vngodly shulde perysshe. Nuertheles the righteous shall suffre strayte thynges and hope for wyde: for they that haue lyued vngodly and suffred strayte thynges, shal not se the wyde. Deut.xi

And he sayd vnto me: There is no iudge aboue God, & none that hath vnderstanding aboue the hyest. For there be many that perysshe, because they despyse the lawe of God that is sette before them. For God hath geuen strayte commaundement to such as come, that they know what they do, and how they shulde lyue: and yf they kept this they shulde not be punysshed.

Nuertheles they were not obedient vnto hym, but spake agaynste hym: imagined vayne thynges, and purposed to lyue, & sayd moreouer that there was no God, and that God regarded it not. His wayes haue they not knowen, his lawe haue they despyced, & denyed his promyses: in his statutes and ordynaunces haue they not ben faythfull and stedfaste, and haue not performed his workes.

And therfore Esdras, vnto the full, plenty, and to the emptye, emptynesse. Beholde, the tyme shall come, that these tokens which I haue tolde the, shall come to passe, and the bryde shall appeare and the earth that now is hyd, shall be shewed: and whosoeuer is delyuered from the forelayd euelles, shall se my wonders. For my sonne Jesus shalbe openlye declared, with those that be with hym: and they that remayne, shall be merry in foure hundred yeares.

After these same yeares shall my sonne Christe dye, and all men that haue lyfe, and the worlde shalbe tourned into the olde sylence. vij. dayes, lyke as in the fore iudgmentes so that no man shall remayne. And after vij. dayes, the worlde that yet awaketh not, shal be raysed vp, and shall dye corrupte. And the earthe shall restore those that haue slepte in her, and so shall the dust those that dwell in sylence, and the secrete places shall deliuer those that be committed vnto them. And the moste hyest shall be openlye declared vpon the seate of iudgement, and all myserye shall be vanyshe away, and longe sufferynge shalbe gathered together. But the iudgment shall remayne, the truthe shall remayne, and fayeth shall waxe stronge, the worke shall folowe, and the rewarde shall be shewed, the righteousnesse shall waxe, and the vngodlynesse shall not be.

Then sayd I: Abraham prayed fyrst for the Sodomites, and Moses for the fathers that synned in wyldernes, & he that came after him for Israel, in the tyme of Achas and Samuel: and Dauid for the destruccyon, and Salomon for them that came in to the Sanctuary, and Elias for those that receyued raine and for the deed, that he myght lyue: and Ezechias for the people in the tyme of Sennacherib: and diuers other in lyke maner, which haue prayed for many.

Num.xvi. 1.Reg.viii. 2.Reg.xxiiii. 4.Reg.xx.

Euen nowe seynge the corrupte is growen vp, and wyckednes increased, and the righteous haue prayed for the vngodly, wherefore shall it not be so nowe also?

He aunswered me, and sayd: This present worlde is not the end: there remayneth moch honoure in it, therefore haue they prayed for the weake. But the daye of dome shalbe the ende of this tyme, and the beginnyng of immortalite for to come, wherin al corrupcyon, vanyshed, al be lustes and ioyes is lowed all mischefe taken away, righteousnesse growne, & and the veritie sprongen vp. Then shall no man be able to saue hym that is ouercomed, nor to oppresse hym that hath gotten the victorye.

I aunswered then, and sayd: This is my fyrst and last sayng: that it had ben better, not to haue geuen the earth vnto Adam: or els whē it was geuen hym, to kepe hym & he shuld not synne. For what profyte is it for men nowe in this present tyme to lyue in heynes, and after death to loke for punyshment? O thou Adam, what hast thou done? For though it was thou that synned, thou arte not fallen alone, but we all that come of the. For what profyte were it vnto vs, yf there be promysed vs an immortall tyme, where as we medle with deadly workes? and that there is promysed vs an euerlastynge hope, where as we our selues are cupll and vayne? & that there are layed vp for vs dwellynges of health and fredome, where as we haue lyued cupll? and that the worshyp of the hyest is kepte to defende them, which haue ledde a pacyent lyfe where as we haue walked in the moste wycked wayes of all? And yf there shalbe shewed a paradyse, whose fruite endureth for euer, wherin is fredome and medecyne, where as we shall not goo in? for we haue walked in vnpleasaunt places: And that the faces of the which haue abstayned, shal shyne aboue the starres, where as our faces shalbe blacke and darke? For whyle we lyued and dyd wrongh toufye, we consydered not, that we shulde suffre therfore after death?

Then aunswered he me, and sayd: This is the conclusyon & thought of the battayle, which man hath vpon earth: that yf he be ouercome, he shall suffre as thou hast sayde. But yf he gette the victorye, he shall receyue the thynge that I saye. For this is the lyfe, whereof Moses spake vnto the people, whyle he lyued, saying: Chose the lyfe, that thou mayst lyue. Neuertheles they beleued him not, neither the Prophetes after him. No nor me which haue spoken vnto them, that beynge shulde not teach vnto theym to theyr destruccyon lyke as sore is for to come ouer those, that haue suffred them selues to be enfeoffed in saluacyon.

I aunswered then and sayd: I know Lorde, that the hyest is mercyfull, in that he hath mercy vpon them, which are not yet in the worlde, and vpon those also that walcke in his lawe: and that he is pacyent and longe sufferynge, towarde those that haue synned in Roma.ii. & theyr workes: and that he is lyberall to geue where as it requireth: and that he is of great mercy, for he multiplieth his louynge kyndnesses towarde those that are present, and that are past, & to the whiche are for to come. For yf he multyplye not his mercyes, the worlde shall not be made lyuynge, with those that dwell therin: He spareth also, for yf he gaue not of his goodnesse, that they whiche haue done cuell, myght be eased, the ten thousand parte of men shulde not be made lyuynge. And yf the iudge forgaue not those that be healed with his word, and yf he wold destroy the multytude that stryueth, there shulde be very fewe left in an innumerable multytude.

¶ Esdras prayeth God rather to loke vpon his owne mercy, than on the synnes of the people.

CAPI. VIII.

A And he aunswered me, sayinge: The moost hyest made this worlde for many, but the worlde to come for fewe. I wyll tell the a symylitude, Esdras: As whē thou askest the earth, it shall saye vnto the, that it geueth moche moulde, where of earthen vesselles are made, but lyttle of it that gold commeth of, Euen so is it with the worke of this worlde. There be many created, Math.xx.b but fewe shal be preserued. Then answered I and sayd: Then I awake vp thy wyt (thou soule) & deuoure the vnderstandynge, for thou arte agreed to herken and to geue care, and wyll lynge to prophecye: for thou hast no longer space geuen the, but onlye to lyue. O Lorde wyll thou not geue thy seruaunt leaue, that we may pray before the, and that thou mayst geue sede vnto our herte, and buylde our vnderstandyng, that there may come fruite of it: and that euerye one which is corrupte, and beareth the state and place of a man, may lyue?

For thou art alone, & we al are one workemanshyp of thy handes, lyke as thou hast sayd, and lyke as the body is fashioned nowe in the chyldesbed, and thou geuest the members, and thy creature is preserued in fyre & water: and it monethes bothe thy worke suffre thy creature, which is fashioned in her but the thyng that preserueth and it that is preserued, shall bothe be kepte together: and when tyme is, the chyldesbed deliuereth the thyng, that is kepte and growne in her.

For thou hast commaunded the breastes to milke vnto the fruite, that the thyng which giue is created and fashioned, may be norished for a tyme: and than thou dysposest and ordrest it with thy mercy, bryngest it vp with thy

ryghtousnes, nurtureſt it in thy lawe, and reformeſt it with thy vnderſtandynge, mortifyeſt it in as thy creature, and makeſt it lyuynge as thy worke. Seynge then that thou diſtroyeſt hym, which with ſo greate labours is created and faſhyoned thyſelfe thy commaundement, thou couldeſt lyghtly ordeyn, alſo that the thynge whiche is made, myghte be preſerued.

And this I ſpeake nowe of all men in generall, as thou knoweſt: but of thy people, for whoſe ſake I am ſory: and of thy inheritaunce: for whoſe cauſe I mourne, and of Iſrael, for whome I am wofull: and for Iacob, for whoſe ſake I am greued: therfore begynne I to praye before the, for my ſelfe and for them, for I ſe the fall of vs, & dwell vpõ earth. But I haue herd the ſwyftnes of the iudge, which is to come: therfore heare my voyce, and vnderſtand my wordes, and I ſhall ſpeake before the.

This is the begynnynge of the wordes of Eſdras, before he was receyued: O Lorde, thou that dwelleſt in euerlaſtynges, whoſe eyes are lyft vp in the ayre, whoſe ſtole is exceedynge hye, whoſe glorye and maieſty maye not be comprehended, before whome the hoſtes of heauen ſtand with trembelyng, whoſe keepyng is turned in wynde and fyre, whoſe worde is true, whoſe talkig is ſtedfaſt, whoſe commaundemente is ſtronge, whoſe ordynaunce is fearfull, whoſe loke dryeth vp the depthes, whoſe wrath maketh the mountaynes to melt awaye, and whole truth beareth wytnes: O heare the prayer of thy ſeruaunt, and marke with thyne eares the petycyon of thy creature.

For whyle I lyue, I wyll ſpeake, and ſo longe as I haue vnderſtandynge, I wyll anſwere. O loke not vpon the ſynnes of thy people, whiche ſerue in the truthe. haue no reſpecte vnto the wicked ſtudyes of the heithen, but to the deſyre of thoſe that kepe thy teſtimonies with ſorowes. Thynk not vpon thoſe that haue walked faynedly before the, but vpon them, which wyll haue knowne thy feare.

Let it not be thy wyll to deſtroy the whi che haue had beaſtly maners, but to loke vpõ them that haue clearly taught thy lawe. Take thou no indignacion at them, which are worſe then beaſtes: but loue them, that alway put their truſte in thy ryghtouſnelle and glorye: for we and oure fathers haue all the ſame ſyckneſs and diſeaſe but becauſe of oure ſynnes thou ſhalte be called mercyfull.

For if thou haſt mercy vpon vs, thou ſhalte be called mercyfull, where as we haue no workes of righteouſnes: for the righteous which haue layde vp many good workes to gither, ſhal out of their owne reſtreine reward. For what is man, that thou ſhuldeſt take diſpleaſure at him? Or what is the corruptyble mortal generacion, that thou ſhuldeſt be ſo rough towarde him?

For of a truth there is no man amõges the that be borne, but he hath dealte wyckedly: and amonges the faythful there is none, whi che hath not done amiſſe. For I this O Lorde thy ryghtouſnelle and thy goodnes ſhall be prayſed and declared, yf thou be mercyfull vnto them, whiche are not ryche in good workes.

Then anſwered he me and ſayde: Some thinges haſt thou ſpoken a right, and accordinge vnto thy worde it ſhall be. For I wyll not vterly condẽne the workes of the, which haue ſinned before death, before the iudgment, before deſtruction, but I wyll reioyce ouer the worke & thought of the ryghtous. I wyl remẽbre alſo the pylgremage the holy makynge and the rewarde. Lyke as I haue ſpoken nowe ſo ſhall it come to paſſe. For as the huſbande man ſoweth moche ſede vpon the grounde, and planteth manye trees, and yet alwaye the thynge that is ſowne or plãted is not al kept fare, neither doth it al take rote: Euen ſo is it of them that are ſowne in the worlde, they ſhall not all be preſerued.

I anſwered then and ſayd: If I haue found grace, then let me ſpeake. Lyke as the huſbande mans ſede periſheth, if it receyue not rayne in due ſeaſon, or if there come to moch rayne vpon it: Euen ſo periſheth man alſo, whi che is created with thy handes, and is like vnto thine owne Image & ſo thy ſelf, for whoſe ſake thou haſt made all thinges, and lykened him vnto the huſbande mans ſede. Be not wrath at vs, O Lorde, but ſpare thy people, and haue mercye vpon thyne owne inheritaunce: for be mercyfull vnto thy creature.

Then anſwered he me and ſayde: Thinges preſent are for the preſents thynges to come for ſuch as be to come. For thou wanteſt yet moche, ſeinge thou mayſte loue my creature about me: I haue oft tymes drawne nygh vnto the, but neuer to the vnrighteous. In this alſo thou art marueylous before the hyghest in that thou haſt humbled thy ſelfe as it becommeth the, and haſt not regarded thine owne ſelfe, that thou art had in ſuch honour amonges the ryghteous. Therfore ſhal great wretchednes and myſchefe come vpon them, that in the latter tyme ſhall dwell in the worlde, for they haue walked in great pryde.

But vnderſtande thou for thy ſelfe, & ſeke out glory for ſuch as be like the: for vnto you is paradyſe opened, the tre of lyfe is plãted, the tyme to come is prepared, plenteouſnes made redye & cyte is buylded for you, and a reſt is prepared, yea perfecte goodnes and wyſdome. The rote of euell is marked from you, the weaknes and moth is dyd from you, and into hell flyeth corruption in forgetfulnes. Sorowes are vanyſhed awaye, and in the ende is ſhewed the treaſure of immortalyte. And therfore aſke thou no more queſtions, concernyng the multitude of them that periſh. For they haue taken lyberte, deſpiſed the hyghest, thought ſcorne of his lawe, and forſaken his wayes.

Moreouer, they haue troden downe the ryghteous, and ſayd in their herte, that there is no God, yea and that wyckedly, for they dye. For lyke as the thynge that I haue ſpoken of, is made redy for you: Euen ſo is thirſt and payne prepared for them. For it was not his wyll that man ſhoulde come to nought: but they whiche be created, haue defyled the name of him that made them, & are vnthãkfull vnto him, which prepared lyfe for them. And therfore is my iudgement now at hand. Theſe thynges haue I not ſhewed vnto all men, but vnto fewe: namely vnto the, and ſuche as be lyke the.

Then anſwered I and ſayde: Beholde O Lorde, now haſt thou ſhewed me the multitude of the tokens, whiche thou wylt begyn to do at the laſt: but at what tyme and whã then haſt not ſhewed me.

Esdras hath dyuyons ſhewed vnto hym.

CAPI. IX.

HE anſwered me then and ſayde: Meaſure thou the tyme dyligently in thy ſelf when thou ſeeſt that one part of the tokens come to paſſe, whiche I haue tolde the before: ſo ſhalte thou vnderſtande, that it is the very ſame tyme where in the hyghest wyll begynne to viſet the worlde, which he made.

And when there ſhall be ſene earthquake and dyuyon of the people in the worlde, then ſhalt thou well vnderſtande, that the moſt hyeſt ſpake of thoſe thinges, from the dayes that were before the, euen from ỹ beginning.

For lyke as all that is made in the worlde, hath a begynnyng and ende, and the ende is manyfeſt: Euẽ ſo the tymes alſo of ỹ hyghest haue playne begynnynges in wondres and tokens, and the ende in worckynge and in tokens. And euery one that ſhall be ſaued, and ſhall be able to eſcape by his workes and by faythe, wherin ye haue beleued, ſhall be preſerued from the ſayde perels, and ſhall ſe my ſauyour in my lande and within my borders, for I haue halowed me from the world. Then ſhall they be in carefulneſſe, whiche haue had diſpyte vnto my wayes: and they that haue caſt them out deſpytefully, ſhall dwell in paynes.

For ſuche as in their lyfe haue receyued benefytes, and haue not knowne me, and they that haue abhorred my lawe, whyle they had yet fredome, and when they had yet open tyme of amendement and conuerſyon, and vnderſtode not: but deſpyſed it: the ſame muſt know it after death in payne. And therfore be thou nomore curyous: howe the vngodly ſhall be punyſhed, & how the ryghtous ſhall be ſaued, and whoſe the worlde is, & for whõ the worlde, and when it is. Then anſwered I and ſayde: I haue talked before, and nowe I ſpeake, and wyll ſpeake alſo hereafter, that there be many mo of them whiche periſhe, then ſhall be ſaued, lyke as the flood is greater then the droppes.

And he anſwered me, ſayinge: lyke as the erthe is alſo the ſede: as the flowres be ſuch the colours alſo: ſuch as the workman, ſuch is alſo the worcke: and as the huſbandman is him ſelfe, ſo is his huſbandrye alſo, for it was the tyme of the worlde. And when I prepared for them that are now, or euer the worlde was made, wherin they ſhould dwel, then was there no man that withſtode me. Now when euery one was, and the maker alſo in the worlde whiche is now prepared, & the money that ceaſeth not, and the lawe which is vnſearcheable, theyr maners were corrupte. So I conſidred the worlde, and beholde, there was peryl, becauſe of the thoughtes that were come in to it. And I ſaw, and ſpared them greatlye, and haue kepte me a wynebery of the grapes, and a plant from among many generacyons. Let the multitude periſh then, whiche are growen vp in vayne, and let my grape and wynebery be kept: cum my plant: for with great labour haue I made it vp.

Neuerth eleſſe yf thou wylt take vpon the yet ſeuen dayes mo (but thou ſhalte not faſt in them) go thy waye then in to the felde of flowres, where no houſe is buylded, and eate only of the flowres of the felde, taſt not fleſh, drynke no wyne, but eate flowres only. Pray vnto the hyeſt contynually, ſo wyll I come, and talke with the.

So I went my waye, and came in to the felde which is called Ardath (lyke as he commaunded me) and there I ſate among ỹ flowres: and ate of the herbes of the felde, and the meate of the ſame ſatisfyed me. After ſeuen dayes, I ſate vpon the graſſe, & my herte was vexed within me lyke as afore, and I opened my mouth, and began to talke before the hyeſt, and ſayed: O Lorde, thou that ſhewedſt thy ſelf vnto vs, thou haſt declared and opened thy ſelf vnto our fathers in ỹ wyldernelle, in a place where no man dwelleth, in a baren place, when they came out of Egypt, and thou ſpakeſt, ſayinge: Heare me O Iſrael, and mark my wordes thou ſede of Iacob. Beholde, I ſawe my lawe in you, and it ſhal bryng frute in you, and ye ſhall be honoured in it for euer. For our fathers which receyued the lawe, kepte not, and obſerued not thy ordinaunces and ſtatutes, and the frute of thy lawe was not declared: for it myght not, for why? it was thyne. For they that receyued it periſhed, becauſe they kepte not the thynge that was ſowen in them.

It is a cuſtome when the ground receyueth ſeed, or the ſee a ſhyp, or a veſſell meate and drynke, that when it periſheth or is broken, wherin a thyng is ſowen, or wherin any thing is put: the thynges alſo periſhe & are broke, which are ſowen or put therin. But vnto vs it hath not happened ſo: for we that haue receyued the lawe, periſh in ſynne, and our hert which alſo receyued the law: not withſtandynge the lawe periſheth not, but remaineth in his laboure.

And when I conſydered theſe thynges in my herte after this maner, I loked about me with myne eyes, and vpon the ryght ſyde, I ſawe a woman, whiche mourned ſore, made great lamentacion, and wepte with loude voyce: her clothes were rent in peces, & ſhe had

Ecclus. xlv. b
Exod. xix. b
xxxiii. a
Deut. xxxii. b
Exod. xxxii. c
Esay. xl. a
2. Timot. ii. b
Ecclus. xlv. b

had asshes vpon her heade.

Then let I my thoughtes go, ꝑ I was in, and turned me vnto her, & sayde: wherfore wepest ꝯ why art thou so sory and discomforted? And she said vnto me: Syr, let me bewayle my selfe and take yet more sorow: for I am sore vexed in my mynde, and broughte very lowe. And I sayde vnto her: what ayleth the? Or who hath done any thing to ꝯ tell me. She sayde: I haue bene vnfrutfull and baren, and haue had an husbande thyrty yeres. And these thirty yeres I do nothig els daye & nighe and al houres, but make my prayer to the highest, After thyrtye yeares God herde me thy handmayden, loked vpon my mysery, consydred my trouble, and gaue me a sonne, and I was glad of him, so was my husbande also, and all my neighbours and we gaue greate honoure vnto the mighty. And I norysshed him w great trauayle. So when he grew vp, and came to the tyme that he shulde haue a wyfe, I made a feaste.

¶ Esdras and the woman that appeareth vnto him common togither.

CAPI. X.

AND it happened that when my sonne went in to his chambre, he fell downe and dyed, then ouerthrew we all the lyghtes, and all my neyghbours rose vp to comforte me. Then toke I my rest vnto the second day at night: & whe they had al rested that they myghte comforte me, I rested also, and rose vp by nyght, and fled, and am come hither in to this felde, as thou seist: and am purposed not to come in the cyrye, but to remayne here, and neither to eate ne drinke but continually to mourne and to fast, vntyll I dye.

Then let I my meditacions and thoughtes fal, that I was in, and spake to her in displeasure: Thou folysshe woman, seist thou not oure heuynesse and mournynge, & what happeneth vnto vs? how Sion oure mother is al wofull and sorye, and how she is cleane brought downe and in mysery? seynge we be all nowe in heuynes, and make oure mone (for we be all sorowfull) As for the heuynes that thou takest, it is but for one sonne. Demaunde the earth, and she shall tell the ꝯ it is she which ought (by reaso) to mourne for the fall of so many that growe vpon her.

For from the begynnyng al men are borne of her, and other shall come: and beholde, they walke almoste all in to destructiō, and many of them shall be rooted out

Who shulde then (by reason) make more mournyge, then she, that hath lost so greate a multytude? and not thou, whiche art sory but for one. But yf thou wouldest saye vnto me: Thy mournynge is not lyke the mournyng of the earth, for I haue lost the frute of my body, whiche I bere with heuines: but the earth is accordynge to the maner of the earthe, & the presente multytude goeth agayne into her, as it is come to passe: Then saye I vnto the: lyke as thou hast borne with trauayle and sorowe, euen so the earth also fro the begynnynge gyueth her frute vnto man, for him ꝯ made her. And therfore withholde thy sorow and heuynes by thy selfe, and take what happeneth vnto the, beare it stoutlye. For yf thou murgest the worcke and ordre of God to be rygh̄teous and good, and receyuest his counsell in tyme, thou shalte be commended therin. Go thy way then into the cyty to thy husbande.

And he sayd vnto me: that wyl not do, I wyl not go into the cyty, but dwell here wyl I dye. So I cōmoned more with her, and sayd: Do not so, but be counselled, and folowe me: for how many falles hath Sion? Be of good cō forte because of the sorow of Jerusalem. For thou seist that our Sanctuary is layed waste our aulter broken, our temple destroyed, our playnge of instrumentes and syngynge layde downe, the chaunche of crouynge put to silence, oure myrthe is vanyshed away: the light of oure candelstycke is quenched, & ark of the couenaunte is taken from vs, all our holy thynges are defyled, and the name that is called vpon oure vs, is dishonored: our children are put to shame our prestes are brente, oure Leuites are caryed awaye in to captyuyte, oure virgins are defyled, and our wyues rauished, our righteous men spoyled, and our children destroied, our yong me are brought in bondage, and our stronge worthyes are become weake: and Sion (whiche shal is the greatest of all) is loosed vp from her worshyp for she is deliuered into the handes of them that hate vs.

And therfore shake of thy greate heuynes, & and put awaye the multytude of sorowes: that the myghtye maye be mercyfull vnto ꝯ, and that the lyghte maye gyue the rest from thy labours and trauayle. And it happened, that when I was talkyng with her, her face dyd lyghte and glyster, so that I was afrayde of her, and mused what it might be. And immediatly she caste oute a greate voyce, breye fearfull, so that the earth shoke at the voyce of the woman: and I loked, and beheld, the womā appeared vnto me no more: but there was a cyte builded, and a place was shewed from the ground and foundacion.

Then was I afrayd, and cryed with lowde voyce, and sayde where is Uryel the aungel, which came to me at the fyrste? For he hathe caused me to come in many considerations of hygh thoughtes, and myne ende is turned to corruption, and my prayer to reproche. And as I was spekynge these wordes, he came vnto me, and loked vpon me, and I laye as one that had bene dead, and myne vnderstanding was auoyded, and he toke me by the ryghte hand & comforted me, & set me by vpon my fete, and sayde vnto me: what ayleth the? and why is thyne vnderstanding troubled? & why is thyne vnderstanding & herte & thy vnderstādyng of thy herte, and wherfore art thou sorye? And I sayde: Because thou hast forsaken

forsake me, and I haue done accordyng vnto thy wordes, I went in to the feld, & there haue I seen thynges, that I am not able to expresse. He said vnto me: Stand vp, and be manly, & I shall gyue the exhortacion.

Then sayd I: Speke on to me my Lorde, forsake me not, lest I die in vayn: for I haue sene that I knew not, and herd that I do not know. Or shal my vnderstanding be deceyued, and my mynde? But now I beseche the, that ꝯ wilt shew thy seruaūt of this wondre. He answered me then & said: heare me and I shal enorme the, and tell the wherfore ꝯ art afrayde; for the hiest hath opened many secret thynges vnto the.

He hath seene that thy way is righte, & that thou takest sorow cōtinually for thy people and makest great lamentacion for Sio, and therfore vnderstande the vision which thou sawest a litle whyle agoo after this maner: Thou sawest a woman mourning, and thou hast comforted her. Neuertheles now seist ꝯ the fassiones of the woman no more, but thou thoughtest there was a city buylded: & lyke as he tolde the of the fall of her sonne, so is this the answer: the woman whom ꝯ sawest is Sion, and where as she tolde the that she hath ben. xxx. yeres vnfrutful & baren, those are the. xxx. yeres, wherin there was no offering made in her.

But after thirty yeres Salomon buylded her, and offered, and then bare the barayn a sonne. And where as she told the that she norysshed him with labour, that was the dwellynge of Jerusalem, but where as the sonne dyed in her chambre, that is the fal of Jerusalem. And thou sawest her lyknesse how she mourned for her sonne: and what els happened vnto her, I haue shewed the. And nowe God seeth that thou art sory in thy mynde, & suffrest from thy hert for her, and so hath he shewed the her clerenesse, and the fayrenesse of her beauty.

And therfore I badde the remayne in the feld, where no house is buylded. For I knew that the hyghest wolde shewe this vnto the, therfore I commaunded the to goo in to the felde, where no foundacyon no; buyldynge is. for in the place where the hyest wil shewe his cityе, there shall be no mans buyldynge. And therfore feare not, and let not thy herte be afrayde, but goo thy waye in, and se the glorious and fayre buyldynge, and howe greate it is, and howe greate thou thynkest it after the measure of thyne eyes, and then shalt thou heare as moche as thyne eares maye comprehende. For thou arte blessed aboue many other, and art called w the hyest, as the fewe. But to morowe at nyghte thou shalt remayne here, and so shal the hiest shewe the visions of hye thynges, which he wyl do vnto them that dwell vpon earthe in the last dayes, so I slepte the same nyghte lyke as he commaunded me.

¶ In this chaptre and in the two next ensuing, he maketh mencyon of certayne visions, and of the interpretacyon therof.

CAPI. XI.

THen saw I a dreme: and beholde, there came vp from the see an Egle, whiche had twelue wynges and thre heedes. And I sawe and beholde, he spred his wynges ouer all the earth, and all the wyndes of the ayre blewe in them, and so they were put togyther agayne. And I beheld, and oute of his fethers there grewe other lytle contrary fethers: the heedes rested, the heed in ꝯ middest was greater then the other, yet rested it with the residue.

Moreouer I saw, that the Egle flew w his wynges, and raigned vpon erth, and ouer all them that dwel vpon the erth: and I sawe ꝯ all thynges vnder heuen were subiecte vnto him, and no mā spake against him no not one creature vpon erth. I saw also that the Egle stode vp vpon his clawes, and gaue a sound with his fethers, & a voyce, sayinge after this maner: watche not all togyther, slepe euery mā in his own place, and watche for a time, but let the heedes be preserued at the last. Nenertheles I sawe that ꝯ voyce went not out of his heedes, but from the myddest of his body. And I nombred his contrary fethers, and beholde there were eyght of them. And I loked, and beholde vpon the right syde there arose one fether, and raigned ouer al the erth. And it happened ꝯ when it raigned, the ende of it came, and the place therof appeared no more. So ꝯ next folowing stode and raigned and had a great time: and it happened, that when it raygned, the ende of it came also, lyke as the fyrste, so that it appeared no more.

Then came there a voyce vnto it, and said: Heare thou that hast kepte in the earthe so longe, this I saye vnto the before thou begynnest to appere no more. There shal none after the, attayne vnto thy time. Then arose the thyrde, and raygned as the other afore, and appered no more also. So went it with all the residue one after an other, so that euery one raygned, & then appeared no more. Then I loked, & beholde, in processe of tyme the fethers that folowed, were set vp vpon the ryght syde, that they myghte rule also: & some of them ruled, but within a whyle they appered no more: for some of them were set vp, but ruled not.

After this I loked, and beholde the twelue fethers appered no more, and ꝯ two wynges: and there was no more vpon the Egles body, but two heedes that rested, & sire fethers. Then sawe I also that the sire fethers were parted in two, and remayned vnder the heed that was vpon the right side, for the four cōtinued in their place. So I loked, & beholde, they that were vnder the wynges thought to set vp them selues, and to haue the rule. The was there one set vp, but shortly it appered no more, and the seconde was sooner awaye then the fyrst. And I beheld, and lo, the two thought also by the selues to raigne: & whe they so thoughte: beholde, there waked one of ꝯ heedes that were at rest, namely, it that

was in the middest, for that was the greater of the two heedes. And then I sawe that the two heedes were killed with him, and þ heed was tourned with them that were by hym, & ate vp the two vnder wynges þ wolde haue raigned.

But this heed put the hole erth in feare, & bare rule in it, ouer all those that dwelt vpõ erth with moch labour, and he had the gouernaunce of the world, ouer all the foules that haue ben. After this I loked, and behold, the heed þ was in the middest, soderenly appered no more, lyke as the wynges: then came the two heedes, which ruled vpon earth, & ouer those dwelt therin. And I beheld, and lo, the heed vpon the right syde, deuoured it þ was vpon the left syde. And I herd a voyce, whiche sayd vnto me: loke before the, and consyder the thing that thou seist. Then I sawe, & beholde, as it were a lyon that roreth, renuynge hastely oute of the wodde, and he sent out a mannes voyce vnto the Egle, and said: heare thou, I will talke with the, and the hyest shal say vnto the: Is it not thou þ hast the victorye of the foure beastes, whome I I made to raigne vpon erth, & in my worlde, and that the ende of their tymes might come therow them?

And the fourth came, and ouerwan al the beestes that were paste, and had power ouer the worlde with great fearfulnesse, and ouer the hole compasse of the erth & the most wicked labour, and so long tyme dwelt he vpon the erth with discrete, and the erth hast thou iudged not with truth. For thou hast troubled the meke & thou hast hurt the peaceable & quyet, thou hast loued lyers, and destroyed the dwellynges of them that brought forthe fruite, and hast cast down the walles of such as did the no harme. Therfore is thy wrongous dealyng and blasphemye come vp vnto the hyest, and thy pryde vnto þ myghty. The hyest also hath loked vpon the proud tymes, and beholde, they are ended, and theyr abhominacions are fulfilled. And therfore appere no more thou Egle, and thy horrible winges and thy wycked fethers, and thy vngracyous heades, and thy synfull clawes, and all thy vayne body: that the earthe maye be refreshed, and come agayne to her selfe, when she is deliuered from thy violence, and þ she maye hope for the iudgement and mercye of hym that made her.

CAPI. XII.

AND it happened when the Lyon spake these wordes vnto the Egle, I sawe, & beheld, the heed that afore had the vpper hande appered no more: neyther dyd the four winges appere any more, that came to hym, & were set vp to raigne, and their kingdom was smal and ful of vprore. And I sawe and beholde, they appered no more, & the hole body of the Egle was brent, and the erth was in great feare. Then awaked I oute of the traunce of my mynde, and from great feare, and sayd vnto my spirite: lo, this hast thou

thou sawest reserued vp out of the wod, and roryngе and speakynge vnto the Egle, and rebukynge hym for his vnryghtoulnesse, in the wynde, whiche the hyest hathe kepte for them & for their wyckednesse vnto the ende: he shall reproue them, and rente them asunder before them. For he shall sette them lyuynge before the iudgement, and shal rebuke them: for the reliydue of my people shall be deliuer with trouble, those that be preserued vnto myne endes: and he shall make the ioyful, vntyl the commyng of the day of iudgement, wherof I haue spoken vnto the from the beginning. This is the dreame that thou sawest, and this is the interpretacion. Thou only hast bene mete to knowe the secrete of the hyest.

Therfore wryte all these thynges that thou hast sene in a boke, and hyde them, and teache them the wyse in þ people, whose herte thou knowest, maye comprehende & kepe these secretes. But wayte thou here thy selfe yet seuen dayes moo, that it maye be shewed the, what so euer it pleaseth the hyghest to declare vnto the, and with that he wente his waye.

And when al the people perceyued, that þ seuē dayes were past, and I not come agayn into the city, they gathered them al togither from the leest vnto the most, and came vnto me, & sayd: what haue we offended the? and what euyll haue we done agaynst the, that þ forsakest vs, and sittest here I this place? For of all people thou only art left vs as a grape of the vine, and as a candle in a darke place, and as an haue and shyp preserued from the tempest. Haue we not els aduersitie ynough, but thou muste forsake vs? Were it not better for vs, that we had ben brent with Sion. For we are no better then they þ dyed there: and they wepte with loud voyce. Then answered I them and sayde: Be of good comforte, O Israell, and be not heuy thou house of Jacob, for the hyest hathe you in remembraunce, and the myghty hath not forgotten you in temptacion. As for me, I haue not forsaken you, neyther am I departed from you: but am come in to this place to pray, bicause of the myserye of Israell, that I myghte seke mercy for the lowe estate of your Sanctuarye. And nowe goo youre waye home euerye man, and after these dayes wyll I come vnto you. So the people went their waye in to the cityе, lyke as I commaunded them: but I remayned styl in the feldes seuen dayes, as the aungell badde me: and I ate onely of the flowres of the felde, and had my meat of the herbes in those dayes.

CAPI. XIII.

AND it happened after the seuen dayes, that I dremed a dreme by nyghte. And beholde, there arose a wynde from the see, that it moued all the flowdes therof. And I loked, and beholde, the man was stronge, & mounted with the cloudes of heuen, & when he turned his countenaunce to consyder, all the thinges trembled þ were sene vnder him: and when the voyce went out of his mouthe, all they brent that herd him, lyke as the erth when it feleth the fyre.

After these I sawe, and beholde, there was gathered togither a multitude of men out of nombre from the foure wyndes of the heuen, to fight against the man that came out from the see. And I loked, and beholde, he graued him selfe a greate mountayne, and flewe vp vpon it. But I wolde haue sene the border or place, whereout the hyll was graue, and I couldе not.

I sawe after these, that all they whiche came to fyghte agaynst hym, were sore afrayde, and yet durst they fyght. Neuertheless, when he sawe the fearcenesse and violence of the people, he neyther lyfte vp his hande, ne helde swerde nor any weapen: but onely (as I sawe) he sent oute of his mouthe as it had ben a blast of fyre, & out of his lyppes the wynde of the flambe: and out of his tonge he caste oute sparkes and stormes, and they were all myxte togythes the blaste of fyre, the winde of the flambes, and the greate storme, and fell with a rushe vpon the people whiche was prepared to fight, and brent them vp euerychone: so that of the innumerable multitude there was nothyng sene, but onely duste and smoke. When I sawe this, I was afrayde.

Afterwarde sawe I the same man come downe from the mountayne, and callynge vnto hym an other peaceable people: and there came moche people vnto hym: some were gladde some were sore, some of them were bounde, so that they were caryed and brought forth.

Then was I fyche thorowe greate feare, and I awaked, and sayd: thou hast shewed thy seruaunt al thy wonders from the beginnynge, and hast counted me worthye, that þ myghtest receyue my prayer: shewe me nowe yet the interpretacyon of this dreame. For thus I consyder in my vnderstandyng: Wo vnto them that shall be lefte in those dayes: and moche more woo vnto them that are not lefte behynde: for they that were not lefte, were in heuynesse.

Nowe vnderstande I the thynges that are layde vp in the latter dayes, which shal happen vnto them, and to those that are not lefte behynde. Therfore are they come in to greate perylles, and many necessities, lyke as these dreames declare. Yet is it easyer, that he whiche sustereth hurte, come in these, then to passe awaye as a cloude oute of the worlde, and now to se the thynges that shall happen in the last.

Then answered he me, and sayd: The interpretacion of the fyghte shall I shewe the, and I wil open vnto the, the thing that thou hast required. For thou hast spoken of them that are lefte behynde, and this is the interpretacion. He that taketh awaye the perill in that tyme hath kepte hym selfe. They that be fallen in to harme, are suche as haue wor-

kes and layth vnto the moſt mighty. Knowe this therfore, that they which be left behind are moze bleſſed then they that be deed. This is the meanynge of ꝑ viſyon. Where as thou ſaweſt a man commyng vp from the depe of the ſee, the ſame is he which God the hyghеſt hath kept a great ſeaſon, whom by his owne ſelfe ſhal deliuer his creature, & he ſhal ozdre them that be left behynd. And where as thou ſaweſt, that oute of his mouthe there came a blaſt of wynde, fyre, and ſtozme, & how that he lyfte vp neyther ſwerde noz weapon, but that the ruſhyng in of hym deſtroyed ꝑ hole multitude that came to fyght agaynſte hym: it ſignifieth, that the dayes come, when God wyll delyuer them that are vpon earthe, and in a traunce of mynde ſhal he come vpon thē that dwell in the earth. And one ſhall vndertake to fyght agaynſte an other, one citye agaynſt an other, one place agaynſt an other, one people agaynſt an other, and one realme againſt an other. When this cōmeth to paſſe then ſhall the tokens come that I ſhewed the before, and then ſhall my ſonne be declared, whome thou ſaweſt clyme vp as a man. And when all the people heare his voyce, euery man ſhall in theyr owne lande leaue the batayle that they haue one agaynſte an other, & an innumerable multitude ſhall be gathered togyther, as they ꝑ be willynge to come & to ouercom hym by fyghtyng. But he ſhal ſtād vpon the top of the mount Syon. Neuertheleſſe Sion ſhall come, and ſhal be ſhewed, beinge prepared and buylded for all men, lyke as thou ſaweſt the hyl grauen forth without any handes. But my ſonne ſhal rebuke ꝑ people that are come for theyr wickednes, with the tempeſt, and for their euyll ymagynacyons: and theyr paynes wherwith they ſhall be punyſhed, are lykened vnto ꝑ flambe, and without any labour ſhall be deſtroye them, euen by the lawe, whiche is compared vnto the fyre.

Wath.xiiii.a

And where as thou ſaweſt, that he gathered an other peaceable people vnto hym: thoſe are the ten tribes which are caryed away priſoners out of their own land, in the tyme of Oſeas the kyng, whom Salmanaſar the kyng of Aſſiria toke priſoner and caried them ouer the water, and ſo came they in to an other lande.

But they gaue them this counſel, that they ſhold leaue the multitude of the heathē, and to go forth in to a farther cōtrey, where neuer mankynde dwelt: that they myght there kepe theyr ſtatutes, which they neuer kept in theyr owne land, and ſo they entred in at the narow paſſages of the water of Euphrates, and God ſhewed tokens for them, and held ſtill the flood till they were paſſed ouer: for thoꝛow that cōtrey there was a great way namely of a yere and a halfe iourney, for the ſame region is called Aſareth.

D Exod.xiiii.e Ioſue.iii.d

Then dwelt they there vnto ꝑ latter time: and when they come forth agayne, the hyeſt ſhall holde ſtyll the ſprynges of the ſtreame agayne, that they maye go thoꝛowe, therfore ſaweſt thou the multitude with praye. And they that be lefte behynde of thy people, are thoſe that be found with in my boyder. Now when he deſtroyeth the multitude that is gathered togyther, he ſhall defende his people & remayne, and then ſhall he ſhewe them great wonders.

Then ſayd I: O Lorde Lorde, ſhewe me this, wherfore haue I ſene the man comming vp from the depe of the ſee? And he ſayd vnto me: like as thou canſt neither ſeke out noz know theſe thinges that are in the depe of ꝑ ſee, euen ſo mayſt thou not ſe my ſon, noz thoſe that be with him, but in the tyme of the day. This is the interpretacion of the dreme whi che thou ſaweſt, therfore thou only art herlightened: for thou haſt forſake thyne owne lawe, and applyed thy diligence vnto mine, and ſought it. Thy lyfe haſte thou ordred in wyſdom, and haſt called vnderſtandyng thy mother, and therfore haue I ſhewed the, the treaſure of the hyeſt. After thre dayes I wyl ſhewe the moze, and talke with the at moze large, yea heuy and wonderous thynges wil I declare vnto the.

Then wente I forthe in to the felde, gyuyng prayſe and thankes greatly vnto God bycauſe of his wonders whiche he dyd in tyme, and bycauſe he gouerneth the ſame, and ſuche as is in tyme, and there I ſat thre dayes.

¶ God appeareth vnto Eſdras in the buſſhe, and ſhewеth hym what he ſhall do.

CAPI. XIIII.

VPon the thyrd daye I ſat vnder an oke 1
tree, then came there a voyce vnto me out of the buſh, and ſaid: Eſdras, Eſdras? And I ſaid: here am I Lord, and ſtode vp vpon my fete. Then ſpake he vnto me: In the buſſhe dyd I appere vnto Moſes, and talked wᵗ him, when my people ſerued in Egypt Exod.iii
and I ſent him, and led my people out of Egypt, and brought him vpon the mount Syō where I helde hym by me a longe ſeaſon, and tolde hym my wonderous wozkes, & ſhewed him the ſecretes of the tymes and the ende, & commaūded him, ſaying: theſe wozdes ſhalt thou declare, and not hyde them.

And nowe I ſaye vnto the, that thou laye vp in thyne herte, the dremes that thou haſt ſene, and the interpretacions whiche I haue ſhewed the: for thou ſhalt be receyued of al, thou ſhalt be tourned, and remayne with my counſell, and with ſuche as be lyke the, vntil the tymes be ended. For the worlde hath loſt his youth, and the tymes begyn to wexe old. For the tyme is denyded in to twelue partes, and ten partes of it are gone alredye, and halfe of the tenthe parte: yet remayneth there that, which is after the half of the tenth parte.

Therfore prepare and ordre thy houſe, & 2
reſourme thy people: comfoꝛte ſuche of them as be in trouble, and tell now of the deſtruction, let go from the moꝛtal thoughtes, caſt awaye

awaye the burthens of mā, put of the weyke nature: laye vp in ſome places the thoughtes that are moſt heuy vnto the, and haſte ꝑ to flyt from theſe tymes: for ſuche cuyl and wyckednelle as thou haſt nowe ſene happen, ſhall they doo yet moche woꝛſe. For the weaker that the worlde and the tyme is, ꝑ moze ſhall cunne and wyckednelle increaſe, in them that dwell vpon earthe. For the truthe is fled farre awaye, and leyenge is harde at hande. For now hafteth the viſion to come, ꝑ thou haſt ſene.

Then anſwered I and ſayde: Beholde Lorde, I wyll go as thou haſt commaunded me, and reſourme the people which are preſent. But they that ſhal be borne afterwarde who wyll exhoꝛte oꝛ rebuke theym? Thus the worlde is ſet in darkenelle, and they that dwell therin are without light: for thy law is kyndled, bycauſe no man knoweth ꝑ thinges that are done in the, oꝛ that ſhal be done. If I haue founde grace before the, ſende the holy ghoſt in to me, and I ſhal wꝛyte al that hathe bene doone in the worlde ſence the begynnynge, whiche was wꝛytten in thy law, that men maye fynde the pathe-, and that they whiche wyll lyue in the latter dayes, maye lyue.

And he anſwered me, ſayinge: Goo thy waye, gather thy people togyther, and ſaye vnto the that they leke the not foꝛ. xl. dayes, but loke thou gather the manye boꝛe trees, and take with the Sarea, Dabria, Selemia, Echanus, and Aſiall: theſe fyue whiche are redy to wꝛyte ſwyftly, and come hyther, and I ſhall lyght a candle of vnderſtandynge in thyne herte, whiche ſhall not be put out, tyll the thynges be perfoꝛmed, whiche thou ſhalte begyn to wꝛyte. And then ſhalt thou declare ſome thynges openly vnto the perfecte, and ſome thynges ſhalte thou ſhewe ſecretly vnto the wyſe. To moꝛow this hour ſhalt thou begyn to wꝛyte.

Then wente I forthe (as he commaunded me) and gathered al the people togither, and ſayd: Heare theſe wozdes, O Iſraell: Oure fathers from the begynnynge were ſtraungers in Egypte, from whence they were deliuered, and receyued, the lawe of lyfe, whiche they kepte not, whiche ye alſo haue tranſgreſſed after them. Then was this land and the lande of Syon parted among you by lot to poſſeſſe. But youre fathers and ye youre ſelues alſo haue doone vnryghtouſnelle, and haue not kepte the wayes whiche the higheſt commaunded you. And for ſo moch as he is a rightous iudge, he toke from you in time the thynge that he had gyuen you. And nowe are ye here, & your bꝛethren amonges you. Therfore yf ſo be that ye wyll ſubdue youre owne vnderſtandynge, and reſourme youre herte, ye ſhall be kepte alyue, & after deathe ſhall ye obteyne mercye. For after deathe ſhall the iudgemente come, when we ſhall lyue agayne: and then ſhal the names of the rightuus be manyfeſt, and the workes of the vngodlye wicked, theyr wozkes, ſhall be declared. Let no man therfore come nowe vnto me, ne aſke anye queſtyon of me theſe foꝛty dayes.

So I toke the fyue men (as he commaunded me) and we wente in to the felde, and remayned there, the nexte daye a voyce called me, ſayinge: Eſdras, open thy mouthe, and drynke that I gyue the. Then opened I my Exod.xvi.c Deut.viii.c
mouth, and beholde he reached me a full cup whiche was full of water, but the colour of it was lyke fyre. And I toke it and dranke. And when I had dronken it, my hert hadde vnderſtandynge, and wyſdome grewe in my breſte: for my ſpirite was kepte in remembraūce, and my mouth was opened, and ſhut no moze. The hyeſt gaue vnderſtandinge vnto the fyue men, that they wꝛote the hye thinges of the nyght, which they vnderſtode not. But in the nyght they ate dꝛed: as for me, I ſpake in the day, and held my tong by night. In foꝛty dayes they wꝛote two hundred and four bokes.

And it happened when the foꝛtye dayes were fulfylled, that the hyeſt ſpake, ſayinge: The fyrſte that thou haſt wꝛitten, ſpeake openly, that the worthye and vnworthy may rede it. But the thre ſcoꝛe and ten laſte, that thou mayſt ſhewe it onely to ſuche as be wiſe amonges thy people. For in theym is the ſpꝛynge of vnderſtandynge, the fountayne of wyſdome, and the ſtreme of knowlege. And I dyd ſo.

¶ The punyſchement tha temyll people ſhall haue, whiche God commaundeth Eſdras to ſhewe vnto them.

CAPI. XV.

BEholde, ſpeake thou in the eares of my 1
people the wozdes of the prophecy, whiche I will put in thy mouthe, ſayeth the Lorde, & cauſe them to be wꝛitten in a letter, for it is the truth, Feare not the imaginacions againſt the, let not the vnfaithfulneſſe of the trouble the, that ſpeke againſt the. For al the vnfayethful ſhal dye in theyr vnfayethfulnes. Beholde, ſayth the Lorde, I will bꝛynge plages vpon ꝑ worlde, the ſwerde, honger, deth and deſtruction, for wickednes hath the vpper hand in all the erth, and theyr ſhameful wozkes are fulfylled.

Therfore ſayethe the Lorde: I wyll holde my tonge no moze vnto theyr wyckednelle, whiche they doo ſo vngodlye: neyther wyll I ſuffre theym in the thynges that they deale withall ſo wyckedly.

Beholde, the innocent blonde of the trou- Apoca.vi.b and.xi.a
bled creyeth vnto me, and the ſoules of ꝑ righteous complayne contynually: and therfore (ſayethe the Lorde) I wyll ſurely auenge, and receyue vnto me all the innocent blonde from amonges them.

Behold, my people is led as a flok of ſheepe 2
to be ſlayne, I wyll not ſuffre them nowe to Iſaim.lvii.c Hiere.xxxi.c Ezech.xxxiiii.c Zoph.iii.b
dwell in Egypte, but wyll bꝛynge them out with a mighty hand, & a ſtretched out arme, and ſmyte it with plages as afoꝛe, and wyll

destroy all the land of it. Egipt shal mourne and the foundacions of it shall be smitten with the plage and punyshment þ God shal bring vpon it.

B They that tyll the ground shall mourne: for their sides shall be destroyed thorow the blastynge and hayle, and an horryble sterre. Wo worth the worlde, and them that dwell therin, for the swerde and their destruction draweth nye, and one people shall stande vp to fyghte agaynste an other, and swerdes in their handes. For men shall be vnstedfast, & some shall do violence vnto other: they shal not regarde their kyng & pryuces: the wayes of their doynges and handelynges in their power. A man shall desyre to go in to the cytye, & shall not be hable. For bicause of their pryde, the cityes shal be brought in feare, the houses shall shake, and men shal be afrayde. A man shall haue no pitye vpon his neyghboure, but one shall prouoke an other vnto battayle to spoyle their goodes, bycause of of the honger of breed, & bicause of the great trouble.

D Beholde, I gather and cal together al the kynges of the earth, which are from the byrsynge, from the South, from the East and Libanus, to turne vnto them, and restore the thinges that they haue geuen them, lyke as they do yet this daye vnto my chosen, so wil I do also, and recompence them in their bosome. Thus sayth the Lorde God: my right hand shal not spare the synners, & my swerd shall not ceale ouer them that shede þ innocent bloud vpon earth. The fyre is gone out from his wrath, and hath consumed the foũdacions of the earthe, and the synners lyke the straw that is kyndled. Wo worth them that synne, and kepe not my commaundementes, sayth the Lorde. I will not spare them. Goo your waye you chyldren of violence, defyle not my Sanctuarye, for the Lorde knoweth all them that synne agaynste hym, and therfore delyuereth he them vnto deathe and destruction. For now are the plages come vpõ the worlde, and ye shal remayne in them, for God shall not delyuer you, bycause ye haue synned against him.

E Beholde, an horrible vision commeth from the East, where generacions of Dragons shall come out, and the people of the Arabes, with many charettes, and the multitude of them shall be as the wynde vpon earthe, that all they which heare them ragynge in their wrathe, maye feare and be afrayde: and as the wylde beastes oute of the wodde, so shall they goo oute, and with greate power shall they come, and stande fyghtynge with them, and shall waste the possession of the lande of the Assirians.

And then shall the Dragons haue the vpper hande, not remembrynge their byrthe, and shall tourne about swearynge togither in greate power, to persecute them. But these shall be afrayde, and kepe sylence at their power, and shall flee: and one oute of the lande of the Assirians shall besiege them, and consume one of them, and in their hoste shall be feare and dreade, and stryfe amonges their kynges.

Beholde cloudes from the East and from F the North vnto the Southe, and they are verye horrible to loke vpon, full of wrathe and storme. They shall smyte one vpon an other, and they shal smyte al the great sterre vpon earthe and their sterre, and the bloude shall be from the swerde vnto the belye, and the smoke of man vnto the camelles hyther. And there shall be greate fearefulnesse and tremblynge vpon earthe, and they that se the wrath shall be afrayde, and a trembling shal come vpon them.

And then shall there come greate rayns from the Southe, and from the Northe, and parte from the weste, and from the horrye wynde frome the Easte, and shall shut them vp agayne, and the cloude whiche be rayed vp in wrath, and the sterre to cause feare towarde the East and west wynde, shal be destroyed: and the great cloudes shall be lyfte vp, and the myghty cloudes full of wrath, & the sterre, that they may make all the erth afrayde, and them that dwell therin, and that they maye poure out ouer all places an horrible sterre, fyre and hayle, and flieng swerdes, and many waters: that all feldes maye be full, and all ryuers, and they that breake downe the cityes and walles, mountaynes and hylles, all trees, wod, and the grasse of the medowes, & all their frute. And they shal goo stedfaste vnto Babylon, and make her afrayde, they shall come to her & besiege her, the sterre and all wrath shall they poure out vpon her.

Then shall the dust and smoke goo vp vn G to the heauen, and all they that be aboute her, shall bewayle her: and they that remayne vnder her, shall do seruyce vnto them that haue put her in feare. And thou Asia that comfortest thy selfe also vpon the hope of Babylon, and arte a worthy of her person. Woo be vnto the thou wretche, bycause thou haste made thy selfe lyke vnto her, and hast decked thy doughters in hoordome, that they myghte triumphe and please thy louers which haue alway desyred to commyt hoore dome with the: thou hast folowed the abhomynable cityе, in all her workes and inuencions.

Therfore sayth God: I wyll send plages vpon the, widowhod, powertie, honger, warres, and pestylence, to waste thy houses with destruction and deth, and the glory of thy power shall be dryed vp as a floure, when the heat ariseth that is sent ouer the. Thou shalt be sycke as a poore wyfe that is plaged and beaten of women: so that the myghty and lo uer shall not be hable to receyue the. Wold I so hate thy sayth the Lord. If thou haddest not alwaye slayne my chosen, cralynge the stroke of thy hãdes, and laid ouer their deth, when thou wast dronken: set forth the beautie of thy countenance.

The reward of thy hoordome shal be recompensed in thy bosom, therfore shalt thou be reacquited.

Lyke

Lyke as thou haste done vnto my chosen (sayth the Lorde) euen so shall God do vnto the, and shall delyuer the into the plage. Thy chyldren shall dye of honger, and thou shalt fall thorow the swerde. Thy cities shal be broken downe: and al thyne shall peryshe with the swerde in the felde. They that be in the mountaynes shall dye of honger, and eat their own flesh, and drynke their owne bloud for very honger of bred and thyrste of water. Thou vnhappye shalte come thorow the see and receyue plages agayne.

In the passage they shall caste downe the fayre cytye, and shall rote out one parte of thy land, and consume the portion of thy glory. They shal treade the downe lyke stubble, and they shall be thy fyre and shall consume the: thy cytyes and thy lande, thy wod and thy fruitfull trees shal they burne vp with þ fyre. Thy chyldren shall they cary awaye captyue, & loke what thou hast, they shal spoyle it, and marre the beawtye of thy face.

¶ The heithen shall be punished.

CAPI. XVI.

Woo be vnto the Babylon and Asia, woo be vnto the Egypte and Syria: gyrde your selues with clothes of sacke and heer, and mourne for your chyldren, be sory for your destruccion is at hande. A swerde is sent vpon you, and who wyl turne it backe? A fyre is kyndled amonge you, and who wil quench it? Plages are sent vnto you, & what is he that wil dryue them awaye? May any man dryue away an hongry lion in the wod? Or may any man quenche the fyre in the stubble, when it hath begonne to burne? Maye any turne agaynste the arowe, that is shot of a stronge archer: The mighte Lorde sendeth the plages, and what is he that will dryue them awaye? The fyre is kyndled and gone forth in his wrathe, and what is he that wil quench it? He shall cast lyghtenynges, and who shall not feare? He shall thundre, and who shall not be afrayde? The Lorde shall threaten, and who shall not tremble be beaten to pouder at his presence?

The earth quaketh, and the foundacions therof: the see reyseth vp with waues from the depe, and the flouders of it are vnquyete and the fyshes therof also before the Lorde, and before the glory of his power. For strõg is his righte hande that holdeth the bowe his arowes that be shuteth are sharpe, and shall not mysse, when they begin to be shot into the endes of the worlde.

B Beholde, the plages are sent, and shall not turne agayne, for they come vpon earth. The fyre is kyndled, and shal not be put out tyll it consume the foundacions of the earth. Like as an arowe which is shot of a myghty archer, returneth not backwarde: euen so þ plages that shall be sent vpon earthe, shall not turne agayne. Woo is me, woo is me, who wyll delyuer me in these dayes? The begin-

nynge of sorowes and great mournynge: the begynnynge of derth and great death: the begynnynge of warres, and the powers shall stande in feare of the begynnynge of cuyls, & they shall tremble euery one. What shall I do in these thynges, when the plages come? Beholde, hongre, and plage, trouble and anguysh are sent, as scourges for amendement. But for all these thynges they shal not turne from their wickednesse, ne be alway myndfull of the scourges.

Beholde, bytayles shall be so good cheape C vpon the erth, that they shall thynke them selues to be in good case: and euen then shall mischefe grow vpon earth, warres, derth and great vnquyetnesse. For many of them that dwell vpon earth shall perysh of hungre, and the other that escape the hungre, shal þ swerd destroye: & the bred shall be cast out as dong, and there shal be no mã to comfort them. For the earth shall be wasted, and the cyties shall be caste downe: there shall be no man lefte to tyll the earthe and to sowe it. The trees shall gyue fruite, and who so shal pluck them of & gather them? The grapes shall be rype, and who shall tred them? For all places shal be desolate of men, so that one man shal desyre to se an other, or to heare his voyce. For of one hole cytie there shal not be.x. lefte, and two in the felde, whiche shal hyde them selues in the thyck bushes, & in the clyffes of stones: lyke as when there remayne thre or four olyues vpon the olyue tree, or as when a vyneyarde is gathered: there are lefte some grapes, of them that dyligently sought thorowe the vyneyarde.

Euen so in those dayes there shall be thre D or four lefte, for them that search their houses with the swerde. And the earthe shall be lefte wast and the feldes therof shall wax olde: & her wayes and all her pathes shal grow full of thornes, bicause no man shall trauayle there thorow. The doughters shall mourne, hauyng no bydegromes: þ wome shall make lamentation, hauynge no husbandes, their doughters shall mourne, hauynge no helpe of their bydegrome. In the waters shal they be destroyed, and their husbandes shall perysh of hungre. O ye seruauntes of the Lord, here these thynges, and marke them. Behold the worde of the Lorde, O receyue it: behold, the plages draw nyghand are not slacke in ca eyinge, lyke as a trauelynge woman, whiche after the. ix. moneth bryngeth forth a sonne, when the houre of þ byrth is come, an houre two or three afore: that the paynes came vpon her body, and when þ chylde commeth to the byrth, they tary not the twynklyng of an eye: Euen so shall not the plages be slacke to come vpon the earth, and the world shall mourne, and sorowes shall come vpon it on euery syde.

O my people, heare my worde, make you E redy to the battel: and in all tuell be euen as pylgrymes vpon erth. He that selleth let him be as he that fleeth his ware: and he þ byeth, as one that wyll lese. Who so occupyeth marchandyse, as he that wynneth not.

and he that buyldeth, as he that shall not
dwell therin: he that soweth, as one that
shall not reape: he that trymmeth the vine-
yarde, as he that shal not gather the grapes:
they that marry, as they that shal get no chil
dren: they that mary not, as the widowes:
and therefore they that laboure, laboure in
vayne. For straungers shall reape their fru-
tes, and spoile their goodes, ouerthrow their
houses, and take their children captyue, for
in captyuytie and honger shall they get chil
dren. And they ꝑ occupy their marchaundyse
with robbery, howe longe decke they their
cyties, their houses, their possessions, and per
sonnes? the more wyll I punysshe them
For their synnes sayth the Lorde. Lyke as
an hore enuyeth an honest woman, so shall
vyght soules hate iniquitie, whe she decketh
her selfe and shall accuse her to her face, whe
he cōmeth that defendeth, which shal make
inquision for all synne vpon earth. And ther
fore be not ye lyke therunto, ne to the wor-
kes therof: for or euer it be lōg, iniquitie shal
be taken away out of the earth, and rygh-
teousnesse shall raygne amonges you.

Let not the synner saye, that he hath not
synned: for coles of fyre shall burne vpō his
heade, which sayth before the Lorde God ꝑ
his glory: I haue not synned. Beholde, the
Lord knoweth all the workes of men, their
ymaginations, their thoughtes & their bre-
stes. For he spake but the worde: let the earth
be made, and it was made, let the heuen be
made and it was made. In this worde were
the starres made, and he knoweth the nom-
bre of them. He searcheth the grounde of the
deepe, and the treasures therof: he hath mea-
sured the see, & what it conteyneth. He hath
shut the see in the myddest of the waters, &
with his worde hath he hanged the erth vpō
the waters. He spreadeth out the heauen lyke
a bawke, vpon the waters hath he founded
it. In the desrete and dry wyldernes hathe
he made sprynges of water, and poles vpon
the toppe of the mountaynes, that the flou-
des myght poure downe from the stony roc-
kes to water the earth. He made man, & put
his herte in the myddest of the body, & gaue
hym breath, lyfe and vnderstandynge, yea &
the spirite of the almyghtye God, whiche
made al thinges, and hath serched the grou-
des of all the secretes of the earth.

He knoweth your ymaginacyons and in-
uentions, and what ye thynke when ye syn,
and wold hyde your synnes. Therfore hath ꝑ
Lorde searched and sought out all your wy-
kes, and he shall dewaye you all. And when
your synnes are broughte forthe, ye shal be
ashamed before men, and your owne synnes
shall be youre accusers in that daye. What
wyll ye do? Or how wyll ye hyde your sy-
nnes before God and his Aungels? Beholde,
God him selfe is the iudge, feare him, leaue
of from your synnes, and forget your vnryg
teousnesses, and medle no more with them:
so shal God leade you forth, and deliuer you
from all trouble. For beholde, the heate of a
great multitude is kyndled ouer you, & they
shall take awaye certayne of you, and fede
the ydle with Idols: and they that cōsent vn
to them, shall be had in derision, laughed to
scorne, and troden vnder fote.

For vnto the places there shall be a place,
and in the nexte cyties a greate insurrection
vpon those that feare the Lord. They that be
lyke mad men, they shall spare no man: they
shall spoyle & waste such as feare the Lorde:
they goodes shall they take from them, and
shut them out of theyr houses. Then shall it
be knowen who are my chosen, & they shal be
tryed as the gold in the fyre. Heare O ye my
beloued, sayth the Lorde: beholde, the dayes
of trouble are at hande, but I wyll deliuer
you from the same. Be not ye afrayed: dys-
payre not, for God is youre captayne.

Who so keepeth my cōmaundementes and
preceptes (sayeth the Lord God) let not your
synnes weye you downe, and let not your
vnryghteousnesses be lyfte vp. Wo be vnto
them that are subdued vnto theyr synnes,
and tangled in theyr wyckednesses,
lyke as a felde is hedged in with
bushes, and the pathe therof
couered with thornes,
that no man maye
trauayle tho-
rowe:
and
so
is he taken, and
cast in the
fyre, and
brēt.
(:)

¶ The ende of the fourth boke
of Esdras.

THE BOOKE OF TOBIAS.

¶ Tobias beynge taken prysoner, forsaketh not
the lawe of truth. The mercy and charytye of To
bias, and the maners of him in his youth. He taketh
Hannah to wyfe, by whome he hath a sonne named
Tobias. He succoureth Gabell for money. He and
his are sayne to flye, but after the death of Senna-
cherib they retourne agayne.

CAPI. I.

TObias beynge of the tryde and cittie of Nephtali, whiche lyeth in the high countreyes of Ga lile aboue Naason the waye eawarde the west hauyng the cytye of Nepher vpō the left syde.

Though he was tā
kē prysoner in ꝑ dayes of Salmanasar king of the Assirians, neuertheles beinge in cap-tyuitie, he forsoke not the waye of treuth: In
so moche that whatsoeuer he myght get, he
parted it dayly with his felow pryseners & brethē, that were of his kynred. And though he were yonger thē al in the tryde of Neph-tali, yet dyd not he behaue him selfe chil
dyshly in his workes. And when al the other went to the golden calues, which Ieroboam the kynge of Israel had made, he him selfe alone fled all their companyes, and gat hym to Jerusalem vnto the temple of the Lorde and there worshypped the Lorde God of Is rael, faythfully offeryng of all his fryttes frū
tes and tythes, so that in the thyrde yere he
numbred all the tythes vnto the straungers and conuertes. These and such lyke thynges
vsed he accordynge to the lawe of God, whē he was yet but yonge.

But when he was a man, he toke vnto
his a wyne tryde a wyfe called Anna, and of her he begat a sonne whome he called after his owne name, and taught him frome his
youth vp, to feare God, and to refraine from all synne.

Howe when he with his wyfe, his sonne and with all his kynred was come in capty-uitie vnto Nimue, what time as they al ate of the meates of the heithen, he kepte his
soule, and was neuer defiled in their meates. And for so moche as he was myndfull of the Lorde in all his hert, God gaue him fauoure with the presence of Salmanasar the king whi
che gaue him power to go where he wolde, and so dyd he lybertye to dos what pleased him.

So went Tobias vnto al them that were in pryson, and comforted them, and gaue them
hollsome exhortacions. And when he came to Rages a cytye of the Medes, hauynge ten talentes of syluer (of the thynges wherwith the kynge had honoured him) & sawe amōge a greate companye of people of his kynred, one Gabelus (which was of his own tribe)
beynge in necessitie, he gaue him the sayde
weyght of syluer vnder an hand writynge.

After a longe season when Salmanasar the kynge was deed, and Sennacherib his sonne ragned in his steade, whiche hated the
children of Israel. Tobias went dayly thor-owe out all his kynred, and comforted them, and gaue of his goodes to euery one of them as moch as he myght: he fed the hungrye, clo-thed the naked, and buryed ꝑ deed and slayn. iiii. Reg. xix. g
and that diligently.

And when Sennacherib the kynge came agayne and fled out of Iewry (what tyme as God punysshed him for his blasphemy) and in his wrath, slewe many of the children of Israel. Tobias buryed their bodyes. But iiii. Esd. xiv
when it was tolde the kyng, he cōmaunded to slaye him, and toke awaye all his goodes. Neuertheles Tobias with his sonne & with his wyfe, fled his waye, and was hyd naked, for there were many that loued hym. But af-ter .xlv. dayes, the kynge was slayne of his owne sonnes. Then came Tobias agayne to his house, and all his goodes restored vnto hym.

¶ Tobias hydeth suche of his frendes as feare God, to a banket of feast. He is reproued of his frendes. He feareth God more then the kynge. He
recommeth hymde, by the permyssyon and sufferaunce of God. His kynsfolkes mocke hym.

CAPI. II.

AFter these thynges vpon a solemne A
daye of the Lorde, Tobias made a good feast in his house, and sayd vnto his sonne: Go thy waye and brynge hyther some of our tribe, suche as feare God, that they maye make merye with vs. And when he was gone, he came agayne, and tolde his fa-ther, that one of the children of Israel laye slayne vpon the strete. And immediatly he lepte from his table, lefte the feast, came ha-stynge to the deed coorse, toke hym and bare hym pryuelye in to his house, that when the Sunne was downe, he myghte safely burye hym. And when he had hydde the coorse, he ate his meate with mournynge and feare, re-membryng the wordes that the Lorde sayth by the prophete Amos: your dye festes shall Amos. viii. b
be turned to sorowe and heuynesse. a.i. Mach. d

But when the sonne was downe, he went B
his way and buryed him. Then al his neygh-boures reproued hym, saying: It is not longe, Tobi. d
sence it was cōmaunded to slaye the because of this matter, and hast scarce escaped the daungre of death, and buryest thou the deed agayne? Neuertheles Tobias fearyng God more then the kynge, toke the bodyes of the slayne, hyd them in his house, and buryed the at mydnyght.

It happened vpon a daye, that he had bu- C
ryed the deade, and was wery, came home, and layed him downe by the wall and slept.

And

Deuter.xiii.a and.xiii.a Iohn.xv.a and.xvi.a

And whyle he was a slepe, there fell downe vpon his eyes warme donge out of the swalowes nest, so that he was blynd. This temptacion dyd God suffre to happen vnto hym, that they which came after, myght haue an example of his patience, lyke as of holy Job. For in so moche as he euer feared God from his youth vp, and kepte his commaundements, he was not wroth against God, that ꝑ plage of blyndnes chaunsed vnto hym but remayned stedfast in ꝑ feare of God, and thanked God all the dayes of his lyfe.

D

Job.xiii.a

For like as blessed Job was had in derisiō of kynges, euen so was he laughed to scorne of his elders and kynsfolkes, which sayde vn to him: where is thy hope, for the which thou hast done almes and buryed the deade? But Tobias rebuked them, and spake: Say not so, for we are the chyldren of holy men, and loke for the lyfe, which God shal gyue vnto them that neuer turn their beleue from him.

Tobi.viii.a

Anna his wyfe went dayly to the wreuyng worke, and take what lyuyng she coulde get with the labour of her handes, she brought it. And it happened that she toke a kyd and brought it home.

Ephesi.viii.a

And when her husband herd it crye, he sayd loke that it be not stolen, restore it agayne to the owners: for it is not lawfull for vs to eat or to touche any thynge of theft. The was his wyfe angery, and sayd: Now is thy hope become vayne openlye, and thy almes deedes are manyfest. With these and such like wordes dyd she call hym in the teeth.

Deute.xxii.a

Job.ii.b

¶ The prayer of Tobias. Sara the doughter of Raguel, is slaundred of her fathers seruaunt. The prayer and fastinge of Sara: And also the innocency and chastitie of her. The prayers of Tobias & of Sara are herde.

CAPI. III.

Then Tobias toke it heuelye, and with teares began to make his prayer saynge: O Lorde thou arte ryghteous, & all thy iudgementes are true, yea al thy wayes are mercy, faythfulnes and iudgemēt. And now, O Lorde, be myndfull of me, and take no vengeaunce of my synnes, neither remembre my mysdedes, neither the mysdedes of my elders. For we haue not bene obedyent vnto thy commaundmentes, therfore are we spoyled brought in to captyuytie, into death, in to derision and shame vnto all nations, amonges whom thou hast scattered vs. And nowe O Lord thy iudgementes are great, for we haue not done accordynge to thy comaundementes neither haue we walked innocently before the. And nowe O Lorde, deale with me accordynge to thy wyll, and commaunde my spirite to be receyued in peace, for more expedyente were it for me to dye, then to lyue.

Psal.cxliiii.b

At the same tyme it happened, that Sara the doughter of Raguel at Rages a cytye of the Medes was slaundred of one of her fathers handmaydes, that she houlde haue had seuen husbandes, whiche as soone as they were gone in vnto her, were slayne of the deuyl called Almodeus. Therfore when she reproued the mayden for her faute, she answered her, sayinge: God let vs neuer se son nor doughter of the more vpon earth, then kyller of thy husbandes. Wylt thou slaye me also, as thou hast slayne seuen men? At this worde wente, Sara in to an vpyght chambre of her house, and thre dayes and thre nyghtes she neyther ate ne dranke, but continued in prayer, and besoughte God with teares, that he wolde delyuer her from this rebuke.

C

Upon the thyrde daye it chaunced, that when she had made an ende of her prayer, she praysed the Lorde sayinge: Blessed be thy name O God of our fathers, whiche when thou art wroth, shewest mercy, and in ꝑ tyme of trouble thou forgyuest the synnes of the, that call vpon the. Vnto the O Lorde turne I my face, vnto the lyfte I vp myne eyes. I beseche the O Lorde, loose me out of the bondes of this rebuke, or els take me vtterly away from of the earth. Thou knowest Lord, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vnclenly lust. I haue not kepte company with those that passe theyr tyme in sporte, neyther haue I made my self partaker with the ꝑ walke in lyght behauour. Neuertheles, an husband haue I cōsented to take, not for my pleasure, but in thy feare.

Now peraduenture eyther I haue bene vnworthy of them, or els were they vnmete for me, for thou happly hast kepte me to an other husbande. For why? thy counsell is not in power of man. But who so euer loueth thy, and serueth the a ryghte, is sure, that yf his lyfe be tempted and proued, it standeth in the ryenge: and yf he endure in patience, he shall haue a rewarde and be hylye crowned, and yf he be in trouble, that God (no doubte) shall delyuer him: and yf his lyfe be in chastning, that he shall haue leaue to come vnto thy mercy.

Eccle.xxxiii.a and.xxxiiii.a

For thou hast no pleasure in our damnacyon: and whyl after a stormy thou makest ꝑ weather fayre and styll: after weepynge and heynesse, thou geuest great ioye. Thy name O God of Israell, be praysed for euer. At the same tyme were both theyr prayers heard in the syght of the magesty of the hyghest God. And Raphael the holy Aungell of the Lorde was sent to helpe them bothe, whose prayers came togyther before God.

¶ Tobias thynkyng to dye, giueth a godly exhortacyon and monicyon to his sonne.

CAPI. IIII.

So when Tobias thought his prayer to be herde, that he myght dye, he called vnto him his sonne Tobias: and sayd vnto hym: My sonne, heare the wordes of my mouthe, and laye them in thyne herte as a foundacyon. When God taketh awaye my soule,

soule burye thou my body, and holde thy mother in honoure all the dayes of her lyfe. For thou oughtest to remembre, what and howe greate perils she suffred for the in her wōbe. And when she also hath fulfylled the tyme of her lyfe, bury her beside me. Haue God in thy thought all the dayes of thy lyfe, and beware, lest at any tyme thou consent vnto sin, or lest thou let slyp the commaundementes of the Lorde our God.

Exod.xxi.b

Gyue almes of thy goodes, and turne neuer thy face from the poore: and so shall it come to passe, that the face of the Lorde shal not be turned awaye from the. Be mercyfull after thy power. If thou hast moch, gyue plentously: yf thou hast lytle, do thy dylygence, gladlye to gyue of that lytle. For so gatherest thou thy selfe a good rewarde in the day of necessitye. For almes delyuereth fro death, suffreth not the soule to come in darkenes. A greate comforte is almes vnto hym that hyghe God, vnto all them that do it.

Beware, sonne, kepe thy self from all horedome, and (besyde thy wyfe) let that no fautie be knowen of the. Let neuer pryde haue rule in thy mynde nor in thy worde, for in pryde began all destruction.

Whatsoeuer worketh anye thynge for the, immediatlye gyue hym his hyre, & loke that thy hyred seruaunte wages remayne not by the ouer nyght. Loke that thou neuer do vnto another man, the thynge that thou wolest not an other mā would do vnto the. Gyue thy bred with thy hungry and poore, and couer the naked with thy clothes. Set thy bred and wyne vpon the burial of the righteous, and doo not thou eate and drynke therof with the synners. Alwe euer counsayle at ꝑ wyse.

Be alwaye thankfull vnto God, and beseche him, that he wyll ordre thy wayes, and that whatsoeuer thou deuisest or takest i hād it may remayne in vnn. I certyfy the also my sonne, that (when thou wast yet but a babe) I delyuered ten talentes of syluer vnto Gabelus, at Rages a cytye of the Medes, and his handwrytynge haue I by me. And therfore seke some meanes, how thou maist come by hym, and receyue of him the sayd weyght of syluer, and gyue him his handwrytynge agayne.

By sonne, be not afrayde: truth it is, we leade here a poure lyfe: but greate good shal we haue, yf we feare God, and departe from all synne and do well.

¶ The obedience of ponge Tobias to his father, whan he is sent in to Rages. An angell accompanyeth with him in his iourney.

CAPI. V.

Then answered Tobias his father, and sayde: father all that thou hast commaunded me, wyll I do, & that dylygently. But how I shal requyre this money I can not tell. Neither doth he know me, ne I him. What token shall I gyue him? And as for ꝑ wayes thyther, I neuer knew it. Then his father answered him, and sayd: I haue his hād wrytynge by me, whiche when thou hast writ him, immediatlye he shall paye the. But go thy waye nowe, and get the some faythfull man to go with the for an hyre, that thou mayste receyue the money, whyle I am yet lyuynge.

Then went Tobias out, and vpon the strete, he found a tayre young man standyng, gyrded vp, and as it were one readye to take his iourney. And he knewe not that it was an Aungell of God, but saluted hym, and sayd: From whence art thou, thou good yong man? He answered: Of the chyldren of Israel.

And Tobias sayd vnto hym: knowest thou the waye that leadeth vnto the countreye of the Medes? He answered: I know it well, and all those stretes haue I gone oft tymes, and haue lodged with one brother Gabelus that dwelleth in Rages, a cytie of the Medes, whiche lyeth vpon the mounte Egbathanis. Tobias sayd vnto hym: I praye the tary for me, tyll I haue tolde my father these thynges. Then went Tobias in, and tolde his father all. At the whyche his father marueled, and prayed that he wolde come in vnto hym.

Now when the Aungell came in, he saluted hym and sayd: Ioye be with the for euermore. And olde Tobias sayd: what ioye can I haue that lye here in darcknes, and se not the lyght of heauen? The younge man sayde vnto hym: Be of good cheare, God shal helpe the shortly. And Tobias sayd vnto him: Canst thou bringe my sonne to Gabelus, vnto the cytye of Rages in Medea? And when thou comest agayne, I shall paye the thy hyre. And the Aungel sayd vnto hym: I shal leade thy sonne, and bringe hym to the agayne. Then Tobias answered hym: tell me I praye ꝑ, of what house, or of what tribe art thou? The Aungell Raphael sayd vnto hym: Askest thou after the kynred of an hyrelyng, or seketh thou a gyde for thy sonne to go with hym? But that I make the not carefull, I am Azaries the sonne of greate Ananias. And Tobias answered: thou arte come of a greate kynred: but I praye the be not displeased that I desyred to know thy kynred. The Aungel sayd vnto hym: thy sonne shal I lede forthe safelye, and bringe hym hole to the agayne.

Then answered Tobias, and sayd: well goo on youre waye, and God be in youre iourney, and his Aungell beare you cōpanye. So when they had prepared all thynges, ꝑ they wolde take with them in theyr iourney: Tobias bad his father and his mother fare well, and they went on theyr waye bothe togyther. Now when they were gone, his mother began to wepe, and sayd: The staffe of our age hast thou taken awaye, and sent him from vs.

Wolde God that money had neuer bene, for the

for the whyche thou hall sent hym awaye. If we had bene contente with our powertye, this had bene great ryches vnto vs, that we sawe our sonne here. Then sayd Tobias vnto her: wepe not, our sonne shall come to vs agayne safe and sounde, and thyne eyes shall se him. For I trust, that the good Aungell of God shall beare hym company, and order well all the thynges that he doeth: so that he shall come to vs agayne with ioye. At these wordes his mother lefte of from weppynge, and helde her tongue.

¶ Younge Tobias is delyuered from the fysshe, by the Angell. The Aungell exhorteth Tobias to take Sara to his wyfe.

CAPI. VI.

¶ SO Tobias went on his waye, and a dog folowed hym, and the fyrst nyght they abode by the water of Tygris. Then wet he out to washe his fete, and beholde, there came forth an horrible fysh to deuoure him. Of whom Tobias was afrayed, and cryed with a loude voyce, sayinge: Lorde, he commeth vpon me. And the Aungell sayde vnto hym: Take him by the cheke blade, and drawe hym to the. And he dyd so, and drewe hym vpon the lande. And the fysh began to leape at his fete.

Then sayd the Aungell vnto hym: Take out the bowels of this fysshe, and ke for the herte, the gal, and the lyuer, kepe them by the. For these thynges are necessary and good for medicyne. Tobias dyd so, and rosted the fish, & they toke hym with them in their iourney, the reste they salted, as moche as was sufficyent for them, tyll they came to Rages. Then Tobias asked the Aungell, & sayde vnto hym: I pray the brother Azarias, tell me wherto are these thynges good of the fysshe, that thou hast bydden me kepe?

The angell answered hym and sayde: If thou layest a pece of the herte vpon the coles the smoke therof dryueth awaye all maner of euyll spirites, whether it be from man or from woman, so that fro thence forth that same shal come no more vnto them. The gal is good to aneynt or to stricke the eyes withal, where as there is any blemysh in them, so shal they be hole.

And Tobias sayde vnto him: where wylt thou that we remayne? The angel answered and sayde here is a nygh kynsman of thyne, one Raguel by name, which hath a doughter called Sara, & hath neither sonne ne doughter but her. All his good belongeth vnto the, and thou must mary his doughter: and therfore desyre her of her father, and he shall gyue her the to wyfe. Then answered Tobias & sayd: As I vnderstand, she hath bene maryed vnto seuē husbandes, and they al are dead: and I haue herde saye, that the deuyll slewe them. I am afrayde therfore, lest such thynges happē vnto me also: which if it came to passe (sayinge I am the onely sonne of my father & my mother) I shoulde dyuynge them in their age, with sorow to their graues.

Then sayd the Aungell Raphael vnto him: Heare me, and I wyll tell the what they be, of whom the deuyll hathe power. Namelye, they that receyue maryage of such a kadyen, that they shut God out from them and from their hert, & gyue them selues to their owne lust, euen as it were an horse and mule, which haue no vnderstandyng, vpon suche hath the deuyll power. But when thou takest her, and art come in to the chambre, withholde thy self from her thre dayes, and gyue thy aduyse vnto nothynge but vnto prayer with her.

And in the fyrst nyght, cast the lyuer of the fysshe, and the deuyll shall be dryuen awaye. The seconde nyght, shalte thou be receyued in to the companye of the holye patriarches. The thyrde nyght, shalte thou obtayne the blessynge of God, so that hole chyldren shal be borne of you. After the thyrde nyght take the mayden in the feare of God, and more for the desyre of chyldren, then for any fleshly lust, that in the sede of Abraham thou mayest obtayne the blessynge in chyldren.

¶ Younge Tobias and the Aungell come to the house of Raguel. He requyreth Raguels doughter to wyfe, and obtayneth her.

CAPI. VII.

THen wente they in to Raguell, whiche receyued them ioyfully. And when Raguel loked vpon Tobias, he sayde vnto Anna his wyfe: how lyke is this yonge man vnto my systers sonne. And when he had spoken this, he sayd: whence be ye good brethren? They sayd: Of the trybe of Nephthaly out the captyuytye of Niniue. Then sayde Raguel vnto them: know ye my brother Tobias? They sayd: yea, we know hym well. And when he had spoken much good of him, the Aungell sayde vnto Raguel: Tobias of whom thou askest, is this yong mans father. Then Raguell bowed him selfe downe, and wepte, toke him about the necke and kyssed hym, and sayd: Gods blessyng haue thou my sonne, for thou arte the sonne of a good vertuous man. And Anna his wyfe and Sara his doughter wepte also.

Now when they had talked together, Raguel had kyll a wether, and to make a feast. And when he prayed them to sytte downe to dynner, Tobias sayd: I wyll neither eate ne drynke here this daye, except thou fyrste graunte me my peticion, and promyse me to gyue me thy doughter Sara. When Raguel hearde this, he was abashed, for he knewe what had happened vnto the other seuē men that went in vnto her: and he began to feare that it should chaunce vnto him also in lyke maner.

And whyle he stode so in doubte, and gaue the young man no answere, the Aungel sayd vnto him: Feare not to gyue him thy doughter, for vnto this man that feareth God, belongeth thy doughter to wyfe, therfore might none other haue her.

Then sayd Raguel: I doubt not, but God hathe accepted my prayers and teares in his syght: and I trust he caused you to come vnto me for the same intent, that this doughter of myne myght be maryed in her owne kynred, according to the lawe of Moses. And nowe doubte thou not, but I wyll gyue her vnto the: So he toke the ryght hande of his doughter, and gaue her in to the ryght hande of Tobias, and sayd: The God of Abraha, the God of Isaac, and the God of Jacob, be with you: ioyne you together, and fulfyll his blessynge in you. And they toke a letter and made a wrytynge of the maryage. And then made they merry, and praysed God. And Raguel called Anna his wyfe vnto hym, and bad her prepare an other chambre, and thyther he broughte Sara his doughter, and she wepte. Then sayde he vnto her: Be of good chere my doughter, the Lorde of heuen gyue the ioye, for the heynesse that thou hast suffred.

¶ The Aungell byndeth the deuyl. Tobias exhorteth his wyfe to prayer, and they praye thre dayes before they lye together.

CAPI. VIII.

NOw after that they hadde supped, they brought the yong man in to her. Then thoughte Tobias vpon the wordes of the aungell, and toke out of his bagge a pece of the lyuer of the fysh, and layd it vpon the hote coles. So the the aungell Raphael toke holde of the deuyl, and sent him awaye, and bownd him in the wildernes of hyer Egypt. Then spake Tobias vnto the virgin, & said: My Sara, let vs make our prayer vnto God to day, to morow, and ouermorow: for these thre nyghtes will we reconcile our selues vnto God: and when the thyrd holy night is past we shall ioyne togyther in the duty of maryage. For we are the children of holy men, and we may not come togyther as the heathen that know not God.

Then rose they vp both togyther, and besought God ernestly that he wolde preserue them. And Tobias sayde: O Lorde God of our fathers, prayse be thou of heauen and erth, of the see, welles, and flouds, and of all the creatures that be therin. Thou madest Adam of the mould of the erth, and gaue him Eua for an helper. And now Lorde thou knowest well, that it is not becaule of voluptuousnes that I take this syster of myne to wyfe, but onely for the loue of chyldren, in whome thy name be blessed for euer. And Sara said: haue mercy vpon vs, o Lorde, haue mercy vpon vs and let vs both come hole and sounde to a good age.

And about the cocke crowe, it happened that Raguel called his seruantes, and they wente with him to make a graue. For he sayd: it is chaunced vnto him peraduenture, as it did vnto the other seuen men, that went in vnto her. Now whē they had made the graue, Raguel came agayne to his wyfe, and sayd vnto her: send one of thy maydes to loke yf he be dead, that I may bury hym afore it be lyght daye. So she sent a mayden to se, whiche when she came in to the chambre, she founde eyem bothe and sound slepyng togyther. And so she came agayne, and broughte good tydynges. Then Raguel and Anna his wife, prayed the Lorde and sayd: Prayse be thou, o Lorde God of Israel, for it is not happened vnto vs as we thought. For thou hast dealt mercifully with vs, and put awaye from vs the ennemy that persecuted vs, and hast shewed mercye vnto vs two beloued. O Lorde cause them to magnify the more perfectly, and to offre the the sacrifice of thy praise and of their helthe: that al people may know, that thou only art God in all the earth.

And immediatly Raguel commaunded his seruauntes to fill the graue that they had made with erth afore it was lyght: and bade his wyfe prepare a feast, & to make redy al thynges that were necessary for meat, to suche as wēt by the waye. He caused two fat kyne also, and foure wethers to be slayne, & meates to be prepared for all his neyghbours & frendes, and Raguel charged Tobias to remayn with him two wekes. As for all the good that he had, he gaue Tobias the one halfe of it, & made this writing, that the halfe which remayned, shoulde fall vnto Tobias after their death.

¶ The Aungell goeth to Gabelus, at the desyre of Tobias, which deliuereth the lettre, and receyueth the money.

CAPI. IX.

THen Tobias called vnto him the aungell, whome he thought to haue bene a man, and sayd vnto hym. Brother Azarias, I pray the harken vnto my wordes: For I holde gyue my selfe to be thy seruaunte, I shall not deserue thy prouidence. Neuertheles I beseche the, that thou wylte take the beastes and the seruauntes, and go vnto Gabelus in Rages the citye of Medes, and deliuer hym his hande wrytynge, and receyue the money of hym, and praye hym to come to my maryage. For thou knowest thy selfe, that my father telleth the dayes: and yf I tary one day to longe, he will be sorye in his myndē. Nowe seest thou how earnestly Raguel hath required me, so that I can not say hym naye.

Then toke Raphael four of Raguels seruauntes & two camels, & went vnto Rages the citye of the Medes: and when he had founde Gabelus, he gaue him his hand wrytyng and receyued all the money. He told hym also of Tobias the son of Tobi, how all thynges had happened, and caused hym to come with him to the mariage. Now whē he came in to the house of Raguel, he fond Tobias sitting at the table: and he lepte vp, and they kyssed one an other, and Gabelus wepte, and prayse God and said: the blessing of the God of

Israel haue thou, for thou art the sonne of a right vertuous and iust man, and of one that feareth God, and gyueth greate almes. And blessyng thine thy wife, and your elders that ye maye se your children and your children's children, vnto the thyrde and fourthe generacion, and that your sede maye be blessed of the God of Israell, whiche reygneth worlde without ende. And when they had sayde: Amen, they wente to the feaste, but with the feare of the Lorde, helde they the feast of the mariage.

¶ Tobias and his wyfe are sad for the tarryance of theyr sonne. Raguel sendeth agayne Tobias with his wyfe.

CAPI. X.

NOwe whyle yonge Tobias made long tarryinge by reason of the marryage his father was full of care and heuynesse, and thought what shoulde be the cause, that my sonne taryeth so longe? Or why shoulde he be kepte so long there? Peraduenture Gabelus is dede, and no man wyll gyue hym the money. Thus began he to be very sorowfull he Anna his wyfe with him, & began to wepe bothe togyther, bicause their sonne was not come agayne vnto them at the daye appoynted. As for his mother, she wept with discomfortable teares, and said: Wo is me, my sonne Oh what ayled vs to sende the awaye in to a straunge countrey, thou lyght of our eyes, & staffe of our age, & comfort of our lyfe, thou hope of our generacion? Seing all the thinges that we haue are onely of the, we sholde not haue sent the away from vs.

Tobi. v. d

Then Tobias comforted her, & said: hold thy tonge, and be not discomforted, our son is hole and sound: the man that we sent him withall is faythfull ynoughe. Neuertheles she might in no wyse be comforted: but dayly went out, loked about, and went about all the streetes, wherby she thought he sholde com agayne, that (if it were possible) she myght se him commyng a farre of.

But Raguel sayd vnto his son in law: O tary here, & I shall send a messenger vnto thy father Tobias, to tel hym that thou art in good helth. Tobias said vnto him: I am sure that my father and my mother count euery daye, and that theyr hertes are sory.

So when Raguel prayed Tobias with many wordes, and wolde in no wyse beare hym, he delyuered Sara vnto hym, and the halfe parte of all his good: in seruauntes, & handmaydens, in shepe in camels, & in kyne, and moche money, and so sente hym awaye from him with pear and ioye, and sayd: the holye aungell of the Lorde be with you in youre iourney, and bryng you forth safe and founde, that ye maye fynde all thynges in good case with youre elders, and that myne eyes maye se youre children afore I dye. So the elders embraced theyr doughter, kyssed her, and let her go, exhortyng her to honour her father & mother in lawe, to loue her husband, to rule well her housholde, to kepe her house in good order, and to shewe her selfe faithfull.

¶ Younge Tobias leuyng his wyfe and houshold in the myd waye, commeth before with the Aungel. The dreame of his mother, lokyng after her sonne. He is ioyfully receyued of his father and mother. Sara commeth seuen dayes after.

CAPI. XI.

AS they nowe were goynge homeward agayne, vpon the .xi. daye they came to Charra, whiche lyeth in the halfe waye towarde Ninive. And the aungel said: Brother Tobias thou knowest howe thou hast left thy father: therfore yf it please the we two wyll go before, and let the houshold with thy wyfe and the catell come softe and fayrly after vs. And when Tobias was content that they shold go before, Raphael sayd vnto hym: Take of the gall of the fish with the, for it shal be necessary. So Tobias took of the gall, and they wente theyr waye. But Anna the mother of Tobias sat dayly by the waye syde vpon the top of an hylle, frome whence she myght se farre about her. And whyle she was wayteynge there for his commyng, she loked afarre of, and anone she perceyued her sonne comming, and ran and told her husband, saying: Beholde, thy son commeth. And Raphael sayde vnto Tobias: As soone as thou commest in to the house, immediatly worshyp the Lord thy God, and gyue thankes vnto hym: then goo to thy father & kysse hym, and stryke his eyes ouer with the gal of the fysh, that thou hast brought with the. For be sure that his eyes shal strayt way be opened, and thy father shall se the lyght of heuen, and shal reioyce at the syght of the. Then the dogge that had bene with them in theyr iourneye, ranne before, and came as a messenger, and wagged with his tayle for gladnesse.

So the blynd father arose, & began to renne and bombled with his fete, & gaue a seruaunt his hande, ran to mete his son, receyued hym and kyssed hym and his wyfe, and began to wepe for ioye.

Now when they had worshiped & thanked God, they sat downe. Then tooke Tobias of the fishes gall, & anoynted his fathers eyes: and taryed half an houre, and then began the blemysh to go out of his eyes, like as it had ben the whyte skyn of an egge, which Tobias toke and drew frome his eyes, and immediatly he receyued his syght.

Then they praysed god, he and his wife, & al they that knew him. And Tobias said: O Lorde God of Israel, I gyue the prayse and thankes, for thou hast chastened me, & made me hole. And lo, nowe do I se my son Tobias. After seuen dayes came Sara his sonnes wyfe also hole and sound, with all her household and catell, with camels & moche money of his wynes, and with the money that he had receyued of Gabelus: and he told his father and mother al the benefytes, which God had doone for him, by the man that ledde hym. Achior also and Nabath Tobias fyllers cosins came, and were glad, and reioyced with hym, by reason of al the good, that God had shewed vnto hym. And so for the space of seuen dayes they made merye, and were syghe ioyfull euery chone.

¶ Younge Tobias reckeneth vp vnto his father the pleasures that the Aungell dyd vnto hym. He offreth vnto the Aungell halfe the goodes that he brought with hym.

CAPI. XII.

THen Tobias called his son vnto him, & sayd: what may we gyue this holy man that wil with the? Tobias answered his father, and sayd: Father what rewarde shal we gyue him? or what thyng can deserue his benefytes? He hath bene my guyde, and brought me safe agayne: he receyued the money fro Gabel, he caused me to get my wife he droue the euil spirit from her, he hath ben mocasyon of gladnesse to her father & mother, he delyuered me, that I was not deuoured of the fysh, he hath made the to se the lyght of heuē, yea we all haue receyued great good of hym. How shold we worthily deserue these thinges vnto him? But I praye the my father that thou wylt desyre him, yf happely he wil vouchsafe to take with hym the halfe of all the we haue brought.

So the father and the sonne called hym, toke him aside, and began to pray him, that he wolde be content to take in good worthe the halfe parte of all that he hadde brought. Then sayd he secretely vnto them: Prayse the God of heuen, and gyue thankes vnto hym, before al men lyuyng, for he hath shewed his mercy vnto vs. It is good for vs to hyde the kynges secrete, but to shew and to prayse the workes of God, it is an honourable thynge. Prayer is good with fastynge, and to gyue almes, is better then to hoorde vp treasures of golde, for almes delyuereth from deathe, clenseth synne, and causeth to fynde euerlastyng lyfe. But they that do synne & vnrighteousnesse, are the enemyes of theyr owne soules.

Wherfore I tell you the truth, & wyl hyde nothing from you. Whē thou prayedst with teares, and buryedst the dede, and leftest thy dyner, and hyddest the dede in thy house vpō the daye tyme, that thou myghtest bury them in the nyght, I offred thy prayer before the Lorde. And bycause thou wast accepted and beloued of God, it was necessary that tēptacion shulde trye the. And now hath the Lord sent me to heale the, & to deliuer Sara thy sōnes wyfe from the euyl spirite. For I am Raphael an aungel, one of the seuen that stand before God.

Whē they herd this, they were sore afraid and trembled, and fel downe vpon theyr faces vnto the ground. Then sayd the aungel: Feare be with you, feare not. Whe as I haue ben with you, it is the wyl of God, giue prayse and thankes vnto him.

You thought that I did eate and dryncke with you, but I vse meat that is inuisible, & drynke that can not be sene of men. Genesis xviii & xix. Iudith. xiii.

Now therfore is the tyme that I muste turne agayne vnto him that sent me: but be ye thankfull vnto God, and tel out all his wōderous workes.

And when he hadde spoken these wordes, he was taken awaye out of theyr syghte, so that they sawe him no more. Then fell they downe flatte vpon theyr faces by the space of thre houres, and praysed God: and when they rose vp, they tolde all his wonderous workes.

¶ Tobias the elder gyueth thankes vnto God.

CAPI. XIII.

THen olde Tobias opened his mouthe & praysed the Lorde, and said: great art thou, o Lorde, for euermore, and thy kyngdome, worlde without ende: for thou scourgest and healest, thou leadest vnto hell, and bryngest out agayne, and there is none that may escape thyne handes. O gyue thankes vnto the Lorde, ye children of Israell, & prayse him in the syght of the Heathen. For among the Heathen whiche knowe him not hath he scatred you, to thintent that ye sholde shewe forth his maruelous workes: and cause the for to knowe, that there is none other God almyghtye but he. He hathe chastened vs for oure mysdedes, and for his owne mercy sake shall he saue vs. Deuter. xxviii. & 1. Reg. ii. b Sapie. xvi. b

Consider then how he hath delt with you, and praise him with feare and drede, and magnifye the euerlastynge kynge in your workes. I wyl praye him, euen in the land of my captiuitie, for he hath shewed his maiesty vnto a synfull people. Turne you therfore, O ye sinners, and do righteousnesse before God, and be ye sure that he wyll shewe his mercye vpon you. As for me and my soule, we wyll reioyce in God. O prayse the Lorde all ye his chosen, holde the dayes of gladnesse, and be thankfull vnto hym. O Jerusalem thou city of God, the Lorde hath punished the for the workes of thyne owne handes. O prayse the Lord in thy good thinges, and gyue thankes to the euerlastynge God, that he may builde vs his tabernacle agayne in the, that he may call agayne vnto the, all suche as be in captiuitie, and that thou mayste haue ioye for euermore. With a fayre light shalt thou shine and all the endes of the worlde shall honoure the. The people shall come vnto the fro far, they shall bryng gyftes, & worshyp the Lord in the, and thy land that they haue for a sanctuary, for she shall call vpon the great name in the. 2. Paralip. vi. Luke. ii. Esay. lx. Psalm. lxxi. Dan. ii. a

Cursed shall they be that despyse the, and all that blaspheme the, shall be condemned:

but blessed shal they be that buyld the vp. As for the, thou shalte reioyce in thy chyldren, for they all shall be blessed and gathered together vnto the Lord. Blessed are they all ꝑ lone the, ꝛ be glad of thy pear. Prayse thou the Lord, o my soule, for the Lorde our God hath delyuered his city Jerusalem frome all her troubles. I wyll counte my selfe happye yf my sede remayne to se the clerenesse of Jerusalem.

Tpota.xl.c The gates of Jerusalem shall be buylded with Saphyre, ꝛ Smaragde, and al the compasse of her walles with precious stones. All her stretes shal be paued with whyte marble stone, and in all her stretes shall Alleluya be song. Prayse be the Lord, which hath exalted her, that his kyngdome may be vpon her for euermore. Amen. And so Tobias made an ende of his talkynge.

¶ Tobias prophecyeth the destruction of Niniue. His sonne returneth to Raguel, after the decesse of his father and mother.

CAPI. XIIII.

Job.xlii.c Plal.cxxbii.a A Nd after that Tobias had gotten his syght agayne, he lyued. xlii. yeres, and sawe his nephewes chyldren. Nowe when he was an hundred and two yere olde, he dyed: and was buryed honourably in Niniue. For when he was sixe and fyftye yeres of age, he lost his syght of his eyes, and when he was thre score yere olde, he gat his syght agayne. The residue of his life led he in ioy, and increased well in the feare of God, and departed in pear.

B But in the houre of his death he called vnto hym his sonne Tobias, and seuen younge syrygoldes his sonnes chyldren, and sayde vnto them: The destruction of Niniue is at Nahū.iii.d. Sophon.ii.c hand, for ꝯ worde of the Lord can not fayle, and our brethren that are scatred oute of the lande of Israell, shall come thyther agayne. And the hole lande of it that hath ben waste, shal be filled, and the house of God that was brent in it, shal be buylded agayne, ꝛ al suche as feare God, shal returne thither: the heathen also shall forsake their ydols, ꝛ come to Jerusalem, ꝛ dwell there, and all the kinges of the erth shall be glad of her, and worshyp the Lorde God of Israel. Ecclus.xlix.d

And therfore my chyldren, hearr your father: Serue the Lorde in faythfulnesse, seke after his will, and do the thing that pleaseth hym. Commaund your children that they do right, gyue almes, be myndfull of God, and euer to be thankfull vnto hym in truthe and with all their power. Hearr me therfore my chyldren, ꝛ abyde not here: but in what day so euer ye haue buryed youre mother beside me, gette you frome hence. For I se, that the wickednesse of it shal bring it to destruction and ende. C Deutro.vi. Regum.ii. Josue.xxiii

After the deth of his mother, Tobias departed awaye from Niniue, with his wyfe ꝛ chyldren, and with his chylders chyldren, and came agayn to his father and mother in law and found them hole and in a good age, and toke the care of the. And he closed their eyes and was heyre vnto all Raguels goodes, ꝛ sawe the fyfth generacion and chylders chyldren. And when he was. xcix. yere of age, he dyed in the feare of the Lorde, and his kynsfolkes buryed hym: And all his posteritie continued in a good life, and holy conuersacion: so that they were loued and accepted bothe of God and men, and of al the people of the lande. (?) D

¶ The ende of the boke of Tobias.

THE BOKE OF IVDITH.

¶ The buyldynge of Egbathanis. The victory of Nabuchodonozor agaynst Arpharat. The messengers of Nabuchodonozor are dispysed.

CAPI. I.

ARpharat the kinge of ꝯ Medes, submoued many people vnto hys dominion, and builded a noble stronge citye, which he called Egbathanis. The walles of it made he of kre stone, four squared, seuentye cubytes hye, ꝛ thirty cubites brode. He made towres therupon of an hundred cubites hye. But vpō the. iiii. corners, euery syde was. xx. fote brode. He made the portes in the heygthe like as the towres. This kinge trusted in his mighty host, and in his glorious charettes. 1

So in the twelfth yere of his raygne, it happened that Nabuchodonozor the kynge of the Assyrians (which raygned in the great citye of Niniue) fought agaynste Arpharat, and ouercame him in the greate felde called Ragau beside Euphrates and Tigris, and Jadason, in the felde of Erioth the kynge of the Elimes. 2

Then was the kyngdome of Nabuchodonozor exalted, and his herte was lyfte vp: and he sent vnto all them that dwelte in Cilicia, in Damascus, in Libanus, and vnto the heathen that dwelte in Carmel, and Cedar, and to suche as dwelte in Galile in the greate felde of Esdrelon, to all theym that were in Samaria, and beyonde the water of Jordane vnto Jerusalem, and the hole lande of Jesse, vnto the mountaynes of Ethiopia. 3

Vnto all these dyd Nabuchodonozor the kynge of the Assyrians sende messengers. But they all with one consente wolde not agree vnto hym, and sente the messengers agayne emptye, and put them awaye without honoure. Then Nabuchodonozor the kynge toke indignacyon at all those landes, and sware by his trone, and by his kyngdome, that he wolde be auenged of all those countreyes. 4

¶ Holofernes is sent of Nabuchodonozor, to subdue all the worlde. The preparation and pursute of Holofernes.

CAPI. II.

IN the thyrteneth yere of kynge Nabuchodonozor, vpon the. xxij. days of the fyrste moneth, it was deuised in the court of Nabuchodonozor the kyng of the Assyrians, that he wolde defend him selfe. So he called vnto hym all the elders, all his capitaynes, ꝛ men of warre, and shewed them his secrete counsell, and tolde them that his purpose was to bynge the hole earthe vnder his dominion. Nowe when they were all content with his saying: Nabuchodonozor the kynge called Holofernes the chyef capitayne of his warres, and sayd vnto him: goo forth warre forth agaynst all the kyngdomes of the worlde, and specially agaynste those that haue despysed my commaundement. Thou shalte spare no realme, all stronge cities shalte thou bring in subiection vnto me. Ezechiel.xxix

Then Holofernes called together all the capitaynes and rulers of all the power in Assyria, and mustred the souldyers vnto the hoste (lyke as the kynge commaunded hym) namely an hundred and twentye thousande fyghtynge men vpon fote, and twelue thousande archers vpon horsebacke, all his ordinaunce forte before with an innumerable multitude of camelles, so that the hoste was wel prouyded for with oxen and fatte catel, and that without nombre. He caused corn to be prepared oute of all Cilicia for his hoste. Moche golde and syluer also toke he oute of the kynges house. So he toke his iourney, he and al his host, with charettes, horsemē, and archers: of whom there were so many, that they couered the ground of the land, lyke the grashoppers. C

And when he was gone past the borders of the Assyryans, he came towarde the greate mountaynes of Luge, whiche lye vpon the left syde of Cilicia: and so he went vp into all theyr castels, and wanne euerye stronge hold. As for the welthy city of Melothus, he brake it downe, and spoyled all the children of Tharsis and the Ismaelites, whiche laye towarde the wyldernesse, and vpon the south side of the land of Chelon. He went ouer Euphrates also, and came in to Mesopotamia, and brake downe al the hye citeys that were there, from the brooke of Mambre, til a man come to the see: ꝛ he toke the borders in frō Cilicia, vnto the coostes of Japhet towarde the southe. He carryed awaye all the Madianites, and spoyled all theyr goodes: ꝛ who so euer withstode him, he slew them with the swerde. After this he wente downe in to the felde of Damascus in the tyme of haruestе and brente vp all the corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fel vpon al them that dwelt in the earth. D

¶ Kynges become wyllyngly subiect to Holofernes. The tyrannye and cruelte of hym.

CAPI. III.

SO the kynges and prynces of all cityes, ꝛ landes sent their embassadours, namely they of Syria and Mesopotamia, Syria Sobal, and Lybia, and Cilicia, whiche came to Holofernes, and sayde: Lette thy wrathe ceasse toward vs: It is better for vs to serue the greate kynge Nabuchodonozor with oure lyues, and to be subiecte vnto the,

then that we sholde dye, and be slayne, & receyue greater hurte. All our cityes and possessyons, all mountaynes and hylles, all feldes great, and smal catel, shepe, gotes, hozses and camels, all our goodes and houssholdes, be in thy power, vnder thy subiectiō be it all togyther. We oure selues also and our childzen wyll be thyne owne, come vnto vs a peaceable Lozde, and vse our seruyce at thy pleasure.

Then came Holofernes downe frome the mountaynes with hozsemen and greate power, and conquered all stronge fenced cytyes, and all that dwelt in the land. And out of all cytyes he toke stronge men, and suche as were mete for the warre, to helpe hym.

Judith.v.a There came such a feare also vpon those coūtreys, that the indwellers of all the cytyes, the Pzynces and rulers, and the people togyther wente forthe to mete hym as he came, and receyued him honourably with garlandes and tozches, with daunces, tabzettes, & pypes.

Neuertheleſſe thoughe they dyd this, yet might they not swage his rigozous stomack but he destroyed their cityes, & hewed down their woddes. For Nabuchodonosoz y kinge had commaunded hym, that he shoulde roote oute all the goddes of the lande: to the intent that he onely might be called and taken for God of the nacions, whiche Holofernes with his power brought vnder him. So wet he thozowe Syria Sabal, and thozowe all Appamia, and all Mesopotamia, came to the Idumeans, in the lande of Gabas, and Scytopoly, and toke theyr cytyes, & remayned there thyrtye dayes, wherin he caused al the hole multytude of his hoste to be gathered togyther.

¶ Israel requyreth helpe of God, agaynste Holofernes. They fast and praye.

CAPI. IIII.

When the childzen of Israel that dwelt in Iurye herde this, they were sooze afrayd of him. There came suche tremblynge also and feare vpon them, that they sozowed he sholde do vnto the citye of Ierusalem and the temple of the Lozde, as he had done to other cityes and their temples. So they sent in to all Samaria round about vnto Jericho, toke in and occupied all the toppes of the mountaynes, made fast y townes with walles, and prepared cozne for them a gaynst the battayle.

Eliachim also the Pzeest wrote vnto all them that dwelte towarde Esdzelon (whiche lyeth ouer agaynst the great felde by Dothaim) and vnto all those by whome men myght haue passage vnto theym, that they should take in the wayes of the mountaynes wherby there myght be any waye and passage to Ierusalem, and that they sholde kepe diligent watche where any strayte way was betwyxte the mountaynes. And the childzen of Israel dyd, as Eliachim the Pzeest of the Lozde had commaunded theym. And all the people cried ernestly, and humbled their soules with fastynges and pzayers, they & theyr wyues. The Pzeestes put on heerye clothes, and layde the younge babes before the temple of the Lozde, and couered the aulter of y Lozde with an heerye clothe. And with one accozde they cryed vnto the Lozd God of Israel, that their childzen sholde not be gyuen in to a pzay, & their wiues in to a spoyle, that theyr cityes shoulde not be layde waste, and that their Sanctuary sholde not be vnhalowed, and so they to be a shame and rebuke vnto the heathen.

Then Eliachim the hye pzeest of y Lozde wente roūde abonte all Israell, and spake vnto them, sayinge: Be ye sure, y the Lozde wyll heare youre petycyons, yf ye contynue stedfast in fastinges and pzayers in y syghte of the Lozde. Remembze Moses the seruāt of the Lozde, whiche ouerthzew the Amalechites (that trusted in theyr myghte and power, in theyr hoste, in theyr shyldes, in theyr charettes and hozsemen) not with weapons, but with holy pzayers. Euen so shall all the enemyes of Israel be, yf ye contynue in this wozke that ye haue begon. So vpon this exhoztacyon, they continued in pzayer before the Lozde. In so moche that they whiche offered bzente sacrifyces vnto the Lozde, offered the offerynges vnto the Lozde, beinge arayed in heery clothes, and had asshes vpon theyr heades. And they all besought God from theyr hole herte, that he wolde vysyte his people of Israel.

¶ Holofernes is discontent with the Jewes. Achiozsheweth vnto Holofernes the maruels of God, done vnto the Jewes, for whiche thynge, the rulers vnder Holofernes were very angry with him.

CAPI. V.

And wozd came to Holofernes y prince of the warres of the Assyrians, that the childzen of Israell pzepared themselues to make resystaunce, and howe they had stopped the wayes betwyxte the mountaynes. Then was he exceedyng wrothe, and called all the princes of Moab, and the capitaynes of Ammon, and said vnto them: tell me, what people is this y kepeth in the mountaynes? oz whee maner of cityes are they? what is theyr power? oz what maner of hoste haue they, who is their capitayne? And why do they defyye vs (more then all those that dwell in the Easte) and come not forthe to mete vs, that they myght receyue vs w peace? Then Achiozthe capitayne of al the Ammonites, answered and sayde: Syr, yf it please the to heare me, I wyll tell the truthe before the concernyng this people that dwel in the mountaynes, and there shall no lye goo oute of my mouth.

This people is of the generacion of the Caldees, they dwelte fyrst in Mesopotamia, for they wold not folow the goddes of their fathers that were in the lande of the Chaldees, & so forsoke they the customes of theyr fore fathers (whiche had many goddes) and worshypped one God, that made heauen and earth: which also commaunded them y they should go from thence, and dwell at Haran. Now when there came a derth in to the hole lande, they went downe to Egypt, and there they dwelt foure hundzeth yeres, in the whiche they multiplyed so greatlye, that theyr host might not be nombzed. And when y king of Egypt oppzessed them, and subdued them in buylopng of his cytyes, with makynge of clayt and dzycke, they cryed vnto God theyr Lozde, which punyshed the hole lande of Egypt, with dyuers plages.

Now when the kynge of Egypt let them go theyr way, and the plage ceassed, and they folowed after them, to take them, & to bzyng theym agayne in to his seruyce, whyle they were flenge awaye, the God of heauen opened the see, so that the water stode fast, vpon bothe the sydes as a wall, and they wente thozow the bottom of the see: dyre shod. In the which place, when an innumerable people of y Egyptians folowed vpon them, they were so ouerwhelmed with the waters, that there remayned not one, to tell them that came after, how it happened. So when this people was passed thozowe the red see, they came vnto the wyldernes of the mount Syna, wher neuer man myght dwell afore, and where the sonne of man had neuer rested.

There were the bytter waters made swete for them, that they myght dzynke, and forty yeres had they meate from heauen. Where so euer they went (without dowe and grow, without bukler oz swerde) their God fought for them, and caused them to haue the victory. Yea no man was able to hurte this people, except it were so, that they departed vnfaythfullye frome the worshypppynge of the Lozde theyr God. But as oft as they worshypped any other beside theyr God, he gaue them ouer to be spoyled, to be slayne, and to be put to confusyon. Neuertheleſſe as oft as they were sorye for departyng from the worshypp of theyr God, the same God of heauen gaue them power and strength to withstand theyr enemyes.

Moreouer they slewe the kyng of the Canaanites, Iebusites, Pherezites, Hethites, Emites, and Amozites, and all the myghtye in Hesebon, and toke theyr landes and cytyes in possessyon: and so long as they synned not in the syght of theyr God, it wente well with them, for theyr God hateth vnrighteousnesse. For in the tymes past when they wente out of y waye, which God had gyuen them, that they shoulde walke in it, they were destroyed in dyuerse battayles of manye nacyons: and many of them were caryed awaye prysoners vnto a straūge countrey. But now lately they haue turned them selues agayne vnto the Lozde theyr God, and are come togyther agayne out of the countreys where they were scatred abzode: and thus haue they conquered these mountaynes, and dwell ther in: and as for Jerusalem where their Sanctuary is, they haue it agayn in possession.

And therfoze my Lozd, make bylygent inquysyon, yf this people haue done wyckednesse in the sight of theyr God, then let vs go vp agaynste them, for doubtlesse theyr God shall delyuer them into thy handes, and subdue them vnto thy power. But yf this people haue not displeased theyr God, we shall not be able to withstande them, for their God shall defend them, and so shall we be a shame to all the wozlde.

Judith.v.b Now when Achioz had spoken out these wozdes, all the pzynces of Holofernes were wzoth and thoughte to slay him, and sayde one to an other: what is he this, which dare say that the childzen of Israel are able to withstande Nabuchodonosoz the kynge and his host? where as they are an vnweaponed people, without strength oz vnderstandynge of the feates of warre? That Achioz therfoze may knowe that he hath dysceyued vs, we wyll go vp in to the mountaynes: and whe the myghtye men of them are taken, he also shall be stycke with the swerde, that all people may know, that Nabuchodonosoz is the God of the earth, and that there is none other without him.

¶ Achioz is committed into the handes of the Jewes by Holofernes. He is tied to a tree, but is loosed of the Jewes. The pzayer of the people. Achioz is comforted of the Jewes.

CAPI. VI.

So when they had lefte of speakyng, Holofernes toke sore indignacion, and sayd vnto Achioz. For so moch as thou haste prophecyed vnto vs, sayinge: that the people of Israell shall be defended of theyr God, I wyll shewe the, that there is no God but Judith.b.c Nabuchodonosoz. Yea when we slee them al as one man, thou also shalte perysh with the thozow the swerde of the Assyryans, and all Israel shall be destroyed with the, and then shalt thou fele, that Nabuchodonosoz is the Lozd of the hole earth. Then shal the swerd of my knyghthod go thozow thy sydes, and thou shalte fall downe stycke amonge the wounded of Israel, and shalte not come to thy selfe agayne, but be vtterly destroyed vnto them.

But yf thou thynckest thy prophecy to be true, why dost thou then chaūge thy colour? why art thou afrayed? Thynkest thou that my wordes are not able to be performed? But that thou mayst know, that thou shalte fele these thynges with them, beholde, from this houer forthe wyll I sende the vnto yonder people, that when the punishment of my swerde (whiche they haue worthelye deserued) falleth vpon them, thou mayste be punished with them.

So Holofernes cōmaunded his seruauntes to take Achioz, and to cary hym vnto Bethulia,

thulia, and to delyuer hym into the handes of the chyldren of Israel. Then Holofernes seruauntes toke him, and wente thoroweout the playne tribe. But when they drewe nye unto the mountaynes, the fynge casters came out agaynst them. Neuertheleſſe they gat them away by the ſyde of the mountayne, & beſide Achior hande and fott to a tree, and ſo leſte hym bound with withyes, and turned agayn vnto theyr Lorde.

Notwithſtandynge the chyldren of Israel went downe from Bethulia, came vnto him, looſed hym, broughte hym in to Bethulia, ſet hym in the myddeſt of the people, & aſked hym what the matter was, that the Aſſyrians had left hym bounde.

Oſias the ſonne of Micha, of the tribe of Symeon, and Chatmin (which is alſo called Gothoniel) were the principall rulers at the ſame tyme. Nowe when Achior ſtode in the myddeſt of the Senatours, and before them al he tolde them, what anſwere he gaue Holofernes, & the thyng that he aſked hym, and how Holofernes people wolde haue ſlayne hym for ſo ſaying: and how Holofernes hym ſelfe was wrath, and commaunded hym for the ſame cauſe to be delyuered vnto the Iſraelites: that when he ouercame the chyldren of Israel, he myght commaunde Achior alſo to be put to death with dyuers tormentes, becauſe he ſayd: the God of heauen is theyr defender. And when Achior had playnly tolde out al theſe thynges, al the people fel downe vpon theyr faces, praiſyng the Lorde, and powred out theyr prayers togyther vnto ℣ Lord, with a generall complaynt and weppyng, and ſayde: O Lorde of heauen and of earthe, beholde theyr pryde, and loke vpon our lowlyneſſe, and conſyder how it ſtandeth with thy ſaynctes, and make it to be knowen that thou forſakeſt not thoſe, which holde them ſtyll by the, and how that thou bryngeſt them lowe, that preſume of them ſelues, and make theyr boaſt in theyr owne ſtrength.

So when the weppynge and prayer of the people (whiche they had made the hole daye longe) was ended, they comforted Achior, ſayinge: The God of our fathers, whoſe power and ſtrength thou haſt prayſed, ſhall ſo rewarde the, that thou ſhalte rather ſe theyr deſtruction. When the Lorde our God then ſhall grue his ſeruauntes this ſyberte, God be alſo with the amonges vs: ſo that yf it pleaſe the, thou with thyne mayeſt dwell with vs.

Now when Oſias had ended the counſell, he toke him into his houſe, and made a great ſupper, called the elders to it, and ſo they refreſhed them ſelues after the faſtynge. And afterwarde was all the people called togyther, which made theyr prayers all the nyght longe in the congregacyon, and beſought ℣ God of Israel for helpe.

¶ Bethulias is beſieged of Holofernes. The people requyreth helpe at God. They of Bethulia wolde grue ouer the cytye for want of water. The prayer of the people with teares and lamentation.

CAPI. VII.

THe nexte day, Holofernes commaundeth his hoſte, to go vp agaynſt Bethulia. There were an. C. and .xx. thouſande fyghtynge men on fote, and two and twentye thouſande horſmen, beſyde the preparing of them that were wonne: and came to the on euery ſide out of the countreyes and cyties whiche he had taken. All theſe prepared them ſelues vnto the battayle agaynſt the Iſraelytes, and came on by the hyll ſyde, vnto the coppe that loketh ouer agaynſt Dothaim, from the place whiche is called Belma, vnto Chelmon that lyeth towarde Eſdrelon.

Now when the chyldren of Israel ſawe ſo great a multytude of the Aſſyrians, they fel downe flat vpon the ground, ſtrawed aſhes vpon theyr heades, and prayed with one accorde, that the God of Israel wolde ſheme his mercy vpon his people. And ſo they toke theyr weapons, and ſat betwyxte the mountaynes in the narowe place, & kept the ware daye and nyght.

But whyle Holofernes was goynge aboute, he founde the water ſpynge, whiche from the South ſyde was conueyed into ℣ cytye by a condyte: this commaunded he to be directe an other way, and to cut theyr condyte in ſundre. There were welles alſo not farre from the walles, whiche they vſed ſecretlye, more for pleaſure then for neceſſytye.

Then went the Ammonites and ℣ Moabytes vnto Holofernes, and ſayde: The chyldren of Israell truſte neyther in ſpeare nor arowe, but haue taken in, and kepe the mountaynes and hylles. That thou mayſte ouercome them, therefore without the ſtrikyng of any battayle, ſet mē to kepe the welles, that they drawe no water out of them: ſo ſhalte thou deſtroy them without ſwerde, or at the leaſte they ſhall be ſo feble, that they muſte be fayne to grue ouer the cytye, whiche they thynke not able to be wonne, for ſo moche as it ſtyeth in the mountaynes.

Theſe wordes pleaſed Holofernes wel, & all his men of warre, and he let and .C. men at euery well rounde about. And when this watch had endured twentye dayes, the Ceſternes and all that had water, fayled them that dwelte in the cytye of Bethulia, ſo that in the hole cyty they had not dronke ynough for one daye, for the people had water grue them dayly in a meaſure.

Then came the men and women, younge perſounes and chyldren all vnto Oſias, and ſayde all with one voyce: God be iudge betwyxte vs and the, for thou haſte dealt cruyl with vs: thou wolde not ſpeake peaceably with the kyng of the Aſſirians, therfore hath God ſolde vs in theyr handes, and there is no man to help vs, where as we are broughte downe before theyr eyes in thyrſt & greate deſtruction.

Therefore gather now togyther al the people that be in the cytye, that we may al yelde ours

ours ſelues wyllyngly vnto the people of Holofernes: for better it is that we be captiue and prayſe the Lorde with oure lyues, then to be ſlayne and peryſhe, and to be laughed to ſcorne and ſhamed of euery man, when we & oure wyues and chyldren dye before oure eyes. We take heauen and earth this daye to recorde, and the God of our fathers (whiche punyſheth vs accordynge to the deſeruynge of oure ſynnes) and grue you warnynge, that ye gyue vp the cytye nowe in to the power of Holofernes hoſte, that oure ende maye be ſhorte with the ſwerde, whiche ells ſhall endure longe, for wante of water and for thyrſte.

When they had ſpoken out theſe wordes, there was a great weppynge and howlyng in the hole congregacyon, and that of euerye man, and they cryed all with one voyce, ſaying: we haue ſynned with oure fathers, we haue done amyſſe, we haue dealte wyckedly. Thou that art gracyous, haue mercy vpon vs, punyſhe oure vnryghtouſneſſe with thyne owne ſcourge, and grue not thoſe other that knowledge the, vnto a people which knowe not the, leſt they ſaye amonges the Heythen: where is theyr God.

And when they were ſo werye with thys wepynge and weppynge, that they had the theyr tongs: Oſyas ſtode vp with watrye eyes, and ſayde: O take good hertes vnto you, (deare brethren) and be of good cheare, and let vs waite yet theſe fyue dayes for mercy of the Lorde: peraduenture he ſhall cut awaye his indignacyon, and grue glorye vnto his name. But yf he helpe vs not when theſe fyue dayes are paſte, we ſhall do as ye haue ſayde.

¶ Of the vertuous woman Judith, which reproueth ℣ auncyentes becauſe they tempted the Lorde. She alſo moueth them to entreatye and herten the people, and ſheweth her counſell agaynſt the enemyes of the Iewes.

CAPI. VIII.

AND it happened when theſe wordes came to the eares of Judith, a wyddowe, whiche was the doughter of Merary, the ſonne of Idox, the ſonne of Joſeph, the ſonne of Oſiah, the ſonne of Elai, the ſonne of Jammor, the ſonne of Jedeon, the ſonne of Raphoim, the ſonne of Achitob, the ſon of Melchia, ℣ ſonne Suam, the ſon of Nathania, the ſonne of Salachiel, the ſon of Symeon, the ſonne of Ruben. And her huſbande was called Manaſſes, whiche dyed in the dayes of the barly hervell.

For whyle he was byndynge the ſheues togyther in the felde, the heate came vpō his hed, and he dyed at Bethulia his cyty, and there was he buried beſyde his fathers. Now was Judith his deſolate widdow. iii. yeres and ſyx monethes. And in the hyer partes of her houſe, ſhe made her ſelfe a pauy chambre, where ſhe dwelte, beynge cloſed in with her maydens. She ware a ſmock of heer, and faſted al the dayes of her lyfe, except the Sabbathes, and newe moones and the ſolemne dayes that the people of Israell kepte. She was a beery fayre and deuoutfull perſon. Her huſbande alſo had left her great ryches, & plenteous houſholde, greate vnmouable poſſeſſions and many catell. This Judith was a woman of a verye good reporte with euery one, for ſhe feared the Lorde greatlye, and there was no body that ſpake an euyl worde of her.

When this Judith herde, how Oſias had promyſed the people, that after the fyfth daye he wolde grue vp the cytye vnto the Aſſirians ſhe ſet for the elders Chabri and Charmin and when they came to her ſhe ſayde: what thynge is this, wherin Oſias hath conſented that yt God helpe not within fyue dayes, he wyll grue ouer the cytye to the Aſſirians? What are ye, that ye tempt the Lorde? This deuice optayneth no mercy of God, but prouoketh him vnto wrath & diſpleaſure. Wyll ye ſet the mercye of the Lorde a tyme and appoynte him a daye after youre wyll?

Neuertheleſſe for ſo moch as the Lorde is patyent, let vs rather amende oure faultes, pourynge oute teares, and beſechyng hym of grace. For God threatneth not as a mā, neither wyll he be prouoked vnto wrath as the chyldren of men. And therefore let vs hertely fal downe before him, and ſerue him with a meke ſpyryte, and with weppynge eyes ſaye vnto the Lorde, that he deale with vs accordynge to his owne wyl and mercye: that like as our hertes is now bered, and brought low thorow the pryde of them, it may ſo be confirmed thorow his graceiu ſo moch as we ſo low not the ſynnes of oure fathers, whiche forſoke their God, and worſhypped other goddes: for the which ſynne they peryſhed with the ſwerde: were ſpoyled and broughte to ſhame of all theyr ennemyes. As for vs, we knowe none other God but onelye hym, for whoſe comforte let vs tarye with meknes. He ſhall requyre and make inquyſycion for oure bloude, from the vexations of our ennemyes: he ſhall bynge downe all the Heythē that ryſe vp agaynſt vs, and put them to dyſhonour, euen the Lorde our God.

Therfore deare brethren, ſeynge ye are ℣ honourable and elders in the people of God, vnto whom all the people haue reſpect, and vpon whome the life of the people ſtandeth, lyfte vp them hertes with oure exhortacion that they may cal to remēbraūce, how our fathers alſo in tymes paſt were temted, that they myght be proued, yf they worſhypped their God a right. They ought to remēbre, howe our father Abraham beynge temted, and tryed thorowe many tribulations, was founde a louer and frende of God. So was Iſaac, ſo was Jacob, ſo was Moſes, and all they that pleaſed God beynge tryed thorow many troubles, were found ſtedfaſt in faith. Agayne they that receyued not their temptacions with the feare of God, but put them ſelues forth with impacience & murmuringe agaynſt

Nume.xi.a
and.xxi.a.
1.Corint.x.a

Rom.viii.d

against God, perysshed of the destroyer, and were slayne of serpentes. And therfore shuld not we undertake to be auenged, for ¶ thyng that is done vnto vs: but to consydre, that al their punyshmentes are farre lesse then oure synnes and mysdedes. Wherupon also that this correction commeth vnto vs (as to the seruauntes of God) for amendment, & not for our destruction.

L Then sayd Ozias and the elders vnto Judyth: All that thou speakest, is true, and no man can reprehende thy wordes. Praye thou for vs now therfore vnto God, for thou art an holy woman, and feareth God. And Judyth sayd vnto them: Seinge ye knowe, that my wordes are of God, then proue my counsell and deuice, yf it be of God: and beseche God, that he wyll brynge my counsell to good ende.

1.Cor.xiiii.d
1.Johñ.iiii.a
1.Tessa.v.c

Judyth.x.b

Thus haue I deuysed: Ye shall stande this nyght before the porte, and I wyll go forthe with Abra my mayden: Pray ye therfore vnto God, that he wyll graciously remembre his people of Israel, within fyue dayes, as ye haue sayde. As for the thynge that I go in hande withall, aske ye no questyons of it, tyl I open it vnto you my self: do ye nothyng els but praye vnto the Lorde your God for me. Then Ozias the prynce of the people of Juda sayde vnto her: Go thy waye in peax, the Lorde be with the, that we maye be auenged of our enemyes. And so they wente from her agayne.

¶ The prayer of Judith for the victory.

CAPI. IX.

A NOw when they were gone their waye, Judith went in to her oratory, put on hearye smocke, strowed ashes vpon her herd, fell downe before the Lorde, and cryed vnto him, sayng: O Lorde God of my father Symeon, whiche gauest him a swerde for a defence agaynst that enemyes, that vsed violence and wylfulnesse, and that rauyshed the virgyn, and put her to dishonestye. Thou that gauest their wyues in to a praye, and their doughters in to captyuitye, & all their pray for a spoyle vnto thy seruauntes, which bare a zeale vnto the, helpe me wyddowe, O Lorde my God, I beseche the. For thou hast done all thynges from the begynnynge, and and loke what thou hast taken in hand & deuysed, it came euer to passe. For al thy wayes are prepared, and thy iudgementes are done in thy euerlastynge foreknowledge. O loke now vpon the armyes of the Assyrians, lyke as it was thy pleasure somtyme to loke vpō the hoaste of the Egyptians, when they bepynge wrapened, persecuted thy seruauntes, and put their trust in their charrettes horsemen, and in the multitude of their men of warre. But thou lokedst vpon their hoaste rallynge a thycke darknes before them: and when they came in to the depe, the waters

Genes.xxxiiii.b

Exod.xiiii.e

B ouerwhelmed them.

Euen so Lorde let it go with thyse, that trust in ¶ power and multitude of their men of warre, in their charrettes, arowes and speres, and knowe not, that thou onely art our God, whiche destroyest warres from the beginnynge, and that thou arte the Lorde. O lyfte vp thyne arme now lyke as euer from the beginning, and in thy power bryng their power to nought, cause they myght to fall in thy wrath.

Psalm.xxiii.

They make their boost, that they wyll vnhalow and defyle thy Sanctuary, & to waste the tabernacle of thy name and to cut down the horne of thyne aulter with their swerde. Bryng to passe (O Lorde) ¶ ¶ pryde of ¶ enemy may be cut down with his own swerd, that he maye be taken with the snare of his eyes in me and that thou mayst smite him with ¶ lippes of my loue. O giue me a stedfast mynde that I maye destroy hym and his strength, and that I maye destroy hym.

C Judith.viiii. and.xii. 1.Paralip.v. Judith.viii. Psal.xxxvi.

This shal brynge thy name an euerlasting remembraunce, yf the hande of a woman ouerthrow him for. For thy power (O Lorde) standeth not in the power of men, neither hast thou any pleasure in the strength of hors es. There was neuer proude personne ¶ pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and Lorde of all creatures, heare me poore woman, callyng vpon the, & puttynge my trust in thy mercye. Remembre thy couenaunt, O Lorde, and mynyster wordes in my mouth, and stablyshe this deuyse in my hert, that thy house may contynue styl in holynes, and that all the Heithen maye knowe and vnderstande, that thou art God and that there is none other but thou.

¶ Judith decketh her self to go to Holofernes. The blessynge that the Elders gaue Judith. Holofernes is in loue with Judith.

CAPI. X.

ANd when she had left of cryinge vnto the Lorde, she rose vp from the place, where she had lyen flat before ¶ Lord and called her mayde, went downe in to her house, layde the heery cloth from her, put al Judyth the garmentes of her widdowhode, washed her body, anointed her self w precious thiges of swete sauour, bryded & platted her heer, set an hoode vpon her heade, and put on such apparel as belongeth vnto gladnes, slippers vpon her fete, armelettes, spanges, earynges fynger rynges, and decked her self with al her best atyre.

The Lorde gaue her also a specyall beautye and fayrenesse (for all this deckynge of her selfe was not done for any voluptuousnesse, and pleasure of the flesh, but of a right discreacion & vertue, therfore dyd the Lorde increase her beauty) so that she was exceding amiable and wel fauoured in al mens eyes.

She gaue her mayde also a bottel of wine

a pot

apot with oyle, potage, cake bred and chese, and went her waye.

Nowe when she came to the porte of the cyte, she founde Ozias and the elders of the cytie wayting there. Which when they sawe her, they were astonyed, and meruyled greatly at her dewty, neuertheles they asked no questyon at her, but let her go, sayenge: The God of oure fathers gyue the his grace, and with his power performe all the deuyce of thy herte: that Jerusalem maye reioce ouer the, and that thy name maye be in the nombre of the holye and ryghteous. And all they that were there, sayd with one voyce: so be it, so be it. Judith made her prayer vnto the Lorde, and went out at the porte, she and her mayde.

And as she was goinge downe the mountayne, it happened that about the synge of the daye, the spyes of the Assirians met with her, and toke her, sayenge: whence commest thou? Or whither goest thou? She answered: I am a doughter of the Hebrues, and am fled from them, for I knowe, that they shall be geuen vnto you to be spoyled: bycause they thought scorne to yelde vp selues vnto you, that they myght fynde mercy in youre syght. Therfore haue I deuysed by my selfe after this maner: I wyll go before the prynce Holofernes, and tell hym all their secretes, and wyll shew him, how he maye come by them, and wynne them, so that not one man of his holl shall perysh.

And when these men had herde her wordes, and considred her fayre face, they were astonyed (for they wondred at her excellent bewtye) and sayd vnto her: Thou hast saued thy lyfe by fyndynge oute this deuyce, that thou woldest come downe to our Lorde: and be thou sure, that when thou commest vnto hym, he shall intreate the well, & thou shalte please him at the hert. So they brought her vnto Holofernes pauylion, and colde hym of her. Now when she came in before hym, immediatlye he was ouercome and taken with her bewtye. Then sayd his seruauntes: who wolde despyse the people of the Jewes, that haue so fayre women? Shoold we not by reason fyght agaynst them for their? So when Judith saw Holofernes syttyng in a canapy, that was wrought of purple, sylke, gold, smaragde and precyous stones, she loked fast vpō hym, and fell downe vpon the earthe. And Holofernes seruauntes toke her vp agayne, at their Lordes commaundement.

¶ Holofernes requyreth of Judith the cause of her commynge, whiche gyueth hym a lubryl answere.

CAPI. XI.

THen sayd Holofernes vnto her: Be of good chere, and feare not in thyne hert, for I neuer hurte man, that wold serue Nabuchodonozor the kynge. As for thy people, yf they had not despyted me, I shulde not haue lyft vp a spere agaynst them. But tell me now what is the cause that thou art departed frome them, and wherfore arte thou come vnto vs.

And Judith sayde vnto hym: Hyr, vnderstande the wordes of thy handmayden: for yf thou wylt do after the wordes of thy hād mayden, the Lorde shall brynge thy matter to a prosperous effecte. As truely as Nabuchodonozor a Lorde of the land lyueth, & as truly as his power lyueth, whiche is in the to the punyshment of all men that go wrōg all men shal not onely be subdued vnto him thorow the, but al the beestes also of ¶ feld. For all people speake of thy prudente actyuitie, and it hath euer bene reported, howe thou onely art good and mygtye in all his kyngdome, and thy discrecion is commended in all landes.

The thynge is manyfest also, that Achior spake, and it is wel knowen what thou commaūdedst to do vnto him. for this is playne and of a suertye, that oure God is so wroth with vs (by the reason of oure synnes) that he hathe shewed by his prophetes vnto the people, how that for their synnes he wyl deliuer them ouer vnto the ennemye. And for so moch as the children of Israel know that they haue so displeased their God, they are sore afrayde of the.

Judyth.v.d

They suffre greate honger also, and for want of water, they are dedd nowe in a maner. Wherfore they are appoynted to slaye all their catell, that they maye drynche the bloude of them: and are purposed to spende al the holy ornamentes of their God (which he hath forbydden them to touch) for corne, wyne and oyle. Seynge nowe that they do these thynges, it is a playne tale, that they must nedes be destroyed. Which when I thy handmayden perceyued, I fled frome them, and the Lord hath sēt me vnto the, to shewe the these thynges. For I thy handmayden worshyp God, euen here nowe beside the, and thy handmayden shall go forthe, and I wyll make my prayer vnto God, and he shall tell me, when he wyll reuenge their synne: then shall I come and shewe the and brynge the thorowe the myddest of Jerusalē so that thou shalt haue al ¶ people of Israel as the shepe without a shepeherde, there shal not so moch as one dog barcke agaynst the. for these thynges are shewed me by thy prouydence of God: and for so moche as God is displeased with them, he hath sente me to tell the the same.

These wordes pleased Holofernes and al his seruauntes, which marueyled at the wisdome of her, and sayd one to an other: there is not suche a woman vpon earthe, in beauty and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sēt the hither before thy people, that thou mayste gyue them into our handes.

And for so moche as thy promyse is good, yf thy God performe it, vnto me, he shalbe my God also, and thou shalte be excellente and greate in the courte of Nabuchodonosor, & thy name shall be spoken of in all the lande.

¶ Holofernes

¶ Holofernes commaundeth that Judith be well intreated. She desyreth leuenge to go out in the nyght season to praye, and obtayneth it. Vagao is sent vnto her, to moue her to come to Holofernes to a banket, and she commeth. Holofernes is dronken.

CAPI. XII.

Then cõmaunded he her to go in, where his treasure laye, and charged that she shoulde haue her dwellynge there, and appoynted what shoulde be geuen her from his table. Judith answered hym, and sayde: As for the meate that thou hast commaũded to geue me, I maye not eat of it as now (lest I displease my God) but will eate of suche as I haue brought with me. Then sayd Holofernes vnto her: If these thynges ꝑ thou hast brought with the fayle, what wil we do vnto the? And Judith sayd: As truly as thou lyuest my Lorde, thy handemayde shall not spende all this, tyll God hathe wrought to passe in my yande, the thynges that I haue deuysed.

B So his seruauntes brought her in to the tent, where as he had appoynted. And as she was goynge in, she desyred that she myghte haue leaue to go forthe by nyght and before daye, to her prayer and to make intercession vnto the Lorde. Then commaũded Holofernes his chamberlaynes, that she shoulde go out and in at her pleasure to praye vnto God chose thre dayes.

And so in the night season she went forth in to the valley of Bethulia, and washed her selfe in the well water. Then went she vp, & besought the Lorde God of Israel, that he wolde prospere her waye, for ꝑ deliuerance of his people. And so she went in, and remained clene in her tent, tyll she toke her meate in the euenynge.

C Upon the fourth daye it happened, that Holofernes made a coūpe supper vnto his seruauntes, and sayd vnto Vagao his chamberlayne: Go thy waye, and entyse this Hebruelle, that she maye be wyllynge to consent to kepe cõpany with me. For it were a shame vnto all the Assyrians, that a woman shoulde so laugh a man to scorne, that she were come from him vntayne with.

Then went Vagao vnto Judith, and sayd Let not ꝑ good bought be afrayed, to come into my Lorde, that she maye be honoured before hym, that she maye eate and dyncke wyne, and be merye with him. Vnto whom Judith answered: Who am I, that I shuld saye my lorde naye? what so euer is good before his eyes, I shall do it: and loke what is his pleasure, that shall I thyncke well done, as longe as I lyue.

D So she rose vp, and decked her selfe with her apparell, and went in, and stode before hym. And Holofernes herte was thorowlye stycken, so ꝑ he burnt in desyre towarde her. And Holofernes sayde to her: dryncke nowe and syt downe, and be merye, for thou haste founde fauoure before me. Then sayde Judith: Syr, I wyll dyncke, for my wyndes is meryer to daye, then euer it was in all my lyfe. And she toke and ate and dranke before him the thynges that her maydẽ had prepared for her. And Holofernes was merye in her, and dranck more wyne, then euer he dyd afore in his lyfe.

¶ Holofernes slepeth for very dronckennes, and Judith cutteth of his heed, & goeth therwith to her owne people: of whom she is receiued with reyse. They geue thankes vnto God, for their deliuerance. Judith speaketh vnto Achior, whichemar uayleth at her feate done to Holofernes.

CAPI. XIII.

Nowe when it was late in the nyghte his seruauntes made haste vnto their lodgynge. And Vagao shut the chãbre dores, and went his waye, for they were all ouerladen with wyne. So was Judith alone in the chambre. As for Holofernes he lay vpon the bed all dronckẽ, & of very dronkennes fell a slepe.

Then commaũded Judith her mayde, to stand with without before the doze and to wayt. And Judith stode before the bed, makyng her prayer with teares, and moued her lyppes secretlye, and sayde: Strengthen me O Lorde God of Israel, and haue respect vnto the worckes of my handes in this houre, that thou mayste set vp thy cytye of Jerusalẽ lyke as thou hast promysed: O graunt that by the I may performe the thynge, whiche I haue deuised thorow ꝑ beleue that I haue in the.

And when she had spoken this, she went to the bedsteade, and loosed the swerde that hanged vpon it, and drewe it out. Then toke she holde of the heery lockes of his heade, & sayde: Strengthen me O Lord God in this houre: & with that, she gaue hym two strokes vpon the necke, and smote of his heade. Then take she the canapy awaye, and rolled the deade bodye aside. Immedyatly she gat her forth, and deliuered the heade of Holofernes vnto her mayden, and bad her put it in her wallet.

And so these two went forth togyther after theyr custome, as thoughe they wolde praye, and so passed by the hoost, and came thorowe the valley vnto the porte of the cyty. And Judith cryed a farre of vnto ꝑ watchmen vpon the walles: Open the gates (sayd she) for God is with vs, which hath shewed his power in Israel. And when they hearde her voyce, they called the elders of the cytye togyther. And they came al to mette her litle and greate, yonge and olde, for they thought not that she shulde haue come so soone. So they lyghted candels, and gathered about her euerychone: but she went vp into an hye place and caused sylence to be proclaymed.

When euery man nowe helde his tonge, Judith sayde: O prayse the Lord our God, for he hath not despysed, nor forsaken them, that put their trust in hym, & in me his handmaiden he hath performed his mercy, which he promised vnto the house of Israel: yea in my hande this same night hathe he slayne the enemy of his people.

And with that she toke forthe the heed of Holofernes out of the wallet, and shewed it them, saying: Beholde the heed of Holofernes the capiteyn of the Assirians, and this is the canapy wherin he lay in his dronkennes: where the Lord our God hath slayne him by the hand of a woman.

But as truly as the Lord liueth his aungel hath kept me, going thyther, remainig there, and comming hither agayn from thẽce. And the Lord hath not suffred me his handmaide to be defiled, but without any filthynesse of syn hath he brought me agayn vnto you, and that with gret victory, so that I am escaped and ye deliuered. O geue thankes vnto hym euerychone, for he is gracious, and his mercy endureth for euer.

So they prayed the Lorde all togyther, & gaue thankes vnto him. And to her they said: The Lord hath blessed the in his power, for thorow the he hath brought oure enemyes to nought. And Ozias the chiefe ruler of ꝑ people of Israel, sayd vnto her: Blessed art ꝑ of the Lorde the hyghe God, aboue all women vpon earth.

Blessed be the Lorde, the maker of heuen & erth, which hath guyded the aright, to wound and to smyte of the heed of the capitayne of our enemyes. For this day he hath made thy name so honourable, that thy prayse shal neuer come out of the mouth of me, which shal alway remembre the power of the Lord, seing thou hast not spared thine owne selfe, but put the in ieopardy, considringe the anguysh and trouble of thy people, and so hast holpen their fal before God our Lorde. And all the people said: Amen, Amen.

E Achior also was called, and he came. The sayd Judith vnto him: The God of Israell vnto whom thou gauest witnesse, ꝑ he wolde be auenged of his enemyes, euen he hath this night thorow my hand smitten of the heed of all thy vnfaythfull. And that ꝑ mayst se that it is so, behold this is the heed of Holofernes which in his presumptuous pryde, despised ꝑ God of the people of Israel, & threatned the with deathe destruction, saying: whẽ the people of Israel is take, I shal cause ꝑ also to be stricke with the swerd. When Achior saw Holofernes heed he fell downe vpon his face to the ground for very anguish and feare, so that he swouned withall. But after ꝑ he was come agayn to him selfe, he fel downe before her, & prayed her saying: Blessed art thou of thy God in all the tabernacles of Jacob, for all the people that hear of thy name, shal prayse thy God of Israel because of the.

¶ The counsell of Judith. Achior beyng an heathen man, turneth to God. The Assyrians are afrayed of the Jewes.

CAPI. XIIII.

Judith sayd vnto al the people: Brethren hear me. Stick vp this heed vpon our walles, and when the sunne ariseth, take euery man his weapon, and fal out violently: not as though ye wold go before them, but to renne vpon them with violence. When the spies in the tentes se this, they shall of necessitie be cõpelled to flie backward, and to raise vp their capiteyn to the batayle. So when their capitaynes come in to Holofernes pauylion, and fynde the deed bodye wrapped in the bloude, fearfulnes shal fall vpon them, and when ye perceyue that they flie, folowe them without all care, for God shal deliuer them vnto you to be destroyed.

Then Achior seinge the power of God, whiche he had shewed vnto the people of Israel, fell of from his heathenish byleue, and put his trust in God, and let him selfe be circumcised: and so was he nombred among ꝑ people of Israel, he and all his posteritie vnto this daye.

Now as soone as it was daye, they stickte vp Holofernes heed vpon the walles, and euery man toke his weapon, and so they went oute with an horrible crye. When the spyes sawe that, they ranne vnto Holofernes tent. And they that were within the tente, came before his chambre, and made a greate rusching to wake him vp, bicause they thoughte with the noyse to haue rayled hym. For there durst not one of the Assirians knocke, go in, or open.

But when the Capytaynes and Prynces and all the chyefe in the kynge of the Assyrians hoste came togyther, they sayde vnto the chamberlaynes: Goo your waye in, and wake hym vp, for the myce are crepte out of theyr holes, and dare prouoke vs vnto batayle. Ecclesiasti. 46

Then wente Vagao in to his chamber, stode before the bedde, and clapped with his handes, for he thought he had ben slepyng w Judith.

But when he had hardened perfectly with his eares and could per ceyue no stering, he went nere to the bed, and lyft it vp, and then sawe he the deed bodye of Holofernes lyeng there without a heed, welteryd in his bloude, vpon the earthe. Then cryed he with loude voyce, and with weppynge rente his clothes, and went in to Judiths tent, and founde her not: And so he lepte out vnto the people and sayd one woman of the Jewes hath brought all Nabuchodonosors people to shame. For lo, Holofernes lieth vpon the ground, & hath no heed.

When the chiefe of the Assirians hoste herd that, they rente their clothes, and there fel an intollerable feare and tremblyng vpon the, so that theyr myndes were sore afrayd. And there was an exceding great crye in the hole hoste.

¶ The flyght of the Assyrians. The pursute of Israel after them. Israel recommeth eyche, by the spories of the Assyrians. Judith is prayed of Joacim and of the people.

Ere Capi

CAPI. XV.

NOw when all the hoste herde that Holofernes was heded, they? mynde and counsell fell from theym: and suche a feare came vpon them, that they vndertoke to defende them selues by fleing away: one spake not to an other, but hāged downe their heades, left all behinde them, and made haste to escape frome the Hebrues: for they herde that they were hastynge to come after with they? weapōs, and so they fled by the ways of the feldes, and thorow all the fotpathes of the dales.

And when the childzen of Israel sawe that they fled, they folowed vpon them, and wēt downe with trompettes, blowyng and makyng a great crye after them: As for the Assirians they had no ordre, and kept not them selues together, but fled their waye. Neuertheleste the childzen of Israel fell vpon them with one company and ordre, and discomfeted as many as they myghte get. And Ozias sent wellengers vnto all the cityes and countreys of Israel.

B So all the regions and euery city sent out their best men after them in harnelle, & smote them with the swerd, tyl they came to the vttermost part of their borders. And ? other ? were in Bethulia came in to the tentes of the Assirians, and toke all that they which were fled had left behynd them, and so they found great good. And they that came agayn to Bethulia from the battayle, toke with thē such thinges as had ben theirs: there was no nōbre of the catell, and of all costlye iewels, so that from the lowest to the hyest, they were all made ryche of the spoyles of them. And Joachim the hye preest at Jerusalem came to Bethulia with al the elders, that they might se Judith.

Nowe when the came out vnto them, they began all to prayse her with one voyce, sayinge: thou worshyp of the city of Jerusalem thou ioye of Israel, thou honour of our people, thou hast doone manly, and thy herte is comforted, bycause thou hast loued clenlynesse and chastitie, and hast knowen no man but thyne owne husband: therfore hath the hand of the Lorde comforted the, and blessed shalt thou be for euer. And al people sayd: so be it, so be it.

In thyrtye dayes coulde the people of Israel scarce gather vp the spoyles of the Assirians. But all that belonged vnto Holofernes, and had ben his specyally (whether it were of gold, of syluer, of precious stones clothyng and all ornamētes) they gaue it vnto Judith. And all the people reioysed, bothe women, maydens, and yong people, with pipes and harpes.

¶ The songe of Judith for the victory. After the victorye obtayned, the people commeth to Jerusalem, to worshyp and prayse God.

CAPI. XVI.

THen songe Judith this songe vnto the Lorde: Begin vnto the Lorde vpon ? tabzettes, lyng vnto the Lorde vpō the cymbales. O sing vnto him a newe songe of thankesgyuing, be ioyfull and call vpon his name. It is the Lorde ? destroyeth warres, cuen the Lorde is his name. Which hath pitched his tentes in the middest of his people, ? he myght deliuer vs from the hand of al our ennemyes. Assur came out of the mountayns in the multitude of his strengthe. His people stopped the water brookes, and their horses couered ? valeys. He purposed to haue brent vp my lande, and to slee my yonge men with the swerde. Psalm. cxlvi.

The wolde haue caryed awaye my childzen B and virgyns in to captyuitie, but the almyghty Lorde hurt hym, and delyuered him in to the hādes of a woman, whiche brought hym to confusyon. For they? myghtye was not destroyed of the yonge men. It was not the sonnes of Titan that slewe him, neyther haue the greate gyaunts set them selues agaynst hym: but Judith the doughter of Merari with her fayre beauty haue discomfited hym, and brought hym to noughte. For the layd awaye her wydowes garment, and put on the apparell of gladnesse in the reioysing of the childzen of Israell. She annoynted her face, and bounde vp her heere in an houre, to begyle hi. Her slyppers rauished his eyes, her beautye captyuated his mynde, with the swerde smote the of his necke. The Persiās were astonyed at her stedfastnesse, & the Medes at her boldnesse. Then howled ? armies of the Assirians, when my lymple appeared, dyre of thurst. Judith. Judith.

The sonnes of the doughters haue persed C them thorowe, and slayne them as fugityue childzen: they perysched in the battayle, for the very feare of the Lorde my God. Let vs synge a songe of thankesgyuynge vnto the Lorde, a newe songe of prayse wyll we syng vnto our God. Lord Lord, thou art a great God, myghty in power, whom no man maye ouercome. All thy creatures shoulde serue the: for thou spakest but the worde, and they were made, thou sentest thy spirite, and they were created, and no man can withstand thy voyce. The mountaynes shal mour from the foundacyons with the waters, the stony rockes shal melt before the like ware. But they that feare the, shall be greate with the in all thynges. Woo vnto the people that ryse vp agaynste my generacion, for the almyghtye Lorde wyll auenge hym selfe of them, and in the daye of iudgement wyl he visyt them. For he shal gyue fyre and wormes in to their flesshe, that they may burne and fele it for euermore. Genesis Psal. cxlvi. Psalm. cxlvi.

After this it happened that after the victo D rye, all the people came to Jerusalem to giue prayse & thankes vnto the Lorde. And when they were purified, they offred al their brent sacrifices, and their promysed offrings. And Judith offred all Holofernes weapons, and all the iewels that the people had gyuen her, and the canapye that she tooke frome his bed, and

and hanged them vp vnto the Lorde. The people was ioyful as the vse is: and this ioy by reason of the victorye with Judith, endured thre monethes.

So after these dayes, euery man wente home agayne, and Judith was in great reputacion at Bethulia, and ryght honourablye taken in al the land of Israel. Unto her vertue also was chastitie ioyned, so that after her husbande Manasses died, she neuer knew man all the dayes of her lyfe. Upon the hye solemne dayes she went out with great worshyp. She dwelte in her husbandes house an hundred and fyue yere, and lefte her handmayden free and dyed, and was buryed beside her husbande in Bethulia. And all the people mourned for her seuen dayes. So longe as she lyued, there was none that troubled Israell, and manye yeres also after her deathe.

The daye wherin this victorye was gotten, was solemnely holden and reckened of the Iewes, in the nombre of the holye dayes, and it is yet greatly holden of the iewes euer sence, vnto this daye.

¶ The ende of the boke of Judith.

THE RESTE OF THE CHAPTERS OF THE BOKE OF ESTHER, whiche are neyther found in the Hebrue, nor i the Chalde.

¶ The dreame of Mardocheus.

CAPI. XI.

MArdocheus the son of Jair, the sonne of Semei, the sonne of Cisei of the tryde of Benjamin, a Jewe, whiche hadde his dwellynge in Sulis, a man of greate reputacion, and excellent amonge all them that were in the kynges courte. (Neuertheleste, he was one of the pryseners whō Nabuchodonosor the kyng of Babylon had caryed awaye from Jerusalem vnto Babylon with Jechonias ? kyng of Juda.) In the seconde yere of the raygne of greate Artarexes, in the fyrst daye of the moneth Nisan, hadde this Mardocheus suche a dreame: he thoughte he herde a greate tempest, horrible thonderclappes, erthquakes, and greate vproze in the land: and that he sawe two great dragons redy to fyght one against an other. Theyr crye was greate: At the whiche roryng and crye, all heathen were redy to fight agaynste the ryghteous people. And the same daye was full of darckenesse, and derye vncleare, ful of trouble and anguyth, yea a great fearefulnesse was there in all the land. The ryghtous were amased, for they feared the plage and euyll that was deuysed ouer them and were at a poynte with thē selues to dye. So they cryed vnto God, & whyle they were cryeng, the lytle wel grewe in to a great ryuer, and in to many waters, and with that it was daye, and the sunne rose vp agayne. And the lowly were exalted, and deuoured ? glorious and proude. After the last syne, 1. Esdr. iii. A

Now whē Mardoches had sene this dreme he awoke, and mused stedfastly in his herte, what God wold do: & so he desired to know all the matter, and his mynde was therupon vntyll the nyght.

¶ Mardocheus witreth the treasō deuysed against the kynge, and is therfore rewarded of him.

CAPI. XII.

AT the same tyme dwelt Mardocheus with Bagatha and Tares the kynges chamberlayns and porters of the palace. But when he herde their deuyce, and had diligently conlydred theyr ymaginacyons, he perceyued that they wente about to laye theyr cruel handes vpon the kynge Artaxerxes, and so he certified the king therof. Then caused the kynge to examyn the two Esth. ii. and. vi. B

geldeb with tozmentes. And when they had graunted it, they were put to deth.

¶ This the kyng caused to be put in the Cronicles for an euerlastynge remembraunce, & Mardocheus wrote vp the same matter. So the kyng commaunded þ Mardocheus shold do scruyce in þ court, & for this faythfulnes of his, he gaue him a reward. But Aman the sonne of Amadathu the Agagite, which was holde in great honour & reputacion in þ kinges court vndertoke to hurt Mardocheus & his people, bycause of þ two chamberlaynes that were put to deth.

¶ The copye of the leters of Artarerres, agaynst the Jewes. The prayer of Mardocheus.

CAPI. XIII.

Hest.i.a
a.Hest.viii.a

THe great kyng Artarerres which rayneth from India vnto Ethiopia, ouer an hundred and .xxtij. landes, sendeth his frendly salutacion vnto all the princes and deputyes of the countreys, which be subiect vnto his dominiõ. Whẽ I was made lorde ouer many people, and had subdued the hole erth vnto my domnion, my mynde was not with cruelnye and wronge to exalte my selfe by the reason of my power: but purposed with equitie alwaye and gentlenesse, to gouerne those that be vnder my iurisdiction and holly to set them in a peaceable life, and therby to bringe my kyngdome vnto tranquillitie, that men myght safely go thorowe on euery syde, and to renue peax agayne, whiche all men desyre.

B Now when I asked my counsellers howe these thynges myghte be brought to a good ende, there was one by vs excellent in wysdome, whose good will, truthe, and faythfulnesse hathe ofte bene shewed and proued, (whiche was also the principall and next vnto the kynge) Aman by name: whiche certyfyed vs, howe that in all landes there was crepte in a rebellyous folke that make statutes and lawes against al other people, and haue alwayes despysed the, proclaymed commaundementes of kynges, and how that for this cause it were not to be suffred that such rule shoulde contynue by you, and not to be put downe.

C Seynge now we perceyue the same, þ this people alone are contrarye vnto euery man, vsyng straunge and other maner of lawes, & withstand our statutes and doynges, and go about to stablish shrewde matters, that our kyngdome shold neuer come to good estate and stedfastnesse: Therfore haue we commaunded, that al they that are appoynted in writing, & shewed vnto you by Aman (which is ordeyned and set ouer all oure busynesse, and the moost principall next vnto the king, and in maner as a father) shall with their wyues and children be destroyed and roted out with the swerde of their ennemyes and aduersaryes: and that there shal be no mercy shewed, and no man spared. And this shal be done in þ fourteth day of the moneth called Adar, of this yere that they which of old (and nowe also) haue euer bene rebellyous, maye in one daye with violence, be thrust downe in to the hell, to the intent that after this maner our empyre maye haue peax and tranquillitie.

D But Mardocheus thoughte vpon all the woorkes and noble actes of the Lord, & made his prayer vnto hym, saying: O Lord Lord thou valyaunt and almyghty kynge, for all thynges are in thy power, and yf thou wylte helpe and delyuer Israel, there is no mã that can withstãde ne let the: for thou hast made heuen and erth, and what wonderous thyng so euer is vnder the heuen: thou arte Lorde of all thynges, and there is no man that can resyst the, o Lorde. Thou knowest all thynges, thou wotest Lorde, that it was nyther of malice, ne presumpcion, nor for any desire of glorye, that I wolde not bowe downe my selfe, nor worshyp yonder proude presumptuous Aman (for I wolde haue bene contente, and that with good wyll, yf it myghte haue done Israel any good, to haue kyst euen his fotesteppes) but þ I dyd it bycause I wolde not set the honoure of a man in the stede of the glorye of God, and bycause I wolde worshyp none but onely the my Lorde. And this haue I done in no pride ne presumption.

E And therfore, O Lorde, thou God and kynge, haue mercy vpon thy people, for they ymagin how they may bringe vs to nought, yea, they: mynde and desyre is to destroye, and to ouerthrowe the people that hathe euer ben thyne inheritaũce of olde. O despyse not thy portion whiche thou hast deliuered and brought out of Egypte for thyne owne selfe. Heare my prayer, and be mercyful vnto thy people, whom thou hast chose for an heritage vnto thy selfe. Turne our complaynt and sorowe in to ioye, that we maye lyue, O Lorde, and prayse thy name. O Lord, suffre not the mouthes of them that prayse the, to be destroyed.

All the people of Israel in like maner cryed as ernestly as they could vnto the Lorde, for their death and destruction stode before their eyes.

¶ The prayer of Esther, for the delyuerance of her and her people.

CAPI. XIIII.

QVene Esther also being in [illegible] of death, resorted vnto the Lord, and [illegible] her gorgyous apparell, [illegible] on the grounde [illegible] for lyghtyng and mourning. [illegible] ointment, she scatred [illegible] vpon her heed: and as for her [illegible] she was wont to [illegible] she with the teares [illegible] vnto [illegible] her woordes.

O my Lorde, thou only art our kyng, helpe me desolate woman, whiche haue no helper but the, for my mysery & destruction is hard at my hãd. Fro my youth vp I haue herd out of the kynred of my father, that thou tokest Israel from amonges al people, and to haue our fathers of their forе elders, þ they shold be thy perpetuall inheritaunce, & loke what thou byddest promyse them, thou hast made it good vnto them.

F Nowe, well Lorde, we haue synned before the, therfore hast thou gyuen vs in to the handes of oure ennemyes, bycause we worshypped their goddes. Lorde thou art ryghtous. Neuertheles it satisfyeth them not, that we are in bytter and heuye captiuitie, and oppressed amonges theym, but thou hast layde their handes vpon the handes of their goddes: so that they begyn to take awaye the thynge that thou with thy mouth hast ordeyned and appoynted: to destroye thyne enheritaunce, to shut and to stop the mouthes of them that prayse the, to quenche the glorye & worshyp of thy house and thyne aulter, and to open the mouthes of the heathẽ, that they maye prayse the power and vertue of þ goddes, and to magnifye the fleshely kynge for euer.

G O Lord, gyue not thy scepter vnto them þ be nothynge, leest they laugh vs to scorne in our mysery and fall: but turne their deuice vpon them selues, and punysh hym that hath begon the same ouer vs, and set hym to an example. Thynke vpon vs, o Lorde, and shew thy selfe in the tyme of oure distresse, and of oure trouble. Strengthe me, o thou kynge of goddes, thou Lorde of al power, gyue me an eloquent and pleasaunt speche in my mouthe before the lyon. Tourne his herte in to the hate of our ennemye, to destroye hym, and al suche as consent vnto hym. But delyuer vs with thy hand, and helpe me desolate womã whiche haue no defence nor helper but onely the. Lorde thou knowest all thynges, thou wotest that I loue not the glory and worshyp of the vnrighteous, and that I hate & abhorre the bedde of the vncircumcysed, and of all heathen.

H Thou knowest and wotest my necessitie, that I hate the token of my preemynence, and worshyp, whiche I beare vpon my heed, what tyme as I muste shewe my selfe and be seue, and that I abhorre it as an vncleane clothe, and that I weare it not when I am quyet and alone by my selfe. Thou knowest also that I thy handemayden haue not eaten at Amans table, and that I haue had no pleasure nor delyte in the kynges feaste, that I haue not dronke the drynkofferynges, and that I thy handemayden haue hadde no ioye tyll the daye that I was brought hyther, vnto this daye, but onely in the o Lorde. O thou God of Abraham, O thou myghtye God aboue al: heare the voyce of them that haue none other hope, and delyuer vs oute of the hande of the wycked, and deliuer me out of my feare.

¶ Mardocheus moueth Hester to go in to the kynge, and make intercessyon for her people, and she performeth his request.

CAPI. XV.

a
i.Esd.ii.b.d

AND vpon the thyrde daye it happened that Hester layd awaye the mourning garmentes, and put on her gloryous apparell, and decked her selfe goodly (after that she had called vpon God, whiche is the beholder and sauyoure of all thynges) toke two maydes with her: vpon the one she leaned her selfe, as one that was tender: the other folowed her, and bare the trayne of her vesture. The shyne of her beautye made her face rose coloured. The symilitude of her face was cherefull and amiable, but her herte was sorowfull for greate feare. She wente in thorowe all the doores, and stode before the kynge. The kynge sate vpon the trone of his kingdome, & was clothed in his goodly araye all of golde, and set with precyous stones, and he was very terrible. He lyfte vp his face that shone in the clerenesse, and loked grymly vpon her. Then fell the quene downe, was pale and faynt, leaned her selfe vpon the heed of the mayde that went with her.

b
Proue.xxii.a

Neuertheless God tourned the kynges mynde, that he was gentle, that he lepte out of his seat for feare, and gat her in his armes and helde her vp, tyll she came to her selfe agayne. He haue her louyng woordes also, and sayd vnto her: Hester, what is the mater? I am thy brother, be of good chere, thou shalte not dye: for our commaundement toucheth the commons, not the. Come nye. And with þ he held vp his golden wand, and layd it vpõ her neche, and embraced her frendly, & sayd: talke with me. Then sayd she: I sawe the, o Lorde, as an aungell of God, & my hert was troubled for feare of thy maiesty and clerenesse. For excellent and wonderful art thou, o Lord, and thy face is ful of amitie. But as she was thus speakynge vnto hym, she fell downe agayne for faintnes: for the whiche cause the kynge was afrayde, and all his seruauntes comforted her.

Genes.xlii.a
ii.Reg.xiv.a

¶ The copye of the letters of Artarerres, whereby he reuoketh those which he sente out forth.

CAPI. XVI.

a

THe great king Artarerres, which rayneth from India vnto Ethiopia ouer an hundred and .xxvij. landes sendeth vnto the princes & rulers of the same landes suche as loue hym, his frendly salutacyon. There be many þ for the sondry frendshyppes and benefytes, whiche are dyuerslye done vnto theym for their worshyp, be euer the more proude and hye minded, and vndertake not onely to hurte oure subiectes, for plenteous benefytes maye they not suffre, and begyn to ymagyn some thynge agaynste those

that do them good, and take not only all vnthankfulnes away from men, but in pryde & presumpcion (as they that be vnmindful and vnthankful for ꝑ good dedes) they go about to escape the iudgement of God that seith al thinges, which (iudgement) hateth and punisheth all wickednesse. It happeneth oft also, that they whiche be set in office by ꝑ hyer power, and vnto whom the busines and causes of the subiectes are committed to be handled ware proude, & defile them selues with shedding of innocent bloude, which bringeth the to intollerable hurte. Which also with false and disceptfull wordes, and with lynge tales, discrepue and betraye the innocent goodnesse of princes.

B Now is it profitable & good, that we take hede, make serch therafter, and consider not onely what hathe happened vnto vs of olde, but the shameful, vnhoneft, & noysom thinges that the deputies haue now taken in hand be fore our eyes, and therby to beware in tyme to come, ꝑ we may make the kyngdom quyet and peaceable for al men, and that we might somtyme draw it to a chaūge: and as for the thing that now is present before our eyes, to withstande it, and to put it downe, after the most frendly maner.

Hester.iii.a What tyme nowe as Aman the sonne of Amadathu the Macedonian (a straunger verily of the Perlians bloude and farre from ourre goodnesse) was come in amonge vs as an aly aunte, and hadde obteyned the frendshyp that we beare towarde all people, so that he was called our father, and hadde in hye honoure of everye man, as the nexte and principall vnto the kyng, he coulde not forbeare him selfe from his pryde, hath vndertaken not onely to rob vs of the kyngdome, but of our lyfe.

With manyfolde discevte also hath he desyred to destroy Mardochey our helper and preserver, whiche hathe done vs good in all thynges: and innocent Hester the lyke partaker of our kyngdome with all our people. For his mynde was (when ꝑ had take them out of the way, & robbed vs of them) by this meanes to trauslate the kyngdom of the Persians vnto the of Macedonia. But we fynde that the Jewes (whiche were accused of the wicked, ꝑ they might be destroied) are no evil doers, but vse reasonable and right lawes, & that they be the children of ꝑ most hye living God, by whom the kyngdome of vs, and our progenitours hath ben wel ordred hytherto. Wherfore as for the letters and commaundementes that were put forth by Aman ꝑ son of Amadathu, ye shal do wel yt ye hold them of none effect: for he ꝑ set them vp and invented them, hangeth at Sulis before the porte, with all his kynred, and God (which hath al thinges in his power) hath rewarded him after his deseruyng.

And vpon this ye shal publish and set vp ꝑ copy of this letter in all places, ꝑ the Jewes D maye frely and withoute hinderaunce holde them selues after theyr owne statutes, & that they maye be helped, and that vpon the .xiii. day of the .xii. moneth Adar, they may be aueged of them, which in ꝑ time of their anguish and trouble, wolde haue oppressed them. For the God that gouerneth all thinges hath turned to ioye the day wherin the cholen people shold haue perished.

Moreouer among the hye solemne dayes ꝑ ye haue, ye shall hold this daye also with all gladnesse: that now, and in time to com this day may be a remembraunce to good, for all suche as loue the prosperitie of the Persians: but a remembraunce of destruction to those ꝑ be seditious vnto vs.

All cities and landes that do not this, shal horribly perysshe and be destroyed with the swerde and fyre, and shall not onely be no more inhabyted of men, but be abhorred also of the wylde beastes and foules.

¶ The ende of the rest of the boke of Esther.

THE BOOKE OF VVYSDOME.

¶ How we oughte to searche and enquyre after God, and who be those that fynde him. Of the holy ghost. We ought to flye from backbiting and murmuryng. &c.

CAPI. I.

I Set youre affection vpon wysdome, ye that be iudges of the erth. Haue a good opynyon of the Lord and seke him in the singlenesse of herte. For he wyll be found of them that tempt him not, and appereth vnto such as put their trust in him. But the frowarde thoughtes they seperate from God, and vertue (if it be alowed) refourmeth the vnwyse. And why? wysdome shall not entre in to a frowarde soule, ne dwell in the body that is subued vnto synne. For the holye ghost abhorreth fayned nurtoure, and withdraweth hym self from the thoughtes that are wit hout vnder standynge: and where wickednesse hath the vpperhande, he fleeth from thence. For the spirite of wysdom is louyng, gentle and gracious, and wyll haue no pleasure in him that speaketh euyll with his lyppes. For God is a wytnesse of his reynes, a true sercher oute of his herte, and an hearer of his tonge. For the spirite of the Lorde fylleth the rounde compasse of the worlde, and the same that vpholdeth al thinges, hath knowledge also of the voyce.

B Therfore he that speaketh vnrighteous thynges, can not be hyd, neyther maye he escape the iudgement of reproofe. And why? inquysition shall be made for the thoughtes of the vngodly, and the reporte of his wordes shall come vnto God, so that his wickednes shalbe punyshed. For the care of gelousy beareth all thynges, and the noyse of the grudginges, shall not be hyd. Therfore beware of murmuryng, whiche is nothynge worth and refrayne youre tonge frome slaundre. For here is no worde so darcke and secrete, that it shal go for nought: & the mouth that speaketh lyes, slayeth the soule.

C Seke not your owne death in the erroure of your lyfe, destroye not your selues throwe the workes of your owne handes. For God hath not made death, neither hath he pleasure in the destruction of the lyuynge. For he created all thinges, that they myght haue their beynge: yea all the people of the earth hath he made that they should haue health, that there should be no destruction in them, and ꝑ the kyngdome of hell shoulde not be vpon earth (for righteousnesse is euerlastynge and immortall, but vnrighteousnesse bryngeth death.) Neuertheles, the vngodly call her vnto them, bothe with wordes and workes, and whyle they thynche to haue a frende of her, they come to nought: for ꝑ vngodly that are confederate with her and take her parte: are worthy of death.

¶ The ymaginacyons and desyres of the wycked, and theyr counsell agaynst the faythfull.

CAPI. II.

FOr the vngodly talke and ymagin, thus among them selues (but not ryght) The tyme of our life is but shorte and tedyous, and when a man is onse gone, he hath no more lope ne pleasure, neither know we any man that turneth agayne frome death for we are borne of nought and we shall be hereafter as though we had neuer bene. For our breth is a smoke in our nostrels, and the wordes as a sparcke to moue oure herte. As for oure body, it shall be very ashes that are quenched, and oure soule shall vanysh as the soft ayre. Oure lyfe shall passe awaye as the trace of a cloude, and come to nought as the mysse that is dryuen awaye with the beames of the sunne, and put downe with the heate therof. Our name also shall be forgotten by lytle & lytle and no man shal haue oure workes in rem embrance. A Job.viii.a Psalm.xxxix.b & Lxxvii.g

B For oure tyme is a very shadow that passeth awaye, and after our ende, there is no returnynge, for it is fast sealed, so that no man commeth agayne. Come on therfore, let vs enioye the pleasures that be presente, and let vs soone vse ꝑ creature lyke as in youth. We wyll fyll oure selues with good wyne and oyntment, there shall no floure of the tyme go by vs. We wyll crowne oure selues with rose buds afore they be wythered. There shall be no fayre medow, but our lust shal go thorowe it. Let euery one of you be partaker of oure voluptousnesse. Let vs leaue some token of oure pleasure in euery place, for that is oure porcyon, els get we nothyng. Let vs oppresse the poore righteous, let vs not spare the wyddow ne old man, let vs not regarde ꝑ heeres that are gray for age. ii.Para.xxx.c Esay.xxii.b Sapie.v.b

Let the lawe of vnrighteousnesse be oure auctorytye, for the thynge that is feble is nothynge worth. Therfore let vs defraude the ryghteous, and why? he is not for our profyte, yea he is cleane contrary to oure doynges. He C cheketh vs for offendynge agaynste the law, and slaundreth vs as transgressours of all nurture. He maketh his boaste to haue the knowledge of God, yea he calleth hym selfe Gods sonne. He is ꝑ beholder of our thoughtes: It greeueth vs also to loke vpon him, for his lyfe is not lyke other mens, his wayes are of an other fashyon. He counteth vs but vayne persons, he withdraweth him selfe from oure wayes as from filthynesse: he commendeth greatly the latter ende of the iust, and maketh his boaste that God is his father. Let vs se then yf his wordes be treme, let vs proue what shall come vpon him: so shall we knowe what ende he shall haue. Jeh.viii.a Esay.lvii.a

For yf he be the true sonne of God, he D wyll

wyll receyue hym and delyuer hym from the handes of his enemyes. Let vs crauen hym with despytefull rebuke and tormentynge, ℔ we may know his dignite, and proue his patience. Let vs condemne hym with the moste shamefull deathe: for lyke as he hath spoken, so shall he be rewarded.

Psalm.xxi.a Mat.xxvii.c Jeremy.xi.b

Such thynges do the vngodly ymagyn, and go astraye, for theyr owne wyckednesse hath blynded them. As for the mysteryes of God, they vnderstand them not: they neither hope for the rewarde of ryghtousnesse, ne regarde the worshyp that holy soules shal haue. For God created man to be vndestroyed, yea after the ymage of his owne lykenesse made he hym. Neuertheles, thorow enuye of the deuyll, came deathe vnto ℔ worlde, and they that holde of his syde, do as he doth.

Genesi.a Sene.ii.a Johñ.viii.d

¶ The conseruacyon and assurance of ℔ ryghtous. The rewarde of the faythfull.

CAPI. III.

Q

But the soules of the ryghteous are in ℔ handes of God, and the payne of deathe shall not touche them. In the syght of the vnwyse they appeare to dye, and theyr ende is taken for very destruction. The waye of the ryghtous is iudged to be vtter destruction, but they are in rest. And thoughe they suffer payne before men, yet is theyr hope full of immortalytye. They are punyshed but in fewe thynges, neuertheles, in many thynges shall they be well rewarded. For God proueth them, and fyndeth them mete for hym selfe: yea as the golde in the fornace doeth he tepe them, and receyueth them as a brente offrynge, and when the tyme commeth: they shall be lokyd vpon.

Deute.xxxii.a Sapien.v.a Heb.xi.f

Roma.viii.c 1.Coñ.v.a 1.Petri.i.c

B

The ryghtous shall shyne as the sparkes that ren thorow the red bulrye. They shall iudge the nacyons, and haue dominion ouer the people, and theyr Lorde shall raygne for euer. They that put theyr trust in him, shall vnderstand the truthe, and suche as be faythfull, wyl agree vnto him in loue: for his chosen shall haue grace and peace. But the vngodly shall be punyshed accordynge to theyr owne ymaginacyons, for they haue despysed the ryghtous, and forsaken the Lorde.

Wyth.xxv.c Coruth.v.c Wyth.xix.c 2.Coñ.vi.a

Wyth.xxvi.d

Who so despyseth wysdome and nurture, he is vnhappye, and as for the hope of suche, it is but vayne, their labours vnfruteful, and theyr workes vnprofitable. Theyr wyues are vndiscrete, and theyr chyldren moost vngodly. Theyr creature is cursed. Blessed is rather the baren and vndefyled, whiche hathe not knowen the synfull bedde: she shall haue frute in the rewarde of the holy soules. And blessed is the gelded, whiche with his handes hath wrought no vnryghtousnesse, ne ymagined wycked thynges agaynst God. For vnto hym shall be gyuen the specyall gyfte of fayth, and the most acceptable porcyon in ℔ temple of God. For glorious is the frute of good laboure, and the rote of wysdome shall neuer fade awaye.

Eccl.xlvi.b

D

As for the chyldre of aduouterers, they shal come to an ende, & the sede of an vnryghtous bed shall be roted out. And thoughe they lyue longe, yet shall they be nothynge regarded and theyr last age shall be without honoure. Yf they dye hastely, they haue no hope, nyther shal they be spoke to in the day of knowledge. For horrible is the death and ende of the vnryghtous.

¶ Of the shalle generacion of the faythfull, and of their felycyte. Of the death of the ryghtous and of the condempnacion of the vnfaythfull.

CAPI. IIII.

O howe fayre is a shalle generacyon in vertue? The memorye all therof is immortall, for it is knowen with good men. When it is present, men take example therat: and yf it go away, yet they desyre it. It is alway crowned and holden in honour and wynneth the rewarde of the vndefyled battayle. But ℔ multytude of vngodly chyldren is vnprofytable, and the thynges that are plāted with horedome, shal take no depe rote, ne haue any fast foundacion. Thoughe they be grene in the braūches for a tyme, yet shal they be shaken with the wynde for they stand not fast, and thorow the vehemence of the wynde they shall be roted out. For the vnperfect braunches shall be broken, their frute shal be vnprofytable and sowre to eat, yea mete for nothynge. And why? all the chyldren that are borne of the wicked, muste beare recorde of the wyckednesse agaynst theyr fathers and mothers, whē they be asked. But though the ryghtous be ouertaken in death yet shall he be in rest.

Jeremy.xlii Wyndom Matthei

Age is an honourable thynge. Neuertheles it standeth not only in the length of time ne the multytude of yeares: but a mans wisdome is the grayhere, and an vndefyled life is the olde age. He pleased God, and was beloued of him: so that where as he lyued amonges synners, he translated him. Yea sodenly was he taken away, to the intent that wickednesse shulde not alter his vnderstandynge, and that ypocrisye shulde not begyle his soule. For the craftye bewytchyng of lyes make good thinges darcke, the vnstedfastnesse also and wickednesse of voluptuous desyre turne aboute the vnderstandynge of the symple. Though he was soone dead, yet fulfylled he moch tyme. For his soule pleased God therfore hasted he to take hym awaye frō amonges the wycked. This the people se and vnderstande it not: they lay not vp such thinges in theyr hertes, how that the louing fauoure and mercye of God is vpon his saūctes, and that he hath respecte vnto his chosen.

Sap.

B

Thus the ryghteous that is dead, condemneth the vngodly whiche are lyuynge: and the youth that is soone brought to an ende, the longe lyfe of the vnryghteous. For they se the ende of the wyse, but they vnderstand not what God hath deuised for him, & wherefore

fore the Lorde hath taken hym awaye. And why? they se hym and despyse hym, therfore shall God also laugh them to scorne: So ℔ they them selues shall dye hereafter (but without honoure) yea in shame amonge the dead for euermore. For without any voyce, shall he dasht those that be put vp, & remoue them from the foundacyons, so that thy shal be layed waste vnto the dyell. They shall mourne, and theyr memorye all shall perysshe. He they beyng afrayed shall remembre theyr synnes, and theyr owne wyckednesse shall bewraye them.

Psal.

¶ The constauntnesse of the ryghtous before their persecuters. The hope of the vnfaythfull is vndurable and vayne. The blessednesse and fortunatenesse of the sayntes and godly.

CAPI. V.

Then shall ℔ ryghtous stande in greate stedfastnesse, agaynst suche as haue dealt extremely with them, and taken awaye theyr labaures. When they se it, they shall be vexed with horrible feare, and shall wonder at the haltynesse of the sodayn helth: gronyng for very destresse of mynde, and shal saye within them selues, bauynge inwarde sorow, and mournyng for very angwysshe of mynde.

Psalm.

These are they, whom we sometyme had in derision, & iested vpon. We fooles thought they lyfe very madnesse, and their ende to be without honoure. But lo, how they are coūted among ℔ chyldren of God, and their porcyon is amonge the sayntes. Therfore we haue erred from the way of truth, the lyghte of ryghtousnesse hathe not shyned vnto vs, and the sunne of vnderstandyng, rose not vp vpon vs. We haue wearyed our selues in the waye of wyckednesse and destruction. Tedious wayes haue we gone: but the way of the Lorde we haue not knowen.

Wyndom. Matthei

What good hath our pryde done vnto vs? Or what profyte hath the pompe of ryches brought vs? All those thynges are passed awaye lyke a shadow, and as a messenger rennynge before: as a shyp that passeth ouer the waues of water, whiche when it is gone by, the trace therof can not be founde, neither the path of it in the floudes. Or as a byrde that flyeth thorow the ayre, and no man can se eny token where she is flowen, but only heareth the noyce of her wynges, beatynge the lyght wynde, partynge the ayre thorowe the vehemence of her flyghte, and flyeth on shakynge her wynges, where as afterwarde no token of her waye can be founde. Or lyke as when an arrowe is shot at a marche, it parteth the ayre, whiche immediatly commeth together agayne, so that a man can not knowe where it went thorow. Euen so we in lyke maner as soone as we were borne, began immediatlye to drawe to our ende, and haue shewed no token of vertue, but are consumed in our owne wyckednesse.

Such wordes shall they that haue synned speake in the hell: for the hope of the vngodly is lyke a dyse thistell flowre (or dust) ℔ is blowen awaye with the wynde: lyke as thyn from that is scattered abrode with the storme, lyke as the smoke whiche is dispersed here and there with the wynde, & as the remembraunce of a straunger that tarryeth for a daye, & then departeth. But the ryghtous shall lyue for euermore: their reward also is with the Lorde: and their remembraunce in the vpshell. Therfore shal they receyue a glorious kyngdome and a beautyfull crowne of the Lordes hande: for with his right hād shall he couer the, and with his owne arme shall he defende them. His gelousy also shall take harnesse, and shall arme the creature to be auenged of the enemyes. He shall put an ryghtousnesse for a brest plate, and take sure iudgement in stede of an helmet. The inuincible shylde of equitie shall he take, his cruelly wrath shall he sharpen for a speare, and the hole compasse of the world shall fyght with hym agaynst the vnwyse.

Job.viii.a Psalm.i.b Prouer.x.b and.xi.a Jacob.i.b

Psal.xxxix.a

Ephe.vi.b

Then shall the thonder bolles go oute of the ryghtenynges, and come out of the sauyowre of the cloudes to the place appoynted out of the harde stony indignation there shal fall thycke haples, and the water of the see shal be wroth agaynst them, and the floudes shall renne roughly together. Yea a myghtye wynde shall stande vp agaynst them, and a storme shall scatre them abrode. Thus the vnryghteous dealynge of them shall bryngе all the lande to a wyldernes, and and wyckednesse shall ouerthrow the dwellynges of the myghtye.

¶ The callinge of kynges, Princes, and Iudges: whiche are also exhorted to learne wysdome.

CAPI. VI.

Wysdome is better then strength, and a man of vnderstandynge is more worth then one that is stronge. Heare therfore (O ye kynges) and vnderstand: O lerne ye that be iudges of the endes of the earthe. Gyue eare ye that rule the multytudes, and delyte in moche people. For the power is gyuen you of the Lord, & the strength from the hyghest: whiche shall trye youre workes & serche out youre ymaginacions. How that ye beynge officers of his kyngdom, haue not executed true iudgement, haue not kepte the lawe of ryghtousnes, nor walked after his wyll. Horribly and that ryght soone shal he appeare vnto you: for an harde iudgemente shall they haue that beare rule. Mercye is graunted vnto the symple, but they that be in auctorite shal be sore punyshed. For God whiche is Lorde ouer all, shall excepte no mans person, neither shal he stande in awe of any mans greatnesse: for he hathe made the small and greate, and careth for all alike. But the myghtye shal haue the sorer punishment.

Wysdome. Eccle.xi.d Psalm.xlix.b Kynges. Roma.xiii.a

A

Unto you therfore (O ye kynges) do I speake

speake, that we may lerne wysdome and not go amysse: for they that kepe ryghteousnesse, shall be ryghteously iudged: and they that are lerned in ryghteous thynges, shall fynde to make answere. Wherfore set youre lust vpon my wordes, and loue them, so shall ye come by nourture. Wysdome is a noble thyng, and neuer fadeth awaye: yea she is easely sene of them that loue her, and found of such as seke her.

She preuenteth them that desyre her, that she may fyrst shew her selfe vnto them. Who so awaketh vnto her betymes, shall haue no great trauayle, for he shall fynde her syttyng vnder his dores. To thynke vpon her, is parfect vnderstandyng, and who so watcheth for her, shall be safe, and that soone. For she goeth aboute, seekynge suche as are mete for her, sheweth her selfe cheerefully vnto them in theyr goynges, and meeteth them with all diligence. For the vnfayned desyre of nourture is her begynnynge: to care for nourture is loue, and loue is the keepynge of her lawes. How the kepyng of lawes is perfection and an vncorrupte lyfe, and an vncorrupt lyfe maketh a man familyer with God. And so the desyre of wysdome leadeth to the kyngdome euerlastynge.

If youre delyte be then in royall seates and septers (O ye kynges of the people) lerne youre lust vpo wysdome, that ye may raygne for euermore. O loue the lyght of wysdom, all ye that be rulers of the people. As for wysdome what she is, and howe she came vp, I wyll tell you, and wyll not hyde the mysteryes of God from you: but wyll seke her out from the begynnynge of the natyuyte, and bryng the knowledge of her into lyght, and wyll not kepe backe the truthe: Neither wyl I haue to do with consumyng enuye, for such a man shall not be partaker of wysdome. But the multitude of the wyse, is the welfare of the worlde, and a wyse kynge is the vpholdyng of the people. O receyue nurture the rather now my wordes, & it shal do you good.

¶ wysdome ought to be preferred before all thynges

CAPI. VII.

MY selfe also am a mortall man, lyke as all other, and am come of the earthy generacyon of hym that was fyrst made, and in my mothers wombe was I fashioned to be fleshe: In the tyme of ten monethes, was I brought together in blood, thorow the sede of man, and the commodious appetite of slepe. When I was borne, I receyued lyke ayre as other men, and fell vpon the earth (whiche is my nature) cryinge and weppynge at the fyrst, as all other do. I was wrapped in swadlyng clothes, and broughte vp with great cares. For there is no kyng that hath had any other begynnyng of byrth. All men then haue one entreaunce vnto lyfe, and one goynge out in lyke maner.

Wherfore I desyred, and vnderstandynge was gyuen me: I called, & the spirite of wysdome came into me. I set more by her then by kyngdomes and royall seates, and counted ryches nothynge in comparyson of her. As for precyous stone I compared it not vnto her: for all golde is grauell vnto her, and syluer shall be counted but claye before her syght. I loued her aboue welfare and beauty and purposed to take her for my lyghte, for her shyne can not be quenched. All good thynges came to me with her, and innumerable ryches thorowe her handes. I was glad in them all, for this wysdome went before me, and I knewe not that she is my mother of all good thynges. Nowe as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hyde her ryches from no man: for she is an vnsynyte treasure vnto men, whiche who so vse, become partakers of the loue and frendshyp of God, and are exercysed vnto hym for the gyftes of wysdome.

God hath graunted me to talke wysely, & conuenyently to handle the thynges that be hath graciously lent me. For it is he which vnto wysdome, and teacheth to vse wysdom a ryght. In his hande are we and oure wordes, yea all oure wysdome, oure vnderstandynge and knowledge of al oure workes. For he hath gyuen me the true science of these thynges: so that I knowe how the worlde was made, and the powers of the elementes the begynnynge, endyng and myddest of the tymes: howe the tymes alter, how one goeth after an other, and how they are fulfilled the course of the yeare: the ordynaunces of the starres: the natures and kyndrede of beastes: the furyousnes of beastes: the power of the wyndes by the imaginacyons of men: the dyuersityes of yonge plantes, the vertues of rotes, and all such thynges as are secret and not loked for, haue I learned. For the workmaster of all thynges hath taught me wysdome.

In her is the spirite of vnderstadyng, which is holy, manyfolde, one onely, subtyll entendeous, discrete, quyck, vndefyled, plaine, swete, louynge, the thynge that is good, sharpe, which letteth not to doo well, gentle, kynde, stedfast, sure, free, hauyng al vertues, circumspecte in all thynges, receyuynge all spirites of vnderstandynge beynge cleane & sharpe. For wysdom is nymbler then al nimble thynges: she goeth thorowe and attayneth to all thynges, because of her cleanes. For she is the breth of the power of God, & a pure cleane ensyngyng of the clearenesse of almyghty God. Therfore can no vndefyled thynge come vnto her: for she is the brightenesse of the euerlastynge lyght, the vndefyled myrroure of the maiesty of God, and the ymage of his goodnesse.

And for so much as she is one, she may do al thynges: and beynge stedfast her selfe she renueth all, and amonge the people conuerteth she her selfe in to the holy soules. She maketh Gods frendes and prophetes: for God loue th no man, but hym in whome wysdom dwelleth. For she is more beautyfull then the Sunne, and ouerth more lyght then the sterres, and the daye is not to be compared vnto her: for vpon the daye commeth nyght. But wickednesse can not ouercome wysdome, and vnrighteousnesse maye not be with her.

¶ The effectes of wysdome.

CAPI VIII.

WYsdome reacheth from one ende to an other mightyly, and louyngly doth she order all thynges. I haue loued her and laboured for her euen fro my youth vp: I dis my diligence to mary my selfe with her, suche loue had I vnto her beautie. Who so hath the company of God, commendeth her nobilite, yea the Lorde of all thynges him selfe, loueth her. For she is the scholemaistresse of the nurture of God, and the chefer out of his workes. If a man wold desyre ryches in this life: what is rycher then wysdome, that worketh all thynges? Thou wylt saye: vnderstandyng worketh. What is it among all thynges, that worketh more then wysdome? If a man loue iustice and ryghteousnesse, let hym labour for wysdome, for she hathe greate vertues. And why? she teacheth sobrenesse and prudence, ryghteousnesse and stregth, whiche are suche thinges as men can haue nothynge more profitable in theyr lyfe.

If a man desyre moche knowledge, she can tell the thynges that are past, and discerne thynges for to come: she knoweth the subtelyties of wordes, and can expounde darke sentences. She can tell of tokens & wonderous thynges, or euer they come to passe, and the endes of al tymes & ages. So I purposed after this maner: I wyll take her vnto my company, and cõmen louingly with her: no doubt, she shall geue me good counsell, and speake comfortably vnto me in my carefulnesse and grefe. For her sake shall I be wel and honestly taken, amonge the cõmens and lordes of the counsell. Though I be young, yet shall I haue sharpe vnderstandynge, so that I shall be meruelous in the syght of greate men, and the facis of Princes shall wonder at me. When I holde my tonge, they shall byde my leasure: when I speake, they shall loke vpon me: and yf I talke moch, they shal laye theyr handes vpon theyr mouth.

Moreouer by the meanes of her, I shall obtayne immortalytye, and leaue behynde me an euerlastyng memoryall, amonge them that come after me. I shall set the people in ordre, and the nacyons shall be subdued vnto me. Horrible tyraunces shal be afrayed, whe they do but heare of me: amonge the multitude I shall be counted good, and myghtye in battayl. When I come home, I shal finde rest with her: for her companye hath no bytternes, & her felowshyp hath no tedyousnesse, but mirth and ioye.

Now when I considered these thynges by my selfe, and pondered them in my herte, how that to be ioyned vnto wysdome is immortalytye, & great pleasure to haue her frendshyp: how that in the workes of her handes are infynyte ryches: how that, whoso kepeth cõpany with her shall be wyse: and that he whiche talketh with her, shall come to honoure: I went about seekynge, to get her vnto me. For I was a chylde of a ryght wit, and had a good vnderstandynge.

But when I grewe to more vnderstanding I came to an vndefyled body. Neuertheles when I perceyued that I could not kepe my selfe chaste, except God gaue it me (and that was a poynt of wisdom also to know whose gyfte it was) I slepte vnto the Lorde, and besought hym, and with my hole herte I said after this maner.

¶ prayer of Salomon to obteyne wysdome.

CAPI. IX.

O God of my fathers, and Lorde of mercyes (thou that hast made all thinges with thy worde, and ordeyned mã through thy wysdome, that he shulde haue dominion ouer the creature whiche thou hast made: that he shulde order the worlde according to equite and ryghteousnes, and execute iudgement with a true herte) gyue me wysdome whiche is euer about thy seat: and put me not out from amonges thy chyldren: for I thy seruaunt and son of thy handmayden am a feble personne of a short tyme, and to yonge to the vnderstandynge of iudgement, and the lawes. And though a man be neuer so perfecte amonge the children of men, yet yf thy wysdome be not with hym, he shal be nothyng regarded. But thou hast chosen me to be a kyng vnto thy people, & the iudge of thy sonnes and doughters.

Thou hast commaunded me to buylde a temple vpon thy holy mount, and an auter in the cyte wherin thou dwellest: a lykenes of thy holy tabernacle which thou hast prepared from the begynnynge, and thy wisdome with the whiche knoweth thy workes which also was with the, when thou madest the worlde, and knew what was acceptable in thy syght, and right in thy commaundementes. O sende her out of thy holy heauens and from the trone of thy maiesty e, that she maye be with me, and labour with me: that I may knowe, what is acceptable in thy syghte. For she knoweth and vnderstandeth al thynges: and she shall leade me sobrely in my workes, and preserue me in her power. So shal my workes be acceptable, and then shal I gouerne thy people rightfully, & be worthy to sytte in my fathers seate. For what man is he, that may knowe the counsayle of God? Or who can thynke what the will of God is? For the thoughtes of mortal men are mysserable, & oure forecastes are but vncertayne. And why? a mortall and corruptyble body e, is heuy vnto the soule and the earthy mansion kepeth downe the vnderstandynge that museth vpon many thynges. Very hardely can we discerne the thynges that are vpon earthe, and greate labeure haue we of we can fynde the thynges which are before oure

eyes: Who wyll take awaye the ground of
thynges that are done in heauen? Oh Lorde,
who can haue knowledge of thy vnderstan-
dynge and meanynge, except thou geue wys-
dome and sende thy holye ghost from aboue?
that the wayes of them which are vpō earth,
maye be reformed: that men maye lerne the
thynges that are pleasaunt vnto the, and be
preserued thorow wysdome.

¶ The deliueraunce of the ryghtous, commeth thorow wysdome.

CAPL. X.

A Wysdome preserued the fyrst man, whom
Fene.i.d and.n.d. God made a father of the worlde, whe
he was created alone, brought him out
of his offence, take hym out of the mouthe of
the earth, & gaue hym power to rule all thin-
Gene.iiii.d ges. When the vnryghtous went awaye in
his wrath from this wysdome, the brotherhed perysshed thorow the wrath of murther.
Agayne, when the water destroyed the hole
Ge.vi.viii.d.ix.d world, wysdome preserued the ryghtous thro-
wowe a poore tree, wherof she was gouerner
her selfe. Moreouer when wyckednesse had
gotten the vpper hande, so that the nacyons
were puft vp with pryde, she knewe the ryght-
ous, preserued him faultelesse vnto God, and
layed vp sure mercy for his children. She pre-
Ex.xii.d serued the ryghtous, when he fled fraome the
B vngodly that perysshed, what tyme as fyre
fell downe vpon the fyue cyties: Lyke as yet
this daye ye vnfrutefull, waste, and smokyng
land gyueth testimony of theyr wyckednesse:
yea the vnrype and vnfrymely frutes that grow
vpon the trees.

And for a token of a remembraunce of
the vnfaythfull soule, there standeth a pyller
of salt. For all suche as regarded not wysdom
gat not only this hurte, that they knew not
the thynges whiche were good, but also lefte
behynde them vnto men, a memoryall of their
foolyshnesse: so that in the thynges wherin
they synned, they coulde not be hyd. But as
C for suche as take hede vnto wysdome, the shal
Ecc.xxiiii.d deliuer them from sorowe.

When the ryghtous fled because of his
brothers wrath, wysdome led him the ryght
waye, shewed hym the kyngdome of God,
gaue him knowledge of holy thynges, made
hym ryche in his labōures, and brought to
passe the thynges that he wente aboute. In
the disceytfulnesse of such as defrauded hym,
she stode by hym and made hym ryche. She
saued hym from the enemyes, and defended
him frō the disceyuers. She made him strong
in battayll, and gaue hym the victorye, that
Gene.xxxvii.d he myght know, how that wysdome is stron-
Jer.xxiii.d ger che al thynges. When the ryghtous was
solde, she forsoke hym not, but delyuered him
from synners. She went downe with him in
to ỹ dongeon, and layed hym not in the han-
des: vntil she had brought him the sceptre of ỹ
Ecce.xlix realme, and power agaynst those that oppres-
sed hym. And those that had accused hym, she
declared them to be lyers, and brought hym
to perpetuall worship.

She deliuered the ryghtous people and
faultles seede, frome the nacion that oppres-
sed them. She entred into the soule of the ser-
Exod.i.ii. uaunt of God, and stode by him in wonders
and tokens agaynste the horrible kynge.
She gaue the rightous the rewarde of their
labounes, and led the forthe a meruelous
waye: on the daye tyme she was a shadowe
vnto them, & a syght of starres in the nyght
Exod.xiii.d season. She brought them thorow the rede
see and caried them thorow the great water.
She drowned their ennemyes in the se, and
brought them out of the depe. So the ryght-
ous toke the spoyles of the vngodly, & pray-
sed thy holy name, O Lorde, and magnyfied
Exodus Psalmus Cxiij. thy victorious hande with one accorde. For
wysdom openeth the mouth of the dom, and
maketh the tonges of babes to speake.

¶ The myracles done for Israel. The vengeance of synners. The great power and mercy of God.

CAPL. XI.

She ordred their workes in the handes,
E Exod.xiii.d of the holy prophete: so that they went
thorowe the wyldernesse that was not
inhabyted, & pitched their tētes in the waste
deserte. They stode agaynste their ennemyes
and were auēged of their aduersaryes. Whe
Exod.xvii.d they were thirstye, they called vpon the, and
water was gyuen them out of the rock, and
their thyrst slaken out of the harde stone.
For by the thynges, where thorowe their e-
nemyes were punyshed, were they helped in
their nede. For vnto the ennemyes thou ga-
uest mans blonde in stede of lyuynge water.
And where as they had scarcenes in ỹ trouble
when the chyldren were slayne, thou gauest
vnto thyne owne a plenteous water vnlooked
for: declarynge by the thyrste that was in ỹ
tyme, how thou wouldest punyshe thyne owne
vnto honoure, and slaye their aduersaryes.

For when they were tryed and nouertured
F with fatherly mercy, they knowledged how
the vngodly were iudged, and punished the
e'n ỹ wrath of God. Thou hast ỹ exprobred
as a father, & proued them: but vnto the o-
ther thou hast bene a boysterous kynge, layd
harde to their charge, and condemnest them.
Whether they were absent or present, they
punyshment was alyke. For their greife was
double: namely, mournynge, and the remem
braunce of thynges past. But when they per
ceyued that their punyshmentes dyd them
good, they thought vpon the Lorde, & won-
dered at the ende. For at the last they beheld
moch of hym, of whome in the oute castyng
they thoughte scorne, as of an abiecte.

Neuertheles the ryghtous dyd not so wyl
they were thrusty: but euē like as the enemyes
of the foolish were, so was also their pro-
uidence. Where as certayne men nowe (tho-
rowe errour) dyd worshyp dom serpentes &
vayne beastes, thou sendest a multytude of
domme beastes vpon them for a vengeaunce
that they myght know that wherwith a man
synneth

synneth, by ỹ same also shall he be punished.
For vnto the almyghty hand, that made the
worlde of nought, it was not vnpossible to
send among them an heape of berres, or wod
lyons, or cruell beestes of a straunge kynde,
suche as are vnknowen, or spout fyre, or cast
out a smokyng breth, or shott horrible spar-
kes out of their eyes, which myght not only
destroy them with hurtyng, but also kyll the
with their horrible syght. Yea without these
beastes myght they haue ben slayne with one
wynde, beyng persecuted of their owne wor-
kes, and scatred abrode thorow the breth of
thy power.

Neuertheles thou hast ordred al thinges in
D measure nombre and weight: for ỹ hast euer
had great strēgth and might, and who may w-
stande ỹ power of thine arme? And why? like
as the smal thing that the balaūce weyeth, so
is the worlde before the: yea as a drop of the
morning dewe, that falleth downe vpon the
erth. Thou hast mercy vpon al, for thou hast
power of al thinges, & makest the, as though
thou sawest not the synnes of men, because
they holde amende. For thou louest al ỹ thin
ges that are, and hatest none of them whome
thou hast made: neither diddest thou ordeyn
or make any thyng of cupl wyll.

How might any thinges endure, yf it were
not thy wyll? Or how coulde any thynge be
preserued, except it were called of the? But
thou sparest al, for al are thine, o Lorde, thou
louer of soules

¶ The mercye of God towarde synners, the worm of God are vnreprouable. God gyueth leysure vnto vs,

CAPL. XII.

I O Lorde, how gracious and swete is thy
spirite in all thynges? Therfore cha-
stenest thou them measurably that go
wrong, & warnest them concerning the thin-
ges wherin they offende: thou speakest vnto
them, o Lorde, ỹ exhortest them to leaue their
wickednes, and put their trust in the. As for
thole old inhabiters of thy holy land, ỹ migh
test not away with them, for they cōmytted
abhominable workes agaynst the: as witch
craft, sorcery and ydolatry: they slew their
own children wout mercy, they ate vp mens
bowels, and deuoured the bloud: yea bicause
of such abhominacions, misbileues & offrin-
ges, thou slewest the fathers of ỹ desolat sou
les by the hādes of our fore fathers, that the
land which thou louest aboue al other might
be a dwelling for the children of God.

Neuertheles thou sparedst them also, as
men, & sendest the forerunners of thine host
euen hornettes to destroye them out by lytle
and lytle. Not that thou wast vnable to sub
due the vngodly vnto the righteous in batell,
or with cruell beastes, or with one roughe
worde to destroye them together: But thy
mynd was to deyne them out by lytle & lytle,
geuing them time and place to amend, kno-
wing wel that it was an vnrighteous naciō,
and wycked of nature, & that their thought
myght neuer be altered: for it was a curssed
sede from the begynnyng, and feared no mā:
yet hast thou pardoned their sines. For who
wil saye vnto the: why hast thou done that?
Or who wil stande agaynst thy iudgement?
Or who wil come before thy face, an auēger
of vnrighteous men? Or who wil blame ỹ, ỹ
the people perysshe whome thou hast made?
For there is none other God but thou, that
carest for all thinges: that ỹ mayst declare
how ỹ thy iudgement is not vnryghte: there
dare neither kyng ne tyraunt in thy syght re
quyre accomptes of them whom thou hast de
stroyed.

For so moch then as thou art righteous thy
selfe, thou ordrest all thynges ryghteously, ỹ
punyshest euen hym that haue not deserued
to be punished, and takest hym for a straun-
ger and an alyaūt in the land of thy power.
For thy power is the begynnyng of righteou
nesse: and bicause thou art Lorde of al thin
ges, therfore art ỹ gracious vnto all. When
men thynke the not to be of a full strengthe,
thou declarest thy power, and boldly delive
rest thou them ouer that knowe the not. But
thou Lord of power iudgest quyetly, and or-
drest vs with great worshyp, for thou maist
do as thou wylt.

By such workes now hast thou taught thy
D people, that a man also sholde be iust and lo-
uynge, and hast made thy children to be of a
good hope: for euen when thou iudgest, thou
gyuest rowme to amend from synnes. For in
so moche as thou hast punished, and w such
diligence deliuered ỹ enemies of thy seruaun
tes which were worthy to dye (wherthorow
thou gauest them tyme and place of amend-
ment, that they might turne frō their wicked
nesse) with how great diligence then punys-
hest thou thyne owne children vnto whose
fathers thou hast swore and made couenaū
tes of good promyses? so where as thou do-
est but chasten vs, thou punishest our enne-
myes dyuers wayes, to the intent ỹ when we
punish, we shold remembre thy goodnesse: &
when we our selues are punished, to put our
trust in thy mercy.

Wherfore where as men haue lyued igno- E
raūtly and vnrightoully thou hast punished
them sore, euē thorow the same thynges that Sapien.xi.d
they worshipped: for they went astray very Romans.i.
long in the way of errour, and held the bea-
stes (which euen their ennemies despised) for
goddes, lyuyng as children of no vnderstā-
dyng. Therfore hast thou sent a scornful pu
nishment among them, as among the childre
of ignorance. As for suche as wolde not be
reformed by those scornes & rebukes, they
felt the worthy punishment of God. For the
thinges that they suffred, they bare them vn-
patiently, being not content in them, but vn
willyng. And whē they perished by the same
thinges that they toke for goddes, they know
leged then that there was but one true God,
whome afore they wolde not knowe: there-
fore came the ende of their damnacion vpon
them.

¶ All thynges be vayne, except the knowledge of God. Idolaters and Idols are mocked.

CAPL. XIII.

A VAyne are all men, whiche haue not the knowlege of God: as were they that out of the good thinges, which are sene knewe not hym, that of hym selfe is euerlastynge. Neyther toke they so moche regarde of the woꝛkes þ are made, as to knowe who was the craftesman of them: but some toke the fire, some the wind oꝛ ayꝛe, some þ courle of the sterres, some the watter, some toke sun and moone, oꝛ the lyghtes of heauen, whiche rule the earth foꝛ goddes. But thoughe they had suche pleasure in their beauty, that they thought them to haue ben goddes, yet sholde they haue knowen howe moche moꝛe fayꝛer he is that made them: foꝛ the maker of beauty hath oꝛdeyned al these thinges. Oꝛ if they marueled, at the power and woꝛkes of them they shoulde haue perceyued therbye that he whiche made these thinges is myghtyer then they.

Romaie. Wayne philosophers.

B Foꝛ by the greatnes and beauty of the creature, þ maker therof may plainly be knowē. Notwithstanding they are the lesse to be blamed that sought God, and wold haue found him, and yet missed, and whyle foꝛ in as moche as they went about in his woꝛkes, & sought after them, it is a token that they regarded & held moche of his woꝛkes that are sene, how be it, they are not holly to be excused. Foꝛ yf their vnderstandinge and knowlege was so great, that they coulde discerne the woꝛld & the creatures, whyy dyd they not rather fynd out the Loꝛde therof.

Romaie

But vnhappy are they, and among þ deed is their hope that call them goddes, whiche are but the woꝛkes of mens handes: golde, syluer, and the thing that is found out by cūning, the similitude of beestes, oꝛ any vayne stone that hath ben made by hand of old. Oꝛ as when a carpenter cutteth downe a tre out of the wod, and pareth of the barke of it cunnyngly, and so with the one parte maketh a vessel to be vsed, and dꝛesseth meate with the residue. As foꝛ þ other part that is left, whiche is profitable foꝛ nothing (foꝛ it is a crooked pece of wod and full of knobbes) he caruеth it diligently thoꝛow his vanitie, and acoꝛding to the knowlege of his cunninge, he giueth it some pꝛopoꝛcion, facioneth it after þ similitude of a man, oꝛ maketh it like some beest, stracteth it ouer with red, and paynteth it, and loke what foule spot is in it, he calleth some colour vpon it.

He mocketh the ydolaters.

C Then maketh he a conuenient tabernacle foꝛ it, setteth it in the wal, and maketh it fast with pꝛon, pꝛouiding so foꝛ it, lest it happen to fall, foꝛ it is well knowen that it can not helpe it selfe. And whyy it is but an ymage, & must of necessitie be helped.

ymages.

D Then goeth he and offreth of his goodes vnto it, foꝛ his children, and foꝛ his wife, he seeketh helpeth at it, he asketh counsel at it, he is not ashamed to speke vnto it that hath no soule, foꝛ helth: he maketh his petition vnto him that is syk, foꝛ life: he pꝛayeth vnto him that is deed: he calleth vpon him foꝛ helpe, that is not hable to helpe hym selfe, & to find hym a good iourney, he pꝛayeth hym þ maye not go. And in all the thynges that he taketh in hande (whether it be to obteyn any thyng oꝛ to woꝛk) he pꝛayeth vnto him that can do no maner of good.

¶ The detestation and abhomination of ymages. A curse of them and of him that maketh them. The cupis that come of Idolatrye.

CAPL. XIIII.

A Gayne, an other man purposynge to sayle, and begynnyng to take his iourney thoꝛow the ragyng see, calleth foꝛ helpe vnto a stocke that is farre weyker the the tree that beareth him. Foꝛ as foꝛ it couetousnesse of money hath founde it oute, & the craftesman made it with his connynge. But thy pꝛouydence, o father, gouerneth all thinges from the begynning: foꝛ thou hast made a waye in the see, and a sure pathe in the mids dest of the waues: declarynge therby, that thou hast power to helpe in all thynges, yea thoughe a man went to the see without thyy. Neuertheles that the woꝛkes of thy wysdome shoulde not be vayne, thou hast caused an arke to be made, and therfoꝛe do men commyt theyr lyues to a small pece of wod, passynge ouer the see in a shyppe, and are saued.

Genesis

Foꝛ in the olde tyme also when the pꝛoude gyaūtes perished, he (in whom the hope was left to encrease the woꝛld) went in to þ shyp which was gouerned thoꝛow thy hand, and so lefte sede behynd him vnto the woꝛld. Foꝛ happy is the tre wherr thoꝛow ryghtousnes commeth: but cursed is the ymage of wod, þ is made with handes, yea both it and he that made it. He byeause he made it: and it, byeause it was called God. Wherr as it is but a frayle thynge. Foꝛ the vngodly and his vngodlynesse are both like abominable vnto God. Euen so the woꝛke and he that made it also shall be punyshed togyther. Therfoꝛe shall there a plage come vpon the ymages of the heathen, foꝛ oute of the creature of God they are become an abhominacion, a temptacion vnto the soules of men, and a snare foꝛ the fete of the vnwyse. And whyy the seruyng out of ymages is the begynnyng of hoꝛdom and the bꝛyngynge vp of them is the destruction of lyfe. Foꝛ they were not from the begynning, neither shal they continue foꝛ euer. The welthy pdemesse of men hath found the out vpon erth, therfoꝛe shall they come shoꝛtly to an ende.

Exodi

When a father mourned foꝛ his son þ was taken away frō hym, he made him an ymage (in al the hast) of his deed son, and to begyn to woꝛshyp him as a God, whiche was but a deed man, & oꝛdeyned his seruauntes to offre vnto hym. Thus by pꝛocesse of tyme, the yuse

vse longe custome, this errour was kept as a lawe, and tyrauntes compelled men by violence to honour ymages. As foꝛ those þ were so farre of, that men myght not woꝛship the presently, their pycture was bꝛought frome farre (lyke the ymage of a kynge whom they wolde honour) to the intent that with great diligence they myghte woꝛshyp him, whiche was farre of, as thoughe he had ben present. Agayn, the synguler cunnyng of þ craftesmā gaue the ignoꝛaunt also a greate occasion to woꝛshyp ymages. Foꝛ the woꝛkemā wylling to dos him a pleasure that set hym a woꝛke, laboured with all his cunnynge to make the ymage of the best facion. And so, thoꝛow the beauty of the woꝛk, the common people was disceyued, in so moche þ they toke him nowe foꝛ a God, whiche a lytle afoꝛe was but honoured as a man. And this was the erroure of mans lyfe, when men (eyther foꝛ to serue theyr owne affection oꝛ to do some pleasure vnto kynges) ascribed vnto stones and stockes the name of God, which ought to be gyuen vnto no man.

Sapien.

Moꝛeouer this was not ynough foꝛ them that they erred in the knowlege of God: but where as they lyued in the greate warres of ignoꝛaunce, those manye and greate plages called they peax. Foꝛ eyther they slewe their owne childꝛen, and offred them and did sacrifyce in the nyghe season, oꝛ els helde vnreasonable watches: so that they kepte neyther lyfe ne maryage clene: but eyther one slewe an other to death maliciously, oꝛ els greued his neyghbour w aduoutrye. And thus were all thynges myxte togyther: blonde, manslaughter, theefte, dissimulacion, coꝛrupcion, vnfaythfulnesse, sedicion, periurye, disquietynge of good men, vnthankfulnes, defilyng of soules, chaungyng of byꝛth, vnstedfastnes of mariage, misoꝛdre, of aduoutry and vnclenesse. And whyy the honouryng of abhominable ymages is the cause, the begynnynge and end of all euil. Foꝛ they that woꝛship ydols, either they are mad when they are merye, oꝛ prophecy lyes, oꝛ liue vngodly, oꝛ els lightly foꝛswere thē selues: foꝛ in so moche as their trust is in the ydols, which haue neither soule ne vnderstanding, though they swere falsly, yet they thinke it shall not hurte them.

Therfoꝛe cōmeth a great plage vpon thē, and that woꝛthely: foꝛ they haue an euil opinion of God, giuing hede vnto ydols, swerynge vniustly to disceyue, and despisyng righteousnesse: foꝛ they, swerynge is no vertue, but a plage of them that synne, & goeth euer with the offence of the vngodly.

¶ The power of the faythfull prayeng the mercye of God, foꝛ whose graces sake they serue not Idols.

CAPL. XV.

BVt thou, o our God, art swete, long sufferyng and true, and in mercye oꝛdrest thou all thynges. Though we synne, yet are we thyne, foꝛ we know thy strengthe. Yf we synne not, then are we sure that thou regardest vs. Foꝛ to know the, is perfect ryghtousnesse: Yea to knowe thy ryghtousnesse and power, is the roote of immoꝛtalitie. As foꝛ the thynge that men haue founde out thoꝛowe theyr cuyll seyence, it hathe not disceyued vs: as the paynetynge of the pycture (an vnpꝛofytable labour) and carued ymage with dyuers colours, whose syght enticeth the ignoꝛaunte: so that he honoureth and loueth the pycture of a deed ymage that hath no soule.

Neuertheles they that loue such euil thinges are woꝛthy of deth: they þ trust in them they that make them, they that loue them, & they that honour them. The potter also taketh and tempereth softe earthe, laboureth it, and gyueth it the facion of a vessell, what so euer serueth foꝛ our vse, and so of one pece of claye he maketh some clene vessell foꝛ seruyce, and some cōtrary. But where to euery vessell serueth, that knoweth the potter hym selfe. So with his vayne labour he maketh a God of the same clay: this doth euen he who che a lytle afoꝛe was made of erth hym selfe and within a lytle whyle after (when he dyeth) turneth to the erth agayne.

B

Notwithstandynge he careth not the moꝛe bycause he shall labour, ne bycause his life is shoꝛt but stryueth to excell goldsmythes, the syluersmythes & coppersmythes, and taketh it foꝛ an honour to make vayne thynges. Foꝛ his hert is asshes, his hope is but vayne erth, and his lyfe is moꝛe vyle then claye: foꝛ so moche as he knoweth not his owne maker, & gaue hym his soule to woꝛke, and bꝛethed in hym the bꝛethe of lyfe. They count our lyfe but a pastyme, and ourr conuersacion to be but a market, and that men shoulde euer be geetynge, and that by cuyll meanes. Nowe oꝛ that of earth maketh frayle vessels and ymages, and knoweth hym selfe to offende aboue all other.

Genesis Ymages.

All the enuemyes of thy people and that holde them in subiection, are vnwyse, vnhappye, and exceedynge pꝛoude vnto theyr owne soules: foꝛ they iudge all the ydols of þ yea then to be goddes, which neyther haue lyght to se, noꝛ noses to smell, ne eares to heare, noꝛ fyngers of handes foꝛ to grope: and as foꝛ theyr fete, they are to slowe to goo: foꝛ man made them, & he þ hath but a boꝛowed spirite facioned them. But no man can make a God like vnto him: foꝛ seing he is but moꝛtal him selfe, it is but moꝛtall that he maketh with vnryghteous handes. He him selfe is better then they whom he woꝛshippeth, foꝛ he lyued though he was moꝛtal, but so did neuer they. Yea, they woꝛshyp beastes also, whiche are moost miserable: foꝛ compare thynges that can not fele vnto them, an they are woꝛse the those. Yet is there not one of these beastes þ with his sight can beholde any good thyng, neyther haue they gyuen pꝛayse ne thankes vnto God.

Psal. cxiii.

¶ The punyshment of Idolaters, and the benefytes done vnto ye faythfull.

CAPL. XVI.

A FOr these and suche other thynges haue they suffred worthy punyshment, & thorow the multitude of beestes are they roted oute. In stede of the whiche punyshmentes, thou haste graciously ordred thyne owne people, & gyuen them their delyre þ they longed for: a newe and straunge taste, prepa-
Nume.xi.a rynge them quayles to be their meate, to the intent that by the thynges whiche were shewed and sente vnto them, they that were so gredye, might be withdrawen euen from the desire that was necessarye. But these within short tyme were brought vnto pouertie, and tasted a new meat. For it was requisyte that (without anye excuse) destruction shoulde come vpon those whiche vsed tyrannye, and to shewe onely vnto the other, how their enemyes were destroyed. For when the cupill wodnelle of the beestes came vpō them, they perysshed thorowe the stynges of cruell serpentes.

B Notwithstandynge thy wrath endured not perpetually, but they were put in feare for a lytle season, that they might be reformed, hauing a token of saluacion, to remēbre the cōmaundement of thy lawe. For he that cōuerted, was not healed by the thing that he saw but by the, o sauyoure of all. So in this thou shewedst thyne enemys, that it is thou whiche delyuerest frome all cupill. As for them
Exod.xii.d when they were bytten with grashoppers & flyes, they dyed, for they were worthy to perysshe by such: But neyther the tethe of dragons ne of venimous wormes ouercame thy children, for thy mercye was euer by them and helped them. Therfore were they punysshed to remēbre thy wordes, but hastely were they healed agayne: lest they shold fall in to so depe forgetfulnelle, that they myghte not vse thy helpe.

C Neyther was it herbe ne playster that restored them to helth, but thy worde, o Lord,
Deut.xxxii.c & Wisd.xvi.b which healeth al thinges. It is thou, o Lord, that hast the power of lyfe and deth: thou leddest vnto dethes dore, & bringest vp agayne. But man thorow wickednelle sleeth his own soule, & whē his spirit goeth forth, it turneth not agayne, neither maye he call agayne the soule that is taken away: It is not possyble
Wisd.xi.c to escape thy hand. For the vngodly þ wold not know the, were punished by the strēgth of thyne arme: with straūge waters, hayles and raynes were they persecuted, & thorowe fyre were they consumed. For it was a wonderous thyng that fyre myghte do more then water, which quencheth all thinges, but the world is the auenger of the righteous. Sometyme was the fyre so tame, that the beastes which were sent to punysh the vngodly, brēt not: and that bicause they sholde se & knowe that they were persecuted with the punyshment of God. And sometyme burent the fire in the water on euery side, that it might destroy the vnrighteous nation of the earth. Agayne
D Exod.xvi.a thou hast fed thyne own people with aūgels fode, and sent them breed rebye from heuen, without theyr labour, being very pleasaunt and well gusted. And to shew thy riches and swetenelle vnto thy children, thou gauest euery one their delyre, so that euery mā might take what lyked him best. But the snow and yse abode the violēce of the fyre, and melted not: that they might know that the fyre burning in the hayle and rayn, destroyed þ fruite of þ enemies, the fire also forgat his strēgth agayn, that the righteous might be norisshed. For the creature that serueth the (which arte the maker) is fearce in punishing the vnrighteous, but is easy and gentle to do good, vnto suche as put their trust in the. Therfore dyd
E all thinges alter at the same time, & were all obedient vnto thy grace, whiche is the norte of all thinges, according to the delyre of the
Domine, Omnia that had nede therof, þ thy children, o Lord, whom thou louest, might know that it is not nature and þ growing of frutes that feedeth men, but that it is thy worde whiche preserueth thē þ put their trust I the: for loke what might not be destroyed with the fire, as sone as it was warmed with a lytle sunne beame, it melted: that all myght knowe that thankes oughte to be gyuen vnto the before the sunne ryse, and that thou oughtest to be worshypped before the day sprynge: for the hope of the vnthankfull shall melte awaye as the wynter yse, and perysh as water that is not necessarye.

¶ The iudgementes of God vpon the Egyptians.

CAPL XVII.

GReat are thy iudgmētes, o Lorde, and
Rom.xi.d thy counsels can not be expressed, therfore men do erre, that wil not be reformed with thy wisdom. For when the vnrighteous thought to haue thy holy people in subiection, they were bound with the bandes of
Exod.x darknelle and longe nyghte, shut vnder the rofe, thinking to escape the euerlastyng wisdom. And whyle they thought to be hyd in þ darknelle of their synnes, they were scatred abrode in the very myddest of the darke couerynge of forgetfulnes, put to horrible fear and wonderously vexed for the couert wher they myghte not kepe them from feare: bycause the sound came down & vexed thē: yea
Exod.xiii.d manye terryble and straunge visions made them afryde.

B No power of þ eye myght gyue the light, neither myght the clere flambes of þ starres lyghten that horrible night: for there appered vnto them a sodeyn fire very dredful. At
Exod.xiii.d the which (whē they saw nothing) they were so afraid, that they thought the thing which they saw to be the more fearfull. As for þ forcery and enchauntment þ they vsed, it came to derisiō, & the proud wysdom was brought to shame: for they that promised to dryue away the fearfulnes and drede from þ weyke soules, were sycke for feare them selues, and that with scorne. And thoughe none of the wonders feared them, yet were they afrayde at the

at the beestes which came vpon them, and at the hyssyng of the serpentes. In so moch that with tremblynge they swowned, and sayde they sawe not the ayre, whiche no man yet may escape.

C For it is an heuy thyng, whē a mans owne conscience bereth recorde of his vnkyndnelle & condēneth him. And why? a vexed & wounded conscience, taketh euer cruel thynges in hand. Fearfulnes is nothing els, but a declaring that a man seeketh helpe and defence, to answere for him selfe. And lothe how moche lelle the hope is within, the more is the vnderstandyng of the mater for the which he is punished. But they that came in the mighty night
Exod.xii.c kept the slepe that fell vpon them frō vnder and from aboue: somtyme were they afraid thorow the feare of the wonders, & somtime they were so weyke þ they swowned withal: for an hasty & sodeyn fearefulnes came vpon them. Afterwarde, yf any of them had fallen he was kept & shut in prysō, but wout cheynes. But if any dwelt in a village, yf it had ben an herd or husbandman he suffred intolerable necessitie: for they were al bound wt one cheyne of darknelle.

D Whether it were a blasynge wynde, or a swete song of the byrdes amonge the thycke braūches of the trees, or the vehemence of hasty running water, or great noyse of the falyng downe of stones, or the playing and rūnyng of beestes whom they sawe not, or the mighty noyse of roryng beestes, or the sound that answereth agayn in the hye mountaynes, it made them swowne for very feare. For al the erth shyned with clere lyght, and no man was hyndered in his laboure. Onely vpon them there fell an heuye nyghte, an ymage of darknelle that was to come vpon them. Yea they were vnto thē selues the most heuy and horrible darknelle.

¶ The fyre lyght that the Israelites had in Egypt. The persecution of the Egyptians. The Lorde smote all the fyrste borne of Egypt. The tyne of the people in the wylde ernelle. Aaron rode by wyrte the lyne and the deed, with his censoure.

CAPL. XVIII.

NEuertheleſſe thy holy had a very great lyght (& the ennemyes herd their voyce but they sawe not the figure of them.) And bicause they suffred not þ same thinges, they magnified the, and they that were vexed afore (bycause they were not hurte nowe) thanked the, and besoughte the, o God, that there might be a differēce. Therfore hadde they a burning pyller of fyre to lede them in the vnknowen waye, and thou gauest them þ sunne for a free gyft, without any hurt. Reason it was that they sholde want lyght, and be put in the prysō of darknelle, which kept thy children in captyuite, by whom the vncorrupt lyght of the lawe of the world was for to be gyuen.

When they thought to slee the babes of the rychtous (one being layd out, and preserued to be leader vnto the other) thou broughtest Exod.xii.
oute the hole multitude of the chyldren, and destroyedst these in the mighty water. Of þ night were our fathers certifyed afore, that they knowyng vnto what othes they had gyuen credence, might be of good chere. Thus thy people receiued the helth of the righteous but the vngodly were destroyed. For like as thou hast hurt our enemies, so hast thou promoted vs whom thou calledst afore. For the righteous children of the good men offred secretly, and ordred the lawe of rightousnelle vnto vnite, that the iust shold receiue good and euil in lyke maner, synging prayses vnto the father of all men. Agayne, there was herd a disacordyng voyce of the enemies, and a pitcous cry for chyldren that were bewayled. The master and the seruant were punysshed in lyke maner. For they al togyther, had innumerable necessitie: for they were al bound wt one cheyne of darknelle.

Neyther were the liuing sufficient to bury Exod.xii.a
the deed, for in the twinckling of an eye, the noblest nacio of them was destroyed. As oft as God helped them afore, yet wolde it not make them byleue, but in the destruction of þ fyrst borne, they knowleged that it was the people of God. For whyle all thynges were styll, and when the night was in the middest of her course, thy almighty worde, o Lorde, lept down from heue out of thy royal trone as a rought man of warre, in the myddest of the land that was destroyed: and the sharpe sword performed their strayte commaundemēt, standing and filling al thinges wt deth: yea it stode vpon the erth, and reached vnto the heuen. Then the sight of the euil dremes vexed them sodeynly, and fearfulnelle came vpon them vnawares.

D Then laye there one here, an other there, halfe deed, halfe quycke, and shewed the cause of his deth. For the visions that vexed them, shewed them these thynges afore: so that they were not ignorant wherfore they perysshed.

The temptacion of deth touched the righteous also, and amonges the multitude in the wyldernelle there was insurrection, but thy wrathe endured not longe. For this faultelesse man wente in all the haste, and toke the battayle vpon him, broughte forth the weapon of his ministracyon: euen prayer, and the censours of reconcelynge: set hym selfe agaynste the wrath, and so broughte the myserye to an ende: declarynge therby, that he was thy seruaunte. For he ouercame not the multitude with bodyly power, ne with weapons of myght: but with the worde he subdued him that vexed hym, puttyng the in remembraunce of the othe and couenaūt made vnto the fathers. For when the deed were Exod.xxxii.c
fallen downe by heapes one vpon an other, he stode in the myddest, pacifyed the wrathe, and parted the waye vnto the lyuynge. And why? in his longe garment was all the beautie, and in the foure rowes of the stones, was the glory of the fathers graues, and thy maiestie was written in the crowne of his heed.

vnto these the destroyer gaue place, & was afrayde of them: for it was onely a temptacion worthy of deth.

¶ The death of the Egyptians, and the great love of the Hebrues. The meate that was geuen at the desyre of the people. The elementes serue not only to the wyll of God, but also the wyll of man.

CAPI. XIX.

A Sh for the vngodly, ꝑ wrath came vpō thē without mercy vnto the ende. For he knew what shold happen vnto thē, how that (when they had consented to let thē go, & had sent them oute with great diligēce) they wold repent and folow vpon them. For when they were yet mourning and making lamentacion by the graues of the deed, they deuysed an other folyshnelle, so that they persecuted them in their fleing, whom they had cast out afore with prayer. Worthy necessitie also brought them vnto this end, for they had clene forgotten the thinges that happened vnto thē afore. But the thinge that was wantyng of their punishment, was requisite so to be fulfylled vpon them with tormētes: that thy people might haue a maruelous passage thorowe, and that these myghte fynde a straunge death. Exodi. xiiii. a

B Then was euery creature facioned again of new, according to the wil of their maker, obeying thy commaundemētes that thy children myght be kepte without hurte. For the cloude ouershadowed their tentes, & the drye erth appered, where afore was water: so ꝑ in the red see, there was a waye without impediment, and the great depe became a grene felde, where thorow al the people went that were defended with thy hand, seing thy wonderous and marueylous workes. For as the horses, so were they fed, and lepte lyke lambes prayseng the, o Lord, which hadst deliuered them. And whyle they were yet myndfull of the thinges ꝑ happened whyle they dwelt in the land: how the ground brought forthe flyes in stede of catell, & how the riuer scrauled with the multitude of frogges in stede of fyshes.

But at the last they saw a new creacion of byrdes, what tyme as they were desyred with lust, and desyred delycate meates. For when they were speakyng of their appetyte, the quayles came vp to them frome the see, and punishmentes came vpō the sinners, not without the tokens which came to passe afore by the vehemence of the stremes: for they suffred worthely accordig to their wickednelles, they delt so abhominably & churlishlye with straungers. Some receyued no vnknowen gestes, some brought the straungers in to bodage that did thē good. Beside all these thinges there were some, ꝑ not only receyued no straungers with their wylles, but persecuted those also, and did thē moche euil, ꝑ receyued them gladly. Therfore were they punished with blyndnelle, lyke as they that were couered with sodeyn darknelle at the dores of the ryghtous, so that euerye one sought the entraunce of his dore. Eccli. xliii. Sapien. xviii. Exodi. xiiii. b

C Thus the elementes turned in to them selues, like as when one time is chaunged vpon an instrument of muslike, and yet all the resy due kepe their melody, whiche may easely be perceyued by the syghte of the thynges ꝑ are come to passe. The drye land was turned in to a watery, and ꝑ thynges that afore swam in the water, went now vpon the dry grounde. The fyre hath power in the water (contrary to his own vertue) and the water forgat his owne kynd, to quenche. Agayne, the flambes of the moysome beestes hurte not the flesh of them that wente with them, neyther melted they the yse, whiche els melteth lyghtly. D

In all thynges hast thou promoted thy people (o Lord) and brought them to honoure: thou hast not despysed thē, but alwaye and in al places hast thou stand by them.

(¶)

¶ The ende of the boke of wysdome.

THE BOKE OF IESVS THE SONNE OF SYRACH, VVHICHE IS CALLED IN LATYNE ECCLESIASTICVS.

¶ The prologe of Jesus the sonne of Sirach, vnto his boke.

¶ Wysdome procedeth and commeth of God. ꝑ practyse of the feare of God. Knyghtoulnelle is a degree to come by wysdome.

CAPI. I.

MAny and greate men haue declared wysdome vnto vs, oute of the lawe, out of the Prophetes, and oute of other that folowed them. In the which thynges Israel ought to be commended, by the reason of doctryne, & wysdom: Therfore they that haue it, and rede it, shulde not onely them selues be wyse there thorow, but serue other also with teachynge and wrytynge.

Afore that my graundfather Jesus had gyuen diligent laboure to rede the lawe, the Prophetes, & other bokes that were left vs of oure fathers, and had well exercysed hym selfe therin: he purposed also, to wryte some thyng of wysdome, and good maners, so the intēt that they which were wyllyng to lerne and to be wyse myght haue the more vnderstādyng, and be the more apt to leade a good conuersacyon.

Wherfore I exhort you to receyue it louingly, to rede it with dylygence, and to take it in good worth, though oure wordes be not so eloquent as the famos Oratours. For the thynge that is wrytten in the Hebrue tonge, soundeth not so well, when it is translated into an other speache. Not onely this boke of myne, but also the lawe, the Prophetes, & other bokes, sound farre other wyse, whē they be, when they are spoken in their owne language.

Nowe in the .xxxbiij. yere when I came in to Egypt, in the tyme of Ptolomy Euerges, and contynued there all my lyfe, I gat liberte to rede and wryte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and trauayle to interprete this boke. And consyderynge that I had tyme, I laboured and dyd my best to performe this boke, & to bringe it vnto lyght: that the straungers also whiche are disposed to lerne, myght applye theym selues vnto good maners, and lyue accordynge to the lawe of the Lorde.

(¶)

All wysdome commeth of God the Lord, and hathe bene euer in hym, and is before all tyme. Who hath nombred the sand of the see, the droppes of the rayne & the dayes of the time? Who hath measured ꝑ heyghte of heauen, the breth of the earth, & the depenelle of the see? Who hath sought out the grounde of Gods wysdome, whiche hath bene before all thynges? Wysdom hath bene before all thynges, and the vnderstandyng of prudence from euerlastynge. (Gods worde in the heyght, is the well of wysdom, and the euerlastynge commaundementes are the entraunce of her.) Vnto whom hath the rote of wysdom bene declared? Or who hath knowen her wyt? Vnto whom hath the doctryne of wysdom bene discouered & shewed? and who hathe vnderstande the manyfolde entraunce of her? Ecclesi. xliii. Regu. viii. and. viii. c Job. xxviii. & Jacob. i. a

There is one euen the dyghest, the maker of all thynges, the almyghtye, the kynge of power (of whom men ought to stande greatly in awe) which syteth vpō his trone, being a God of dominiō: He hath created her thorowe the holye ghost: he hath sene her, nombred her, and measured her: He hath poured her owte vpon all his workes, and vpon all flesshe, accordynge to his gyft: he gyueth her excedyngly vnto them that loue hym. The feare of the Lorde is worship and triumphe, gladnelle and a ioyfull crowne. The feare of the Lorde maketh a merry herte, gyueth gladnes, ioye and longe lyfe. Who so feareth the Lorde, it shall go well with hym at the last, and in the daye of his death he shall be blessed. D

The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue it, for they se what wonderous thinges it doth. The feare of the Lorde is the begynnyng of wysdome, and was made with the faythfull in the mothers wombe: it shall go with the chosen women, and shall be knowen of the ryghtous and faythfull. The feare of ꝑ Lord is the ryghte Gods seruyce, that preserueth and iustifyeth the herte, and gyueth myrth & gladnelle. Who so feareth the Lorde, shal be happye: and when he haue nede of comfort, he shal be blessed. To feare God is the wysdome that maketh ryche, and bryngeth all good with her. She fylleth the hole house with her gyftes: and ꝑ garners with her treasure. The feare of the Lorde, is the crowne of wysdome, E Psal. cxi. b Prouer. xv. d Feare of the Lorde.

wysdome, and gyueth plenteous peace and
healthy. He sache sene her and nourished her
knowledge and vnderstandyng of wysdome
hath he poured out as rayne: and them that
holde her fast, hath he brought vnto honour.

P The feare of the Lorde is the rote of wys-
dome, and her braunches are longe lyue. In
the treasures of wysdome, is vnderstandynge
and deuotion of knowledge, but wysdome is
abhorred of synners. The feare of the Lorde
dryueth out synne, for he that is without
feare, can not be made ryghteous, and his wyl
full boldnesse is his owne destruction. A pa-
cyent man wyll suffre vnto the tyme, and the
shall he haue the rewarde of ioye. A good vn-
derstanding wyl hyde his wordes for a tyme,
and many mens lyppes shall speake of his
wysdome.

In the treasures of wysdome is the decla-
racyon of doctryne, but the synner abhorreth
the worshyp of God. My sonne, yf thou de-
syre wysdom, kepe the commaundement, and
God shall gyue her vnto the: for the feare of
the Lorde is wysdome and nurture, he hath
pleasure in fayth and louyng meknesse, and
he shal fil the treasures therof. Be not obstinate
and vnfayethfull to the feare of the Lorde, &
come not vnto hym with a double herte. Be
not an ypocryte in the syght of men, and take
good hede what thou speakest. Watche well
these thynges, lest thou happen to fall, and
bryngе thy soule to dishonour, and so God
discouer thy secretes, and cast the downe in
the myddest of the congregacyon: because
thou wouldest not receyue the feare of God,
and because thy herte is full of fayned nesse
and disceyte.

The exhorteth the seruauntes of God to ryghtous-
nesse, loue, vnderstandyng, and patience, and ex-
horteth hym that feareth God, to helpe, to hope, and
to loue: because God neuer confoundeth nor for-
saketh them that trust in hym. A curse vpon the vn-
sayth, feareles, and impacient of herte.

CAPI. II.

a Math.iiii.a
ii.Timo.iii.b
ii.Petri.viii.b

My sonne, yf thou wylte come into the
seruyce of God, stand fast in ryghteous-
nesse and feare, and arme thy soule to
temptacion: settle thyne herte, and be pacyēt:
bowe downe thyne eare, receyue the wordes
of vnderstandynge, and hyrake not a waye,
when thou arte entysed. Holde the fast vpon
God, ioyne thy selfe vnto hym and suffre, þ
thy lyfe maye encreace at the last. Whatso-
euer happeneth vnto the, receyue it: suffre in
heuynesse, and be pacyent in thy trouble. For
lyke as golde and syluer are tryed in the fyre,
euen so are acceptable men in the fornace of
aduersyte.

Ecclesi.xiii.a
Petri.i.d

Beleue in God, and he shall helpe the: order
thy way aright, & put thy trust in hym. Holde
fast his feare, & growe therin. O ye that feare
the Lorde, take sure holde of his mercy: shrynk
not away fro hym, that ye fall not. O ye that
feare the Lorde, beleue hym, and youre re-
ward shall not be empty. O ye that feare the
Lorde put your trust in hym, and mercy shal
come vnto you for pleasure: O ye that feare
the Lorde set your loue vpon hym, and your
hertes shall be lyghtened.

B Ecclesiastici. Ecclesiastes

Consydre the olde generacions of men (O
ye children) and marke them well: was there
euer any one confounded, that put his trust
in the Lorde? Who euer cōtinued in his feare
and was forsaken? Or whome dyd he euer
despyse, that called faythfully vpon hym?
For God is gracious and mercyfull, he for-
geueth synnes in the time of trouble, and is
a defender for all them that seke him in the
truth. Wo be vnto him þ hath a wauering
wycked lyppes and euyll occupied handes, &
to the synner þ goeth two maner of wayes.
Wo be vnto them that are loose of herte,
which put not their trust in God, & therfore
shall they not be defended of hym. Wo be vn
to them that haue lost patience, forsaken the
ryghte wayes, and are turned back, in to fro
warde wayes. What wyll they do, whē the
Lorde shall begyn to vyset them?

C Iohn.xiiii.

They that feare the Lorde, wyl not mys-
trust his word: and they that loue hym, wil
kepe his commaundement. They that feare
the Lord will seke out the thynges that are
pleasaunt vnto hym: and they that loue him
shall fulfyll his lawe. They that feare the
Lorde wyl prepare their hertes, and humble
their soules in his sight. They that feare the
Lorde kepe his commaundementes, and wil
be pacyent tyll they se hym selfe, sayinge:
better it is for vs to fall into the handes of
the Lorde, then in to the handes of men: for
his mercye is as greate as hym selfe.

Ecclesiastici. Mercy.

To our father and mother ought we to gyue
double honoure. Of the blessynge and curse of the
father and mother. No man ought ouer curiously
to searche out the secretes of God.

CAPI. III.

The children of wysdome are a congre-
gacyon of the ryghtous, and their ma-
ner is obedyence and loue. Heare me
your father (O my deare children) and do
therafter, that ye maye be safe. For the Lord
will haue the father honoured of the chil-
dren, and loke what a mother commaundeth
her children to do, he wil haue it kept. Who
so honoureth his father, shall haue
ioye of his owne children: and who he maketh
his prayer he shall be herde. He that honou-
reth his father, shall haue a longe lyfe: and
he that is obedient for the Lordes sake, dis
mother shal haue ioy of him.

a Father. Ecclesiast. Deuteron. Ephesia.

b Ecclesi.

He that feareth the Lorde, honoureth his
father and mother, and doth them seruyce,
as it were vnto the Lord hym selfe. Honour
thy father in deed, in worde, and in all pacy-
ence, that thou mayste haue his blessynge:
for the blessynge of the father buyldeth vp
houses of the children, but the mothers curse
roteth

roteth owte the foundacyons. Reioyce not
when thy father is reproued, for it is no ho-
nour vnto the, but a shame. For the worshyp
of a mans father, is his owne worshyp, and
where the father is without honour, it is the
dishonesty of the sonne. My sonne, make
much of thy father in his age, and greue him
not as longe as he liueth. And yf his vnder-
standyng fayle, haue pacyence with him, and
despyse him not in thy strength. For the good
dede that thou shewest vnto thy father, shal
not be forgotten: and when thou thy selfe wa-
xest, it shall be rewarded the (and for thy ma-
thers offence, thou shalt not be recompensed
with good, yea it shall be founded for the in
ryghteousnesse) and in the day of trouble thou
shalte be remembred: thy synnes also shall
melt away, lyke as the yse in the fayre warm
weder.

c He that forsaketh his father, shall come
to shame: and he that defyeth his mother, is
cursed of God. My sonne, preserue thy
workes with louing meknesse, so shalt thou
be loued aboue other men. The greater thou
art, the more humble thy self (in all thinges)
and thou shalt fynde fauoure in the syght of
God. For great power belongeth only vnto
God, and he is honoured of the lowly.

Seke not out the thynges that are aboue
thy capacyte, and searche not the grounde of
suche thynges as are to myghtye for the: but
loke what God hath cōmaunded the, thynk
vpon that alway, and be not curyous in ma-
ny of his workes. For it is nedefull for the to
se with thyne eyes, the thynges that are se-
crete. Make not thou to moche searche in su-
perfluous thinges, and be not curyous in ma-
ny of his workes: for many thynges are sh-
wed vnto the alredy, which be aboue the ca-
pacitye of men. The medlyng with such hath
begyled many a man, and tagled their wittes
in vanytye. Now he that loueth perill, shall
perysshe therin.

An harde herte shall fare euyll at the last,
d (an herte that goeth two wayes, shal not pro-
sper: and he that is frowarde of herte, wyl euer
be the worse and worse.) A wycked herte shall
be laden with sorowes, and the vngodly syn-
ner wyll heape one syn vpon an other. The
counsell of the proude hath no healthy, for the
plant of syn shall be rooted out in them. The
herte of him that hath vnderstandynge shall
perceyue wysdo thynges, and a good eare wyll
gladly herken vnto wysdome. An herte that
is wyse and hath vnderstandynge, wyll ab-
stayne from synnes, and increase in the wor-
kes of ryghteousnesse. Water quencheth bur-
nyng fyre, and mercy reconcyleth synnes. God
hath respecte vnto him that is thankfull: he
thynketh vpon hym agaynst þ tyme to come:
so that when he falleth, he shal fynde a stōg
holde.

Ecclesi.

Ephesi.vi.a
Math.xi.a

Lucæ.xiii.b

Ephesi.v.b
Math.v.a

Deut.v.a
Math.xxiii.c

CAPI. IIII.

My sonne, defraude not the poore of his
almes and turne not away thyne eyes
from him that hath nede. Despyse not
an hungry soule, and defye not the poore in
his necessitye: greue not the herte of him þ
is helpeles, and withdrawe not the gyft frō
the nedefull. Refuse not the prayer of one þ
is in trouble, and turne not awaye thy face
from the nedy. Cast not thyne eyes aside frō
the poore, that thou gyue him not occasyon
to speake euyll of the. For yf he complayne
of the in the bytternesse of his soule, his pray
er shal be herde euen he þ made him, shal heare
him. Be curteous vnto the compayne of the
poore humble thy soule vnto the elder, and
bowe downe thy heade to a man of worshyp.
Let it not greue þ to bow thyne eare vn
to the poore, but paye thy dette, and gyue
him a frendly answere, and that with meke
nesse.

B Deut.xv.a
Math.xxiii.c

Deliuer hym that suffreth wronge from
the hand of the oppressour, and be not fayne
hearted when thou sytteste in iudgement. Be
mercyfull vnto the fatherles as a father, &
be in stede of an husband vnto their mother
so shalte thou be as an obedient sonne of the
hyghest and he shall loue the more then thy
mother doth.

Gene.xliii.c
Exodi.ii.a

Wisdome herdeth lyke into her children,
receyueth them that seke her, and wyll go be
fore them in the way of ryghteousnes. He that
loueth her loueth life: and they that seke her
dylygently, shal haue great ioye. They that
kepe her, shall haue the herytage of lyfe: for
where she entreth in, there is þ blessyng of God.
They that honoure her, shall be the seruaun
tes of the holy one: and they that loue her,
are beloued of God. Who so gyueth eare
vnto her, shall iudge the Heathen: and he
that harkeneth vnto her, shall dwell safe
lye.

C He that beleueth her, shall haue her in pos-
session, and his generacyon shall endure: for
when he falleth, she shal go with him, before
al. Feare, drede and temptacion shal she bring
vpon him, and trye him in her doctryne: tyll
she haue so proued him in his thoughtes, þ
he commytte his soule vnto her. Then shall
she stablyth him, bryngе the ryght way vnto
him, make him a glad man, shewe him her
secretes, and heape vpon him the treasures
of knowledge, vnderstandyng and ryghtous-
nes. But yf he goo wronge, she shall forsake
him, and gyue him ouer in to the handes of
his enemy.

My sonne make much of the tyme, eschue
the tyme that is euyl, and for thy lyfe, shame
not to saye the truth. For there is a shame
bryngeth synne, and there is a shame that
bryngeth worshyp and fauoure. Accepte no
personne after thyne owne wyll, that thou
be not confounded to thyne owne decaye. Be not ashamed of thy neyghboure in
his aduersyte, and kepe not back thy counsell
when it maye be good, neither hyde thy wys
dome in her beauty. For in the tonge is wis-

D Ephesi.v.b
Math.v.a

Leuitici.xix.b

dome

Times must be done with all meknesse. The stu-
dy of wysdome and her fruite. A iudge ought to be
mercyfull. An exhortacyon to eschewe euyll and to
do good.

dome knowen, so is vnderstandynge, knowledge and lernyng in the talkinge of the wyse and stedfastnesse in the workes of ryghtousnesse.

In no wyse speake agaynst the worde of truth, but be ashamed of ꝑ lyes of thyne owne ignorauncē. Shame not to confesse thyne erroure, iudge not thy selfe vnto sueepe mē bi cause of syn. Withstand not ꝑ face of ꝑ myghtye, and stryue not agaynst the streame. But for the truthe stryue thou vnto deathe, and God shall fyght for the agaynst thyne ennemyes. Be not hastye in thy tong, neither slak and negligent in thy workes. Be not as a lyon in thyne owne house, destroynge thy housholde folkes, and oppressyng them that are vnder the. Let thyne hande be stretched out to receyue, and shut when thou shouldest gyue.

Ecclo.xx.b

¶ In rychesse maye we not put anye confidence. The vengeaunce of God ought to be feared, and to repentaunce maye we not be slowe.

CAPI. V.

A Vnst not vnto thy ryches, and say not: tush, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce and temptacyon.) Folow not the lust of thyne owne herte in thy strength, and saye not: tush, how vaine I had strength, or who wyll bryng me vnder because of my workes? for doubtlesse God shall auenge it. And saye not: I haue committed mo synnes, but what euyll hath happened me? For the almyghtye is a patient rewarder. Because thy syn is forgyuen the, be not therfore without feare, neyther heape one syn vpon an other. And saye not: tush, the mercy of the Lorde is greate, he shall forgyue me my synnes, he loue mouer so manye. For lyke as he is merciefull, so goeth wrath from hym also, and his indignacyon commeth downe vpon synners.

Luke xiii.b Eccle.v.c

Rom.xi.a Eccle.xvii.b

Make no tarying to turne vnto the Lord, and put not of from day to day: for sodenly shall his wrath come, and in the tyme of vengeaunce he shall destroye the. Trust not in wycked riches, for they shal not helpe in the daye of punyshment and wrath. Be not caryed about to euery wynde, and go not in to euery waye: for so doth the synner that hath a double tonge. Stande fast in the waye of the Lorde, be stedfast in thy vnderstandyng, abyde by the worde, and folowe the worde of peace & ryghtousnesse. Be gentle to heare the worde of God, that thou mayest vnderstand it, and make a true answere with wysdome. Be swyft to heare, but slow and patient in gyuynge answere. If thou hast vnderstandynge, shape thy neyghboure an answere: If no, laye thyne hande vpon thy mouth: lest thou be trapped in an vndiscrete worde, and so confounded. Honour and worshyp is in a mans wyse talkyng, but the tong of the vndiscrete, is his owne destruction. Be not a pryuye accuser as longe as thou lyuest, and bee no slaunder with thy tong. For shame and sorow goeth ouer the theefe, and an euyll name ouer hym that is double tonged: but he that is a pryuy accuser of other men, shal be hated enuyed and confounded. He that thou instyre the small and great alyke.

Iacob.iii.b

Ecclesi.xxiii.b

¶ It is ꝑ propertye of a synner to be euyll tongred. The doctryne and good counsell of the wyse is to be embraced wysdome shulde be searched for. The profyte therof.

CAPI. VI.

BE not thy neyghbours enemye for thy fryndes sake: for who so is euell shall be the heyre of rebuke and dyshonoure and who so euer hateth enuy and a double tonge offendeth. Be not proude in the deuise of thyne owne vnderstandinge, lest thy lewes wither, and thy frute be destroyed, & so thou be lefte as a dyre tree. For a wycked soule destroyeth hym that hath it, maketh hym to be laughed to scorne of his enemyes (& bringeth him to the portyon of the vngodly) a euyll worde multyplyeth frendes and pacyfyeth them that be at varyaunce, and a thanckfull tonge wyll be pleenteous in a good man.

Ecclesi.xxii.b

Holde frendshyppe with many, neuertheles haue but one counseler of a thousande.

If thou getteest a frende, proue him fyrste, and be not gastly to gyue him credence. For some man is a frende, but for a tyme, & wyll not abyde in the daye of trouble. And there is some frende that turneth to enmyte, and taketh part agaynst the: and if the knowe eny hurt by the, he telleth it out. Againe, some frende is but a companyon at the table, and in the daye of neede he contynueth not. But a sure frende wyll be vnto the euen as thyne owne selfe, and deale faythfullye with thy housholde folke. If thou suffre trouble and aduersetye, he is with the, and byeth not hym selfe frome the. Departe frome thyne enemyes, yea and beware of thy frindes.

Ecclesi.xxii.b

A faythfull frynd is a strong defence: who so fyndeth such one, findeth a noble treasure. A faythfull frende hath no peare, the weyght of gold and syluer is not to be compared to ꝑ goodnesse of his fayth. A faythfull frend is a medicyne of lyfe, & they that feare the Lord shall fynde hym. Who so feareth the Lorde, shall prospere with frendes: and as he is him selfe so shall his frende be also. My sonne receyue doctryne from thy youth vp, so shalte thou finde wysdom tyll thou be elde. Go to her as one that ploweth, & soweth, & wayte paciently for her good frutes. For thou shalt haue but lytle labour in her worke, but thou shalt eate of her frutes right soone. O howe exceedynge sharpe is wisdom to vnlerned mē! an vnstedfast body wyll not remaine in her. Vnto suche she is as it were a touchstone, & he casteth her frome him in all the haste. For wysdome is with him but in name, & her he put few that haue knowledge of her. But with them that knowe her, she abydeth rum vnto the appearynge of God.

Ecclesi.xxii.b

Ecclesi.xxii.b

Eccle.xxii.b

Ecclesi.xxii.b

Ecclesi.xxii.b

Ecclesi

Matth.v.c

Eccly.viii.a

Galath.vi.a
1. Corin.xv.b

Leuit.xix.a

Eccle.vi.c

Eccl.xxix.a

Gen.xlix.b

Prouerb
Ecclus.
xxxvii.c.d

Ecclus.
xxxvii.d.

Deut.xvi.a

Ecclus.xxxvii.a

Ecclus.xxxvii.a

Ecclus.xxxvii

And yet he consydreth not, that the tyme dra
weth nye, that he muste leaue al these thinges
vnto other men, and dye hym selfe. Stande
thou fast in thy couenaunt, and exercyse thy
selfe therin, and remayne in the worke vnto
thy age. Continue not in the workes of syn-
ners, but put thy truste in God, and byde in
thyne estate: for it is but an easye thynge in
the syght of God, to make a poore man riche,
and that sodeynly. The blessyng of God ha-
steth to the rewarde of the ryghteous, and
maketh his frutes sone to florysshe and pro-
spere. Say not: what helpeth it me? & what
shall I haue thy whyle? Agayne, saye not: I
haue ynoughe, how can I want? When thou
Ecclē.xviii.c arte in welfare, forget not aduersitie: and
when it goeth not wel with the, haue a good
hope & it shall be better. For it is but a small
thynge vnto God in the daye of death to re-
warde euery man accordynge to his wayes.
The aduersite of an hour maketh one to for-
get all pleasure: and when a man dyeth, his
workes are discouered. Prayse no body be-
fore his deathe, for a man shal be knowen in
his chyldren.

E Bryng not euery man in to thyne house,
for the disceyptful layeth awayte dyuerslye.
Lyke as a partryche in a maunde, so is the
hert of the proud: and lyke as a spye that lo
keth vpō the fal of his neighbour. For he tur
neth good vnto euil, & sclaundreth the chosē.
Of one sparke is made a greate fyre, and an
vngodly mā laieth wayt for bloud. Beware
of the disceytfull, for he ymagyneth wicked
thynges to bryng the in to a ppetual shame.
If thou takest an alcaunt vnto the, he shall
destroy the in vnquietnelle, & dryue the from
thyne owne wayes.

¶ Vnto whom we oughte to do good. Enemyes
ought to be eschewed.

CAPI. XII.

A When thou wylt do good, know to whō
thou doest it, & so shalt thou be greatly
thanked for thy benefytes. Doo good
Ecclath.vi.b Timoth.v.a vnto the righteous, and thou shalt fynd great
rewarde: though not of hym, yet (no doubt)
the Lorde hym selfe shall rewarde the. He
standeth not in a good case that is alway oc
cupyed in euyll, & gyueth no almes: for the
hyest hateth & synners, and hath mercy vpon
them that shewe the workes of repentaunce.
Gyue thou vnto suche as feare God, and re-
ceyue not a synner. As for the vngodlye and
synners, he shall recompence vengeaunce vn
to them, and kepe them to the day of wrath.
Gyue thou vnto the good, and receyue not
the synner: do wel vnto hym, that is lowly,
but gyue not vnto the vngodlye. Let not the
breed be gyuen hym, that he be not myghtyer
then thy selfe therin. For so shalt thou receiue
twyse as moche euyll, in all the good & thou
doest vnto hym: And why? the hyest hateth
synners, and shall rewarde vengeaunce to
the vngodly.

In prosperitie a frende shall not be kno- B
wen, and in aduersitie an enemy shall not be
hyd. For when a man is in welth, it greueth
his ennemyes: but in heynelle and trouble
a man shall knowe his frende. Truste neuer
thyne ennemye, for lyke as an yron rusteth,
so doth his wyckednes. And though he make
moche crouchyng and kneelyng, yet kepe wel
thy mynde, and beware of hym. Set him not
by the, neither let him syt at thy right hand,
leest he tourne hym, get in to thy place, take
thy rowme and seke thy seate, and so thou at
the last remembre my wordes, & be prycked
at my sayinges.

Bynde not two sinnes togither, for there Ecclus
shal not be one vnpunished. Who wyl haue pity of the charmer that is stinged of the ser pent, or of all suche as come nye the beestes? Euen so is it with him that kepeth company with a wycked man, and lappeth hym self in his synnes. For a season wyll he byde with the, but yf thou stomble, he taryeth not. If a enemy is swete i his lyppes, he can make ma- C ny wordes, and speke many good thynges: Iames.iii.a Yea he can wepe w his eyes, but in his herte he ymagineth how to throw the in to the pit, and yf he may fynde opportunitie, he will not be satisfied with bloude. If aduersitie come vpon the, thou shalt fynde hym there fyrst, & though he pretende to do the help, yet shal he vndermyne the. He shal shake his heed & clap his handes ouer the for very gladnelle, and whyle he maketh many wordes, he shall dis- guyse his countenaunce.

¶ The companyes of the proude and of the ryche are to be eschewed. The loue of God. Lyke doo company with their lyke.

CAPI. XIII.

Who so toucheth pytche, shall be fyled A Ecclus.xii.a
withall: and he that is familier with the proude, shall clothe hym selfe with pryde. He taketh a burthen vpon hym, that accompanyeth a more honourable man then hym selfe. Therfore kepe no familiaritie w one & is rycher then thy selfe. How agree the kettle and the pot togither? For yf the one be smitten agaynst the other, it shall be broken. The ryche deleth vnryghtously, and threte- neth withall: but the poore being oppressed and wrongously delt withal, suffreth feare nelle, and gyueth fayre wordes. yf thou be for his profyte, he vseth the: but yf thou haue nothyng, he shal forsake the. As long as thou hast any thynge of thyne owne, he shall be a good felowe with the: yea he shall make the a bare man, & not be sorye for the. If he have nede of the, he shall defraude the: and with a pryuy mocke) shall he put & in an hope, and gyue the all good wordes, and saye: what wantest thou? Thus shall he shame the in his meate, vntyll he have supte the clene ty twyse or thryse, and at the last shal he laugh the to scorne. Afterwarde when he seith that thou

thou hast nothynge, he shall forsake the, and
take his heed at the.

B Beware thou be not disceyued & brought
downe in thy symplenelle. Be not to humble
in thy wyldome, lest when thou art brought
low, thou be disceyued thorow foolishnelle.
If thou be called a mightye man, absent thy
selfe, so shall he cal the to hym the more oft.
Prease not vnto hym, that thou be not shot
out: and go not farre of, leest he forget the.
Withdrawe not thy selfe from his speache,
but beleue not his manye wordes. For with
moche communication shall he tempte the, &
(with a pryuye mocke) shall he questyon the
of thy secretes. The vnmercyfull mynde of
his that marke thy wordes, he shal not spare
to doo the hurte, and to put the in pryson.
Beware, and take good hede to thy selfe,
for thou walkest in peryll of thy ouerthro-
wynge.

C How whē thou hearest his wordes, make
as though thou werest in a dreme, and wake
by. Loue God all thy lyfe long, & call vpon
him in thy nede. Euery beest loueth his like,
euen so let euery man loue his neyghbour. Al
fleth wil resorte to their lyke. And euery mā
will kepe companye with suche as he is him
selfe. But as the wolfe agreeth w the lambe,
so doth the vngodly with & rightous. What
felowshyp sholde an holye man haue with a
dog? How can the ryche and the poore agre
togyther? The wyld asse is the lyons praye
in the wyldernelle, euen so are poore men the
meat of the ryche. Like as & proude may not
away with lowlynelle, euen so doth the rych
abhorre the poore. Yf a ryche man fall, his
frendes set hym vp agayn, but when & poore
falleth, his frendes forsake hym. If a ryche
man fall in to an errour, he hathe many hel-
pers, he speketh proude wordes, and yet men
iustifye hym.

D But yf a poore man go wrong, he is punis
shed: yea though he speke wysely, yet can it
haue no place. When the ryche man speketh
euery body holdeth his tong, and loke what
he layth, they praise it vnto the cloudes. But
yf the poore man speake, they saye: What
felowe is this? And yf he doo amysse, they
shal destroy him. Ryches are good vnto him
that hath no synne in his conscience, and po-
uertie is a wycked thynge in the mouthe of
the vngodly. The hert of mā chaungeth his
countenaunce, whether it be in good or euyl.
A cheerefull countenaūce is a token of a good
herte, for els it is an harde thynge to knowe
the thoughte.

¶ The offence of the tonge. Man is but a vayne
thynge. Happy is he that continueth in wysdome.

CAPI. XIIII.

Blessed is the man, that hathe not fallen
with the worde of his mouth, and is not
prycked with the conscience of synne.
Happye is he that hathe no heynelle in his
mynde, and is not fallen from his hope. It

becommeth not a couetous man & a nygarde
to be ryche; and what sholde a nygarde doo
with golde? He that with all his carefulnes
heapeth together vnryghtously gathereth
for other folkes, and an other mā shall make
good chere with his goodes. He & is wycked
vnto hym selfe, howe sholde he be good vnto
other men? How can such one haue any plea
sure of his goodes? There is nothyng worse
then when one disfauoureth hym selfe, and
this is a reward of his wickednelle. If he do
any good, he doth it not knowynge therof, &
agaynst his wyl, and at the last he declareth
his vngraciousnes. A nigard hath a wycked
eye, he turneth away his face, and despyseth
his owne soule. A couetous mans eye hath ne Prou.xxviii.c
uer ynoughe in the portion of wyckednelle, Eccle.i.a
vntyll he wyther awaye, and haue lost his
owne soule.

A wicked eye spareth breed, & ther is scarce B
nelle vpon his table. My son, do good to thy
selfe of that thou hast, and gyue the Lorde his
due offrynges. Remembre that deth taryeth
not, and that the couenaunt of the graue is
shewed vnto the: for the couenaunte of this Eccl.xli.a
worlde shal dye the deth. Do good vnto thy Tobias.b
frend before thou dye, and according to thy Luke.xvi.b
habilitie, reche out thy hande and gyue vnto
the poore. Be not disponyted of & good day,
and let not the portion of the good day ouer
passe the. Shalt thou not leaue thy trauayles
and labours vnto other mē? In the deuiding
of the heritage gyue and take, and sanctifye
thy soule. Worke thou ryghtousnelle before
thy deth, for in & hel there is no meat to find. Esay.xl.a
All fleth shal fade away lyke grasse, and lyke i. Peter.i.b
a floryshyng leke in a grene tre. Some grow Iacob.i.b
some are cast downe: eue so is the generacio
of fleth and bloud, one commeth to an ende,
an other is borne.

All transitorye thynges shall fayle at the C
last, and the worker therof shall go withall.
Euerye chosen worke shall be iustified, and
he that medleth withall, shall haue honoure
therin. Blessed is the mā that kepeth hym in
wysdome, and exercyseth hym selfe in vnder
standyng, and with discretion shal he thinke
vpon the foreknowlege of God. Which con
sidereth the wayes of wysdome in his herte,
hath vnderstandig in her secretes, goeth af-
ter her (as one that seketh her out) and conti
nueth in her wayes. He loketh in at her win-
dowes, and harkeneth at her doores: he ta-
keth his rest beside her house, and fastneth
his stake in her walles: he shall pytche his
tent nye vnto her hand, and in his tent shall
good thinges rest for euermore: he shall set
his chyldren vnder her couerynge, and shall
dwel vnder her braunches. Vnder her cou-
ring shal he be defended frō the heate, and in
her glory shal he rest.

¶ The goodnesse which foloweth him that feareth
God. God reiecteth and casteth of the sinner. God is
not the author of euyll.

CAPI. XV.

a HE that feareth God, wyl do good: and who so kepeth the lawe, shall obtayne wysdome. As an honourable mother shal she mete him, and as a virgyn shal she receyue hym. With the breed of life and vnderstanding shal she fede hym, and gyue him the water of holsome wysdom to drynke. Yf he be constant in her, he shal not be moued: and if he holde him fast by her, he shall not come to confusion. She shal bryng him to honour among his neyghbours, and i the myddest of the congregacion shall she open his mouthe. With the spirite of wysdom and vnderstandyng shal she fyl him, and clothe hym with ꝑ garmẽt of glorye. She shal heape the treasure of myrth and ioy vpon him, and gyue him an euerlastyng name to heritage. Folish mẽ wil not take hold vpon her, but suche as haue vnderstandyng, will mete her, for she is far frõ pryde and disceyte. Men that go about with lyes, wyl not remembre her: but mẽ of truth shal be found in her: euẽ vnto the beholding of God. Prayse is not semely in the mouthe of the vngodly, for he is not sent of ꝑ Lorde. For of God commeth wisdom, and ꝑ prayse shal stand by the wisdom of God, and shalbe plenteous in a faythful mouth, and the Lorde shal gyue her vnto him.

Heyth.iiii.d

Iohn.viii.b

b SAy not thou: Je is the Lordes fault that I am gone by, for thou shalt not do the thing that God hateth. Say not thou: he hath cau sed me to goo wronge, for he hath no nede of the vngodly. God hateth al abhominacio of errour, & they that feare God wil loue none suche. God made man at the beginnyng, and left hym in the hand of his counsell. He gaue him his commaundementes and preceptes, if thou wylte obserue the commaundementes, and kepe acceptable faythfulnesse for euer, they shal preserue the. He hath set water and fyre before the, reache out thyne hande vnto which thou wylt. Before man is lyfe & deth, good and euyll: loke what him lyketh, shall be giuen him: for ꝑ wisdom of God is great and mighty in power, and beholdeth al men continually. The eyes of the Lord are vpon them that feare hym, and he knoweth all the workes of man. He hath commaunded no mã to do vngodly, neither hath he gyuẽ any man leue to synne.

Ecclꝰ.d

Jeremy.xxiii.b

Psal.xxxiii.b

¶ Of vnhappy and wycked children. No man can hyde hym selfe from God. An exhortacion to the receyuyng of instruction.

CAPI. XVI.

a DEsyre not thou in the multitude of vngodly children, and haue no pleasure in them, yf they feare not God. Trust not thou to their lyfe, and regarde not their labours: for one sonne that feareth God, is better then a thousande vngodly. And better it is better for a man to dye wout children, then to leaue behynde hym vnrighteous children as are vngodly. For by one that hath vnderstãding, may a hole city be vpholdẽ, but though the vngodly be manye, yet shall it be wasted thorow them. Many such thinges hath myne eye seene, and greater thinges then these haue I herde with myne eares. In the congregacion of the vngodlye shall a fyre burne, and amonges vnfaythfull people shal the wrath be kyndled. Ecclꝰ.xxi

b The olde gyauntes obteyned no grace for their synnes which were destroyed, trusting to their owne strengthe. Neyther spared he them amonges whom Loth was straunger, but smote them and abhorred them by cause of the pryde of their wordes. He had no pity vpon them, but destroyed all the people that were so stoute in synne. And for to mothe as he ouerlawe not the fyre hundred thousande that gathered them selues togither in ꝑ hardnesse of their hert, it were marueil yf one being hardnecked should be fre. For mercy and wrath is with him: he is both mighty to forgyue, and to poure out displeasure. Lyke as his mercy is great, euen so is his punishmẽt also, he iudgeth a mã according to his workes. Genes.xiii.b Ecclꝰ.xxi

The vngodly shall not escape in his spoyle, and the long pacience of him ꝑ sheweth mercy, shal not byde behynd. Al mercy shal make place vnto euery mã according to the desernyng of his workes, and after the vnderstandyng of his pylgrymage.

c Saye not thou: I wyl hyde my selfe from God, for who wyl thynke vpon me from aboue? I shall not be knowen in so greate a heape of people, for what is my soule among so many creatures? Beholde, the heuen, yea the heuen of heuens, the depe, the earth, and all ꝑ therin is shall be moued at his presence: the mountaynes, the hylles, and the foundacions of the earth shal shake for feare, when God visiteth them.

These thynges dothe no hert vnderstand, but he vnderstandeth euerye herte, and who vnderstandeth his wayes? No man seith his storme, and the most part of his workes are secrete. Who wyl declare the workes of his ryghtousnesse? Or who shall be able to abyde them? For the couenaunt is farre from some, and the tryinge oute of men is in the fulfyllyng. He that is humble of hert, thynketh vpon suche thinges: but an vnwise and erroneous man calleth his mynde vnto foolysh thinges.

d My sonne harken thou vnto me, and learne vnderstandyng, and marke my wordes with thyne hert: I wyll gyue the a sure doctryne, and playnly shall I instruct the. God hathe set his workes in good order frome the begynnynge, and parte of them hathe he sundered frome the other. He hathe garnysshed his workes from euerlastyng, and their begynnynges, according to their generacyons. None of them hyndered an other, neyther was anye of them disobedient vnto his worde. After this, God loked vpon the erth, and fylled it with his goodes. Withal meuer of lyuing beastes hath he couered the grounde, and they all shall be tourned vnto erth agayne.

¶ The creation of man, and the goodnesse that God hathe doone vnto him. Of almes and repentaunce.

CAPI. XVII.

1 GOd shope man of the earth, and tourned hym vnto earthe agayne. He gaue hym the nombre of dayes and certayn tyme, yea and gaue hym power of the thynges that are vpon earthe. He clothed hym with strength, and made hym after his owne lyke nesse. he made all flesche to stande in awe of hym, so that he had the dominion of all beastes and foules. He made out of hym an helper lyke vnto hym selfe, and gaue them discrecion and tonge, eyes and eares, and a hert to vnderstande, & fylled them with instruccion and vnderstandyng. He created for them also the knowlege of the spirite, fylled their hertes with vnderstandyng, and shewed the good and euyl, he set his eye vpon their hertes, declaring vnto them his great and noble workes, that they shold praise his holy name togyther, reioyse of his wonders, and declaring of his noble actes. Beside this he gaue them instruction and the lawe of lyfe for an heritage.

Genes.i.a

b He made him an euerlastyng couenaunt with them, and shewed them his rightousnesse and iudgemẽtes. They saw his glory with their eyes, and their eares herde the maiesty of his voyce. And he sayd vnto them: beware of al vnrighteous thynges. He gaue euery man also commaundement concerning his neighboure.

c Their wayes are euer before hym, and are not hydde frome his eyes. He hathe set a ruler vpon euerye people, but Israell is the Lordes portion. Al their workes are as the sunne in the syghte of God, and his eyes are alwaye lokynge vpon their wayes. Al their vnrighteousnesses are manyfest vnto hym, and all their wyckednesses are open in his syghte. The mercye that a man sheweth, is as it were a purse with hym, and a mannes good dede preserueth hym as the apple of an eye. At the laste shall he awake, and rewarde euerye man vpon his heed as he hathe deserued, and shal tourne them togyther in to the vtthermoost partes of the earthe. But vnto them that wyll repent, he hathe gyuen the way of ryghtousnes. Es for such as be weike & comforteth them, suffereth them, and sendeth them the portyon of the veritie.

d Tourne thou vnto the Lorde, forsake thy synnes, make thy prayer before the Lorde, doo the lesse offence, tourne agayne vnto the Lord, forsake thyne vnrighteousnes, be an vtter enemy to abhomination, lerne to know the ryghteousnesse and iudgementes of God, stand in the portion that is set forth for the, and in the prayer of the moost hyghe God. Goo in to the portion of the holye worlde, with suche as be synnye, and gyue thankes vnto God.

Who wyll prayse the Lorde in the helle? Abyde not you in the errours of the vngode lye, but gyue hym thankes before death. As for the dead, thankefulnesse perysheth frome hym as nothynge. Gyue thou thankes in thy lyfe, yea whyle thou arte lyuynge and hole, shalt thou giue thankes, and prayse God, and reioyse in his mercye. O howe great is the louynge kyndnesse of the Lorde and his mercyfull goodnesse vnto suche as tourne vnto hym? For all thynges may not be in man: And why? the sonne of man is not immortall, and he hathe pleasure in the vanitie of wyckednesse. What is more clere then the sunne? yet shall it fayle. Or what is more wycked then the thynge that flesche and bloude hathe ymagyned? and that same shall be reproued. The Lord seith the power of the hye heuen, and all are but earthe and asshes. Ecclꝰ.xviii.a Esay.xxxviii.b

¶ The meruelous workes of God, the mystery and wretchednesse of man. Agaynst God ought we not to complayne. Prayer must we continually.

CAPI. XVIII.

1 HE that lyueth for euermore, made all thynges togyther. God onely is ryghteous, & remayneth a victorious kyng for euer. Who shall be able to expresse the workes of hym? Who hath sought oute the grounde of his noble actes? Who shall declare the power of his greatnesse? Or who wyl take vpon hym to tell out his mercy? As for the wonderous workes of ꝑ Lorde, there maye nothyng be taken from them, nothyng maye be put vnto them, neyther maye the grounde of them be founde out. But when a man hath doone his beste, he muste begyn agayne: and when he thynketh to be come to an ende, he muste goo agayne to his labour. What is man? Wherto is he worthe? What good or euyll can he do? Yf the nombre of a mans dayes be almoste an hundreth yeres, if is moche. Genes.i.a Psal.xxxix.c

b Like as the droppes of rayne are vnto the see, and as a graueil stone is in comparyson of the sande: so are these fewe yeres to the dayes euerlastynge. Therfore is the Lorde pacient with them, and powreth out his mercye vpon theym. He sawe and perceyued the thoughtes and ymaginacions of their hert, that they were euyll: therfore heaped he vp his mercy, all goodnesse vpon them, and shewed them the waye of ryghteousnesse. The mercy that a man hath, reacheth to his neighbour, but the mercy of God is vpon al flesh. He chasteneth, he teacheth and nourtoureth: yea euen as a shepherde tourneth agayne his flocke, so dothe he all them that receyue chastenynge, nourtoure and doctryne. Merciefull is he vnto them that stand in awe of his iudgementes. II.Petri.iii.b Esay.xxvi.a

c My son, when thou doest good, make no grudging at it: and what so euer thou giuest speake no discomfortable wordes. Shal not the dewe coole the heat? Euen so is a worde better then a gyfte. Is not a frendly worde a

good honest gyfte? but a gracyous man gyueth them bothe. A foole shall cast a man in the teeth, and that roughly, and a gyft of the nygarde putteth out the eyes. Get the righteousnesse before þ come to iudgement: lerne before thou speake, and goo to physycke or euer thou be sycke: examyn and iudge thy selfe before the iudgement come, and so shalt thou fynde grace in the syght of God. Humble thy self before thou be sycke, and in tyme of thy disease shewe thy conuersacion. Lette not to praye alwaye, and stande not in feare to be reformed vnto death, for the rewarde of God endurreth for euer. Before thou prayest prepare thy soule, and be not as one that tempteth God. Thynke vpon the wrathfull indignacion that shall be at the ende, and the houre of vengeaunce, when he shall turne awaye his face. When thou hast ynoughe, remembre the tyme of honger, and when thou arte ryche, thynke vpon the time of pouertie and scarcenesse.

Prouer.xv.a and,xix.c

Luke.xviii.a ii.Tessa.v.d

Eccl.vii.b

Eccle.xi.c

D From the morynyng vntyl the euenyng the tyme is chaunged, and all suche thynges are sone done in the sight of God. A wise man feareth God in al thinges, & in the dayes of trāsgression, he kepeth hym self from syn. A discrete man hath pleasure in wysdome, and he that fyndeth her, maketh moch of her. They that haue had vnderstanding, haue delt wisely in wordes, haue vnderstand the truth and rightousnesse, and haue sought out wyse sentences & iudgementes. Folow not thy lustes but turne the from thyne owne wyl. For if þ giuest thy soul her desires, it shal make thine enemyes to laugh þ to scorne. Take not thy pleasure in great voluptuousnes, and medle not to moche wall. Make not to great chere of the thynge that thou hast won by auauntage, leest thou fall in to powertie, and haue nothyng in thy purse.

Rom.vi.b and,xiii.b

¶ Wyne and hordome bringe men to perdicion. In thy wordes must thou vse discrecyon. The differēce of the wysdome of God and man. whereby thou mayest knowe what is in a man. Correction must be vsed without angre.

CAPI. XIX.

A Labourynge man that is gyuen vnto dronkennesse, shall not be ryche: and he that maketh not moch of smal thinges, shal fall by lytle and lytle. Wyne & women, make wyse men rennagates, & put men of vnderstanding to reproue, and he that accompanieth aduoutrers, shal become a wicked mā. Mothes and wormes shal haue hym to heritage, yea he shal be set vp to a greater example, and his soule shall be rooted out of the nombre. He that is hasty to giue credence is lyght mynded, and doth against him selfe. Who so reioyseth in wickednesse shal be punished: he þ hateth to be reformed, his lyfe shal be shortned: and he that abhorreth babiyng of wordes, quenscheth wyckednes. He that offendeth agaynst his own soule, shal repent it: and he that reioyseth in wickednes shall be punyshed.

A wynes. women.

Reherse not a wycked and churlish word twise, and thou shalt not be hindered. Shew thy secretes, neyther to frende ne foo, and yf thou hast offended, tel it not out. For he shal harken vnto the and marke the, and when he findeth opportunitie, he shal hate the. If thou hast herde a worde agaynst thy neyghbour, let it be deed within the: and be sure þ shalt haue no harme therby. A foole trauayleth w a worde, lyke as a woman þ is payned with bearyng of chylde. Lyke as an arow shot in a dogges thigh, so is a worde in a foles hert. Tell thy frend his fault, lest he be ignorant, & saye: I haue not done it, or yf he haue done it, that he do it no more. Reproue they neyghbour, that he kepe his tong, & yf he haue spoken, that he say it no more.

B twise. Ecclus.viii.a and.xxii.a Iacobus

Tell thy neyghbour his fault, for ofte tymes an offence is made, and gyue not credece to euery word. A man falleth somtyme with his tonge, but not with his wyll. For what is he that hathe not offended in his tonge? Gyue thy neyghboure warnyng before thou threaten hym, and gyue place vnto the lawe of the Lorde. The feare of God is all wysdome, and he that is a ryghtous man kepeth the lawe. As for the doctryne of wickednesse it is no wysdome, and the prudence of synners is no good vnderstandynge: it is but wyckednesse and abhomination, and a blasphemyng of wysdom. A symple man of smal vnderstandynge that feareth God, is better then one that hath moch wysdom, and trasgresseth the lawe of the hyest. A craftye subtyll man can be wyse, but he is vnryghtous, and with gyftes he wresteth the open & manifest lawe. A wycked man can behaue hym selfe humblye, and can bowe with his hed, and yet is he but a disceyuer within. He hydeth his face, and disguyseth it: and because he shoulde not be knowen, he preuenteth the.

C Ecclesiast.

D

And thoughe he be so wryke that he can doo the no harme, yet when he maye fynde opportunitie, he shall doo some euyll. A man maye be knowen by his face, and one that hath vnderstandynge maye be perceyued by the loke of his countenaunce. A mans garement, laughter, and goynge, declare what he is.

Ecclesiast.

¶ Of correction and repentaunce. Of the gyftes of the wyse man and of the foole. Of tyrānye.

CAPI. XX.

SOme man reproueth his neyghbour ofte tymes, but not in due season. Agayne, some man holdeth his tonge, and he is wyse and discreet. It is moche better to gyue warnyng, and to reproue, then to beare euyll wyll: for he that knowledgeth hym selfe openlye, shall be preserued from hurt and destruction. Lyke as when a gelded mā thorowe desyre and lust defyleth a mayden, euen

E Ecclesiast.

F

G Ecclesiast.

euen so is it with him that vseth vyolēce, and wrongfully in the lawe: O how good a thynge is it, a man that is reproued, to shewe openly his repentaunce, for so shalte thou eschape wykful syn.

Some man kepeth silence, and is founde wyse: but he that is not ashamed what he sayethe: is hatefull. Some man holdeth his tonge, because he hath not the vnderstandyng of the language: and some man kepeth sylence, wayetynge a conuenient tyme. A wyse man wyll holde his tonge tyll he se opportunitye, but a wanton and vndiscrete body shal regarde no tyme. He that vseth manye wordes, shall hurte his owne soule: and he that taketh auctorite vpō hym vnryghtoully shal be hated. Some man hath oft tymes prosperitie in wycked thynges: Agayne, some man getteth moche, and hathe harme and losse. There is some gyfte that is nothyng worth: Agayne, there is some gyfte, whose rewarde is double. Some man getteth a fall, for pryde to proude, and some commeth to worshyp from the lowe estate. Some man byeth moch for alyttle pryce, and must paye for it sextuplyke.

A wyse man with his wordes maketh him selfe to be loued, but the fauoures of fooles shall be poured out. The gyfte of the vnwyse shall do the no good, for his eyes are seuenfolde: he shall gyue lyttle, and saye he gaue moch: he openeth his mouth and crieth out, as it were one that cryeth out wyne. To daye he lendeth, to morowe he asketh it agayne, and suche a man is to be hated. The foole sayeth: I haue no frende, I haue no thanke for all my good dedes: yea euen they that eate my breed, speake no good of me. O how oft, and of how many shall he be laughed to scorne? he taketh a more perilous fal by such wordes, then yf he fell vpon the grounde: euen so shall the falles of wycked men come sodenlye. In the mouth of him þ is vntaught, are many vnconuenient and vnmete wordes. A wyse sentence shall not be alowed, at the mouth of the foole, for he speaketh it not in due season.

H

Some man synneth not, because he hath not wherwithall, and in his rest he shall be vnryed. Some man there is that destroyeth his owne soule with shame, and for an vnwyse bodyes sake, destroyeth he it, and with accepting of persons, shall he vndo him self. Some man promiseth his frende a gyfte for deepe shame, and getteth an enemye of hym for nought. Lye is a wycked shame in a mā, yet shall it be cure in the mouth of þ vnwyse. A theefe is better then a man that is accustomed to lye, but they bothe shall haue destruction to herytage. The condicyons of lyers are vnhoncst, and their shame is cure with them.

I

A wyse man shall bringe him selfe to honour with his wordes, and he that hath vnderstandynge shall be lyke amonge greate men. He that tylleth his land, shall encrease his heape of corne: he that worketh ryghtoulnelle, shall be exalted, and he that pleaseth

greate mē, shal eschape much euyll. Rewardes and gyftes blynde the eyes of the wyse, and make him dom, that he can not tell mans their faultes. Wysdome that is hyd, and treasure þ is hoorded vp, what profyte is in the both? Better is he that kepeth his ignorāunce secrete, then a man that hydeth his wysdome.

Ecclesiast.xx.a Deute.xvi.b Ecclus.xiii.a

¶ Of the repentaunce of synne we may not heape synne vpon synne. The boldnesse of an heretyke. The ende of tyrānes. Of the foole and of the wyse man. Of him that eueleth the deuyll.

CAPI. XXI.

MY sonne yf thou hast synned, do it no more: but praye for thy forelynnes, that they maye be forgyuen the. Flee frome synne, euen as frome a serpent: for yf thou commest to nyghe her, she wil byte the. The teeth therof are as the teeth of a lyon, to slee the soules of men. The wyckednes of man is as a sharpe two eoged swerde, which maketh suche woundes that they can not be healed.

A Synne. Ecc.b.a.vii.a xii.c

Stryfe and wrongous dealyng shal waste awaye a mans goodes: and thorowe pryde a ryche house shall be brought to nought: so the eyches of the proude shall be rooted oute. The prayer of the poore goeth oute of the mouth, and commeth vnto the eares, and his vengeaunce (or defence) shall come, and that hastelye. Who so hateth to be reformed is a token of an vngodly person: but he that feareth God, wyll remembre hym selfe. A mightye man is knowne a far of by his tong but he that hath vnderstandynge perceyueth that he shall haue a fall.

B

Who so buyldeth his house with other mens coll, is lyke one that gathereth stones in winter. The congregacion of the vngodly is lyke stubble gathered together, their ende is a flame of fyre. The waye of the vngodly is set with stones, but in their ende is hell, darckenes & paynes. He that kepeth the lawe wyll holde faste the vnderstandynge, therof and the ende of the feare of God is wisdom. He that is not wyse, wyll not be taughte in good: but the vnwyse mā abounded in wickednesse: and where bitternes is there is no vnderstandynge. The knowledge of the wise shall flowe lyke water that runneth ouer, and his counsell is lyke a fountayne of lyfe.

C

The hert of a foole is lyke a broken vessel, he can kepe no wysdome. When a man of vnderstandyng heareth a wyse worde, he shal commende it, and make moche of it. But yf a voluptuous man heare it, he shall haue no pleasure therin, but cast it behynde his backe. The talkinge of a foole is lyke an heuy burthen by the waye: but to heare a wyse man speake it is a pleasure. Where a double is in the congregacyon, it is asked at the mouthe of the wyse, and they shall ponder his wordes in their hertes. Like as a house that is destroyed, euen so is wisdome vnto a foole: So for the knowledge of the vnwyse, it is but darcke wordes. Doctryne is vnto him that

hath

hathe no vnderstandynge, euen as he letters a-bounte his fete, and lyke mannacles vpon his ryght hande. A foole lyfteth vp his voyce in laughter, but a wyse man shall scarse laughe secretely.

Lernynge is vnto a wyse man a iewell of golde, and lyke an armlet vpon his ryghte arme. A foolysshe mans fote is soone in his neyghbours house, but one that hath experience, shall be ashamed at the persone of the myghtye. A foole wyll pepe in at the wyndowe in to the house, but he that is wel nurtured, wyll stande without. A foolysshe man standeth herkening at the doze, but he that is wyse, wyll be ashamed.

The lyppes of the vnwyse wyll be tellyng foolysh thynges, but the wordes of suche as haue vnderstandynge, shall be weyed in the balaūce. The hert of fooles is in theyr mouth, but the mouth of the wyse is in theyr hert. When the vngodly curseth the blasphemer, he curseth his owne soule. A pryuye accuser of other men shal defyle his owne soule, and be hated of euery man: (but he that kepeth his tonge and is discrete, shall come to honour.)

¶ The purgation of the slouthfull. Of the foolysh sonne and doughter, we must haue discretion, how and to whom we ought to preache, of sorowynge vpon the deed. A foole is not to be mocke talked withall. Iniuryes and wronges do breake frendeshyp and amytye.

CAPL. XXII.

A Slouthfull body is moulded of a stone or claye: he that toucheth him, must wash his handes agayn. A misnurtured sonne is the dishonour of the father. A foolysh doughter shall be lytell regarded. A wyse doughter is an heretage vnto her husbande: but she that commeth to dishonesty, bringeth her father in to vnpacience. A doughter that is past shame, dishonoureth both her father and her husbande: the one shall despyse her, the playnge of mayster is not mete where heupnes is, euen so is the correction & doctryne of wisdome euer vnpleasaunt vnto fooles.

Who so teacheth a foole, is euen as one that glueth a pot sherde together: as one that telleth a tale to hym that heareth hym not, and as one that rayseth a man out of an deupe slepe. Who so telleth a foole of wysdome, is euen as a man, whiche speaketh to one that is a slepe. When he hathe told his tale, he sayth: what is the matter? When one dyeth, lamentacion is made for hym, because the ygght fayleth him: euen so let men mourne ouer a foole: for he wanteth vnderstandynge. Make but lytle weppynge because of the deed: for he is come to rest, but the life of the foole is worse then the death. Seuen dayes do men mourne for hym that is deed, but ꝑ lamētacyō ouer the vnwyse and vngodlye shulde endure all the dayes of their lyfe.

Talke not moch with a foole, and go not with hym that hath no vnderstandynge. Beware of him, lest it turne the to trauayle, and thou shalt not be defyled with his synne. Departe from hym, and thou shalte fynde rest, & shalt not be wrothe back into his folishnes. What is heuyer then leade? And what shulde a foole be called els but leade? Sande, salt, and a lump of yron is easyer to beare, then an vnwyse, foolysh, and vngodly man. Lyke as the bande of wod bounde togyther in the foundacion of the house can not be loosed, euen so is it with the hert that is stablysshed in the thought of counsell. The thought of the wyse, shall neither feare ne be offended at any tyme.

Lyke as a fayre playstered wall in a wynter house, and an vyghe buyldynge, may not abyde the wynde and storme: euen so is a foles herte afrayde in his ymagynacion: he fereth at euery thynge, and can not endure. He that vpbraydeth a mans eye, bringeth forth teares: and he that pyercheth the herte, bringeth forth the meanynge and thought. Who so casteth a stone at the byrdes, frayth them awaye: and he that blaspemeth his frende breaketh the frendshyp: though thou drewest a swerde at thy frende, yet dispayre not, for thou mayste come agayne to thy frende. If he speake (sweetely, feare not, for ye maye be agreed togyther agayne: except it be that thou blaspheme hym, vpbraydynge him apen dis secretes & wound him treyterously for all suche thynges, shall departe awaye a frende.

Be faythfull vnto thy neyghbour in his powertye, that thou mayste reioyce with hym also in his prosperity. Abide stedfast vnto him in the tyme of his trouble, that thou mayste be heyre with hym in heritage. Lyke as the vapour and smoke goeth out at the ouen before the fyre, euen so euell wordes, rebukes and threatenynges go before bloudshedyng. Be not ashamed to defende thy frende: as for me, I wyll not hyde my face from hym, though he shulde do me harme. Whosoeuer heareth it shall beware of him. Who shal set a watch before my mouth, & a sure seale vpō my lyppes, that I fall not with them, and that my tonge destroye me not?

¶ The prayer agaynste pryde, lechery, and glotonye. Of othes, blasphemy, and of wyfe communicacion. Of the thre kyndes of synnes. Many synnes procede of aduoutrye. Of the feare of God.

CAPL. XXIII.

O Lorde, father and gouernour of my lyfe, leaue me not in their ymagynacyon and counsell. Oh let me not fal into such reprefe. Who wil kepe my thought with the scourge, and the doctryne of wysdome in myne herte? that he spare not mine ignorauce, that I fall not with them, lest myne offenses be many in nombre, and that my synnes be not many in nombre, and that my fo-nes stande not: lest I fal before myne enemyes, and so my aduersarye reioyce. O Lorde myne father and God of my lyfe, leue me not in their ymagynacyon. O let me not haue a proude loke, but turne away all voluptuousnesse fro me. Take fro me the lustes of the belye, let not the desyres of vnclennesse take hold vpon me, and gyue me not ouer in to an vnshamefast and obstynate mynde.

Heare me (O ye chyldren) I wyll gyue you a doctryne, how ye shall kepe youre mouth: who so kepeth it, shall not perysh therow his lyppes, ne be hurte therow wycked workes. As for the synner, he shall be taken in his owne banyshe: he that is proude and cursed, shall fall therin. Let not thy mouth be accustomed with swearyng, for in it there are many falles. Let not the naming of God be continually in thy mouth: for lyke as a seruaunt whiche is ofte punyshed, can not be without some sore, euen so what so euer he be that sweareth and nameth God, shal not be clene pourged from synne. A man that vseth much swearynge, shall be fylled with wyckednesse, and the plage shall neuer go from his house. If he begyle his brother, his faute shall be vpon hym: yf he knowledge not his synne, he maketh a double offence, and yf he sweare in vayne, he shall not be founde ryghtous, for his house shall be full of plages.

¶ The wordes of ꝑ swearer bryngeth death, (God graunte that it be not founde in the house of Jacob.) But they that feare God, schune all such, and lye not wilefynge in synne not thy mouth to vnbeneft and fylthye talkig, for in it is the worde of syn. Remembre thy father and thy mother, when thou sittest amonge greate men: lest God forget the in theyr syghte, and lest thou botynge in thy custome, suffre rebuke, and wysshe not to haue bene vnborne, and so curse the daye of thy natyuytie. The man that is accustomed with the wordes of blasphemye, wyll neuer be reformed al the dayes of his lyfe. To syn wyfle is to moche, but the thyrde bryngeth wyath and destruction. An hote stomacke can not be quenched (euen lyke a burnynge fyre) tyll he haue swalowed vp somthyng: euen so an vnnourtred man hath no rest in his flesshe: tyll he haue kyndled a fyre.

All bread is swete to an horemonger, he wyll not leaue of, tyll he haue his purpose. A man that breaketh wedlock, an regardeth not his soule, but sayethe: Tuch, who seith me? I am compassed about with darknesse, the walles couer me, no body seith me: whom nede I to feare? The myghest wyl not remembre my synnes (he vnderstandeth not that his eyes se all thynges, for all suche feare of men hyndreth awaye the feare of God from hym, for he feareth only the eyes of men, and considereth not that the eyes of the Lorde are clearer then the Sunne, beholdynge all the wayes of men, and the grounde of the depe, and lokynge euen to mens hertes in secrete places. The Lorde God knewe all thynges or euer they were made, and after they be brought to passe also, he loketh vpō them al. The same man shall be openlye punyshed in the stretes of the cytye, and shall be chased as a bryde lyke a ponge horse fole: and when he thinketh leest vpon it, he shalbe taken. Thus shal he be put to shame of euery man, because he wolde not vnderstande the feare of the Lorde. And thus shall it goo also with euery wyfe that leaueth her husbande, and getteth inheritaunce by a straunge marryage. Fyrste she hath bene vnfaythfull vnto the lawe of the myghest: Secondly, she hath forsaken her owne husband: Thyrdly she hath played the hoore in aduoutrye, and gotten her chyldren by an other man. She shall be brought out of the congregacyon, and her chyldren shalbe loked vpon. Her chyldren shal not take rote, and as for frute, her braunches shall bryngе forth none. A shameful report shall she leaue behynde her, and her dyshonour shall not be put out. And they that remayne, shall knowe that there is nothynge better then, the feare of God: and that there is nothynge sweter then to take hede vnto the cōmaundemētes of the Lorde. A greate worshyp is it to folowe the Lord, for lōg life shalbe rekened of him.

¶ A prayse of wysdome proceedinge forthe of the mouth of God. Of her workes and place where she resteth.

CAPL. XXIIII.

A Wysdome shall prayse her selfe, and be honoured in God, and reioyse in the myddest of his people: In the congregacyons of the myghest shall she open her mouth, and triumphe in the beholdynge of his power: In the myddest of her people shall she be exalted, & wondered at in the holy fulnes: In the multytude of the chosen she shall be commended, and among such as be blessed she shall be prayse, and shall saye: I am come out of the mouth of the myghest, firstborne before all creatures. I caused the ygght that fayleth not, to aryse in the heauen, & couered all the earth as a cloude. My dwellynge is aboue in the heith, and my seate is in the pyller of the cloude. I my selfe alone haue gone rounde aboute the compasse of heauen, and perced the grounde of the depe: I haue walked in the floudes of the see, and haue stande in all landes: my domynyon is in euery people and in euery nacyon, and with my power haue I troden downe the hertes of all, both myghe and lowe.

In all these thynges also I sought rest, and a dwellynge in some inheritaunce. So the creatoure of all thynges gaue me a commaundement: and he that made me, appoynted me a tabernacle, and sayde vnto me: Let thy dwellynge be in Jacob, and thyne inheritaunce in Israell, and rote thy selfe amonges my chosen. I was created frome the begynnynge and before the worlde, and shall not leaue the worlde to come. In the holy habytacyon haue I serued before hym, & so was I stablysshed in Sion.

In the holye cytye rested I in lyke maner: and in Jerusalē was my power, I toke rote in

Psal.xcij.b in an honorable people, euen in the porcyon of the Lord and in his heritage, and kepte me in the fulnesse of the Sayntes. I am set vp on hye lyke a Cedre vpon Libanus, and as a Cypres tre vpon the mount Hermon: I am exalted lyke a palme tree in Cades, and as a rose plante in Jericho: As a fayre olyue tre in the felde, and am exalted lyke a planteyn tre by the waters syde. I haue gyuen a smell in the stretes, as the Cynamom and Balme, that bathe so good a sauoure: yea a swete odoure haue I gyuen, as it were Myrre of the best.

C I haue made my dwellynges to smell as it were of rosyn, Galbanum, Onowes, and Incense, and as Libanus when it is not hewen downe, and myne odour is as the pure Balme. As the Terebint haue I stretched out my braunches, and my braunches are ✠ braunches of honour and louynge sauoure. As the vine, haue I brought forthe frute of a swete sauoure, and my flowres are the frute of honour and richesse. I am the mother of fayre, of loue, of feare, of knowledge and of holy hope. In me is all grace of lyfe & truth: In me is all hope of lyfe and vertue. O come vnto me, all ye that be desyrous of me, and fyll your selues with my frutes: for my spyrite is sweeter then honye, and so is myne inheritaunce more then the hony combe: the remembraunce of me endureth for euermore. They that eate me, shall haue the more hungre: & they that drynke me, shall thirste the more. Who so herkeneth vnto me, shall not come to confusion: and they that worke in me, shal not offend. They that make me to be knowe, shall haue euerlastynge lyfe.

All these thynges are the boke of lyfe, the couenaunt of the hyest, and the knowledge of the truthe. Moses commaunded the law in the preceptes of rygh tousnesse, for an heritage vnto the house of Jacob, and commytted the ordynaunces vnto Israel. Out of Dauid his seruaunt, he ordeyned to rayse vp a moost myghty kyng, sytting in the seate of honour for euermore. This fylleth with wysdome, lyke as the floude of Physon, and as the floude of Tigris, when the newe frutes are a geowynge.

Deut.xxxiij.a. and.xxx.b

This bringeth a plenteous vnderstanding like Euphrates: and fylleth it vp as Jordane in the tyme of harueste. This maketh nurtoure to breake forthe as the lyght, and as the water Gihon in the vintage. The fyrst hath not knowen her perfectnesse, nomore shall the last sese out the grounde of her. For her thought is fuller then the see, and her counsell is profounder then the great depe.

I wysdome haue cast out floudes. I am as a greate waterbicke out of the ryuer. I am as the ryuer Dour, and as a watte conopte am I come oute of the garden of pleasure. I sayd: I wyll water the garden of my younge plantis, and fyll the frute of my byrth. So my watre broke became ryuerynge greate, and my ryuer approched vnto the see. For I make doctrine to be vnto all men, as light as the fayre morynge, and I shall make it to be cute the clearer. I wyll pearse thorow all the lower partes of the earthe, I wyll loke vpon all suche as slepe, and lyghten all them that put their truste in the Lorde. I shall yet poure out doctryne, lyke as prophesy, and leaue it vnto suche as seke after wysdome, and their generacions shall I neuer fayle, vnto the holy euerlastynge worlde. Beholde howe that I haue not labourd for my selfe onely, but for all them that seke after the truth.

Ecclesi.xxiiij.a and.xxxix

Psal.cxxxij.b Jacob.d

Deut.xxxiij.a. and.xx.b

Josue.iij.a

D

C Of thre thynges which please God, and of thre which he hateth. Of nyne thinges ✠ he wot wbe in feare, and of the tenth: expressly of the malyce of a woman.

CAPI. XXV.

THre thynges there are, that my spirite is fauoured, which be also alowed before God and men: The vnyte of the chyrch, the loue of neighbours, and man and wyfe that agre well to gyther.

Ecclesi. xxv. Exemplu

Thre thynges there be which my soule hateth and I vtterly abhorre the lyfe of them. A poore man that is proude. A rich man that is a lyer, and an olde dadye that doteth, and is vnchaste.

Ecclesi.x.d

If thou hall gathered nothynge in thy youth, what wylte thou fynde them in thyne age? O how pleasaunt a thynge is it when grey headed men are discrete, and when the elders can gyue good counsel? O howe comly a thyng is wysdom vnto aged men? yea & vnderstanding and counsel is a glorious thing. The crowne of olde men is to haue much experience, and the feare of God is their worshipp.

B There be nyne thinges, which I haue iudged in my herte to be happye and the tenth wyll I tell forth vnto men with my tonge. A man that wyfe be lusty, hath wyse of his children, and seeth the fall of his enemyes. Well is hym that dwelleth with an vnderwyfe of vnderstandinge, and that hath not falle with his tonge, and that hath not done sayne to serue such as are vnmete for hym. Well is hym, that fyndeth a faythful frende, and well is hym, whiche talketh of wysdom to an eare that heareth hym.

O how greate is he that fyndeth wysdome and knowledge? Yet is he not aboue hym, that feareth the Lorde. The feare of God hath set it selfe aboue all thynges. Blessed is the man, vnto whom it is graunted to haue the feare of God. Vnto whome shall he be lykened, that kepeth it fast? The feare of God is the begynnynge of his loue, and the beginnyng of fayth is to cleaue fast vnto it. The heupnes of the herte is all punishment, and the wyckednes of a woman goeth aboue all. All punyshment and plage is nothynge in comparyson of the plage of the herte. euen so all wyckednes is nothynge to the wickednes of a woman.

C What so euer happeneth vnto a man, is nothynge in comparyson of it, ſyat his cupil wyllers

wyllers do vnto hym: and all vengeaunce is nothynge to the vengeaunce of the enemye.

There is not a more wycked heed then the heed of the serpent, and there is no wrath aboue the wrath of a woman. I wyll rather dwell with a lyon and dragon, then to kepe house with a wycked wyfe. The wyckednesse of a woman chaungeth her face, she shal mosk fell her countenaunce as it were a Beer, and as a sack shall she hewe it among the neyghbours. Her husbande is brought to shame amonges his neyghbours, and when he heareth it, it maketh hym to syghe. All wyckednesse is but lytle to the wyckednesse of a woman, the porcyon of the vngodlye shall fall vpon hre.

D Lyke as to clyme vp a sandye waye is to the fete of the aged, euen so is a wyfe full of wordes to a styll quyete man. Loke not to narowly vpon the bewtye of a woman, lest thou be prouoked in desyre toward her. The wrath of a woman is dishonoure and greate confusyon. If a woman get the maistrie, then is she contrarye to her husbande. A wycked wyfe maketh a sorye herte, an heupe countenaunce, and a deed wounde. Of the woman came the begynnynge of synne, and thorowe her we all are deed. Gyue thy water no passage, no not a lytle, neyther grue a wycked woman her wyll. If she walke not after thy hande, she shall confounde the in the syghte of thy enemyes. Cut her of then frome thy flesshe, that she do not alwaye abuse the.

C The prayse of a good woman. Of the feare of thre thynges, and of the fourth. Of the Jelousy and broken woman. Of two thynges that cause sorowe, and of the thyrde whiche moueth wrath. It is harde to finde a marchaunt without disceyte, or a tauerner without synne in his tonge.

CAPI. XXVI.

HAppy is the man that hath a vertuous wyfe, for the nombre of his yeres shall be double. An honest woman maketh her husbande a ioyfull man, and she shal fyll the yeres of his lyfe in peace. A vertuous woman is a noble gyfte, whiche shall be gyuen in a good porcyon, vnto such as feare God. Whether a man be ryche or poore, he maye haue euer a merry herte, and a cheresull countenaunce, there be thre thynges that my herte feareth, and my face is afraied of the fourth. Treason in a cyte, a seditycous people, and wycked tonges, all these are heuyer the death. But wyth one is gelous ouer his wyfe, it dimmyth payne and sorowe vnto the herte: and a woman that telleth oute all thynges, is a scourge of the tonge. When one hath an euyl wyfe, it is euen as when an vnlyke pare of oxen must drawe togyther, be that geteth her, getteth a scorpion. A dronken woman is a greate plage, for she can not couer her owne shame.

B The bordome of a woman maye be knowen in the pryde of her eyes, and eyebrodes. If thy doughter be not shamefast, holde her straytlye, lest she abuse her selfe

Ecclesi. xxiij.b

thorow ouermuch lyberte. Beware of all the dishonestye of her eyes, and marueyle not yf she do agaynste the. Lyke one that goeth by the waye and is thirstye, so shall she open her mouth, and drynke of euery nexte water that she maye get. By euery hedge shall she syt her downe, and open her quiuer to euery arowe. A louynge wyfe reioyseth her husbande and fedeth his bones with her wysdome. A woman of fewe wordes, is a gyfte of God, and to a well nurtoured mynde maye nothynge be compared.

An honest and manerly woman is a gyfte C aboue other gyftes, and there is no weyghte to be compared, vnto a mynde that can rule it selfe. Lyke as the sunne when it ariseth, is an ornament in the hygh heuē of the Lorde so is a vertuous wyfe the beautye of all her house. Lyke as the cleare lyght is vpon the holy candelstycke, so is the beauty of the face vpon an honest body. Lyke as the golden pyllers are vpon the sockettes of syluer, so are the fayre legges vpon a woman that hath a constant mynde. Perpetuall are the foundacions that be layed vpon a hole stony rocke, so are the comaundemēts of God vpon an holy woman.

Gen.v.b

There be two thynges that greue my herte and in the thyrde is displeasure come vpon me. When an experte man of warre suffereth scarcenes and powerty. When men of vnderstandynge and wysdome are not set by: And when one departeth frome rightousnes vnto synne. Who so doth such, the Lorde hath prepared hym vnto the swerde. There be two maner of thynges, whiche me thynke to be harde and perylous. A marchaunte can not lyghtly kepe hym frome wronge, neither a tauerner hym selfe frome synne.

D Marchaūtes.

C Of the poore that wolde be ryche. The probacion of the mā that feareth God. The vnconstantnes of a foole. The secretes of a frende are not to be vttered. The wycked ymaginyth euel, whiche returneth vpon hym selfe.

CAPI. XXVII.

BEcause of pouertye haue many one offended: and he that seketh to be ryche, turneth aspde. Lyke as a nayle in the wall stycketh fast betwyxte two stones, euen so doth synne sticke betwyxt the byer and seller. If he holde hym not dylygently in the feare of the Lorde, his house shall soone be ouerthrowen. Lyke as when one syfteth, the chyffynes remayneth in the syue: So remayneth there some vncleane thynge in the thoughte of mā. The ouen proueth the potters vessell so doth temptacyon of trouble trye rygh tous men. The tree of the felde is knowen by his frute, so is the thought of mans herte knowē by his wordes.

A

B

Sap.en.iij.a i Petri iij.b Matth.vij.b

Prayse no man excepte thou haue herde him, for a man is knowen by his wordes. If thou folowe rygh tousnes, thou shalte get her,

her, & put her vpon the as a fayre garment. And thou shalt dwell with her, and she shall defende the for euer, and in the day of knowledge thou shalte fynde stedfastnesse. The bydes resorte vnto theyr lyke, so doethe the truthe vnto them that be occupyed withall. The lyon wayteth for the thy pray: so do the synnes lurk vpon the workers of wyckednes. The talkyng of him that feareth God, is no thyng but wysdome: as for a foole, he chaungeth as the Moone. If thou be amonges the vndiscrete, kepe thy worde to a conuenyente tyme, but among suche as be wyse, speake on hardely. The talkynge of fooles is an abhominacion, and theyr spyrite is voluptuousnesse and wilfulnesse. Much swearyng maketh the heer to stand vp, and to stryue with such, stoppeth the eares.

C The stryke of the proude is bloudshedyng, and theyr blasphemynge is heuye to heare. Who so discouereth secretes, loseth his credence, and fyndeth no frende after his wyll. Loue thy frende, and bynde thy selfe in faithfulnesse with him: but yf thou bewrayest his secretes, thou shalt not get him agayne: For lyke as the man is that destroyeth his ennemy, so is he also that leseth falsly the frendship of his neyghbour.

D Lyke as one that letteth a bryde go out of his hande, can not take her agayne: Euen so thou, yf thou gyue ouer thy frende, thou canst not get him agayne: For thou canst not come by him, for he is to farre of. He is vnto the as a roo eskaped out of the snare, for his soule is wounded. As for woundes, they may be bounde vp agayne, and an euyll worde may be reconcyled: but who so bewrayeth secretes of a frend, there is no more hope to be had vnto him.

Prouer.x.b

He that wynketh with the eyes, ymagyneth some euyll, and no man shall take him from it. When thou art present, he shal byte commende and prayse thy wordes, but at the laste, he shall turne his tale, and slaunder thy sayinge. Many thynges haue I hated, but not dyuers so euyll, for the Lorde him self also abhorreth such one.

E Who so casteth a stone on hye, it shall fall vpon his owne heed: and he that smyteth in gyle, woundeth him selfe. Who so dyggeth a pyt, shall fall therin: and he that layeth a snare, shall be taken in it him selfe. Who so pryuyly & wycked nowsome counsell, it shall come vpon hym selfe, and he shall not know from whence. The proud blaspheme and are scornefull, but vengeaunce lurketh for them as a lyon. They that reioyse at the fal of the righteous, shal be taken in the snare, anguysh of herte shall consume them before they dye. Anger and ygnorauntnesse are two abhominable thinges, and the vngodly hath them both vpon hym.

Ecclesiast.xxvii.b

¶ We ought not to desyre vengeaunce, but to forgyue the offence. Of the vyces of the tonge, & of the daungers therof.

CAPL. XXVIII.

HE that seketh vengeaunce, shall fynd vengeaunce of the Lorde, which shall surely kepe hym his synnes. Forgyue thy neyghboure the hurte that he hathe done the, and so shall thy synnes be forgyuen the also, when thou prayest. A man that beareth hatred agaynste an other, howe dare he desyre forgyuenesse of God? he that vseth no mercy to a man which is lyke hym selfe, howe dare he aske forgyuenes of synnes? If he that is but flesshe, beareth hatred and kepeth it, who wyll intreate for his synnes? Remembre the end, and let enmitye passe which seketh death and destruction, and abyde thou in the commaundementes. Remembre the commaundement, so shalt thou not be ygnorous ouer thy neyghboure. Thynke vpon the couenaunt of the hyghest, and forgyue thy neyghbours ignorauntes. Beware of stryfe, and thou shalt make thy synnes fewer. For an angery man kyndleth daryaunte and the vngodly disquyeteth frendes and putteth discorde amonges them that be at peace. The more wod there is, the more vehemente is the fyre: and the myghtyer the man be, the greater is the wrath: & the longer the stryfe endureth the more it burneth.

An hastye bryanynge kyndleth a fyre, and an hasty stryfe sheddeth bloud. If thou blow the sparke: it shall burne: If thou spyt vpō it: it goeth for the, and bothe these go oute of thy mouth. The slaunderer and dubble tonged is cursed, for many one that be frendes setteth he at daryaunce. The thyrde tong hath disquyeted many one, and dryuē them frome one lande to an other. Strange cytyes hath it broken downe, and ouerthrowen the houses of great men. The thyrde tong hath caste out many an honest woman, and robbed them of theie laboures. Who so herkeneth vnto suche, shall neuer fynde rest neuer dwell safely. The stroke of the rodde maketh redders, but the stroke of the tonge smyteth & bones in sunder. There be many that haue perysshed with the sweed, but many more rowe the tonge.

D Well is hym that is kepte frome an euell tonge, and commeth not in the anger therof which drawēth not the yoke of such, and is not bounde in the bandes of it. For the yoke therof is of yron, and the bandes of it of stele. The death, therof is a very euyl death: thei were better for one, then suche a tonge. But the fyre of it maye not oppresse them that feare God, and the flame therof maye not burne them. Such as forsake the Lorde, shal fall therin: and it shall burne them, and no man shall be able to quenche it. It shall fall vpon them as a lyon, and deuoure them as a Leopārde. Thou bedgest thy goodes with thornes: why doest thou not rather make doores and barres for thy mouth? Thou may est thy golde and syluer: why doest thou not way thy wordes also vpō & balaūce? Beware that thou slyde not in thy tōg, & so fal before thyne enemyes, that laye wayte for the

Now

Ecclesiast.xxvi.b

Ecclesiast.xxvi.b

Ecclesiast.xxvi.b

Ecclesiast.xxvi.b

Ecclesiast.xxvi.b

Now we ought to lende oure money, and do almes. Of a faythfull man answeryng for his frende. Of lyberalytie and hospytalytie.

CAPL. XXIX.

WHo so wyll shewe mercy, let hym lende vnto his neyghbour: and he that is able let hym kepe the commaundement. Lende vnto thy neyghboure in tyme of his nede, and paye thou thy neyghboure agayne in due season. Kepe thy worde, & deale faythfully with him, and thou shalte alway fynde the thynge that is necessarye for the. There haue ben many, that when a thynge was lent them, reckened it to be founde, and made the trauayle and laboure that had holped them. While they receyue any thyng, they kysse the handes of suche as gyue them, and for their neyghbours good they humble their voyce. But when they shoulde paye agayne, they kepe it backe, and gyue euyll wordes, & make many excuses by reason of the tyme: and though he be able, yet gyueth he scarce the halfe agayne, and reckeneth the other to be founde. And yf he withholde not his money, yet hath he an ennemye of hym, and that vnderserued.

B He payeth hym with curssyng and rebuke & gyueth hym euyll wordes for his good dede. There be many one whiche are not glad for to lende, not because of euyll, but they feare to lese the thynge that they lende. Yet haue thou pacience with the symple, and wholde not mercye frome hym. Helpe the poore for the commaundementes sake, and let hym not go empty from the by cause of his necessitie. Lese thy money for thy brother and neyghbours sake, and burye it not vnder a stone, where it rusteth and corrupteth. Gather thy treasure after the commaundemente of the hyest, and so shal it brynge the more profyte then golde. Laye vp the almes in the hande of the poore, and it shall kepe the from all euyll. A mans almes is a purse with hym, and shall kepe a mans fauour, as the apple of an eye: and afterwarde shall it aryse, and paye euery man his reward vpon his heed. It shal fyght for the agaynst thyne enemyes, better then the shylde of a gyaunte, or spere of the myghtye.

A good honest man is surety for his neighbour, but a wicked person letteth hym come to shame. Forget not the frendeshyp of thy suretye, for he hathe gyuen his soule for the. The vngodly despiseth the good dede of his suretye, and the vnthankfull and ignorant leueth his surety in daunger. Some man prosperyth for his neighbour: and when he hath lost his honestly, he shall forsake hym. Suretyshyp hath destroyed many a ryche man, and remoued them as the wawes in the see. Mighty people hath it dryuen awaye, and caused them to wandre in straunge countreyes. An vngodly man, transgressynge the commaundement of the Lorde, shall fall in to an euyll suretyshyp: and though he forze hym self to get oute, yet shall he fall in to iudgement.

Helpe thy neyghbour out after thy power, & beware that thou thy selfe fall not in suche det. The chiefe thyng that kepeth in the life, is water and breed, clothyng and lodgynge to couer the shame.

Ecclesiast.xxix.c

Better is it to haue a poore lyuynge in a mans owne house, then delicate fare amonge the straunge. Be it lytle or moche that thou hast, hold the content withal, and thou shalt not be blamed as a vacabounde: for a myserable lyfe is it to goo frome house to house: and where a man is frembde, he dare not open his mouth. Though one be lodged, and haue meate and drynke, yet shall he be taken as vnworthye, and beare many bytter rough wordes, namely thus: Go thy waye thou straūger, and prepare a table for thy selfe, and fede me also of that thou hast. Awaye thou straunger (so that he regardeth his honoure no more) my brother cōmeth in to my house, and so he telleth hym the necessitie of his house: these thynges are heuye to a man that hathe vnderstandynge: namely the forbyddynge of the house, & that the lender casteth hym in the teethe.

Psal.xxxvii.b
1. Tym.vi.b
Hebr.xiii.a

¶ Of the correction of chyldren. Of the commodytye of health. Wealth is better then a sorowfull lyfe. Of hyde wysdome. Of the ioye and sorowe of the herte.

CAPL. XXX.

WHo so loueth his chylde, holdeth hym styll vnder correctiō, that he may haue ioye of hym afterward, and & he grope not after his neyghbours dores. He that teacheth his sonne, shall haue ioye in hym, and nede not to be ashamed of hym amonges his acqueyntaunce. Who so enfourmeth and teacheth his sonne, greueth the ennemy: and before his frendes he maye haue ioye of hym. Though the father dye, yet is he as thoughe he were not deed: for he hath left one behynde hym, that is lyke hym. In his lyfe he saw him, and had ioye in hym, and was not sorye in his deathe, neyther was he ashamed before the ennemyes. For he lefte behynde hym an auenger agaynste his ennemyes, and a good deer vnto the frendes. For the lyfe of chyldren he shall bynde the woundes togyther, and his herte is greued at euery crye. An vntamed horse wyl be hard, & a wanton chylde wil be wylfull. Yf thou brynge vp thy sonne delicately: he shall make the afrayde: and yf thou playe with hym, he shall brynge the to heuynesse. Laughe not with hym, lest thou wepe with him also, and lest thy teethe be set on edge at the last.

A Nurture of chyldren. Ioyous.xxiii.c and.xxvii.b

Deut.vi.a

B Eccle.vii.c

Gyue hym no lybertie in his youthe, and ouerse not his folye. Bow downe his necke whyle he is yonge, bye hym vpon the sydes whyle he is yet but a chylde, lest he ware stubborne, and giue no more force of the, and so shalt thou haue heuinesse of soule. Teache thy chyld, and be diligent therin, lest it be eye

thy shame. Better is the poore being hole & strong, then a man to be ryche & not to haue his helthe. Wealthe and welfare is above all golde, and a hole bodye above all treasure. There is no ryches above a sound body, and no ioye above the ioye of the herte. Death is better then a wretched lyfe, or contynuall sycknesse. The good thynges that are put in a close mouth, are like as when meat is layd upon the graue.

What good dothe the offeryng vnto an ydoll? for he can neyther eate, talle, nor smell. Euen so he that is chased of the Lorde, and beareth the rewardes of iniquite. He seeth with his eyes, and groneth lyke a gelded man, that lyeth with a virgyn and syghed. Geue not ouer thy mynd in to heuynesse, and vexe not thy selfe in thyne owne counsel. The ioye and cherefulnesse of the herte, is the lyfe of man, and a mannes gladnesse is the prolongynge of his dayes. Loue thyne owne soule, and comforte thyne herte: as for sorowe and heuynesse, driue it farre from the, for heuynesse hathe slayne many a man, and bringeth no profyte. Zeale and anger shorten the dayes of the life: carefulnesse and sorowe, bringe age before the tyme. Unto a mery herte euery thynge hathe a good taste, that he eateth.

¶ We ought to geue diligent hede to honestye. Of suche that take payne to gather ryches. The prayse of a ryche man without a faute. we ought to feare Goddes kennesse, and to folowe sobrenesse.

CAPI. XXXI.

Watchyng and carefulnesse for rychesse taketh awaye the slepe, and maketh the fleshe to consume. When one lyeth & taketh care, he waketh euer vp, lyke as great sycknes disturbeth the slepe. The ryche hathe greate labour in gatherynge his ryches together, and then with the pleasure of his ryches, he taketh his rest, and is refreshed: but who so laboureth and prospereth not, he is poore: and though he leue of, yet is he a begger. He that loueth ryches, shall not be iustified: and who so followeth corruption, shal haue ynoughe therof. Many one are come in greate myshortune by the reason of golde, and haue founde their destruction before them. It is a tree of fallynge vnto them that offre it vp, and all suche as be foolysshe fall therin.

Blessed is the ryche which is found without blemysh, and hath not gone after golde, ne hoped in money and treasures. Where is there suche one, and we shall commend him, and cal him blessed, for great thynges dothe he amonges his people. Who so is tried, and founde perfect in suche thynges, shall be commended and prayesed. Who myght offende, & hath not offended? who could do euil, & hath not done it? Therfore shal his good be stablished, & the hole congregation shal declare his almesses. If thou syt at a great mans table, open not thy mouthe wyde vpon it, and make not manye wordes. Remember that an euil eye is a shrewe.

What thynge created is worse then a wicked eye? therfore weepeth it before every face: Laye not thyne hande vpon euery thynge that thyne eye seeth, and stryue not with hym in the dysshe. Ponder by thy selfe what thy neyghbour wolde fayne haue, and be discrete in euery poynte. Eate the thyng that is set before the mannerly, as it becommeth a man, and eate not to moche, lest thou be abhorred. Leaue thou of fyrste of all by cause of nourtoure, lest thou be he whom no man maye satisfye, whiche maye tourne to thy decaye. When thou syttest amonges manye men, reache not thyne hande out fyrste of all. O howe well contente is a wyse man with a lytle wyne? so that in slepe thou hast not be sycke therof, nor fele anye payne. A swette holsome slepe shall suche one haue, and fele no inwarde greke. He ryseth vp betymes in the morynge, and is well at ease in hym selfe. But an vnsaciable eater slepeth vnquietly, and hath ache and payne of the body. If thou felest that thou hast eate to moch, aryse go thy way, cast it of thy stomacke, and take thy rest.

My sonne, heare me, and despyse me not: and at the laste thou shalte fynde as I haue tolde the. In all thy workes be diligent and quycke, so shall there no sycknesse happen vnto the. Who so is liberall in dealynge out his meate, manye men shall blesse hym, and prayse him with theyr lyppes: and the same is a sure token of his loue and faythfulnesse. But he that is vnfaythfull in meate, the hole eyere shall complayne of hym: and that in a sure experyence of his infidelitie and wickednesse. Be not thou a wyne bybber, for wyne hath destroyed many a man. The fyre proueth the harde yron, euen so dothe wyne prouе the hertes of the proude whan they be dronken.

Wyne soberly dronken, quyckeneth the lyfe of man. If thou drynkest it measurably thou shalt be temperate. What life is it, that maye contynue without wyne? Wyne was made frome the begynnynge, to make men glad, and not so dronkennesse. Wyne measurably dronken, is a reioysynge of the soule and bodye. But if it be dronken with excesse it maketh bytternesse and sorowe vnto the mynde. Dronkennesse fylleth the mynde of the foolish with shame and ryote, minisheth the strengthe, and maketh wounds. Rebuke not thy neyghbour at the wyne, and despyse hym not in his myrth. Geue hym no despytfull wordes, and prasse not vpon hym with contrary sayinges.

¶ Of the description and prayse of the mynde, and of all, character. Of the feare, fayth, and counsell of God.

CAPI. XXXII.

If thou be made a ruler, extoll not thy selfe therin, but be thou as one of the people. Take diligent care for them, and loke well therto: and when thou hast done all thy dutye, syt the downe, that thou mayste be merye with theym, and receyue a crowne of honour, talke wysely and honestly, for wysdome becommeth the ryght well. Grudge not muche. Speke not where there is no audyence: and poure not forthe wysdome out of tyme, at an importunitie. Lyke as the Carbuncle stone shyneth that is set in golde, so dothe a songe garnysshe the wyne feast: and as the Smaragde that is sette in golde so is the swetnesse of musycke by the wyneth of wyne.

Thou yonge man, speake that becommeth the, and that is profytable, and yet scarce when thou art twyse asked. Comprehende moche with fewe wordes. In manye thynges be as one that is ignorant, gyue eare, & hold thy tong withall. If thou be amonges men of hier auctoritie, desire not to compare thy selfe vnto them: and when an elder speaketh, make not thou many wordes therin. Before the thonder goeth lyghtenynge, and before shamefastnesse goeth loue and fauour. Stand vp betymes, and be not the last, but get the home sone, and there take thy pastyme, and doo what thou wylte: so that thou do no euyl, and defye no man. But for all thynges gyue thankes vnto hym that hath made the, and replenysshed the with his goodes.

Who so feareth the Lorde, wyll receyue his doctryne: and they that get them to him betymes, shall fynde grace. He that seeketh the lawe, shal be fylled therwith: as for hym that is but fayned, he wyll be offended therat. They that feare the Lorde, shall fynde the iudgement, and theyr ryghtousnesse shal be kindled as a lyght. An vngodly man wyll not be reformed, but can helpe hym selfe with the example of other in his purpose. A man of vnderstanding despyseth no good counsel: but a wylde and proude body hath no feare. My sonne, do not thynge without aduysement, so shalt it not repent the after the dede. Go not in the waye where thou mayst fall, ne where thou mayst stomble against the stone. Gyue not thy selfe in to a laborious slypperey way, and beware of thyne owne chyldren. In all thy workes put thy truste in God frome thy pure herte, for that is the kepyng of the commaundmentes. Who so beleeueth Gods worde taketh hede to the commaundementes: and he that putteth his truste in the Lorde, shall want nothynge.

¶ The departynge of him that feareth God. The ende of the wyse. The ydel discretion of a foole. Man is in the hande of God, as the earthen in the hande of the potter. we ought not to dispose oure selues, to become subiect to other.

CAPI. XXXIII.

There shall no euyll happen vnto hym that feareth God, but when he is in temptacion, the Lorde shal deliuer him. A wyse man hateth not the lawe, but an ypocryte is as a shyp in a ragyng water. A man of vnderstandyng geueth credence vnto the lawe of God, and the lawe is faythfull vnto hym.

Be sure of the matter, then talke therof: Be fyrste well instructe, then mayste thou gyue answere. The herte of the foolysshe is lyke a carte whele, and his thoughtes ren about lyke the axel tree. Lyke as a wyld horse that neyeth vnder euery one that sitteth vpon hym, so is it with a scornfull frende. Why doth one daye excell an other, seynge all the dayes of the yere come of the sunne? The wysdom of the Lorde hath so parted the asonder, and so hath he ordeyned the times and solemne festes. Some of them hathe he chosen and halowed before other dayes. And all men are made of the ground, and out of the earth of Adam.

In the multitude of science hath the Lorde sundered them, and made theyr wayes of diuers facyons. Some of them hath he blessed, made moche of them, halowed theym, and clayned them to hym selfe. But some of them hath he cursed, brought them lowe, and put them out of theyr estate. Lyke as the claye is in the potters hande, and all the ordynge therof at his pleasure: so are men also in the hande of him that made them, so that he may gyue them as it lyketh hym best. Against euyll is good, and against deathe is lyfe: so is the vngodly against suche as feare God. Beholde thus all the workes of the hyghest, and there are euer two against two, and one set against an other. I am awaked by last of all, as one that gathereth after in harueste. In the gyftes of God and in his blessynge I am increased, and haue fylled my wyne presse lyke a grape gatherer. Beholde how I haue not labourd onely for my selfe, but for all suche as loue nourtour and wysdome.

Heare me, O ye greate men of the people, and harken with your eares ye rulers of the congregacion. Gyue not thy sonne, and wife, thy brother and frend power ouer the, whyle thou lyuest: and gyue not away thy substaunce, and good to an other, lest it repent the, and thou be fayne to desyre ther for thy selfe. As longe as thou lyuest and hast breth, let no man chaunge the: for better it is thy chyldren to praye the, then that thou shouldest be fayne to loke in theyr handes. In all thy workes be excellent, that thy honoure be neuer stayned. At the tyme when thou shalte ende thy dayes, and fynysshe thy lyfe, distribute thyne enherytaunce. The fodder, the whyp, and the burden belongeth vnto a asse. Meate, correction, and worke vnto the seruaunt.

If thou set thy seruaunte to labour, thou shalt fynde rest. But yf thou let him go ydle, he shal seke lybertie. The yoke and the whip bowe downe the necke, but tame thou thy

euyll seruaunt with bondes and correction. Send hym to labour, that he go not ydle: for ydlenesse bryngeth moche euyll. Set hym to worke, for that belongeth vnto hym, and becommeth him well. Yf he be not obedyente, bynde his fete, but do not to moche vnto him in any wyse, and without discrecion do nothyng. Yf thou haue a (faythfull) seruaunt, Ecclesiast. let hym be vnto the as thyne owne soule, for in blood hast thou gotten hym. yf thou haue a seruaunte, holde hym as thy selfe, for thou haste nede of hym as of thy selfe. Yf thou intreatest hym euil, and kepest him hard, and makest hym to be proude, and to ren awaye from the, thou canst not tel what waye thou shalt seke hym.

¶ Of dreames, dyuinacions, and enchauntmentes. we ought to confute vayne hope, and lyinge. The prayse of them that feare God. Of dyuers workes of men. God doth not alowe the workes of an vnfaythfull man.

CAPI. XXXIIII.

Dreames. VNwyse people begile them selues with vayne and disceytfull hope, and foles trust in dremes. Who so regardeth dremes, is lyke hym that wil take holde of a shadowe, and folow after the wynde: Euen so is it with apperinges of dremes. Before the face is the lykenesse of a face. Who can be cleaned of the vncleane? Or what truth can be spoken of a lyar? Nothyngye, witchcraft, sorcerye and dremynge is but vanitie: lyke as when a woman trauayleth with chylde, and hath many fantasyes in her hert. Where as suche visions come not of God, sette not thyne hert vpon them: for dremes haue disceyued many a man, and they failed that put their trust therin.

The lawe shal be fulfylled without lyes, & wysdom is sufficient to a faythful mouth. A wyse man that is well instruct, vnderstandeth moche, and he that hath good experience can talke of wysdom. He that hath no experience knoweth lytle, and he that erreth canseth moche wyckednesse.

When I was yet in errour, I learned moch also: yea I was so lerned, that I could not expresse it all, and came oft in peryll of death the rouer, tyll I was delyuered frome it. Nowe I se that they whiche feare God, haue the ryght spirite: for their hope standeth in hym that can help them. Who so feareth the Lorde, standeth in awe of no man, & is not afrayde, for the Lorde is his hope and comfort.

Blessed is the soule of hym that feareth ℔ Lorde: In whome putteth he his trust? who is his strengthe? For the eyes of the Lorde haue respect vnto them that loue hym. He is their mighty protection and strong ground: A defence for the heate, a refuge for the hote none daye, a succoure for stomblynge, and an helpe for fallyng. He setteth vp the soule, and lyghteneth the eyes: he gyueth healthe, lyfe, and blessyng. He that gyueth an offring of vnryghtous good, his offeryng is refused: and the scornefull dealynges of the vnryghtous please not God. God hath no delyte in the offrynges of the vngodly, neither may synne be reconcyled in the multitude of oblacions. Who so bryngeth an offeryng oute of the goodes of the poore, dothe euen as one that kylleth the sonne before the fathers eyes.

The breed of the nedeful is the lyfe of the poore: he that defraudeth hym therof, is a man of bloode. Who so robbeth his neyghboure of his lyuynge, dothe as greate synne as thoughe he slewe hym to deathe. He that defraudeth the labourer of his hyre, is a bloudshedder. When one buyldeth an other bmeketh downe, what profyte haue they then but laboure? When one prayeth, and another curseth, whose voyce wyll the Lorde heare? He that washeth hym selfe vncaule of a dead bodye, and then toucheth the dead agayne, what dothe his washynge? So is it with a man that fasteth for his synnes, and dothe them agayne: who wyl heare his prayer? Or what dothe his fastynge helpe hym?

¶ It is well done to praye and to do sacrifice. The prayer of the fatherlesse, and of the wyddowe: and of hym that humbleth hym selfe.

CAPI. XXXV.

Who so kepeth the lawe, bringeth offrynges ynough. He that holdeth fast the commaundement, offreth the right helthofferyng. He that is thankful, and recompenseth, offreth fyne floure. Who so is mercyful and gyueth almes, that is the ryght thankoffring. God hath pleasure whē one departeth from synne, and forsake vnryghtousnesse, reconcileth vs with hym.

Thou shalte not appere empty before the Lorde, for all suche is doone vncause of the commaundement. The offryng of the ryghtous maketh the aulter fat, and a swete smel is it before the hyest. The offeryng of the ryghtous is acceptable vnto God, and shall neuer be forgotten. Gyue God his honoure with a cherefull eye, and kepe not backe the fyrstlynges of thy handes. In all thy gyftes shewe a mery countenaunce, and halowe thy tythes vnto God with gladnesse. Gyue vnto God, according as he hath enryched and prospered the, and loke what thyne hande is able, that gyue with a cherefull eye, for ℔ Lord recompenseth, and gyueth the seuen times as moche agayne.

Gyue no vnrighteous giftes, for suche wil he not receyue. Beware of wrongous offrynges, for the Lorde is a ryghtous iudge: and regardeth no mans person. He accepteth not the person of the poore, but he heareth the prayer of the oppressed. He despyseth not the desyre of the fatherlesse, nor the wydow, when she poureth oute her prayer before hym. Doth not God se the teares that renne downe the cheekes of the wydow? Or heareth he not the complaynt ouer such as make her to weepe? Who so serueth God after his pleasure shal be accepted, and his prayer reacheth vnto the cloudes. The prayer of him ℔ humbleth him selfe, goeth thorow the cloudes til he come nye. She wyl not be comforted, ne go her waye, tyll the hyest God haue respect vnto her, gyue true sentence, and performe the iudgement. And the Lorde wyll not be slacke in commyng, ne tary long, tyl he haue smytten in sunder the backes of the vnmercyfull, and auenged him self of the heathen: tyl he haue taken awaye the multitude of the cruell, and broken the septer of the vnryghtous: tyll he gyue euery man after his workes, and rewarde theym as they haue deserued: tyll he haue delyuered his people, mayntayned their cause, and reioyced them in his mercye. O howe kayre a thynge is mercye in the tyme of an angupsshe and trouble? It is lyke a cloude of rayne that commeth in the tyme of a drouthe.

¶ A prayer to God in ℔ person of all faythfull men with the prayse of a good woman.

CAPI. XXXVI.

HAue mercy vpō vs, o Lorde, thou God of all thynges. Haue respect vnto vs, shew vs the lyght of thy mercyes, and send thy feare among the heathen and straūgers, whiche seke not after ℔: that they may knowe how that there is no God but thou, & that they may shew thy wōderous workes.) Lyft vp thyne hande ouer the outlandysshe heathen, that they maye lerne to knowe thy might and power. Like as thou art halowed in vs before them, so bring to passe that thou mayst be magnified also in them before vs: that they may knowe the, lyke as we knowe the. For there is none other God, but onely thou, o Lorde. Renue the tokens, & chaunge the wonderous workes. Shewe thyne hande and thy ryghte arme glorysshe. Rayse vp thy indignacion, and poure out thy wrathe. Take awaye the aduersarye, and smyte the enemye. Make the tyme shorte, remembre thy couenaunt, that thy wonderous workes maye be prayesed. Let the wrathe of the fyre consume them that lyue so carelesse: and let them perysshe, that doo thy people hurte. Smite in sonder the heed of the princes, that be our enemyes, and saye: there is none other but we.

Gather all the trybes of Jacob togyther agayne, that they maye knowe, howe that there is none other God but only thou, that they may shew thy wonderous workes, and be thy people and heritage, lyke as from the begynnynge. O Lorde haue mercy vpon the people that hath thy name, and vpon Israel whome thou hast lykened to a fyrst borne sonne. O be mercyfull vnto Jerusalem the citye of thy Sanctuarye the citye of thy rest. Fyll Syon with thy vnspeakeable vertues, and thy people with thy glory. Gyue witnes vnto thy creature, whome thou madest from the begynnyng, and rayse vp the prophecies that haue ben shewed in thy name. Rewarde them that wayte for the, that thy Prophetes maye be found faythfull. O Lorde heare the prayer of thy seruauntes according to the blessynge of Aaron ouer thy people: that all they whiche dwell vpon the erth may know Num. vi. that ℔ art the Lorde the eternal God, which is from euerlastyng.

The bely deuoureth all meates, yet is one meat better then an other. Lyke as the tonge tasteth venyson, so doth an hert of vnderstandynge marke false wordes. A frowarde herte gyueth heuynes, but a man of experience liseth him vp again. The woman receyueth euery man, yet is one daughter better then an other. A fayre wife reioyseth her husband, & a mā loueth nothyng better. Yf she be louing and vertuous withal, then is not her husbād lyke other men. He that hath gotten a vertuous woman, hath gotte a goodly possession: she is vnto him an helpe and piller wherevpō he resteth. Where no hedge is, there ℔ goodes are spoyled, and where no housewife is, there the frendles mourneth. Lyke as there is no credence gyuen to a robber that goeth from one city to an other: So is not the man bileued, that hath no nest, & must turne in where he may abyde in the night.

¶ How a man should know frendes and counsellers, and searche the company of a holy man.

CAPI. XXXVII.

EVery frende sayth, I wil be frendly vnto hym also. But there is some frende, which is onely a frend in name. Remayneth there not heuinesse vnto deth, when a copanyon and frende, is turned to an enemy? O most wicked presumption: from whence art thou spronge vp, to couer the earth with falsehed and disceyt? There is some companion which in prosperitie reioyseth with his frende: but in the tyme of trouble he taketh parte agaynst him.

There is some companion that mourneth with his frende for the helpe sake: but when trouble cōmeth, he taketh holde of the shylde. Forget not thy frend in thy mynde, & thynke vpon him in thy rychesse. Euery counseller bryngeth for the his counsell: Neuerthelesse there is some ℔ counselleth but for his owne profyte. Beware of the counseller, and be aduised afore whereto thou wylt vse him, for he wyll counsel for hym selfe. Lest he cast the lot vpon the, and saye vnto the: Thy ware and purpose is good, & afterwarde he stande agaynste the, and loke what shall become of the.

Aske no counsell at hym that suspecteth the for an enemy, and hyde thy counsel from suche as hate the. Aske no counsell of a woman, cōcernyng the thynges that she longeth for; nor at a fearfull and coward herted body

in matters of warre: or at a marchaunte, how deare he wyl chepe thy wares towarde his: or at a byer, of iustynge: Or at an envyous man, of thankesgyvynge: Or at the pyteyfull, of louyng kyndnesse: Or at the slouthfull, of worckynge: Or at an hyrelyng whiche hath no house, of prouyde or wealth. (An yble body wolde not gladly heare speke of moche labour.) Take no suche folkes to counsell, but be diligent to seke counsel at a vertuous man that feareth God, suche one as thou knowest to be a kepar of thy cõmaũdementes, whiche hath a mynde after thyne owne mynde, and is sorye for the when thou stomblest.

And holde thy counsell fast in thyne hert: for there is no man more faythfull to kepe it then thou thy self. For a mans mynd is somtyme more disposed to tel out, then .vii. watchmen that syt aboue in an hye place lokynge about them. And aboue al this pray the hyest that he wyl lede thy way in faithfulnes and truthe. Before all thy workes aske counsell fyrst, & or euer thou doest any thyng, be well aduised. There be four thinges that declare a chaunged hert, wherout there spryngeth euil and good, deth and lyfe, and a master ful long that dayleth moche. Some man is apte and wel instruct in many thinges, & yet very vnprofytable vnto him self. Some ma there is that can gyue wyse and prudent counsell, and yet is he hated, and contynueth a begger: for that grace is not gyuen him of God to be accepted. An other is robbed of al wisdome, yet is he wyse vnto hym selfe, and the frute of vnderstandynge is faythfull in his mouth.

A wyse man maketh his people wyse, and the frutes of his wildome fayle not. A wyse man shall be plentyously blessed of God, and all they that se hym shall speke good of him. The lyfe of man standeth in the nombre of the dayes, but the dayes of Israell are innumerable. A wyse mã shal obteyn faythfulnes and credence amonge his people, & his name shal be perpetual. My sonne proue thy soule in thy lyfe, & yf thou se any euyll thing, gyue it not vnto her. For all thinges are not profitable for all men, neyther hath euery soule pleasure in euery thing. Be not gredy i euery eating, and be not to hasty vpon all meates. For excesse of meates bringeth sykenesse, and glotony commeth at the last to an vnmeasurable heate: therow glotony haue many one perysshed: but he that dyeteth hym selfe temperatly, prolongeth his lyfe.

¶ Physicyon. In sykenesse ought we to pray, and lyue & Physicyon which healeth by prayer. The bewepyng of the dede. Sadnesse. wyseome. Instructes or craftesmen.

CAPI. XXXVIII.

HOnour the Physicion: honour him because of necessitie. God hath created hi (for of the hyest commeth medicyne) and he shal receyue gyftes of the kyng. The wysdome of the Physicion dryngeth hym to great worshyp, and in the syght of the great men of this worlde, he shall be honourably taken. The Lorde hath created medicyne of the earthe, and he that is wyse wyll not abhorre it.

Was not thy bytter water made swete by a tree, that men myghte lerne to knowe the vertue therof. The Lorde hathe gyuen men wysdome and vnderstanding, that he might be honoured in his wonderous workes. With suche dothe he heale men, and taketh awaye theyr paynes: Of suche dothe the Apotecary make a confection, yet can no man perfourme all his workes. For of the Lorde commeth prosperous wealthe ouer all the earthe.

My sonne, despyse not this in thy sycknesse, but praye vnto the Lorde, and he shall make the hole. Leaue of from synne, and order thy handes aryghte: clense thyne herte frome all wyckednesse, gyue a swete sauoured offeryng, and the fyne flour for a token of a remembraunce: make the offeryng fatte, as one that gyueth the first frutes, and gyue rowme to the Physicion. For the Lorde hathe created hym: let hym not goo frome the, for thou haste nede of hym. The houre maye come, that the sycke maye be helped thorowe theym, when they praye vnto the Lorde, that he maye recouer, and get healthe to lyue longer. He that synneth before his maker, shall fal in to the handes of the Physicion.

My sonne, bryng forthe thy teares ouer the dede, and begyn to mourne as yf he had suffred greate harme thy self: and then couer his bodye after a conuenyente maner, and despyse not his buryall. Enforce thy self to wepe and pronoke thy self to mourne and make lamentacion expediently, and that a daye or two, leest thou be cuyll spoken of: and then comforte thy selfe bycause of the heuynesse. For of heuynesse commeth deathe the heuynesse of the herte breaketh strength. Heuynesse and powertie greeueth the herte in temptacion and offence. Take no heuynesse to herte, dryue it awaye, and remembre the last thinges. Forget it not for there is no turning again. Thou shalt do him no good, but hurt thy self. Remẽbre his iudgement, thyne also shall be lykewyse: vnto me yester daye, vnto the to daye. Let the remembraunce of the dede cease in his rest, and comforte thy selfe agayne ouer hym, seing his spirite is departed from him.

The wysdome of the scrybe is at conuenient tyme of rest: and he that ceaseth from exercyse and labour, shall be wyse. He that holdeth the plough, & hath pleasure in prodding and dryuyng the oxen, and goeth about with such workes, he can speake of nothe. He setteth his herte to make forowes, and is diligent to gyue the kyne fodder. So is euery carpenter also and workmaster that labourith by nyght and daye: he carueth, grauyth and cutteth oute, and his desire is in sundrye

CAPI. XXXIX.

HE that applyeth his mynde to vnderstãd the lawe of God, doth diligently seke out wysdome of them of the olde tyme, and exercyseth hym selfe in the Prophetes. He kepeth the sayinges of famous men, and pondreth to the vnderstandynge of darke sentences of wysdome. He seketh out the mysteryt of secrete sayinges, and exercyseth him selfe therin continually. He doth serue amonge grate men, and appeareth before the prynce. He goeth in to a straunge countrye, and trauayleth thorowe it: loke what good or euyll is amõg men, he proueth it and seketh it out. He purposeth in his hert, to resorte early vnto the Lorde that made him, and to pray before the hyest God.

He openeth his mouth in prayer, and prayeth for his synnes. When the great Lord wyl, he shall be fylled with the spirite of vnderstãdyng, that he maye then poure out wyse sentences, and gyue thankes vnto the Lorde in his prayer. He shall order his counsel, and lede his knowledge aryght, and gyue him vnderstandynge of secrete thynges. He shall shewe forth the science of his learnyng, and reioyce in the couenaunt of the lawe of the Lorde. The hole congregacyon shall commende his wysdome, & it shall neuer be put out. The remembraunce of hym shal neuer be forgotten, and his name shall contynue frome one generacyon to an other. His wysdome shall be spoke of, and the hole congregacion shall openlye declare his prayse. Whyle he lyueth, he hath a greater name then a thousande besyde: and after his death, the same name remayneth vnto hym. yet wyll I speake of mo men of vnderstandynge, for I am ful as the moone.

Herken vnto me (ye holy vertuous chyldren) dryngeth forth frute, as the rose that is planted by the dykes of the felde, and gyue ye a swete smell as Libanus. Flourysh as the rosegarden, synge a songe of prayse. O gyue thãkes vnto God ouer al his workes. Gyue glory and honoure vnto the Lorde, shew his prayse with your lyppes.

Yea euen with the song of your lyppes, with harpes & playeng, and in geuing thankes vnto hym, say after this maner: All the workes of the Lorde are exceadynge good, and all his commaundementes are mete and conuenyent in due season.

A mã nede not to say: what is that? what is that? for at tyme conuenyent they shall all be sought. At his commaundement the water was a wall, & at the worde of his mouth the waters stode vpl. In his commaundemẽt is euery thynge acceptable and reconcyled, & his healthe can not be myndyshed. The workes of all flesh are before hym & there is no thynge hyd from his eyes. He seeth frome euerlastynge to euerlastynge, and there is no thynge to wonderfull or hyghe vnto hym. A man nede not to saye what is this or that? For he hath made al thinges to do good vnto man. His blessynge shall renne ouer as the streame, and moysture the earth lyke a flode of water. Lyke as he maketh the water for drouth, to shall his wrath fall vpon the hethen.

His wayes are playne and right vnto the iust, but the vngodly stomble at theym. For the good are good thinges created from the begynnynge, and euil thynges for the vngodly. All thynges necessarye for the lyfe of man are created from the begynnynge: water fyre synon and salte, mele, wheat, and hony mylke and wyne, oyle and clothynge. All these thinges are created for the best to the faythful: But to the vngodly shall all these thynges be turned to the hurt and harme. There be spirites that are created for vengeaunce and in their exgoyousnes haue they fastened their tormentes. In the tyme of the ende they shal poure out their strength, & pacyfye the wrath of hym that made them. Fyre, hayle, honger, and death: all these thynges are created for vengeaunce.

The teeth of wylde noysome beastes, the scorpyons, serpentes, and the swerde are created also for vengeaunce to the destruction of the vngodly They shal be glad to do his commaundementes: and whẽ nede is, they shall be ready vpon earth: and when their houre is come, they shall not ourepasse the cõmaundement of the Lord.

Therfore haue I taken a good courage vn-

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sondrye connynge thynges, and his herte ymagineth, howe he maye connynglye call an ymage his diligence also and watchynge perfourmeth the worke. The pyncelmyth in like maner dyeth by his fyrye, and dothe his dyligence to labour the pyon. The vapoure of the fyre brenneth his flesshe, and he mus fyghte with the heate of the fornace. The noyse of the hammer soundeth euer in his eares, and his eyes loke styll vpon the thyng that he maketh. He hath set his mynde there vpon, that he wyll make out his worke, and therfore he watcheth, how he maye set it out, and dryngeth it to an ende.

So doth the potter syt by his worke, he turneth the wheele about with his fete, he is diligent and carefull in all doynges, and his labour and worke is without nombre. He fashioneth the clare with his arme, and with his fete he tempereth it. His hert ymagineth how he maye make it pleasaunt, and his diligence is to clense the ouen. All these hope in theyr handes, and euery one thynketh to be connynge in his worke. Without these maye not the cyties be manteyned, inhabited ne occupyed: yet come they not dyghe in the congregacyon: they vnderstand not the couenaunt of the lawe: they can not declare equite and iudgement: they can not fynde out darke sentences, but therfore them shall the creature of the worlde be manteyned: their prayer concerneth onlye the work and labour of connynge.

¶ Wyse man. The workes of God. Vnto the good, good thynges do proffyt: but vnto the cuyll euyll good thynges are cuyll.

CAPI. XXXIX.

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to

to me from the begynnynge, and thought to put these thynges in wrytynge, and to leaue them behynde me. All ꝑ workes of the Lorde are good, and ye gruetly euery one in due season, and when nede is, so that a man nede not to saye: this is worse then that. For in due season they are all pleasaunt and good: And therefore prayse the Lorde with yole herte and mouth, and gyue thankes vnto his name.

¶ Many mysteryes lyght in a mans lyfe. All thinges passe awaye, but aduyse and stable fayth remayneth. Of the blessyng of the ryghtous, and prerogatyue of the feare of God.

CAPI. XL.

A Mysteryes of lyfe.

A Great trauayle is created for all men, and an heuy yocke vpon all mens chyldren, from the daye that they go out of theyr mothers wombe, tyll they be buryed in (the earth) the mother of all thynges: namely, theyr thoughtes and ymaginacyons, feare of the herte, counsell, meditacyons, longynge and delyte, the daye of death: from the hyghest that sytteth vpon the glorious seate, vnto the lowest and most symple vpon the earth: from hym that is gloryously arayed and weareth a crowne, vntyll hym that is but homelye and symplye clothed. There is nothynge but wrath, zele, fearfulnesse, vnquyetnesse, and feare of death, rygerous angre and stryfe. And in the nyght when one should rest and slepe vpon his bedde, the slepe chaungeth his vnderstanding and knowledge. Alytle as nothynge is in his rest, in the slepe as well as in the daye of labour.

B He feareth and is disquyeted in the vysyon of his hert, as one that scapeth out of a battayle: and in the tyme of health he awaketh, and marueyleth that the feare was nothyng. Such thynges happen vnto all flesshe, bothe man and beest: but seuenfolde to the vngodly. Ecclē.xxxix.c Gen.vii.d and.viii.a Moreouer death, bloudshedyng, stryfe and swerde, oppressyon, hunger, destruction and punyshmentes: these thynges are all created agaynst the vngodlye, and for theyr sakes came the floude also. All that is of the earth, shall turne to earth agayne: and all waters ebbe agayne in to the see. All bribes and vnrighteousnesse shall be put awaye, but faythfullnesse, ꝑ truthe shall endure for euer. The substaunce and goodes of the vngodly shalbe dryed vp, and synke awaye as a water floude, and they shall make a sounde: lyke a greate thondre in the rayne.

L Lyke as the ryghteous reioyseth when he openeth his handes, so shal the transgressours be vanyshe, when theyr goodes vanysshe and consume away. The chyldren of the vngodly shal not obtayne many braunches: and the vnclene rotes vpon the hye rockes, shal be rooted oute before the grasse by the water syde, and vpon the ryuer bankes. Ecclē xli.b

F Frendlynesse ꝑ lyberalytie in the tyme of and blessynge of God, is lyke a paradyse and garden of pleasure: such mercy also ꝑ kyndnes endureth for euer. To labour ꝑ to be content (1. Timoth. vi. Philip. iiii.) w that a man hath, is a swete pleasaunt lyfe: and that is to fynde a treasure about all treasures. To beget chyldren and to repayre the cyte, maketh a perpetuall name: but an honest woman is more worth then they both. Wine and musyke reioyce the hert, but the loue of wysdome is aboue them both.

Pypyng ꝑ harpynge make a swete noyse, but a frendly tonge goeth beyond the both. D Thyne eye desyreth fauoure and beauty, but a grene sede tyme rather then they both. A frende and companyon come togither at opportunyte, but aboue them both is a wyfe that agreeth with her husband. One brother helpeth an other in the tyme of trouble, but almes shall delyuer more then they both. Golde and syluer fasten the fote, but a good counsell is more pleasaunt then they both. Temporall substaunce and strength lyft vp the mynde: but the feare of the Lorde more then they both.

The feare of the Lorde wanteth nothyng and neadeth no helpe. The feare of the Lorde is a pleasaunt garden of blessynge, and nothynge so beautyfull as it is. My sonne, lyue not a beggers lyfe, for better it were to dye then to begge. Who so loketh to an other mans table, taketh no thought for his owne lyuynge how to vpholde his lyfe, for he feedeth vpon selfe with other mens meat. But a wyse and wel nourtured mā wyl beware therof. Beggyng is swete in ꝑ mouth of the vnshamefast, but in his bely there burneth a fyre.

¶ Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the law of God. Good name and fame. An Exhortation to gyue herde vnto wysdome. Of what thynges a man ought to be ashamed.

CAPI. XLI.

O Death, how bytter is the remembraunce of the, to a man that seketh rest and cōforte in his substaunce and ryches, vnto the man that hath nothynge to dere him, and that hath prosperyte in al thynges, yea vnto hym that yet is able to receyue meat? O deathe, howe acceptable and good is thy iudgement vnto the nedefull, and vnto hym whose strength fayleth, that is olde in his age, and that in all thynges is full of care ꝑ fearfulnes: vnto hym also in dyspayre, and hath no hope ne parfite? Be not thou afraid of death: remembre them ꝑ haue bene before the: ꝑ that come after the, this is ꝑ iudgmēt of the Lord ouer al flesh. And why wouldest thou be agaynst this pleasure of the byghest? Whether it be ten, an hundreth, or a thousād yeares: death asketh not how long one hath lyued. Death Ecclesi. xli. B

The chyldren of the vngodly are abhominable chyldre and so are they that kepe company with the vngodlye. The enheritaunce of vngodly chyldren shall come to nought, and theyr posterytye shall haue perpetuall shame

shame and confusion. The childre complayne of an vngodly father: and why? for his sake they are rebuked and despysed. Wo be vnto you (O ye vngodly) which haue forsaken the lawe of the byghest God: yf ye be borne, ye shall be borne to cursynge, yf ye dye, the curse shall be your porcyon.

All that is of the earth, shal turne to earth agayne: so go the vngodlye also oute of the cursse in to destruction. The sorowe of men is in theyr body: but the name of the vngodly shall be put out, for it is nothynge worth. Laboure to get the a good name, for that shall contynue surer by the, then a thousande great treasures of golde. A good lyfe hathe a nōbre of dayes, but a good name endureth euer.

My chyldren, kepe wysdome in peace, for wysdome that is hyde, and a treasure that is not sene, what profyte is in them both? A man that hydeth his foolyshnesse, is better then a man that hydeth his wysdome. Therfore be ye ashamed at my wordes: for it is not good, in all thinges and alwaye to be ashamed. True fayth must proue and measure it.

Be ashamed of horedome before father and mother: Be ashamed of lesyng before ꝑ prince and men of auctorytie: Of synne, before the iudge and rulers: Of offence before the congregatiō and people: Of vnryghtousnesse, before a companyon and frende: Of theft, before the neyghbours. As for the truthe of God and his couenaunte, be not ashamed therof.

Be ashamed to lye with thyne elbowes vpon the bred: Be ashamed to loke vpon dayntes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take, and not to gyue: Be ashamed also to loke vpon an other mans wyfe, and to make many tryfynge wordes with her mayden, or to stande by her bed syde. Be ashamed to vpbrayde thy frende: when thou gyuest any thynge, cast him not in the teeth with all.

¶ Secretes maye not be opened. The lawe of God must be taught. I doughter. I woman. God knoweth all thynges, yea euen the secretes of the herte.

CAPI. XLII.

RBeche not a thyng ouyle, and disclose not the wordes, that thou hast herde in secrete. Be shamefast and well manered in dede, so shall euery man fauoure the. Of these thynges be not thou ashamed, and accept no persone to offende. Namely, of these thinges be not ashamed: Of the law of God, of the couenaunt, of iudgement: to bryng the vngodly from his vngodlynesse vnto ryghtousnesse, and to make hym a good man: to deale faythfully w̄ thy neyboure ꝑ companyō: to distribute ꝑ heretage vnto ꝑ frendes: to be dilygēt to kepe true measure ꝑ weyght: to be cōtent, whether thou getest much or lyttle: to deale truly with temporall goodes in bynge and sellynge: to bringe vp chyldren with diligence: to correct an euyll seruaunt, to kepe that thyne is from an euyll wyfe: to set a locke where many handes are: what thou delyuerest and gyuest out to be kept, to tell it and to waye it: to wryte vp all the out gayynge, and receyuynge: to enfourme the vnlearned and vnwyse: Of the aged, that are iudged of the yonge. Yf thou be diligent in these thynges, truly thou shalte be learned ꝑ wise and accepted of all men.

The wyghter maketh the father to watch secretely: and the carefulnes that he hath for her, taketh awaye his slepe: yea in the youth, lest she shulde outegrow hym: And when she hath an husbande, lest she shulde be hated: lest she shulde be defyled or rauyshed in her virgynyte, or gotten with chylde in her fathers house: Or (when she commeth to the mā) lest she behaue her self not right or contynue vnfrutefull. If thy doughter be D A doughter. wāton, kepe her straytly, lest she cause thine enemies to laugh the to scorne, ꝑ the neyghbours to gyue the an euyll reporte, and so thou be sayne to beare thy shame of euery man, and be confounded before all the people. Beholde not euerye bodyes beautye, and haue Eccle.xxv.b not much dwellynge amonge women. For Genesi.b lyke as the worme and moth cometh oute of clothynge, so doth wyckednesse come of women.

It is better to be with an euyll man, the E with a frendlye wyfe ꝑ putteth one to shame and rebuke. I wyll remembre the workes of the Lord, and declare the thyng that I haue sene. In the wordes of the Lord are his workes. The Sunne ouerlooketh al thinges with his shyne, and all his workes are full of the clearenes therof. Hath not the Lord brought to passe, that his sayntes shulde tell out all his wonderous workes, which the Almyghtye Lord hath stablysshed? Al thinges endure in his glorye.

He seketh out the grounde of the depe and the herte, and he knoweth all their ymagynacion and wysdome. For the Lorde knoweth all science, and he loketh in to the token of the tyme. He declareth the thynges that are past and for to come, and discloseth thynges that are secrete. No thoughte maye Job.xxviii.a escape hym, neither may any worde be hyd Ecclē xxxix.c from hym. He hath garnysshed the hyghe excellent workes of his wysdome, and he is frō euerlastynge to euerlastynge. Vnto him may nothyng be added neither can he be minysshed he hath no nede also of any counsayle. O how amyable are all his workes and as a sparke to loke vpon? They lyue all, and endure for euer: and when soeuer nede is, they are all obedyent vnto hym. They are al dubble, one agaynste an other: he hath made nothynge that hath faute or blemish: he hath stablysshed the goodes of euerychone: and who maye Deute.xxxii.a be satisfyed with his glorye, when he seeth it?

¶ The summe of the creacyon of the workes of God.

CAPI. XLIII.

Plal.18.a

A The glory of the heigth, is the fayre and clere fyrmament, the bewte of the heauen in his glorious clerenesse. The sun when it appeareth, declareth the daye in the goynge out of it, a meruelous worke of the hyghest. At noone it burneth the earthe, and who maye abyde for the heate therof? Who is reputed an ouen when it is hote, thre tymes more hath the Sunne burne vpon the mountaynes, when it breatheth out the fyrie beames and shyneth: with the bryghtnesse of it, it birndeth the eyes. Greate is the Lord that made it, and in his commaundement he caused it to ren hastely.

Gene.1.b

The Moone also is in all, and at conuenient season it sheweth the tymes, and is a token of the tyme. The token of the solemne feast is taken of the Moone, a light that minisheth and increaseth agayne. The Moneth is called after the Moone, it groweth wondrously in her chaungynge.

Exod.xii.a

B The armye of heuen also is in the heygth, in the fyrmament of heauen it gyueth a clere and glorious shyne. This is the clerenesse of the starres, the bewtifull apparell of heuen, the apparell that the Lorde lyghteneth in the heygth. In his holy worke they contynue in their ordre, and not one of them fayleth in his watche. Loke vpon the rayne bowe, and prayse him that made it: very bewtyfull is it in his shyne. He compasseth the heuen about with his clerenesse and glory, the handes of the hyghest haue bended it. Thorow his commaundement he maketh the snowe to fall, and the thonder of his iudgement to smyte hastily. Thorow his commaundemēt the treasuers are opened, and the cloudes flye as the foules. In his power hathe he strengthened the cloudes, and broken the hayle stones.

Gen.i.d

The mountaynes melt at the syght of him, the wynde bloweth accordynge to his wyll. The sounde of his thonder beereth the earth so doth the storme of the northe: the whirle wynde also lyghteth downe as a feathered fowle, casteth oute and spreadeth the snowe abrode: and as the grashoppers that destroye all, so falleth it downe. The eye marueleth at the bewtye of the whytenesse therof, and the hert is afraied at the rayne of it. He powreth oute the frost vpon the earth, lyke salte, and when it is frosen, it is as sharpe as ꝑ pryk of a thystle.

When the colde Northwynde bloweth. C harde Christall commeth of the water. He lyghteth downe vpon all the gatherynges together of water, and putteth on the waters as a brest plat. He deuoureth the mountaynes, and burneth the wyldernesses, and loke what is grene, he putteth it oute lyke fyre. The medicyne of all these is, when a cloude commeth hastely: and when a dewe commeth vpon the heate, it shall be refreshed agayne.

In his worke he stylleth the wynde. In his counsell he setteth the depe, and the Lorde Jesus planted it. They that saple ouer the see, tell of his perils and hasnes: and when we heare it with our eares, we marueil therat. For there be straunge wonderous workes hyd vnder manye of myne beastes, and whalefisshes. Thorow him are al thinges set in good ordre & perfourmed, and in his worke al thynges endure.

I speake moch, but I can not sufficyently attayne vnto it, for he hym selfe onely is the perfection of all workes. We shulde prayse the Lorde after al our power, for he is greate in all his workes. The Lord is to be feared: yea very greate is he, and is meruelous is he power. Prayse the Lorde, and magnifye him as moche as ye maye, yet doth he farre farre exceade all prayse. O magnifye hym with al youre power, and laboure earnestlye, yet are ye in no wise able sufficientlye to prayse him. Who hath sene hym, that he myght tell vs? Who can magnifye him so greatly as he is? For there are hyd yet greater thynges then these be: as for vs, we haue sene but few of his workes. For the Lorde hathe made all thynges, and giuen wisdom to such as feare God.

Ecclesiastici xliii. Psalmus. Psalmus. D

¶ The prayse of certeyn holy men, Henoch, Noe, Abraham, Isaac, and Jacob.

CAPI. XLIIII.

Let vs commend the noble famous men and the generacyon of oure fore elders & fathers. Many more glorious actes hath the Lorde done, and shewed his greate power euer sens the begynnynge. The noble famous mē raygned in their kyngdomes, & bare excellent rule. In their wysdom and vnderstandynge, they folowed the counsell shewed in the propheceyes. They led the folke thorow the counsel & wysdom of the Scrybes of the people. Wyse sentences are founde in their instruction: They sought the swetenesse and melody of Musicke, and brought forthe the pleasaunte songes in Scripture. They were ryche also, and coulde comforte and paciently those that dwelt with them. All these were very noble and honourable mē in their generations and were well reported of in their tymes.

Ecclesiastici xliiii. E

These haue lefte a name behynde them so that their prayse shall alwaye be spoken of. Afterwarde there were some, whose remembraunces gone. They came to nought and perished, as thoughe they hadde neuer bene: and became as thoughe they hadde neuer bene borne, yea and their chyldren also with them.

Genesis.xii. F

Neuertheles these are louynge men whose rygtcousnes shall neuer be forgotten, but cōtinue by their posterity. Their chyldē are an holy good heritage: their sede endureth fast in the couenaunt. For their sakes shall their chyldē and sede contynue for euer, and their prayse shall neuer be put downe. Their bodyes are buryed in peax, but their name liueth for euermore. The people can speake of their wysdome, and the congregacion can talke of their prayse. Enoch walked vyght and acceptably before the Lorde: therfore was he translated

Ecclesiastici xliiii. Genesis.v.

lated for an example of a mendement to the generacions. Noe was a perfect & rightous man: and in the tyme of wrath, he became a reconcylynge. Therfore was he lefte a remnaunt vnto the earth, when the floude came. An euerlastynge couenaunt was made with him, that al flesh should perysh nomore with the watre.

Genesis.vi.a

Abraham was a greate father of manye people, in glorye was there none lyke vnto hym. He kepte the lawe of the hyghest, and came in to a couenaunt with him. He set the couenaunt in his flesshe, and when he was tempted, he was founde faythfull. Therfore swore God vnto him with an othe, that he wolde blesse all people in his sede, that he wolde multiply and increase him as the dust of the earth, and to exalte his sede as the starres: yea and that his sede shulde haue the possession and inheritaunce of the lande frō se to se, and from the riuer vnto the borders of the lande.

Genesis.xii.a

With Isaac did he stablish the same couenaunt, for Abrahā his fathers sake. Yea that gracious blessyng and healch of all men, and couenaunt hyd he stablysshe with Isaac, and made it to rest vpon the heed of Jacob. He knewe hym, in that he prospered hym so well and rychely, and gaue hym an heritage, and sundered his porcyon by it selfe, and parted it among the twelue tribes. Mercyfull men brought he out of him, which founde fauour before all flesh.

Genesis.xxvi.a

¶ The prayse of Moses, Aaron, and Phinches.

CAPI. XLV.

Moses beloued of God and men, whose remembraunce is in hygh prayse: hym hath the Lorde made lyke in the glorye of kynges, and magnifyed him, so that ꝑ nemyes stode in awe of hym, thorowe his wordes he dyd great wonders. He made him great in the syght of kynges, gaue him commaundment before his people, and shewed hym his glorious power. He stablysshed him with fayethfulnesse and meknesse, and chose hym out of all men. For he herde his voyce, and led hym in the darke cloude, and there he gaue him the commaundmentes. yea ꝑ lawe of lyfe and wysdome, that he myght teache Jacob the couenaunt, and Israel his lawes.

Exodus.xxiii.a

He chose Aarō his brother also out of the tribe of Leui, exalted him and made him such lyke. An euerlastyng couenaunt made he with him: and gaue him ꝑ preisthode in the people. He made hym glorious in bewtyfull araye, and clothed hym with the garment of honoure. He put perfecte lope vpon hym, and gyrded hym with strengthe. He dede hym with syde clothes, and a tunycle, with an ouerbody cote also and a girdle. Round about made he vnto him belles of golde, and that many: that when he went, ꝑ sounde myght be herd, that they myght make a noyse in the Temple, and arme the people beforne. The holy garmente made he of golde and blewe silke, purple and fyne, and in ꝑ breast,

Exodus.xxviii.a

lay there was a goodly worke, wherin was fastened lyght and perfectnes.

Exod.xxviii.c

C Upon the same also there was a worke fastened, & set with costly precyous stones, all bound with gold: and this he brought in his ministracion. The stones were fastened for a remembraunce, after the. xij. tryues of Israel. Upon his mitre there was a plate of pure golde, a grauen ymage of holynes, a famous and noble worke, garnysshed, and pleasaunt to loke vpon. Before hym were there sene no such fayre ornamētes, & these it behoued him alway to vse: There myght none other put them on, but only his chyldren and his childers children perpetually. Daily per fourmed he his burntoffrynges two tymes. Moses fylled his handes, & annoynted him with holy oyle.

Leuit.viii.a

This was nowe confyrmed hym with an euerlastynge couenaunt, and to his sede, as the dayes of heauen: namely that his chyldren shulde alway mynystre before hym, and perfourme the office of the preisthode, and wysh the people good in his name. Before all men ꝑpuyge chose he hym, that he shuld offre before the Lorde, and make odoures for a swete sauoure and remembraunce, that he shuld reconcyle the people of the Lord with hym agayne. He gaue hym auctoryte also in his commaundementes and in the couenaūt that he shulde teache Jacob the statutes and testymonyes, and to informe Israel in his lawe.

D

Deute.xviii.a and xxi.a Malach.ii.a

Therfore there stode vp certayne agaynst hym and had enuye at hym in the wyldernes: namely, they that were of Dathan, and Abirams syde, and the furyous congregacyon of Chore. This the Lorde sawe, and it displeased him, and in his wrathful indygnacyon were they consumed. A greate wondre did he vpon them, and consumed them with the fire. Beside this he made Aaron yet more honourable and glorious. He gaue hym an heritage, and departed the fyrste fruites vnto hym. Unto hym specyally he appoynted the bred for sustenaunce (for the preistes ate of the offrynges of the Lorde) this gaue he vnto hym and his sede. Other heritage or porcion he had none in the lād, with the people. For the Lord him self is his porcion and inheritaunce.

E

Numer.xviii.b

Exod.xxviii.f Leuit.xxiiii.b

The thirde noble and excellente man is Phinehes the sonne of Eleazer, which pleased the God of Israel, because he had the zele and feare of the Lorde. For when the people were turned backe, he put hym selfe forthe eyght soone, and that with a good wyll, to pacefye the wrath of the Lorde towarde Israel. Therfore was there a couenaūt of peax made with hym, that he shulde be the principall amonges the eyghtous and the people that he and his posterye shuld haue the office of the preisthode for euer. Lyke as there was made a couenaunte with Dauid of the tribe of Juda, that from among his sonnes only there shuld be a kynge: and that Aaron also and his sede shulde be the heritage, to gyue vs wysdome in oure hertes, to iudge his

F

Numer.xxv.a

people

people in rightfulnes: that his goodes shuld not come in to forgetfulnesse, and that their honour myght endure for euer.

¶ The prayse of Josue, Caleb, and Samuel.

CAPI. XLVI.

Josu.xiii.a
Num.xiv.b
Deu.xxxiii.b
Josue.i.a

MAnly and stronge in battayle was Jesus the sonne of Naue, which in stede of Moses the prophete, was ordeyned to be captayne of the people, which accordynge vnto his name, was a great sauioure vnto the electe of God, to punysshe the enemyes that rose vp against Israel, that Israel myght obtayne their inheritaunce. O how greate, noble, and excellent was he, when he lyft vp his hande, and drewe out his sworde against the cytyes? Who stode so manly before hym? For the Lorde hym selfe brought in the enemyes. Stode not the Sunne styll at his commaundement, and one daye was as long as two? He called vpon the hyghest and most myghtye, when the enemyes pressed vpon hym on euery syde: and the Lorde herde hym with hayle stones. They smote the Heythen myghtely people myghtely, and in fallyng downe they slewe all the aduersaryes, so that the Heathen knewe his hoost, and al his defence, that the Lorde hym selfe fought against them, for he lowed vpon the myghtye men of them.

Jon.

B In the tyme of Moses', also he had Caleb the sonne of Jephune, vpd a good worcke, which stode against the enemyes, withstode the people frome syn, and stylled the wycked murmuryng. And of syre hundreth thousande people of fote, they two were preserued, whe they were brought in to the heritage, namely, a lande that floweth with mylke and hony. The Lorde gaue strengthe also vnto Caleb, which remayned with hym vnto his age: so that he went vp in to the hyghe places of the lande, and his sede conquered the same for an heritage: that all the children of Israel myght se, how good a thyng it is, to be obedient vnto the Lorde. And the iudges or rulers (euery one after his name) whose herte went not a whoryng, ne departed frome the Lorde, and that forsake not the Lorde vnfaythfully, whose remembraunce hathe a good reporte: Yea their bones florysshe out of their place, and their name shall neuer be chaunged.

Josue.xiiii.c

C Samuel the prophet beloued of the Lord, ordeyned a kynge, and anoynted the princes ouer the people. In the lawe of the Lord ruled he, and iudged the congregacyon, and the Lorde had respect vnto Jacob. The prophete was founde diligent in his faythfulnesse/ppte in his faythfulnes was the faythfulnes of his dispen knowen. He called vpon the Lorde the myghtie, when the enemyes pressed vpō him on euery syde, what tyme as he offred the sucklyng lambe. And the Lord thondred frō heauen, and made his voice to be herde with a greate noyse. He discomfited the princes of Tyre, all the rulers of the Philistynes. Before his last ende, he made protestacyon in the syghte

4 Reg.viii.a

of the Lorde, and his anoynted, that he toke neither substaunce ne good of any man, no not so moch as a shoe: & no man myght accuse hym. After this he tolde, that his rest was at hand, and shewed the the kynge also his ende and death: and from the earth vttred he vp his voyce in the prophecye, that the vngodly people shulde perysh.

¶ The prayse of Nathan, David, and Salomon

CAPI. XLVII.

A Fterwarde in the tyme of kynge David, there rose vp a prophet called Nathan: For lyke as the fat is taken away frome the offeryng, so was David chosen out of the children of Israel. He toke his pastyme with the lyons as with kydes, and with beares lyke as with lambes. Slewe he not a graunt when he was yet but ponge, and toke away the rebuke frō his people? what tyme as he toke the stone in his hande, and smote down proude Goliath with the stunge? For he called vpon the myghtie Lorde, who the gaue hym strength in his right hande, so that he ouerthrewe the myghtye graunte in the battayle, that he myght set vp the horne of his people agayne. Thus brought he him to worshyp aboue al princes, and made hym to heue a good reporte in the prayse of the Lorde, that he shulde were a crowne of glorye. For he destroyed the enemyes on euery syde, rooted out the the Philistines his aduersaryes, and brake their horne in sunder lyke as it is broken yet this daye. In all his workes he prayseth the myghtie and holyest, and alwaye the honour vnto hym. With his hole herte dyd he prayse and loue hym that made him. He set syngers also before the auter, and in their tune he made swete songes. He ordeyned to kepe the holy dayes worshipfully, and that the solemne feastes shuld be honourably holden, with prayseyng the name of the Lorde, and with his syngynge betimes in the morninge in the Sanctuary.

The Lorde toke awaye his synnes, and exalted his horne for euer. He gaue hym the couenaunte of the kyngdome, and the throne of worshyp in Israel. After him there rose vp the wyse sonne called Salomon, and for his sake he dwelt safe enemyes awaye far of. This Salomon raygned with peace in his time/for God gaue hym rest frome his enemyes on euery syde, that he myght buylde him an house in his name, and prepare the Sanctuary for euer/lyke as he was wel instruct in his youth and fylled with wysdome as and vnderstandinge, as it were with a water floude. He treasured and fylled the hole lande with syluer lyuynge and wyse prudente sentences.

His name went abrode in the Iles, because of his peace he was beloued. All landes reuerenced at his songes, prouerbes, symylytudes, and at his peace, & at the name of the Lorde God, which is called the God of Israel. He gathered golde as tynne, and he had

as moche syluer as leede. He was moued in louynge wemen, and was ouercome in affection, he stayned his honour and worshyp: yea, his posteritie defyled he also, in bryngyng the wrath of the Lord vpon his children, and sorowe after his ioye: so that his kyngdome was deuyded, and Ephraim became an vnfaythfull and an vnconstante kyngdom. Neuertheles God forsoke not his mercy, neyther was he vtterly destroyed because of his workes, that he shulde leaue hym no posteritie.

Ecclus.xlvii.a

Ecclus.xlvii.a

Ecclus.xlvii.a

vpon the ennemyes in the rayne, to doo good vnto such as had ordred their wayes aright. And the bones of the twelue Prophetes flo-rysshe from out of their place, for they gaue comforte and consolacion vnto Jacob, and deliuered thē faithfully. How shal we prayse Zorobabel, whiche was as a ryng in the ryght hande?

Jgg.ii.a
i.Esdr.vi.a
iii.Esdr.v.a

So was Jesus also the sonne of Josedec: these men in their tymes buylded the house, & set vp the Sanctuarye of the Lorde agayne, whiche was prepared for an euerlastynge worshyp. And Nehemiah is alwaye to be cōmended, which set vp for vs the walles that were broken downe, made the portes and barres agayne, & buylded oure houses of the new. But vpon the erth is there no man created lyke Enoch, for he was taken vp frō the earthe. And Joseph whiche was lorde of his brethren, and the vpholder of his people: his bones were couered and kepte. Seth and Sem were in great honour amonge the people: and so was Adam aboue all the beastes whan he was created.

Tgge.i.c
ii.Esdr.viii.a
ii.Esdr.viii.a
ii.Esdr.viii.a

Gene.v.c
Ecclesi.xliiii.b
Hebr.xi.a

¶ Of Simon the sonne of Oniah.

CAPI. L.

A Simon the sonne of Oniah the hye preest, whiche in his lyfe sette vp the house agayne, and in his dayes made faste the temple. The heyght of the temple was founded of hym, the double buylding and the hye walles of the cōple. In his dayes the welles of water flowed oute, and were excedynge full as the see. He toke care for his people, and delyuered them frome destruction. He kept his cite and made it stronge, that it shoulde not be besieged. He dwelte in honoure and worshyppe amonge his people, and enlarged the intraunce of the house and the courte. He gyueth lyghte as the morynge sterre in the myddes of the cloudes, and as the Moone whan it is ful. He shyneth as the sunne in the temple of God, he is as bryght as the rayne-bow in the fayre cloudes, and florysheth as the floures and roses in the sprynge of the yere, and as lylyes by the ryuers of water: Lyke as the braunches vpon the mount Lybanus in the tyme of sommer: as a fyre and incense that is kyndled: Lyke as an hole ornament of pure golde, set with all manor of precious stones: and as an olyue tree that is frutefull, and as a Cypres tree whiche groweth vp on hygh.

1.Ma.xii.iiii.

When he put on the garment of honoure, and was clothed with all beautye: when he B went to the holye aulter, to garnysshe the couerynge of the Sanctuarye: when he toke the portcions out of the preestes hond, he him selfe stode by the harth of the aulter, and his brethren rounde about in ordre. As the braunches of Cedre tre vpon the mount Lybanus, so stode they rounde about hym. And as the braunches of the olyue tree, so stode all the sonnes of Aaron in their glorye. And that he myghte sufficiently performe his seruyce vpon the aulter, and garnysshe the offrynge of the hyest God, he stretched oute his hande, & toke of the drynke offerynge, and poured in of the wyne: so he poured vpon the bottome of the aulter good smell vnto the hyghest prynce.

Then began the sonnes of Aaron to syng, and to blowe with trompettes, and to make a great noyse for a remembrāce and prayse vnto the Lorde. Then were the people afrayd and fel downe to the earth vpon their faces, to worshyp the Lord their God, and to giue thankes to the almyghtye God. They songe goodly also with their voyces, so there was a pleasaunte noyse in the greate house of the Lord. And the people in their prayer besought the Lorde the hyest that he wolde be mercyfull tyll the honour of the Lorde were performed. Thus ended they their ministracio and seruise. Then went he downe and stretched out his handes ouer the hole multitude C of the people of Israel, that they sholde gyue prayse and thankes out of their lyppes vnto the Lorde, and to reioyce in his name. He began yet ones also to praye, that he myght openly shewe the thankesgyuynge before the hyest, namely thus: O gyue prayse and thankes (yea all) vnto the Lorde our God, which hathe euer doone noble and greate thynges: which he hath encreased our dayes from oure mothers wombe, and dealte with vs accordyng to his mercy: that he wyll gyue vs the ioyfulnesse of herte, and peace for our time in Israel. Whiche fayethfully kepeth his mercy for vs euer more, and alwaye delyuereth vs in due season.

There be two maner of people that I abD horre frō my herte: as for the thyrde, whom I hate, it is no people: They that sye vpon the mountayne of Samaria, the Philistines and the foolysshe people that dwelle in Sichimis.

I Jesus the sonne of Sirach Eleazarus of Jerusalem, haue tokened vp these informacions and documentes of wysdome and vnderstanding in this boke, and poured out the wysdom of my hert. Blessed is he that exercyseth him selfe therin: and who so taketh such to hert shal be wyse. If he do these thynges, he shall be strong in all. For the lyght of the Lorde ledeth him.

¶ The prayer of Jesus the sonne of Syrach.

CAPI. LI.

I Thanke the, o Lord and kyng, and prayse the, o God my sauiour. I wyl yelde prayse E vnto thy name, for thou arte my defender and helper, and hast preserued my bodye frō destructiō, from the snare of traytorous tonges, and from the lyppes that are occupyed with lyes. Thou hast ben my helper, frome such as stode vp against me, and hast deliuered me after the multitude of thy mercy, and for thy holy names sake: thou hast deliuered me from the rorynge of them that prepared them selues to deuour me oute of the handes of suche as soughte after my lyfe: frome the multitude of them that troubled me, & went about to set fyre vpon me on euery syde, so that I am not brent in the myddest of the fyre: from the depe of hel, from an vncleane tong, from lying wordes, from the wycked kyng, and frō an vnrighteous tong. My soule shall prayse the Lorde vnto deth, for my life drewe nye vnto hell.

They compassed me round about on euery F syde, & there was no man to helpe me. I loked about me, yf there were any man that wolde succour me, but there was none: thē thought I vpon thy mercy, o Lorde, & vpon thy actes that thou hast done euer of olde: namely, that thou deliuerest such as put their trust in the, and ridd est them out of the handes of the heathen. Thus lyfte I vp my prayer frō the erth, and prayed for deliueraunce from deth. I called vpon the Lord my father, & he wold not leaue me without helpe in the daye of my trouble & in the tyme of the proud. I praised thy name cōtinually, yelding honour & thanckes vnto it, & so my prayer was herd. Thou sauedst me from destruction, and deliueredst me from the vnrightous time. Therfore wil I acknowlege and prayse the, and magnifye the name of the Lorde.

When I was yet but yong, or euer I went G astray, I desired wisdom openly in my prayer I came therfore before the temple, & sought her vnto the last. Thē florished she vnto me as a grape that is sone rype. My hert reioyced in her, then went my fote the ryght way, yea frō youth vp, sought I after her: I bowed downe myne eare and receyued her. I found in me mocthe wisdom, and prospered greatly in her. Therfore wil I ascribe the glory vnto him that giueth me wisdom: for I am addressed to do therafter. I wil be gelous to cleue vnto the thyng that is good, so that I not be confounded. My soule hath wrestled w̄ her, and I haue ben diligēt to be occupied in her. I lift vp mine hādes on hye, thē was my soul lightened thorow wysdome, & I knowleged my foolyshnesse. I ordred my soule after her, the and I were one dert from the beginning, and I found her in clenesse. And therfore shal I not be forsaken.

My herte longed after her, & I gat a good treasure. Therfore hath the Lord hath giuen me a new tong, wherwith I wil praise him. O come vnto me ye vnlerned, and dwell in the house of wysdom: withdraw not your selues from her, but talke & common of these thinges, for your soules are very thirsty. I opened my mouth and spake: O come & bye wisdom without money, bow downe your necke vnder her yoke, and your soule shall receyue wysdom. She is hard at hand, and is couetet to be founde. Beholde with youre eyes, how that I haue had but lytle laboure, and yet haue found moche rest. O receyue wisdome, and ye shall haue plentcousnesse of syluer & gold in possession. Let your mynd reioyce in his mercye, and be not ashamed of his prayse. Worke his worke betymes, and he shall gyue you youre rewarde in due tyme.

(2)

¶ The ende of the boke of Jesus the sonne of Syrach, whiche is called in latyn Ecclesiasticus.

THE BOKE OF THE PROPHETE BARVCH.

THese are the wordes of the boke that Baruch the sonne of Nerias, the sonne of Maasia, the son of Sedechias the sonne of Sedci, the son of Helchia wrote at Babylon, in the fifth yere, the seuenth day of the moneth, what tyme the Caldees wan Jerusalem, and brent it.

CAPI. I.

¶ Baruch redeth the boke before the kynge and all the people, which sende it with money to Jerusalem.

AND Baruch dyd reade the wordes of this boke that Jechonias the sonne of Joacin king of Juda myghte heare: and in the presence of all the people, that were come to heare the boke: yea and before all the noble kynges sonnes, before the lordes of the counsell and elders: and before the hole people, frō the lowest vnto the highest: before all them that dwelte at Babylon by the water of Sody. Whiche when they herde it, wepte, fasted, and prayed before the Lorde.

B They made a collection also of money, according to euerye mans power, and sent it to Jerusalem vnto Joacin the sonne of Helchiah the sonne of Salon Preest, with the other Preestes, and to all the people whiche were with him at Jerusalem, what tyme as they had gotten the ornamentes of the temple of the Lorde (that were taken away out of the temple) that they myght bringe them agayne in to the lande of Juda, the tenth day of the moneth Sibau: namely, syluer vessels (whiche Sedechiah the sonne of Josiah king of Juda had made.) After that Nabuchodonosor kynge of Babylon had taken Jechonias, with all his princes, lordes, & all the people, and led them captyue from Jerusalē vnto Babylon.

And they sayde: Beholde, we haue sente you money to bye you burnt offeringes and incense withall: make you vnleuended bred

C And offre for synne vpon the aulter of the Lorde oure God. And praye for the prosperitie of Nabuchodonosor kynge of Babylon, and of Balthasar his sonne: that theyr dayes maye be vpon earthe, as the dayes of heuen: (& it God also maye gyue vs strength and lyghten oure eyes: that we maye syue vnder the defence of Nabuchodonosor kyng of Babylon, and vnder the protection of Balthasar his sonne, that we maye longe do seruice vnto them, and fynde fauoure in theyr syghte.

Deut.xiiii.a Jerem.xxix.b 1. Timo.ii.a

Praye for vs also vnto the Lorde oure God, for we haue synned agaynst the Lorde oure God, and vnto this daye is not his wrathe turned vnto vs. And se that ye rede this boke which we haue sente vnto you, to be reherced in the temple of the Lorde) vpon the hye dayes, and at a tyme conuenient.

Thus shal ye say: The Lorde our God is D rychtous, but we are worthy of confusyon and shame: lyke as it is come to passe this daye vnto all Juda, and to euerye one that dwelleth at Jerusalem: to oure kynges, Prynces, preestes, Prophetes, and to oure fathers. We haue synned before the Lorde oure God, we haue not put our trust in him, nor gyuen hym credence, we haue not obeyed hym, we haue not harkened vnto the voyce of the Lorde our God, to walke in the commaundementes that he gaue vs. Sithens the daye that he brought oure fore fathers oute of the lande of Egypt vnto this present day we haue bene euer a mysbyleuynge, and an vnfayethful people vnto the Lorde our God: destroyinge oure selues vtterly, and hyndringe vs bake, that we shoulde not heare his voyce.

Dan.ix.a Deut.xxviii.a

Wherfore there are come vpon vs greate plages and dyuers curses, lyke as the Lorde E byuyled by Moses his seruaunte: whiche broughte oure fore fathers oute of the lande of Egypte, to gyue vs a lande that floweth with mylke and hony, lyke as it is to se this daye. Neuertheles, we haue not harkened vnto the voyce of the Lorde oure God, according to all the wordes of the Prophetes whom he sent vnto vs, and vnto our rulers, but euery man folowed his owne minde and wicked ymagination: to offre vnto straūge goddes, to do euyll in the syght of the Lorde oure God.

Leui.xxvi.a Deut.xxviii.a

¶ The Jewes confesse that they suffre suffre for theyr synnes. The Lorde wyll & we obey vnto ymages, although they be euyll. He promiseth that he wyll rell agayne the people from captyuyte, and gyue them a newe and euerlastynge testament.

CAPI. II.

FOr which cause the Lorde our God hath F perfourmed his deuyce, wherof he certifyed vs and our heedes that ruled in Jerusalem: yea and oure kynges, our prynces, with all Israel and Juda. And suche plages hathe the Lorde broughte vpon vs, as neuer came to passe vnder all heue, like as it is fulfilled in Jerusalem, according as it is wrytten in the lawe of Moses: that a man shold eate the flesshe of his owne sonne, and the flesshe of his owne doughter. Moreouer he hath deliuered them in to the handes of all & kynges that are rounde about vs, to be confounded and desolate, and scatred them abrode in all landes and nacyons. Thus are we broughte benethe and not aboue, for we haue synned agaynst the Lorde oure God, and not beu obedient vnto his voyce: therfore the Lorde our God is rygh teous, and we with oure fathers (as reason is) are brought to open shame as it is to se this daye.

Dan.ix.a

Deut.xxviii.a Leui.xxvi.d Jere.xix.b

And as for these plages that are come vpō vs alredye, the Lorde had deuysed them for vs: yet wolde we not praye vnto the Lorde our God, that we myght euerye man tourne from his vngodly wayes. So the Lorde hath caused suche plages to come vpon vs, for he is rightous in all his workes, which he hath cōmaunded vs, which we also haue not done nor harkened vnto his voyce for to walke in the commaūdementes of the Lord, that he had gyuen vnto vs.

And nowe, O Lorde God of Israel, thou that hast brought thy people out of the land of Egypte with a myghtye hande, with tokens and wonders, with thy greate power and out stretched arme: and hast gotten thy selfe a name, as it is come to passe this daye. O Lorde oure God, we haue synned, we haue doone wyckedly, we haue behaued oure selues vngodlye in all thy ryghtousnesses.

Deut.iiii.b

Tourne thy wrathe frome vs (we beseche F the) for we are but a fewe lefte amonge the heathen, where thou hast scatred vs. Heare oure prayers, o Lorde, and oure peticions, bringe vs out of captiuitie, for thyne owne sake: get vs fauoure in the syghte of them, which haue led vs away, that al landes may know that thou art the Lorde our God, and that Israel and his generacion calleth vpon thy name.

O Lorde, loke downe from thy holy house vpon vs: enclyne thyne eare, and heare vs. For the dead that be gone down to their graues, and whose soules are out of their bodies ascribe vnto § Lord neither prayse nor righteousnesse: but the soule that is vexed for the multitude of her synnes, which goeth on stouply and weykely, whose eyes begynne to fayle: such a soule ascribeth prayse and righteousnesse vnto the Lorde. O Lord, we poure out oure prayers before the, and requyre G mercye in thy syght, o Lorde oure God: not for anye godlynesse of oure fore fathers, but bicause thou hast sent out thy wrath and indignacion vpon vs, according as thou dyddest threaten vs by thy seruauntes the Prophetes, sayinge:

Thus sayth the Lorde: Bow downe your shoulders & neckes, and serue the king of Babylon, so shall ye remayne styll in the land, § I gaue vnto your fathers. Yf ye wyll not do this, nor heare the voyce of the Lorde youre God, to serue the kynge of Babylon, I shall destroy you in the cityes of Juda, within Jerusalem and without. I will also take from you the voice of myrth, and the voice of ioy, the voyce of the brydegrome and § voyce of the bryde, and there shal no man dwell more in the land. But they wold not harken vnto H thy voyce, to doo the kyng of Babylon seruice: and therfore haste thou perfourmed the wordes that thou spakest by thy seruauntes the prophetes: namely, that the bones of our kynges, and the bones of our fathers shulde be translated out of their place.

Jere.xxv.a Jere.xxxiii.a Jere.xvi.a

And lo now are they layde out in the heate of the sunne, and in the cold of the night, and ded in greate myserye, with hunger, with sworde, with pestilēce, & are clene cast forth. As for the temple wherin thy name was called vpon, thou hast laid it waste, as it is to se this day: and that for the wyckednes of the house of Israel & the house of Juda. O Lorde our God, thou hast intreated vs after al thy goodnesse, and according to all that great louing mercy of thyne, like as thou spakest by thy seruaunte Moses, in the daye when thou diddest commaunde him to wryte thy law before the chyldren of Israel, saying: Yf ye wil Deu.xxx.b not harken vnto my voyce, then shall this great multitude be turned in to a very small people, for I wil scatre the abrode. Notwithstandyng I am sure that this folke wyll not I heare me: for it is an hardnecked people. But in the lande of their captiuitie, they shall remembre them selues, and lerne to know that I am the Lorde their God, when I gyue them an herte to vnderstande, and eares to heare. Then shal they praise me in the land of their captiuitie, and thinke vpon my name. Then shal they turne them from their hard backes and frō their vngodlynesse: When shal they remembre the thynges, that happened vnto their fore fathers, which, synned against me. So wyll I bringe theym agayne in to the lande, whiche I promysed with an othe vnto theyr fathers: Abraham, Isaac, and Jacob: and they shall be lordes of it; yea I wyll encrease them, and not mynyshe them. And I wyll make an other couenaunte with them, Hebre.viii.a suche one as shall endure for euer: namelye, Jacob.viii.b that I wil be their God, and they shall be my Apoca.xxi.b people: and I wil no more driue my people the chyldren of Israel oute of the lande that I haue gyuen them.

¶ He prayseth wysdome vnto the people, shewyng that so greate aduersaryes came vnto them, for the dispysyng therof. Of the incarnation of Christ.

CAPI. III.

AND now, o Lord almighty, thou God A of Israel: our soules that is in trouble and our spirite that is vexed crieth vnto the: heare vs, o Lorde, and haue pity vpō vs, for thou art a mercyfull God, be gracyous vnto vs, for we haue synned before the. Thou endurest for euer, shold we then vtterly perysh? O Lorde almighty, thou God of Israel: heare now the prayer of the deed Israelites and of their childrē, which haue sinned before the, & not harkened vnto the voice of the Lorde their God, for which cause these plages hang now vpon vs. O Lord, remembre not the wyckednesse of our fore fathers, but thynke vpon thy power and name nowe at this time: for thou art the Lorde our God and the, o Lord wil we praise. For thou hast put thy feare in our hertes, to the intent we shulde call vpon thy name, and prayse the in our captiuitie, & that we might turne frō the wickednesse of our fore fathers that synned before the.

Ephe.ii.a Daniel.iii.c Jere.iii.c and.v.c Num.xiii.a Psal.xxxvi.a

B Beholde, we are yet this daye in our cap-

tiuitie, where as thou haste scattered vs, to
Plalypsa be an abhominacion, curse, and synne: lyke
as it hathe happened vnto oure fathers also,
bycause of all theyr wyckednesse and depar-
tynge from the.

O Israel heare the commaundementes of
life: ponder them wel with thyne eares, that
thou mayste lerne wysdome. But howe hap-
peneth it Israel that thou art in thyne enne-
myes lande? thou art waxen old in a straūge
countrey, and defyled with the dead. Why
arte thou become lyke them that goo downe
Jeremye.ii.b to theyr graues? Euen bycause thou haste
forsaken the well of wysdome. For yf thou
haddest walked in the waye of God, truly
thou shouldest haue remayned styll safe in thyne
owne lande.

Prouer.i.a. & viii.a O learne then where discrecyon is, where
vertue is, where vnderstandynge is, that
thou mayste knowe also from whence com-
meth longe lyfe, a necessary lyuyng, the light
of the eyes, and quyetnesse. Who euer found
oute her place? or who came euer in to her
treasures?

Esa.xiv.b and.xxiv.c Where are the pryuces of the Heathen be-
come, and suche as ruled the beastes vpon
the earthe? They that had the pastyme with
the foules of the ayre, they that hoorded vp
siluer and gold (wherin men trust so moche)
and made no end of theyr gathering? What
is doone of theym that coyned syluer, and
were so carefull, and coulde not bryng their
workes to passe? They be rooted oute, and
bone downe to hell, and other men are come
vp in theyr stede. Yonge men haue sene light
and dwelte vpon earth: but the waye of re-
formacion, haue they not knowen nor vnder
stande the pathes therof: neyther haue their
chyldren receyued it: yea ryghte farre is it
frome them. It hathe not ben herde of, in the
lande of Canaan, neyther hath it ben sene at
Theman.

The Agarenes sought after wysdom, but
D that which is erthly, like as the marchaūtes
of the land do. They of Themā are cunning
alio, and they labour for wysdome & vnder-
standing, but the way of true wisdome they
know not, neither do they thinke vpon ꝑ pa-
thes therof. O Israel, how greate is ꝑ house
Deute.iiii.c of God? and howe large is the place of his
Jerem xxii.d possession? Greate is he, and hathe no ende:
Pla.xxiv.a hyghe and vnmeasurable. What is become
of those famous gyaūtes, that were so great
of bodyes, & so worthy mē of warre? Those
had not the Lorde chosen, neyther haue they
found ꝑ way of reformacion: therfore were
they destroyed: and forasmoche as they had
no wysdome, they perished bicause of theyr
foolyshnesse.

Who hath gone vp in to heuē to take wis-
dom there, & brought her downe frō the clou
des? Who hath gone ouer the see to find her,
and hath chose her above gold, & so brought
her hyther? No man knoweth the wayes of
wysdom, neither is there any ꝑ can serche oute
Esa.xl. her paths. But he that knoweth all thynges
knoweth her, and he hath found her out with
his vnderstondynge. This same is he whiche
prepared the erth at the begynnyng, & fylled
it with all maner foules and beestes. When
he sendeth out the light, it goeth: and when
he calleth it agayne, it obeyeth hym with feare.
The sterres kepe their watche, & gyue theyr
lyght, yea and that gladly. When he calleth
thē, they saye: here we be. And so with cheer
fulnes they shewe lyght vnto him that made
them. This is our God, and there shall none Plal.xcvi.
other be compared vnto him: He is he ꝑ hath Deut.vi.
found out al wisdom, and hath gyuen her vn Esa.xl.
to Jacob his seruaunt, and to Israel his belo Jerem.
ued. Afterwarde dyd he shew him selfe vpon
erth, and dwelt among men.

¶ The reward of them that kepe the lawe, and the punyshment of them that despyse it. A complaynt of Jerusalem, and vnder the figure therof, of the churche

CAPI. IIII.

This is the boke of the commaundemen-
tes of God, and the law that endureth
for euer. Al they that kepe it shal come
to lyfe: but suche as forsake it, shal come to
deth. Turne the, o Jacob, and take holde of
it: walke by this waye thorowe his bright-
nesse and shine. Giue not thyne honour to an
other, and thy worship to a straunge people:
O Israel, how happy are we, syth that God Plal.xxxiii.
hath shewed vs such thinges as are pleasaūt
vnto him? Be of good chere thou people of
God, O thou auncient Israell. Nowe are ye
solde amonge the Heathen, how be it not for
youre vtter destruction: but bycause ye pro-
voked God the Lorde to wrath and displea-
sure, therfore were ye deliuered vnto youre
ennemyes: for ye displeased the euerlastyng
God that made you, offringe vnto deuyls, &
not to God. Ye haue forgotte hym ꝑ brought
you vp, and youre nourie Jerusalem haue ye
greued.

Whē she saw that the wrath of God was B The ende
commynge vpon you, she sayde: Harken, O of the.iii.
ye that dwell about Syon, for God hathe
brought me in to great heuynesse: and whyp
I se the captiuite of my people, of my sonnes
and doughters, which the euerlastinge God
will bring vpō them. With ioye did I norysh
them, but now must I leue thē with wepinge
and sorow.

Let no man reioyce ouer me widow & for-
saken, which for the sinnes of my childre am
desolate of euery man. For why? they depar
ted frō the law of God, they wold not know
his righteousnesse, nor walke in the waye of
his commaundementes: and as for ꝑ pathes
of the trouth and godlinesse, they had no lust
to go in them. C

O ye dwellers about Syon: come, and
let vs call to remembraunce the captiuitye
that the euerlastynge God hathe brought Deut.xxviii.
vpon my sonnes and my doughters. He hath Jerem.xl.
brought a people vpon them from farre, an
vnkurteus people, & of a straunge language,
whiche neyther regarde the olde, nor pitye
the yonge.

These

These haue caryed awaye the beare beloued
of me a wydowe, leauyng me alone, both
desolate and chyldlesse. But alas, what can
I helpe you? Nowe he that hath broughte
these plages vpō you, delyuer you also from
the handes of your enemyes.

Go your waye (O my chyldren) go your
way: for I am desolate and forsaken. I haue
put of the clothynge of peace, & put vpon me
the sacke cloth of prayer, and for my tyme I
wyl call vpō the most hyest. Be of good chere
O my chyldren: crye vnto the Lorde, and he
shal delyuer you from the power of the pry-
ces, your enemyes.

For verely, I haue euer a good hope of
your prosperous health: yea a very gladnesse
is come vpon me from the holy one, bycause
of the mercye that ye shall haue of our euer-
lastyng Sauyour.

With mournynge and weppynge did I let
D you go from me, but with ioye and perpetual
gladnesse shall the Lorde bringe you agayne
vnto me. Lyke as the neyghbours of Sion
sawe your captyuitye frō God: Euen so shall
they also se shortly your health in God, whi-
che shal come on you with great honour and
euerlastyng worshyp.

O my chyldren, suffre pacyently the wrath
that shall come vpon you. For the ennemye
hath persecuted the, but shortly thou shalt se
his destructyon, and shalt tred vpon his neck.
My derlynges haue gone rough wayes, for
they are led awaye as a flocke that is scatred
abrode with the enemyes. But be of good cō-
fort (O my chyldren) and crye vnto the Lord:
E For he that led you awaye, hath you yet in
remembraunce: and like as ye haue bene min-
ded to swarue from your God, so shal ye now
entraoue selues ten tymes more, to turne a-
gayne, and to seke him. For he ꝑ hath brought
these plages vpon you, shall bringe you e-
uerlastynge ioye agayne with your healthe.
Take a good hert vnto the, O Jerusalem: for
he which gaue the that name, exhorteth the
se to dut.

The wycked doers that now put the to
trouble, shall perish: and such as haue reioy-
ced at thy fall, shall be punyshed. The eyes
whom thy chyldren serue, and that haue en-
ryed awaye thy sonnes, shall be correcte. For
lyke as they be nowe glad of thy decaye, so
shall they mourne in theyr owne destruction.
The ioye of theyr multitude shall be taken
awaye, and theyr there shall be turned to so-
rowe. For a fyre shall fall vpon them frome
the euerlastynge God, longe to endure: and
it shall be inhabited of deuyles for a greate
season.

¶ Jerusalem is moued vnto gladnesse, for the re-
turne of her people, and vnder the figure therof,
the churche.

CAPI. V.

O Jerusalem loke about the toward the
east, and beholde the ioye that cōmeth
vnto the from God. For lo, thy sonnes
(whome thou hast forsaken, and that were
scattered abrode) come gathered togyther frō
the East and West, reioysynge in the word
of the holye one, vnto the honoure of God.

Put of thy mournynge clothes (O Jerusa
lem) and thy sorowe, and decke the with the
worshyp and honoure, that commeth vnto
the frome God, with euerlastyng glory. God
shal put the cloke of rightousnes vpon the,
and set a crowne of euerlastynge worshyp
vpon thyne heade: for vpon the wyll God
declare his bryghtnes, that is vnder the hea-
uen: yea an euerlastyng name shall be giuen
the of God, with prax of ryghtousnes, and
the honoure of Gods feare. B

Aryse O Jerusalem, stand vp on hyghe: loke
abont the towarde the east, and beholde thy
children gathered from the east, vnto the west
whiche reioyse in the holye worde, hauynge
God in remembraunce. They departed from
the on fote, and were led awaye of theyr ene
myes: but nowe shal the Lord bryng them
caryed with honoure, as chyldren of the king
dome. For God is purposed to bringe downe
all stoute mountaynes, yea and all hygh rock-
es to fyll the valleyes, and so to make the
euen with the groūde: that Israel maye be
diligent to lyue vnto the honoure of God.
The woddes and all pleasaunt trees shal o-
uershadowe Israel, at the commaundement
of God. For hyther shall God bringe Israel
with ioyfull myrth, and in the lyghte of his
maiestye: with the mercye and ryghtousnes
that commeth of hym selfe.

CAPI. VI.

¶ A copye of the epistle that Jeremye sent vn
to the Jewes, whiche were led awaye pryso-
ners by the kynge of Babylon: wherin he
certifyeth them of the thynge that was cō-
maunded hym of God.

Because of the synnes that ye haue done g
agaynste God, ye shall be led away cap Jere.xxv.b.&.
tyue vnto Babylon euen of Nabucho-
donosor the kynge of Babylon. So when ye
be come into Babilon, ye shal remayne there
many yeres & for a lōg season: namely, vn. ge
neracions: and after that wyll I bryng you
awaye peaceably from thence. Now shall ye
se in Babylon goddes of golde, of syluer, of
wood, & of stone: borne vpō mens shoulders
to cast out a fearfulnes before the Hethen.
But loke that ye do not as the other: be not
ye afrayd, and let not the feare of them ouer
come you.

Therfore whē ye se the multytude of peo- B
ple worshyppynge them behynde and before
saye ye in your hertes: O Lorde, it is thou, Deutet.vi.c
that oughtest only to be worshypped. Myne
aungel also shal be with you, and I my self
wyll care for your soules. As for the tymbre
of those goddes, the carpēter hath polysshed
them: yea gylte be they, & layed ouer with
syluer, yet see they but vayne thynges, scan
not speke. Lyke as a wōman that loueth pera-
mours is trymlye dressed, euen so are these

made

made and hanged with golde. Crownes of golde haue they goddes vpon theyr heedes: so the prestes them selues take the golde and syluer from them, and put it to theyr owne vses: yea they geue of the same vnto harlotes, and stynke theyr hoores withall: agayne, they take it from the hoores, and decke theyr goddes therwith. Yet can not these goddes Jeremye. 5.a deliuer them selues from rust and mothes. When they haue couered them with clothynge of purple, they wype theyr faces for the dust of the temple, wherof there is moch amonge them. One hath a sceptre in his hand, as though he were iudge of the countrey: yet can he not slaye suche as offende hym. An other hathe a sweardе or an axe in his handе, for all that, is he neyther able to defende hym selfe from battayle, nor from murtheres.

By this ye maye vnderstande, that they be no goddes, therfore se that ye neither worshyp them, nor feare them. For lyke as a dreSSell that a man dresth, is nothynge worth whē it is broken, euen so is it with theyr goddes. When they be set vp in the temple, their eyes be full of dust, thorow the fete of those that come in. And lyke as the doores are shutte in, rounde about vpon hym that hath offended the kynge: Or as it were a dead body kepte beSyde the graue: Euen so the prestes kepe the doores with barres and lockes, lest theyr Goddes be spoyled with robbers. They set Settynge vp of candels before goddes. vp candels before them (yea verely and that many) wherof they can not se one, but euen as blockes, so stande they in the temple. Ye is sayd: that the serpentes and wormes, whiche come of the earth, gnawe out theyr bertes, eatynge them and theyr clothes also, and yet they feele it not. Theyr faces are blacke, thorowe the smoke that is in the temple. The owles, swalowes, and byrdes flye vpon them, yea and the cattes runne ouer theyr backes.

D By this ye maye be sure, that they are not goddes, therfore feare them not. Moreouer that they haue, is to make them bewtyfull: and yet neuertheles, onles some body wype of theyr dust, they will geue no lyght: and when they were cast in to a fournace, they felt it not. They are bought for money, and haue no breth of lyfe within them. They must be borne vpon mens shoulders, as those that haue no fete: wherby they declare vnto men, that they be nothynge worth. Confounded be they then, that worshyp them. For yf they fall to the grounde, they can not ryse vp agayne of them selues. Yea though one helpe them vp and set them vpright, yet are they not able to stande alone: but must haue proppes set vnder them lyke dead men. As for that thyng that is offred vnto them, their prestes sell it, and abuse therin. Yea yf prestes wyues take therof, but vnto sycke & poore they geue nothyng of it, the women with childe and the menstruous lay handes of their offrynges. By this ye maye be sure, that they are no goddes, therfore be not ye afrayed of them. From whence commeth it then, that they be called goddes?

The women sytt before the goddes of syluer, gold and wod, & the prestes sytt in their temples, haunge open clothes, whose bretes and berdes are shaue & haue notynge vpon their heades: rorynge and crying vpon their goddes, as men do at the feast, when one is dead.

The prestes also take awaye the garmentes of the ymages, and decke their wyues & chyldren withal. Whether it be good or euil that any man do vnto them, they are not able to recōpence it: they can neyther set vp a kynge nor put him downe. In lyke maner they may neither geue ryches, nor money vpon. Thoughe a man make a bowe vnto them and kepe it not, they will not re- Ezechie quyre it. They can not reskue a dyinde man from his syghe, ne helpe any at his nede. They can shewe no mercy to the wydow, nor do good to the fatherles. Theyr goddes of wod stone, golde and syluer, are but euen as other stones, that be hewen of the mountayne. They that worshyp them shal be confounded. Howe shulde they then be taken for goddes? yea howe dare men call them goddes? And thoughe the Caldees worshypped them not, hearynge that they were but dom and coulde not speake: Yet they them selues offre vnto Bel, and wold fayne haue him to speake: as who saye, they coulde trie, that maye not mone. But when these men come to vnderstandynge, they shall forsake the, for their goddes haue no lyfynge.

A greate sorte of women gyrde with cordes F sytt in the stretes, & burne dyrte dongye. Now yf one of them be conueyed away and lye by any such as come by: she casteth her neyghboures in the teeth, because she was not so worthelye reputed, nor her corde broken. What so euer is done for the, it is but vayne & lost: Howe may it then be thought or sayd that they are goddes? Carpenters and goldsmythes make them, neyther be they anye other thynge, but euen what the workemen wyll make of them. Yea the goldsmythes the selues that make them, are of no longe continuance: howe shulde then the thynges that are made of them, be goddes? Warne therfore are the thynges (yea verye shame is it) that they leaue behynde the for their posterite. For as soone as there cōmeth any warre or plage vpon them, the prestes ymagyn, where they maye hyde them selues with them. Howe can men thynke then they be goddes, which nether may defende them selues from warre nor deliuer them from myschefe? For seyng they be but of wod, of stone, of syluer and of golde: all people and kynges shal know hereafter, that they be but vayne thinges: yea it shal be openly declared, that they be no goddes: but euen the very workes of mens handes, & that God hath nothyng to do with the. They can set no kynge in the lande nor geue rayne vnto men. They can geue no sentence of a matter, neither defende the lande from wronge: For they are not able to do so much as a crowe, that flyeth betwixt heauen and earth.

When

G When there happeneth a fyre in to the house of those goddes of wod, of syluer and of golde, the prestes wyll escape and saue them selues, but the goddes burne as the balkes therin. They can not withstande any kynge or battayle: how maye it then be thought or graunted, that they be goddes? Moreouer, these goddes of wodde, of stone, of golde and syluer, maye neither defende them selues from rōbbers: yea the very wycked are stronger then they. These stryp them out of theyr apparell, that they be clothed withall, these take theyr golde and syluer from them, and so get them away: yet can they not helpe them selues. Therfore it is moch better for a man to be a kynge, and to shewe his power, or els a profytable vessell in a house, wherin he that vseth it, myght haue pleasure: yea or to be a dore in a house, to kepe such thynges safe as be therin, then to be such a vayne god. The Sunne, the Moone, and all the starres when they geue theyr shyne and lyght, are obedyent, and do men good: When the lyghtenynge glystreth, all is cleere: The wynde blowyth in euery countrey, and when God commaundeth the cloudes to go rounde about the hole worlde, they do as they are bydden: when the fyre is sent downe from aboue and commaunded, it burneth vp hylles & woddes.

But these goddes are not lyke one of these thynges, neither in beawte nor in strengthe. Wherfore men shall not thynke nor say that they be goddes, seynge they can neither geue sentence in iudgement, nor do men any good. Wherfore for asmoche as ye be now assured, that they be no goddes, se ye feare them not: for they can speake neuther good ne euyll of kynges. They can shewe no tokens in heauen for the Heythen, neyther shyne as the Sunne, ne geue light as the Moone. Yea the vnreasonable beastes are better then they, for they can get them vnder the shade, and do them selues good. So can ye be certifyed by no maner of meanes, that they be goddes: therfore feare them not. For lyke as a frayeboggarde in a garden of cucumbers keepeth nothynge, euen so are theyr goddes of wod, of syluer & golde: and lyke as a wyld tree borne in an orcharde, that euery byrde sytteth vpon: yea lyke as a dead body that is cast in ſ darke: Euē so is it with those goddes of wod, syluer and golde. Ye the purple and scarlet which they haue vpō them, and soone fareth away, ye maye vnderstande, that they be no goddes: yea they them selues shall be consumed at ſ last, which shall be a great confusyon of the lande. Blessed is the godly man, that hath no ymages and worshipped none, for he shall be far from reproofe.

¶ The ende of the Prophete Baruch, which is not in the Canon of the Hebrue.

¶ The songe of the thre chyldren, whiche were put in to the hote brennynge ouen. The commen translacion, readeth this songe in the .iii. chap. of Daniel.

AND they walked in the middest of ſ flame, prayssing God & magnyfying the Lorde Azarias stode vp, & prayed on this maner. And in ſ myddest of ſ fyre openede he his mouth, & sayd: Blessed be thou, O Lorde God of oure fathers, worthye to be praysed and honoured is that thy name, for euermore: for thou art righteous in all the thynges that thou hast done to vs: yea faythfull are all thy workes thy wayes are right, & thy iudgementes true. In all the thynges that thou hast brought vpon vs, and vpon the holye cytye of our fathers (euen Jerusalem) thou hast executed true iudgement: yea accordynge to right and equytye hast thou brought these thynges vpō vs, because of oure synnes. Daniel.9

For why? we haue offended, and done wyckedly, departynge from the: in all thynges haue we trespased, & not obeyed thy commaundementes, neyther kept them, neither done as thou hast bidden vs, that we myght prospere. Wherfore all that thou hast brought Baruch.ii.b vpon vs, and euerye kynge that thou hast done to vs, thou hast done the in true iudgement: As in delyuerynge vs into the handes of our enemyes among vngodly and wicked abhomynacions, and to an vnrighteous kynge: yea the most frowarde vpon earth. And now we maye not open our mouthes, we are become a shame and reproue vnto thy seruauntes and to them that worshyp the. Yet for thy Jeremy.ii.b names sake (we beseche the) cast vs not out for euer, breake not thy couenaunt, and take not away thy mercy from vs, for thy beloued Abrahams sake, for thy seruaunt Jsaacs sake Genesis.xxii.a and for thy holy Jsraels sake: to whom thou hast spoken, and promysed that thou wolde Deute.i.b multeplye their sede as the starres of heuen, and as the sand that lyeth vpō the see shore. For we (O Lorde) are become lesse then anye people, and be kept vnder at this daye in all the worlde, because of oure synnes: So that nowe we haue neither prince duke, prophet, burntofferynge, sacrifice, oblacyon, incense, ne Sanctuarye before the.

Neuertheles, in a contrite herte and an humble spirite lette vs be receyued that we maye obtayne thy mercye. Lyke as in sacrifyce of rammes and bullockes, and in thousandes of fat lambes: so lette our offerynge be in thy sight this daye, that it maye 1.Petri.i.a please the, for there is no confusion vnto them Rom.x. that put their trust in ſ Lord. And now we folowe Rom.v.a the with all oure herte we feare the, and seke thy face. Put vs not to shame, but trayte with vs after thy louynge kyndenesse, & accordynge to the multytude of thy mercyes. Delyuer vs

des by thy myracles (O Lorde) and get thy name an honour: that all they which do thy seruauntes euyll, maye be confounded. Let them be ashamed thorow thy almyghtye powre, and let their strengthe be broken: that that they maye knowe, how that thou only art the Lord God, and glorious thorowout all the worlde.

And the kynges seruauntes that put them in, ceassed not to make the ouen hote, with wylde fyre, dyre strawe, pytche and fagottes: so that the flame dyed forth of the ouen vpon a forty and nyne cubytes, yea it toke awaye, and brent vp those Caldees that it got holde vpon besyde the ouen. But the Aungel of the Lorde came downe in to the ouen to Asaria and his felowes, and smote the flame of the fyre out of the ouen, and made the myddell of the ouen, as it had ben a colde wynde blowyng, so that the fyre neyther touched them, greued them, ne dyd them hurte. Then these thre (as out of one mouthe) praysed, honoured, and blessed God in the fornace, sayenge.

1. Esdr. iiii. d. Blessed be thou, O Lorde God of our fathers: for thou art worthy of prayse and honour, yea and to be magnifyed for euermore. Blessed be the holy name of thy glory, for it Psalm. lxxii. a is worthy to be praysed, and auaunced in all worldes. Blessed be thou in the holy temple of thy glory, for aboue all thynges thou arte to be praysed, yea and aboue them worthye to be magnifyed for euer. Blessed be thou in the trone of thy kyngdome, for aboue all thou arte worthye to be well spoken of, and to be more the magnifyed for euer. Blessed be thou that lokest thorow thy depe, and syttest vpō the Cherubyns: for thou arte worthye to be praysed, and aboue all to be magnifyed for euer. Blessed be thou in the fyrmament of heauen, for thou art prayse and honour worthye for euer.

O all be workes of the Lorde: speake good of the Lorde, prayse hym, and set hym vp for euer.

Psalm. cxlviii. a. cxlix. a. O ye Aungels of the Lorde, speake good the Lord, prayse him, and set him vp for euer.

O ye heauens, speake good of the Lorde: prayse him, and set him vp for euer.

O all ye waters that be aboue the fyrmament, speake good of the Lorde, prayse hym, and set him vp for euer.

O all ye powers of the Lorde, speake good of the Lorde, prayse him, and set hym vp for euer.

Psal. cxlix. a O ye Sunne and Moone, speake good of the Lord, prayse him and set him vp for euer.

Psal. cxlviii. a O ye starres of heauen, speake good of the Lorde: prayse him, and set him vp for euer.

O ye showres and dew, speake good of the Lorde: prayse him and set him vp for euer.

O all ye wyndes of God, speake good of the Lorde: prayse him, and set him vp for euer.

O ye fyre and heate, speake good of the Lorde, prayse him, and set him vp for euer.

O ye wynter and somer, speake good of the Lorde: prayse him and set him vp for euer.

O ye dewes and frostes, speake good of the Lorde: prayse hym, and set him vp for euer.

O ye frost and colde, speake good of the Lorde: prayse hym and set hym vp for euer.

O ye yse and snowe, speake good of the Lorde: prayse hym, and set hym vp for euer.

O ye nyghtes and dayes: speake good of the Lorde, prayse hym and set hym vp for euer.

O ye light and darcknesse, speake good of the Lorde prayse hym and set hym vp for euer.

O ye lyghtenynges and cloudes, speake good of the Lorde: prayse hym and set hym vp for euer.

O let the earth speake good of the Lorde: yea let it prayse hym, and set him vp for euer.

O ye mountaynes and hylles speake good of the Lorde: prayse hym and set vp for euer.

O all ye grene thynges vpon the earthe, speake good of the Lord: prayse hym and set hym vp for euer.

O ye welles, speake good of the Lorde: prayse hym and set hym vp for euer.

O ye fees and floudes, speake good of the Lord: prayse him and set hym vp for euer.

O ye whales and all that lyue in the waters speake good of the Lorde: prayse hym and set hym vp for euer.

O all ye foules of the ayre speake good of the Lorde: prayse hym & set him vp for euer.

O all ye beastes & catell, speake good of the Lorde, prayse hym & set hym vp for euer.

O ye chyldren of men, speake good of the Lorde: prayse hym, and set hym vp for euer.

O let Israell speake good of the Lorde: prayse him, and set him vp for euer.

O ye prestes of the Lorde, speake good of the Lord, prayse him and set him vp for euer. Psalm. cxxxv. a. cxxxvi. a. Ipsalm.

O ye seruauntes of the Lorde, speake good of the Lorde: prayse hym and set him vp for euer. Ipsalm.

O ye spirites and soules of the ryghtous, speake good of the Lorde: prayse hym and set vp for euer.

O ye holy and humble men of hert, speake ye good of the Lorde, prayse ye hym, and set him vp for euer.

O Ananias, Azarias, and Misael, speake ye good of the Lorde: prayse ye hym, and set hym vp for euer. Which hath delyuered vs from the hel, kept vs from the hand of deth, Jeremy. xxxi. c. xxxii. c. xxxiii. c. xxxiv. c. xxxv. c. xxxvi. c. xxxvii. c. xxxviii. c. xxxix. c. xl. c. xli. c. xlii. c. xliii. c. xliv. c. xlv. c. xlvi. c. xlvii. c. xlviii. c. xlix. c. l. c. li. c. lii. c. liii. c. liv. c. lv. c. lvi. c. lvii. c. lviii. c. lix. c. lx. c. lxi. c. lxii. c. lxiii. c. lxiv. c. lxv. c. lxvi. c. lxvii. c. lxviii. c. lxix. c. lxx. c. lxxi. c. lxxii. c. lxxiii. c. lxxiv. c. lxxv. c. lxxvi. c. lxxvii. c. lxxviii. c. lxxix. c. lxxx. c. lxxxi. c. lxxxii. c. lxxxiii. c. lxxxiv. c. lxxxv. c. lxxxvi. c. lxxxvii. c. lxxxviii. c. lxxxix. c. xc. c. xci. c. xcii. c. xciii. c. xciv. c. xcv. c. xcvi. c. xcvii. c. xcviii. c. xcix. c. c. c. ci. c. cii. c. ciii. c. civ. c. cv. c. cvi. c. cvii. c. cviii. c. cix. c. cx. c. cxi. c. cxii. c. cxiii. c. cxiv. c. cxv. c. cxvi. c. cxvii. c. cxviii. c. cxix. c. cxx. c. cxxi. c. cxxii. c. cxxiii. c. cxxiv. c. cxxv. c. cxxvi. c. cxxvii. c. cxxviii. c. cxxix. c. 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I am cleane frō this bloud. Then al the people turned thē towarde him, and sayd: What meane theese wordes, þ thou hast spoken? Daniel stode in the middest of them, & sayd: Are ye suche fooles, O ye children of Israel, þ ye can not discerne? Ye haue here condēned a doughter of Israel vnto death, & knew not þ cruelte wherfore: Goyt on iudgement agayne, for they haue spoken falsse wytnesse agaynst her.

Wherfore the people turned agayne in all þ haste. And the elders (that is the principall heedes) sayde vnto him: come syt downe here amonges vs, and shew vs this matter, seing God hath gyuen the as greate honour as an elder. And Daniel sayd vnto them. Put theese two aside one from an other, and then shal I heare them. Whē they were put a sunder one from an other, he called one of them, and said vnto hym: O thou olde canckerde carle, that hast vsed thy wyckednesse so long: thyne vngracyous dedes, whiche thou hast done afore, are now come to lyght. For thou hast gyuen false iudgementes, thou hast oppressed the innocent, and letten the gylty go free, where as yet the Lorde sayde: The innocent and ryghteous se thou slaye not. Well then, & thou hast sene her, tell me vnder what tree sawest thou them talkyng togyther? He answered: Vnder a Mulberry tree. And Daniel sayd: Very well, nowe thou lyest euen vpon thyne heed. Lo the messenger of the Lorde hathe receyued the sentence of hym, to cut the in two. Then put he hym aside, and called for the other, and sayd vnto him: O thou sede of Canaan, but not of Juda: Fayrnesse hath deceyued the, and lust hathe subuerted thyne herte. Thus dealte ye afore with the doughters of Israel, and they (for feare) consented vnto you: but the doughter of Juda wolde not abyde youre wyckednesse. Nowe tell me the vnder what tree dyddest thou take them, speakyng togyther? He answered: Vnder a Goingranete tree. Then sayde Daniel vnto hym: Verye well, nowe thou lyest also euen vpon thyne heed. The messenger of the Lorde standeth wayteyng with the swerde to cut the in two, and to slaye you both.

With that, all the hole multitude gaue a great shout, and praysed God, which alwaye delyuereth them that put their trust in him. And they came vpon the two elders (whom Daniel had convyct by their owne mouth: for they had gyuen false wytnesse) & dealte with them, euen lyke wyse as they wold haue wone with their neyghboure: for as they dyd accordyng to þ law of Moyses, & put them to death. Thus þ innocēt bloud was saued þ same day. Then Helchias and his wyfe praysed God, for their doughter Susanna, & Joachim her husband and all the kynred: that there was no dishonestie found in her. Frō that day forth, was Daniel had in greate reputacyon in the syght of the people.

¶ The ende of the hystory of Susanna.

¶ The hystorye of Bel, and of the Dragon, whiche is the fourtene chapter of Daniel after the Latyne.

There was at Babilō an ymage, called Bel & there were spent vpon him euery daye twelue cakes of fyne whyte, and xl. great pottes of wine. Hym dyd the kynge worshyp hym selfe, and went dayly to honour him but Daniel worshypped his owne God. And the kynge sayde vnto him: Why doest not thou worship Bel? He answered: Because I maye not worshyp thynges made with handes, but the lyuynge God which made heuē and earth, & hath power vpon all flesh. The kynge sayde vnto him: thinkest thou not that Bel is a lyuynge God? Or seyst thou not, how much he eateth & drynketh euery daye? Daniel smyled and sayde: O kinge deceyue not thy selfe: this is but made of claye within, and of metall without, neither eateth he euer any thynge. Then the kyng was wroth and called for his priestes, & sayd vnto them: If ye tel me not, who is this, that eateth up theese expences, ye shall dye: but yf ye can acertayne me, that Bel eateth them, then Daniel shall dye, for he hath spoken blasphemy agaynst Bel. And Daniel sayde vnto the kyng let it so be, euen as thou hast sayde. The priestes of Bel were .lxx. besyde their wyues and chyldren. And the kynge went with Daniel in to the temple of Bel. So Bels priestes sayde: Lo we wyll go oute and set thou the meate there (O kynge) and poure in the wyne: then shut the doore fast, & seale it with thyne owne seygnet: and to morowe when thou comest in, yf thou fyndest not, that Bel hath eaten vp all, we wyll suffre death: or els Daniel, that hath lyed vpō vs. The priestes thought thē selues sure ynough, for vnder the aulter they had made a preuy intraunce, and there went they in euer, & ate vp what there was.

So when they were gone forth, the kynge set meates before Bel. Nowe Daniel had cōmaunded his seruauntes to bringe asshes & these he syfted thorowout all the temple, that the kynge myght se. Then went they out, and sparred the doore, sealynge it with þ kynges seygnet, and so departed. In the night came the priestes with their wyues and chyldren (as they were wont to do) and ate and dronke vp all. In the mornynge betymes at the breake of the daye, the kynge arose, and Daniel with hym. And the kynge sayde: Daniel are the seales hole yet? He answered: Ya O kynge, they be hole. Now as soone as he had opened the doore, the kynge lokyd vnto the aulter, and cryed with a lowde voyce: Greate art thou O Bel, and with thee is no disceyte. Then laughed Daniel, and held the kyng, that he shold not go in, and sayd: Behold the pauement, marke well, whose foote steppes are these? The kyng sayd I se þ foote steppes of men, women and chyldren. Then the kyng was angry, and toke the priestes, with their wyues and chyldren, and they shewed him the preuy doores, where they came in and ate vp such thinges as were vpon the aulter. For which cause the kyng slew them, and deliuered Bel in to Daniels power, which destroyed him and his temple.

And in that same place was a great dragō which they of Babilon worshipped. And the kyng sayd vnto Daniel: sayest thou, this is but a God of metal also? lo he lyueth, he eateth and drynketh, so that thou canst not say that he is no lyuyng God, therfore worshyp him. Daniel sayd to þ kyng: I wyl worshyp the Lord my God, he is the true liuing God: surely this is not the God of lyfe. But gyue me leue, o kyng, and I shall destroy this dragon without swerd or staffe. The kyng said I gyue the leue. Then Daniel toke pitch, fat and heery woll, and dyd sethe them togither and made lompes therof: this he put in the dragons mouthe, and so the dragon brast in sonder: and Daniel said: lo, here is he whō ye worshipped. When they of Babylon herd that, they toke great spyte, and gathered thē togither agaynste the kynge, sayinge: The king is become a Jewe also, he hath destroyed Bel, he hath slayn the dragon, and put the priestes to deth. So they cam to the kynge, & sayd: let vs haue Daniel, or we wyll surely destroy the and thyne house. When the kyng saw, that they rushed in so sore vpon hym, & that necessitie constrayned him, he deliuered Daniel vnto them, whiche cast him in to the lyons den: where he was sixe dayes. In the den were seuen lyons, and there gyuen them euery day two bodyes, and two sheepe, which then were not gyuen them, to thintent they myght deuoure Daniel.

There was in Jury a Prophete called Habacuc, whiche had made potage, and broken brede in a deepe platter, and was goyng in to the feld, to bryng it to the mowers. But the angel of the Lord said vnto Abacuc: go carry the meat that thou hast, in to Babylon, vnto Daniel whic h is in the lyons den. And Abacuc sayd: Lord, I neuer saw Babylon: and the den I know not. Then the aungel of the Lorde toke him by the top, and bare hym by the heere of the heed, and (thorow a myghty wynde) set hym in Babylon vpon the denne. And Abacuc cryed, saying: O Daniel þ seruaunt of God, haue, take the breakefast that God hath sent the. And Daniel said, O God hast thou thought vpon me? wel, thou neuer faylest them that loue the. So Daniel arose, and ate: and the aungell of the Lorde set Habacuc in his owne place agayn forthwith.

Upon the seuenth daye, the kyng went to bewepe Daniel: & when he came to the den, he loked in: and beholde Daniel sate in the myddest of the lyons. Then cryed the kynge with a loude voyce, saying: Great art thou o Lorde God of Daniel: and he drewe hym out of the den. Then those þ were the cause of his destruction he dyd caste in to the den, and they were strayght deuoured before his face. After this wrote the kyng vnto all people, kynredes and tunges, that dwelte in all countreys, saying: praye be multiplied with you. My cōmaundement is, in all the dominion of my realme, that men feare and stande in awe of Daniels God, for he is the lyuyng God, whiche endureth euer: his kyngdome abydeth vncorrupte, and his power is euerlastynge. He is he that can delyuer and saue: he dothe wonders and marueylous workes in heuen and in earth, for he hath saued Daniel frō the power of the Lyons.

¶ The ende of the hystorye of Bel.

The prayer of Manalles kynge of Juda, when he was holden captyue in Babylon.

LOrde almyghty, God of oure fathers: Abraham, Isaac, and Jacob: and of ꝑ ryghtous seed of the: whiche hast made heuen & earth with al the furniture therof, which hast ordeyned the see by the word of thy commaundement: whiche hast shutte vp the depe, and hast sealed it for thy fearfull and laudable name, whiche all men feare, and tremble before the face of thy vertue, and for the anger of thy threatenyng, whiche is importable to synners. But the mercye of thy promyse is greate and vnsercheable: for thou art the Lord God most hygh aboue all the erth, longe sufferyng, and excedynge mercyfull, and repentaunte for the malyce of men. Thou Lorde after thy goodnesse hast promysed repentaunce of the remission of synnes: and thou ꝑ art the God of the ryghtous hast not put repentaunce to ꝑ ryghtous, Abraham, Isaac, and Jacob, vnto them that haue not synned agaynst the: But bycause I haue synned aboue the nombre of the sādes of the see, and that myne iniquities are multiplyed, I am humbled with manye bandes of yron, and there is in me no breathyng. I haue prouoked thyne anger, & haue done euyll before the, in commyttyng abhonacions and multiplying offences. And now I bow the knees of my hert, requyrying good nesse of the, o Lorde. I haue synned Lorde, I haue synned, and knowe myne iniquitie. I desyre the by prayer, o Lorde forgyue me: forgyue me, and destroye me not with myne iniquities, neither do thou alwayes remembre myne euils to punish them, but saue me (whiche am vnworthy) after thy great mercye, & I wyll prayse the euerlastyngly, all the dayes of my lyfe, for all the vertue of heauen prayseth the, and vnto the belongeth glorye worlde without ende.

Amen.

(1)

THE FYRST BOKE OF THE MACHABEES.

¶ After the death of Alexander kynge of Macedonia, Antiochus reigneth the kyngdome. Many of the children of Israel make couenaunte with the Gentyles. Antiochus subdueth Egypt and Jerusalem. Jerusalem beynge burnt maketh lawes of her owne, and forbydeth to kepe Gods lawes. Antiochus setteth vp an Idol ouer the altare of God.

CAPI. I.

AFter that Alexāder ¶ the son of Philip, kinge of Macedonia wente forth of the land of Cethim, and slew Darius kyng of ꝑ Persiās and Medes: It happened ꝑ he toke greate warres in hand, wan very many stronge cities, and slewe many kynges of the earth: goyng thorow to the ends of the worlde, and getteyng many spoyles of ꝑ people: In so much ꝑ the worlde stode in greate awe of hym, and therfore was proude in his herte. Now when he had gathered a mighty hoste, and subdued the landes and the people with theyr pryuces, so that they became tributaryes vnto hym: he fell sycke. And when he perceyued, that he muste nedes dye, he called for his noble estates (whiche hadde bene brought vp with hym of chyldren) & parted his kyngdome amonges them, whyle he was yet alyue. So Alexander raygned. xij. yere, and then dyed.

After his deth fell the kyngdome vnto his princes, & they obteyned it euerye one in his rowme, and caused thē selues to be crowned as kinges: and so did their childre after thē many yeres, and moch wickednes increased in the worlde. Out of these came the vngracious rote, noble Antiochus, the son of Antiochus ꝑ kinge (which had bē a pledge at Rome) and he raygned in the. cxxxvij. yeare of the raigne of the Grekes.

In those dayes wente there oute of Israel wycked men, whiche moued moche people with theyr counsell, sayinge: Let vs go and make a couenaunt with the Heathen that are round about vs, for sithens we departed frō them, we haue hadde moche sorowe. So this deuyce pleased them well, and certeyn of the people toke vpon them to go vnto the kyng, which gaue them licence to do after the ordinaūce of the heathen. Then set they vp an open scole at Jerusalem of the lawes of the heathen, and were no more circumcised, but forsoke the holy testamēt, ioyned them selues to the heathen, and were clene sold to wickednesse.

So when Antiochus begā to be myghtye in his kyngdome, he wente about to obteyn the land of Egypt also, that he myght haue the dompnion of two realmes. Wherupon he entred he in to Egypte with a stronge hoste, with charettes, elephantes, horsemen, and a great nombre of shyppes, and began to warr agaynst Ptolomy the kynge of Egypt. But Ptolomy was afrayd of him, and fled: and many of his people were wounded to death. Thus Antiochus wan many strong cities, & tok awaye greate good oute of the lande of Egypte.

And after that Antiochus had smytten Egypt, he turned agayne in the. cxliij. yere, & went towarde Israel, and came vp to Jerusalem w a mighty people, and entred proudly in to the Sanctuary, and toke awaye the golden aulter, the candelstycke, & all the ornamentes therof, the table of ꝑ shewbred, the pouring vessel, the chargers, the golden spoons, the vale, the crownes & golden apparell of the temple, and brake downe all. He toke also the syluer and gold, the precious iewels and the secrete treasures that he found. And when he hadde taken awaye all, he caused a greate murther of men, and so fulfylled his malicious pryde, and departed in to his own lande.

Thus arose great heynesse and misery in all ꝑ land of Israel. The princes and elders of the people mourned, the yong men and the mayden were dekyled, and the fayre beautye of women was chaunged: the bryde grome and the bryde toke them to mournyng: the lande and those that dwelte therin was moued, for all the house of Jacob was brought to naught.

After two yeres the kynge sente his chiefe treasurer vnto the cytyes of Juda, whiche came to Jerusalem with a greate multitude of people, spoke kynge peaceable wordes vnto them, but all was disceyte: for when they had gyuen him credence, he fell sodenly vpō the cytye, and smote it sore, & destroyed moch people of Israell. And when he had spoyled the cytye, he set fyre on it, castynge downe houses and walles on euery syde. The women and theyr chyldren toke they captyue, and kepte alwaye theyr catel. Then buylded they the castell of Dauid with a greate and thycke wall, and with myghty towres, and made it a stronge holde for them. Beyde all this, they set wycked people, & vngodly men to kepe it, stored it with weapons and vitayll, gathered the goodes of Jerusalem, and layd them vp there: thus became it a cheuish tasell.

And this was done to laye wayte for ꝑ people that went in to the Sanctuarye, and for the cruell destruction of Israel. Thus they shed innocent blond on euery syde of the sanctuary, and defiled it: In so moche that the citizens were fayne to departe, and the city became an habitacion of straungers, beinge desolate of her owne seed, for her owne nacions were fayne to leaue her. Her Sanctuary was clene wasted, her holy dayes were turned in to mournyng, her Sabothes were had in derision, & her honour brought to nought. Lorde how great her glory was afore, so great was her confusion, and her ioye turned in to sorowe,

Antiochus also the kyng sent out a cōmission vnto all his kyngdome, that all the people sholde be one. Then they lefte euery man his lawe, and all the heathen agreed to the commaundement of kynge Antiochus: Yea, many of the Israelytes consented therunto, offred vnto ydols, & defilinge the Sabothe. So the kynge Antiochus sent his messingers with his commyssyon vnto Jerusalem, and to all the cityes of Juda, that they sholde folowe the lawes of the heathen, and forbade eyther burntoffring, meatofferyng or peaceofferyng to be made in the temple of God, and that there sholde no Sabothe nor hye feast dayes be kepte: but commaunded ꝑ the Sanctuary, and the holy people of Israel sholde be defyled.

He commaunded also there shold be set vp other aulters, temples and ydols: to offre vp swynes flesh and other vncleane beastes, that men sholde leue theyr chyldren vncircumcised, to defyle theyr soules with all maner of vnclennesse and abhominacions, ꝑ they might so forget the law, and chaūge al the holy ordinaunces of God: and ꝑ who so euer wold not do accordynge to the commaundemente of kyng Antiochus, shold suffre deth. In lyke maner commaunded he thorowe oute all his realme, and set rulers ouer the people, for to compell them to do these thynges, commaundynge the cityes of Juda to do sacrifyce vnto ydolles.

Then went the people vnto the heathen by heapes, forsoke the lawe of the Lord, and committed moch euil in the land: yea and chased out the secrete Israelites, which had hyd thē selues in corners and priuy places. The xv. daye of the moneth Kallew, in the. cxlv. yere, set kyng Antiochus an abhominable yboll of desolacion vpon the aulter of God, & they buylded aulters thorow out all the cyties of Juda on euery syde, before the dores of the houses, and in the stretes, where they brent incēse and did sacrifice. And the bokes of the law of God, they brent them in ꝑ fyre, and rent them in peces. What so euer he was that had a boke of the testament of the Lord founde by hym: yea who so euer endeuoured hym selfe to kepe the lawe of the Lorde, the kynges cōmaundement was, that they shold put hym to death. And thorow his auctorite they executed these thynges euerye moneth, vpon the people of Israel that were found in the cityes.

The fyue and twenty daye of the moneth what tyme as they did sacrifice vpon the aulter (which stode in the forde of the aulter of ꝑ Lord) accordyng to the commaundement of kyng Antiochus, they put certeyn women to death, which hadde caused theyr chyldren to be circumcised: Not only that, but they hanged vp the chyldren by the neckes thorow out all theyr houses, and slewe the circumcisers of them.

yet were ther many of the people of Israel whiche determined in them selues, that they wold not eat vnclene thyng, but chose rather to suffre deth, ere they to be defiled with vnclene

kynde of meates

meates. So bicause they wolde not breke the blessed law of God, they were cruelly slayn. And this great tyranny encreased verye sore vpon the people of Israel.

¶ The mournyng of Mathathiah and his sonnes, for the destruction of the holy cyte. They refuse to do sacrifice vnto Idols. The zele of Mathathiah for the lawe of God. They are slayne and will not fyght agaynst bycause of the Sabboth daye. Mathathiah dyinge commaundeth his sonnes to fyght by the worde of God, after the exemple of the fathers.

CAPI. II.

A IN those dayes there did stand vp one Mathathiah the sonne of Symeon the preste (out of the kinred of Joaris) from Jerusalem, and dwelt vpon the mount of Modin, & had .v. sonnes: Jhon called Gaddis Symon called Thali: Judas otherwyse called Machabeus: Eleazer, otherwyse called Abarō: and Jonathas, whose surname was Apphus. These sawe the euyl that was done amonge the people of Juda and Jerusalem. And Mathathiah sayd: Wo is me, alas & cure I was borne, to se this misery of my people, and the pitious destructiō of the holy city, and thus to syt so still, it being deliuered in to the handes of the ennemies. Her Sanctuary is come in to the power of straungers, her temple is as it were a man & hath lost his good name. Her precious ornamentes are caryed awaye captyue, her olde mē are slayne in the stretes and her yong men are fallē thorow & sword of the ennemyes.

What people is it that hath not some possession in her kyngdome? Or who hathe not gotten some of her spoyles? All her glorye is taken awaye. She was a quene, and nowe she is become an handmaydē. Beholde oure Sanctuarye, oure beautie and honoure is wasted awaye, and defyled by the Gentyles. What helpeth it vs thē to lyue? And Mathathiah rent his clothes and his sōnes, and put sackecloth vpon them, and mourned very sore.

Then came the men thyther whiche were sent of kyng Antiochus to compell suche as were fled in to the citye of Modin, for to do sacrifice and to burne incense vnto ydols, & to forsake the lawe of God. So many of the people of Israel cōsented and enclined vnto them, but Mathathiah & his sonnes remayned stedfast. Then spake the commissioners of king Antiochus, and said vnto Mathathiah: thou art a nobleman of high reputacion and great in this city, hauing fayre children and brethren. Come thou therfore fyrst, and and fulfill the kynges commaundement, like as all the Heathen haue done, yea & the mē of Juda, and such as remayne at Jerusalem: so shalt & and thy children be in the kynges fauour, and enriched with gold, siluer, & great rewardes.

Mathathiah answered and spake with a loude voyce: Though all nacions obeye the kynge Antiochus, and fall awaye euery man frō keping the law of their fathers: though they consente to his commaundementes, yet wyl I & my sonnes and my brethren, not fall from the law of our fathers. God forbid we shold, that were not good for vs, & we sholde forsake the law and ordinaūces of God, and to agre vnto the commaundement of kynge Antiochus. Therfore we wil do no suche sacrifice, neither breake & statutes of our law, to go an other waye. And when he had spoke these wordes, there came one of the Jewes, which openly in the sighte of all, dyd sacrifice vnto the ydols vpon the aulter in the citye of Modyn, accordyng to the kinges commaundement.

Whē Mathathiah saw this, it grened him at the hert, so that his raynes shoke withall, and his wrath kindled for very zele of & law. With that he gaue a skyp forthe, and killed the Jewe beyde the aulter: yea and slew the kynges commissioner, that compelled him to do sacrifice, and destroyed the aulter at the same time, such a zele had he vnto the law of God, lyke as Phinehes dyd vnto Zambry & sonne of Salomi. And Mathathiah cryed a loud voyce thorow the city, saying: Who so is feruent in the law, & wil kepe the commaunt, let him folow me. So he & his sonnes fled in to the mountaynes, and lefte all that euer they had in the city. Many other godly men also departed in to the wildernes with theyr children, theyr wyues and their catel, and remayned there, the tyranny increased so sore vpon them.

Nowe when the kynges seruauntes and the hoste, whiche was at Jerusalem in the citye of Dauid herde that certayne men had broken the kynges commaundement, and were gone theyr waye to the wyldernesse in to secrete places, and that there were many departed after them: they folowed vpō them to fyghte agaynste them in the Saboth daye, and sayd: Wyl ye yet rebell? Get you hence, and do the commaundement of kynge Antiochus, and ye shall lyue. They answered: we wyll not goo forthe, neyther wyll we doo the kynges commaundement, to defyle the Saboth daye. Then began they to fyghte agaynst them, neuertheles they gaue them none other answere, neyther caste they one stone at them, nor made fast they privy places, but sayd: We wyl dye all in our innocency, heuen and erth shal testify with vs, that ye put vs to death wrongously. Thus they fought against them vpon the Saboth, and slewe both men and catell, their wyues and theyr children, to the nombre of a thousande people.

When Mathathiah and his frendes herde this, they mourned for them very sore, and sayd one to an other: Yf we do & we al do as our brethren haue done, and fight not for our liues and for our lawes agaynst & heathen: then shall they the sooner roote vs out of the erth. So they concluded amongest themselues at the same tyme, saying: What so euer man he be that commeth to make battayle with vs vpon the Sabboth daye, we wyll fyght against him, and not dye al, as our brethren & were murthered so heynously. Vpō this cam the Synagoge of & Jewes vnto thē, stronge men of Israel, all such as were feruent in the lawe. And all they that were fled for persecution, came to helpe them, and to stande by them: In so much that they gathered an host of men, and slewe the wycked doers in theyr gelousy, and the vngodly mē in their wrath. Some of the wycked fled vnto the heathen, and escaped.

Thus Mathathias and his frendes went aboute, and destroyed the aulters, and circumcised the children, that had not yet receyued circumcision: as manye as they founde within the coastes of Israell: and folowed mightyly vpon the children of pryde, and this acte prospered in theyr handes: In so moche that they kepte the lawe agaynste the power of the Gentyles and the kynges, and gaue not ouer theyr domynyon vnto wycked doers.

After this, when the tyme drewe on fast, & Mathathias shold dye, he said vnto his sonnes: Now is pryde and persecution increased: now is the tyme of destruction & wrath ful displeasure: wherfore (o my sōnes) be ye feruent in the law, & leopard your lyues for the testamēt of the fathers: call to remembraunce what actes our fathers dyd in their tyme, so shall ye receyue great honoure, and an euerlasting name.

Remembre Abraham, was not he founde faithful in temptacion, and it was reckened vnto him for rightousnes? Joseph in time of his trouble, kepte the commaundement, and was made a lorde of Egypte. Phinehes our father was so feruēt for the honour of God, that he obteyned the couenaunt of an euerlasting preesthode. Josue for fulfyllynge the worde of God, was made the capitayne of Israel. Caleb bare recorde before the congregacion, and receyued an heritage. Dauid also in his mercyfull kyndnesse, obteyned & trone of an euerlastynge kyngdome. Eliah beinge gelous and feruent in the law, was taken vp into heuen. Hananias Azarias and Misael, remayned stedfast in fayth, and were deliuered out of the fyre. In lyke maner Daniel being vngilty, was saued from the mouth of the lyons.

And thus ye maye consydre thorowout all ages sithens the world began, that who so euer put their trust I God were not ouercom. Feare not ye then the wordes of an vngodly man, for his glory is but dong & wormes: to daye is he set vp, and to morowe is he gone: for he is turned in to erth, and his memorial is come to nought. Wherfore, o my sonnes, take good hertes vnto you, & quyte your selues like men in the law: for yē ye do the thinges that are commaunded you in the lawe of the Lord your God, ye shal obteyn great honour therin.

And behold, I know that your brother Symon is a man of wisdom, se that ye giue care vnto him alway, he shalbe a father vnto you

As for Judas Machabeus, he hath euer bene mighty and stronge, from his youth vp: let him be your capitayn, & ordre the batell of & people: thus shal ye bring vnto you al those that fauour the law, & se ye auenge & wrong of your people, and recompence the heathen agayne, and apply your selues hole to the cōmaundemēt of the law. So he gaue them his blessing, and was layde by his fathers: and died in the .C.c.xlvi. yere at Modin, where his sōnes buried him in his fathers sepulcre, and all Israell made greate lamentacion for hym.

¶ Judas is made ruler ouer the Jewes. He kylleth Appolonius and Heron the prynce of Syria. The confydence of Judas toward God. Judas determyneth to fyght agaynst Lisias, whom Antiochus had made captayne ouer his hoost. The prayer of the abstayners.

CAPI. III.

THen stode vp Judas Machabeus in his fathers stede, and all his brethren helped him: and so dyd al they that helde with his father, & fought with cherefulnesse for Israel. So Judas gat his people great honour: he put on a brestplate as a giaunt, and arayed hym self with his harnesse, and defended the host with his swerde. In his actes he was lyke a lyon, & as a lyons whelp roryng at his pray. He was an enemy to the wicked, and hunted them out, and brent vp those that vexed his people: so that his enemies fled for feare of him, and all the workers of vngodlynesse were put to trouble, suche lucke and prosperitie was in his hand. This grened diuers kinges, but Jacob was greatly reioyced thorow his actes, and he gat him self a great name for euer.

He went thorow the cities of Juda, destroying the vngodly out of them, turning away the wrath from Israel, and receyuyng suche as were oppressed: & the fame of him went vn to the vttermost parte of the erth. Then Appollonius (a prince of Siria) gathered a mighty great hoste of the heathen, and out of Samaria, to fyght agaynst Israel, which when Judas perceyued, he went forth to mete him, fought with him, slewe him, and a great multitude with him: the remnaunte fled, and he tooke their substaunce. Judas also toke Appolonius owne swerde, and fought with it all his lyfe longe.

Now when Seron (an other prince of Siria) herde saye, that Judas had gathered vnto hym the congregacion and churche of the faythful, he said: I wil get me a name and a prayse thorow out the realme, for I wyll go fyghte with Judas, and theym that are with hym, as manye as haue despysed the kynges commaundement. So he made hym redye, and there went with hym a greate myghtye hoste of the vngodlye to stande by hym, and to be auenged of the children of Israel. And when they came nye vnto Bethoron, Judas went forth agaynst them with a small com-

pony. And when his people saw such a great hoste before theym, they sayde vnto Judas: howe are we able (beinge so fewe) to fyghte against so great a multitude and so stronge? seing we be so werry, and haue fasted all this daye.

But Judas sayde: It is a small mater for many to be ouercome with few: yea there is no differrence to the God of heuen, to deliuer by a great multitude or by a smal company: for the victory of the battell standeth not in the multitude of the hoste, but the strengthe commeth from heuen. Behold, they come agaynst vs with a presumptuous and proude multitude, to destroye vs, oure wyues and oure chyldren, and to robbe vs. But we wyl fyght for our lyues, and for our lawes, and the Lorde hym selfe shall destroye them before our face: therfore be not ye afrayde of them.

As sone as he had spoken these wordes, he lept sodeynly vpon them. Thus was Seron smytten, and his hoste put to flyght, and Judas folowed vpon them beyonde Bethoron vnto the playn feld, where there were slayne eyght hundred men of them, and the residue fled in to the land of the Philistines. Then all the heathen on euery syde were afrayde for Judas and his brethren: so that the rumour of him came vnto the kinges eares, for all the Gentyles couldе tell of the warres of Judas.

So when kyng Antiochus herde these tydinges, he was angry in his mynde: wherfore he sent forth and gathered an host of his hole realme, very strong armyes, and opened his treasury and gaue his host a yeres wages in hande, commaundynge them to be redye at all tymes.

Neuertheles when he sawe that there was not money ynoughe in his treasuryes, & that throwe the discorde and persecucion, which he made in the lande (to put downe the lawes that hadde ben of olde tymes) his customes and tributes of the lande were mynyshed: he feared that he was not hable for to beare the costes and charges any longer, nor to haue suche gyftes, to gyue so lyberally as he dyd afore, more then the kinges that were before him.

Wherfore he was heuy in his mynde, and thought to go in to Persides for to take tributes of ꝑ lande, & so to gather moch money. So he left Lysias (a noble man of the kinges blood) to ouerse the kinges businesses, from the water Euphrates, vnto ꝑ borders of Egypt, and to kepe wel his son Antiochus, tyl he came agayne.

Moreouer he gaue hym halfe of his hoste, and Elephantes, committed vnto him euery thyng of his mynde, concerning those which dwelt in Juda and Jerusalem, that he sholde sende out an armye agaynst them, to destroy and to rote out the power of Israel, and the remnaunte of Jerusalem: to put oute their remembrall from that place, to set straungers for to inhabyte all their quarters, and to parte their landes amonges them. Thus the kyng toke the other part of the host, and departed from Antioch (a citye of his realme) ouer the water of Euphrates, in the hundred and .xl. yere, and wente thorowe the hygh countreys.

And Lysias chose vnto hym Ptolomy the sonne of Dorymus, Nicanor, and Gorgias myghty men, and the kinges frendes. These he sent with .xl. thousande footemen, and .vii. thousande horsemen, for to goo in to the land of Juda, and to destroy it, as the kyng commaunded. So they went forth with all their power, & came to Emmaus into the playne felde. When the marchaundes herde the rumour of them, they and their seruauntes toke very moch siluer and gold, for to bie the children of Israel to be their bondemen. There came vnto them also yet moore men of warre out of euery syde, oute of Syria, and frome the Palestines.

Now when Judas and his brethren sawe that trouble increased, & that the hoste drewe vnto the borders, considerynge the kynges wordes which he commaunded vnto the people: namelye, that they shoulde vtterlye waste and destroye them. They sayde one to an other. Let vs redresse the decaye of oure people, let vs fight for our folke, and for our Sanctuarye. Then the congregacion were soone redye gathered to fyght, to praye, and to make supplicacion vnto God for mercy & grace.

As for Jerusalem, it laye voyde, and was as it hadde ben a wyldernesse. There went no man in nor out at it, and the Sanctuarye was troden downe. The alcaunters kepte the castle there was the habitacion of the heathen. The myrth of Jacob was taken away, the pype and the harpe was gone frō among them.

The Israelytes gathered them togyther, and came to Maspha before Jerusalē: for in Maspha was the place where they prayed afore tyme. So they fasted that daye, and put sackeclothes vpon them, caste asshes vpon their heades, rente their clothes, and layde forthe the bokes of the lawe (wherevnto the heathen soughte the lykenesse of their ymages) and broughte the Prestes ornamentes the firstlinges and the tithes. They set there also the abstayners (whiche hadde fulfylled their dayes) before God, and cryed with a loude voyce towarde heuen, sayinge: What shall we doo with these? and whyther shall we carye them awaye? For the Sanctuarye is troden downe and defyled, thy prestes are come to heynesse dishonoure: and beholde the heathen are come togyther for to destroye vs. Thou knowest what thynges they ymagin agaynst vs. How may we stand before them, excepte thou, o God, be oure helpe?

They blewe oute the trompet also with a loude voyce. Then Judas ordeyned Capytaynes ouer the people: ouer thousādes, ouer hundredes, ouer fyftyes, and ouer ten. But as for suche as buylded them houses, maryed wyues, planted them vynegardes, and thole that were fearfull: he commaunded them euery man to go home, accordynge to the lawe. So the hoost remoued, and pitched vpon the southsyde of Emmaus.

And Judas sayde: Arme your selues, be stronge (O my chyldren) make you readye agaynst to morow in the morning, that ye may fyght with these people, whiche are agreed togyther to destroye vs and oure sanctuarye. Better is it for vs to dye in battayle, then to se oure people and our sanctuary in such a myserable case. Neuertheles, as the wyll is in heuen, so be it.

¶ Judas goeth agaynst Gorgias, whiche lyeth in wayte. He putteth Gorgias and his hoost to flyght. Lisias maadeth Jewrye, but Judas dispueth him out. Judas purifyeth the temple, and dedycateth the altare.

CAPI. IIII.

Then toke Gorgias fyue thousande men of fote, and a thousande of ꝑ best horsemen: and remoued by nyght, to come nye where the Jewes hoost laye, and to slaye them sodenly. Now the men that kepte the castell, were the conueyers of them. Then arose Judas to smyte the chyef and principal of the kynges hoost at Emmaus, for the army was not yet come togyther. In ꝑmene season came Gorgias by nyght in to Judas tentes: and when he founde no man there, he soughte them in the mountaynes, for he thought they had bene fled away for fere of hym. But when it was daye, Judas shewed hym selfe in the felde with thre thousande men onlye, whiche hath neither harnesse ne swerdes to their mynde.

But on the other syde, they sawe that the Heythen were myghtye and well harnessed, and their horsmen about them, and all these well experte in feates of warre. Then sayde Judas to the men that were with him: Feare not ye the multitude of them, be not afrayde of their vyolence runnynge: remembre howe oure fathers were delyuered in the red see, when Pharao threatened them with a great hoost. Euen so let vs also crye now towarde heauen: and the Lorde shall haue mercy vpō vs, and remembre the couenaūte of our fathers, yea and destroye this hoost before oure face this daye: And all the heythen shall knowe that it is God him selfe, which deliuereth and saueth Israel.

Then the heythen lyft vp their eyes: and when they sawe that they were commynge agaynst them, they went out of their tentes into the battayle: and they that were with Judas, blewe vp the trompettes. So they buckled togyther, and the heythen were discomfyted, and fled ouer the playne felde: but the hynmost of them were slayne. For they folowed vpon them vnto Gasaremoth, and in to the feldes of Idumea, towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas returned agayne with his hoost, and sayd vnto the people: Be not gredy of the spoyles, we haue yet a battayle to fyghte: for Gorgias and his hoost are here by vs in the mountaynes, but stande ye fast agaynst our enemyes, and ouercome them: then may ye safely take the spoyles.

As Judas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gorgias sawe that they of his partye were fled, and the tentes brente vp (for by the smoke they myght understand what was done) they perceyuynge this, were very sore afrayde: and when they sawe also that Judas and his hoste were in the felde ready to stryke battayle, they fled euerychone in to the lande of the heathen.

So Judas turned agayne to spoyle the tentes, where they gat moch golde and syluer, precious stones, purple, and greate ryches. Thus they went home and songe a Psalme of thankesgeuynge and prayse God in heauen for he is gracyous, and his mercye endureth for euer: And so Israel had a great victorye in that daye.

Nowe all the heathen that escaped, came and tolde Lysias euery thyng as it happened. Wherfore Lysias was sore afrayed and greued in his mynde, because Israel had not gotten suche mysfortune as he wolde they shuld neither as the kynge commaunded. The next yere folowynge, gathered Lysias thre score thousande cholen men, of fote, & fyue thousande horsmen to fyght agaynste them.

So they came in to Jewrye, and pitched their tentes at Bethoron, where Judas came agaynste them with ten thousande men. And when he sawe so greate myghtye an hoost, he made his prayers and sayde: Blessed be thou (O sauyoure of Israel) whiche dyddest destroye the vyolent power of the gyaunte, in the hand of thy seruaunt David, and gauest the hoost of the heathen into the hand of Jonathas (the sonne of Saul) and of his weapō bearer.

Put this hoost now into the hande of thy people of Israel, and let them be confounded in their multytude of horsmen. Make them afeaped, and discomfyte the boldnes of their strength, that they maye be mated in their owne destruction. Cast them downe thorowe the swearde of thy louers, then shall all they that knowe thy name, praise the with thankesgyuynge.

So they stroke the battayle, & there were slayne of Lysias hoost, fyue thousande men. Then Lysias seyng the discomfetynge of his men, and the manlynes of the Jewes, howe they were ready, either to lyue or to dye lyke men: he went vnto Antioch and chose oute men of warre: that when they were gathered togyther, they myght come agayne in to Jewry. Then sayde Judas and his brethren: beholde oure enemyes are discomfeted: Let vs nowe go vp, to clense and repayre the Sanctuarye.

Upon this all the hoste gathered them togyther, and went vp vnto mounte Syon. Nowe when they sawe the Sanctuary layd waste

waste, the altare defyled, the dores brent vp, the shrubbes growyng in the courtes, lyke as in a wod, or vpon mountaynes, yea and that the preistes celles were broken downe: They rent their clothes, made great lamentacyon, cast asshes vpon their heedes, fell downe flat to the grounde, made a great noyse with the trompettes, and cryed towarde heauen.

Then Judas appointed certayne men to fyght agaynst those which were in the castel, tyll they had clensed the Sanctuary. So he chose preistes that were vnblamed, such as had pleasure in the lawe of God: and they clensed the Sanctuary, and bare out the defyled stones, in to an vncleane place. And for asmoche as the altare of burntoffrynges was vnhalowed, he toke aduysement, what he myght do with all: so he thought it was best to destroye it (lest it should happen to be to his any shame) for the Heythen had defyled it, and therfore they brake it downe. As for the stones they layed them vp vpon the mountayne, by the house in a conuenyent place: tyll there came a prophete to shewe, what shuld be done with them.

So they toke hole stones accordyng to the
§ lawe, and buylded a newe altare, lyke one as
Exod.xx.d Deut.xxvii.d Iosue.viii.g was before, & made vp the Sanctuary within and without, and halowed the courtes. They made newe ornamentes, and brought the candelsticke, the altare of incense, and the table into the temple. The incense layed they vpon the altare, and lyghted the lapes which were vpon the candelsticke, that they myght burne in the temple. They set the shewbreed vpon the table, and hanged vp the dale, and set vp the temple as it was afore. And vpon
1.Macha.x.a Cafleu is November. the.xxv.daye of the nynth moneth, which is called the moneth of Casleu, in the.cxlviii. yere: they rose vp bytymes in the morynge for to do sacrifyce (accordyng to the law vpō) the newe burntoffryng altare, that they had made: after the tyme and seaō that the Heythen had defiled it. The same daye was it set vp agayne, with songes, pypes, harpes, and cymbales.

And all the people fell vpon their faces,
‖ worshippyng and thankyng the God of heuē which had graūted them the victorye. So they
1.Para.viii.d kept the dedicacyon of the altare viii. dayes, offrynge burntsacrifyces and thanksoffrynges with gladnesse. They dect the temple also with crownes and shyldes of golde, and halowed ꝑ portes & celles, and hanged ꝓes vpon them.
Dedication. Thus there was very great gladnes among ꝑ people, because ꝑ blasphemye of the Heythē was put away. So Judas & his brethrē & the hole cōgregacyon of Israel, ordined that the tyme of the dedycacyon of ꝑ altare shulde be kepte in his season, from yeare to yeare, by the space of eyght dayes, from the twenty & fyrst day of the moneth Casleu wyth myrth and gladnesse.

John.x.c And at the same tyme buylded they vp the mount Syon, with hygh walles and strange towres rounde about: lest the Gentyles shuld come and treade it downe, as they had afore.
1.Mac.vi.d Therfore Judas set men of war in it, to kepe it: and made it strong, for to defende Bethsur: that the people myght haue a refuge against the Edomites.

¶ Judas vanquyssheth the heathen that go about to destroy Israel, and is holpen of his brethren Symon and Jonathas. He ouerthroweth the cytye of Ephron, because they denyed hym passage thorow it.

CAPI. V.

IT happened also that when the heathen rounde about herde, howe that the aulter and the Sanctuary were set vp in their olde estate: it displeased them verye sore wherfore they thought to destroye the generacion of Jacob that was amonges them: Iasch.xxi.a
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Josephus. Sicut.

Psal. 117. Circũdederũt me gentes

they beathen in Galilee before Ptolomays: Then Josephus the sonne of Zachary, and Azarias the captaynes, hearynge of the actes that were done, and the battayles that were stroken, sayd: Let vp get vs a name also, and go fyght agaynst the heythen that are rounde about vs.

F So they gaue their hoost a commaundement, and wente towarde Jamnyah. Then came Gorgyas and his men out of the cytie, to fyght agaynst them: Josephus also and Azarias were chased vnto the borders of Jewry and there were slayne that daye of the people of Israel two. M. men: so that there was a great mysery amonges the people, and all because they were not obedyent vnto Judas and his brethren, but thought they shoulde quyte them selues manfullye. Neuertheless, they came not of the seed of these men, by whom Israel was holped. But the men that were with Judas, were greatly commended in the syght of all Israell and all heythen, where so euer their name was herde vpon, and the people came vnto them, bydynge them welcome.

After this wente Judas forthe with his brethren, and fought agaynst the children of Esau, in the land that lieth toward the south where he wanne the cytie of Hebron, and the townes that lie beside it: and as for the walles and towres rounde about it, he brēt them vp. Then remoued he to go in to the lande of the Philistines, and went thorow Samaria.

G At the same tyme were there manye preestes slayne in the battayle, which wylfully and without aduysement went out for to fyghte to get them honour. And when Judas came to Azot in the Philistines lande, he brake downe their altares, brēt the ymages of their Idols, spoyled the cyties, and came agayne in to the lande of Juda.

¶ Antiochus wyllynge to take the cyty of Elimais for a pray, is driuen awaye of the Cytezyns. He falleth in to sycknesse and dyeth. His sonne Antiochus is made kyng. The beliege of the towre of Syon. Eupator cōmeth to Jewry with a great armye. The tyrannye of Eleazar.

CAPI. VI.

Josephus capitu. lib. xii. Antiq.

NOw when kynge Antyochus trauayled thorow the hygy countreyes, he herde that Elymas in Persia was a noble and plentyous cytie in syluer and gold, and that there was in it a very ryche temple: where as were clothes, cote armoures, and shyldes of golde, whiche Alexander the sonne of Philip kynge of Macedonia had left behynde him. Wherefore he wente about to take the cytie and to spoyle it, but he was not able: for the cytezins were warned of it, & fought with hym. And so he fled and departed with great heynesse, and came agayne in to Babylon. Yore ouer there came one whiche brought him tydynges to Persyde, that his hoostes whiche

1. Macha. iii. & iiii. were in the lande of Juda, were driuen awaye, and how that Lisias went forthe first with a great power, and was driuen awaye of the Jewes: howe that they had won the bytey, and gotten greate goodes out of the hostes that they slewe: how they had broken downe the Abhominacion, which he set vp vpon the aulterare at Jerusalem, and fenced the Sanctuary with hyghe walles, like as it was afore tyme and Bethsura his cytye also. 1. Mach. vi.

So it chaunced, that when the kynge had herde these wordes, he was afrayde and greued very sore. Wherfore he layde hym downe vpon his bed, and fell sycke for very sorowe: and all because it hadde not happened as he had deuysed. And there continued he longe, for his greefe was euer more and more, so that he sawe he must nedes dye. Therfore he sente for his frendes: and sayd vnto them, the slepe is gone from myne eyes for the verye sorowe and vexacion of herte that I haue. For why I consydre in my mynde the great aduersyte that I am come vnto, & the floudes of heynes which I am come in, where as afore tyme I was so mery and so greatly set by (by reason of my power) Agayne, consydringe the euyll that I haue done at Jerusalem, from whēce I toke al the ryches of golde and syluer that were in it, and sent to fetch awaye the inhabytauntes of Jewry without anye reason why: I knowe, that these troubles are come vpon me for the same cause. And beholde, I must dye with great sorow in a straūge land. Then called he for one Philip a frende of his whom he made ruler of all his realme, and gaue hym the crowne, his robe and his ryng: that he shulde take his sonne Antiochus vnto hym, and bringe hym vp, tyll he myghte raygne him self. So the kyng Antiochus byded there, in the .xxiii. yere. Whē Lisias knewe that the kynge was dede, he ordeyned Antiochus his sonne (whom he had brought vp) to raygne in his fathers stede, and called him Eupator. Nowe they that were in the castell (at Jerusalem) hepte in the Jewes rounde about the Sanctuarye, and sought euer syr to do them harme, for the strengthenynge of the heathen. 1. Machabeus vi. Eupator. Josephus antiquitatum. Sicut.

Wherefore Judas thought to destroye the, and called all the people together, that they myght laye siege vnto them. So they came together in the .Cli. yere, and beleged them, layinge forth their ordynaunce and instrumentes of warre. Then certayne of them that were beleged went forth (vnto whome some vngodly men of Israel ioyned theym selues also) and went vnto the kyng sayinge: How longe wyll it be, or thou punysh and auenge our brethren? We haue euer bene myndyd to do thy father seruyce to walke in his statutes and to obeye his commaundementes. Therfore oure people fell from vs, & where so euer they founde anye of vs, they slew the and they haue not only me dede with vs, but with all oure countreyes: and beholde, this daye are they beleggynge the castell at Jerusalem, and haue made vp the strong holde in Bethsura: And yf thou doest not preuente them ryghte soone, they wyll doo more then these, and thou shalt not be able to ouercome them.

When

When the kynge herde this, he was very angry, and called all his frēdes, the captaynes of his fotemen and of all his horsmen together. He hyred men of warre also out of other realmes, and out of the Iles of the see, which came vnto hym. And the nombre of his hoost was an hundreth thousande fotemen, & .xx. thousande horsmen, and .xxxii. Elephantes well exercysed in battayle. These came thorow Idumea vnto Bethsura, and besieged it a longe season, and made dyuers instrumentes of warre agaynst it. But the Jewes came out and dyent them, and fought lyke men. Then departed Judas from the castell at Jerusalem, and remoued his hoost toward Bethzacaran ouer agaynst the kynges armye.

So the kynge arose before the daye, and brought the power of his hoost in to the waye of Bethzacaran, where the hoostes made them to the battayle, blowynge the trumpettes. And to prouoke the Elephantes for to fyght, they shewed them the sap of red grapes, and mulberyes. And deuyded the Elephantes amonge the hoost: so that by euery Elephant there stode a thousande men well harnessed, and helmettes of stele vpō their heedes: Yea vnto euery one of the Elephantes also, were ordeyned fyue hundreth horsmen of the best, which waited of the Elephaunte, goynge where so euer he wente, and departed not frō hym. Euery elephant was couered with a strong tower of wod, wherevpon were thryye and two valeaunt men, with weapons to fyght, and within it was a man of Inde to rule the beast.

As for the remnaunt of the horsmen, he set them vpon bothe the sydes in two partes with trompettes, to prouoke the hoost, and to lyye vp suche as were slowe in the armye. And whē the sunne shone vpon their shyldes of golde and stele, the mountaynes glystered agayne at them, and were as bryght as the vessettes of fyre. The kynges hoost also was deuyded, one parte vpō the hye mountaynes, the other lowe beneth: so they wente on tawarde kynge good spede, and keppynge their ordre. And all they that dwelt in the lande, were afrayed at the noyse of their hoost, when the multitude went forth, and when the weapēs smote together, for the hoost was both great and myghtye. Judas also and his hoost entred in to the battayle, and slew .vi. C. men of the kynges armye. Nowe when Eleasar the son of Saura dyd se one of the Elephauntes dit with the kynges badge, and was a more goodlye beast then the other: he thoughte the kynge shoulde be vpon him, and ieoparde him self to deliuer his people, and to get him a perpetuall name.

Wherefore he ran with a corage vnto the Elephaunt in the myddest of the hoost, smytyng them downe of both the sydes, and slew many about hym. So wente he to the Elephauntes fete, and gat hym vnder hym, and slewe him: then fell the Elephaunte downe vpon him, and there he dyed. Judas also and his men felinge the power of the kynge, and the myghtye violence of his hoost, departed from them. And the kynges armye wente vp agaynst them towarde Jerusalem, & pytched their tentes in Jewry beside mount Sion. Moreouer, the kynge toke truce with them that were in Bethsura.

But when they came out of the cytye (because they had no vytayles within, and the lande laye vnfylled) the kynge toke Bethsura, and set men to kepe it, and turned his hoost to the place of the Sanctuary, and layd siege to it a great whyle. Where he made all maner ordynaunce: handbowes, fyre dartes, ratchettes to cast stones, scorpyons to throwe arowes, and slynges. The Jewes also made ordynaunce agaynste theyrs, and foughte a log season. 1. Mach. vi. & vii. b. 1. Mach. xi. & xiii. a

But in the cytye there were no vytayles, for it was the seuenth yere of the wartes, & those heathen that remayned in Jewry had eaten vp all their store. And in the Sanctuarye were fewe men lefte for the hunger came so vpon them, that they were scattered abroke euery man to his owne place.

So when Lisias hearde that Philippe (whom Antiochus the kynge whyle he was yet lyuynge, had ordeyned to bringe vp Antiochus his sonne, that he myght be kynge) was come agayne out of Persia & Medea with the kynges hoost and thought to optayne the kyngdome: he gat hym to the kyng in al the haste, and to the captaynes of the hoost, and sayde we decrease dayly, and our vytayles are but small: Agayne, the place that we laye siege vnto is very stronge, and it were oure parte to se for the realme. Let vs agree with these men & take truce with them, and with all their people and graūte them to lyue after their lawe as they dyd afore. For they be greued & do all these thynges agaynste vs, because we haue despysed their lawe. So the kynge and the prynces were content, and sent vnto them to make peax, and they receyued it. Now when the kynge & the prynces had made an oth vnto them they came oute of the castell, and the kynge went vp to mount Syon. But whē he saw that the place was well fenced, he brake the oth that he had made, & commaunded to destroye the wal rounde about. Then departed he in al the haste, & returned vnto Antioch, where he fōd Philip haulynge dominion of the city. So he fought agaynste him and toke the cytye agayne into his handes.

¶ Demetrius raygneth after he had kylled Antyochus and Lisias. He troubleth the chyldren of Israel thorow the counsell of certayne wycked persones. The prayer of the preestes agaynste Nycanor. Judas kylleth Nicanor, after he hadde made his prayer.

CAPI. VII.

IN the .Cli. yere came Demetrius the son of Seleucus frome the cytye of Rome with a small companye of men, vnto a cytye of the see coaste, and there he bare rule. And it chaunced, that when he came to Antioch the cytie of his progenitours, his hoost

boon take Antiochus ꝑ Lisias, to bryngе the vnto him. But whē it was told hym, he sayd: let me not se their facis. So ꝑ hoost put them to death: Nowe when Demetrius was set vpon the trone of his kyngdome, there came vnto him wycked and vngodly men of Israel: whose captayne was Alcimus, that wolde haue bene made hye preest: These men accused the people of Israel vnto the kynge, sayenge: Judas ꝑ his brethren haue slayne thy frēdes, and dryuen vs out of our owne lande. Wherfore sende now some man (to whom thou gyuest credence) that he may go ꝑ se all the vnthriftines, which he hath wrought vnto vs and to the kynges lande, and let him be punished with al his frendes and fauourers.

B Then the kynge chose Bachides a frend of his, which was a man of great power in the realme (beyonde the great water) ꝑ faythfull vnto the kynge: and sent him to se the destruction that Judas had done. And as for that wycked Alcimus, he made him hye preest, and cōmaūded him to be auēged of the children of Israel. So they rode vp, and came wᵗ a great hoost into the lande of Juda, sendynge messengers to Judas ꝑ his brethrē, and speaking vnto them with peaceable wordes: but vnder disceyte. Therfore Judas and his people beleued not their sayinge, for they sawe ꝑ they were come with a great hoost.

Alcimus hyghe preste.

After this came the scribes together vnto Alcimus ꝑ Bachides, trustynge the best vnto them. And fyrst ꝑ Assidans requyred peace of them, sayng: Alcimus the preest is come of the sede of Aarō, how can he disceyne vs? So they gaue the louyng wordes, and swore vnto the, and sayde: we will do you no harme, neyther your frendes: and they delyuered them. But the very same day toke they .lx. men of them, and slew them accordyng to the wordes that are wrytē: They haue cast ꝑ flesh of thy saynctes, and shed their bloud rounde about Jerusalem, and there was no man that wold bury them. So there came a great feare ꝑ drede among ꝑ people, sayenge: there is neyther truthe nor eyghtousnesse in them, for they haue broken the appoyntment and othe that they made. And Bachides remoued his hoost from Jerusalem, and pitched his tente at Bethzeth that where he sent forthe, and toke many of the people also, and cast them in to a greate pyt. Then committed he the land vnto Alcimus, and left men of war with him to helpe hym, and Bachides him self went vnto the kynge. And thus Alcimus defended his hye preesthode, and all suche as vexed Israel, resorted vnto him: In so much that they obtayned the land of Juda, and dyd mocke cruell vnto the Israelites.

C 1 Mac. vij. a

Now when Judas sawe all the mischefe that Alcimus and his company had done (yea more then the Heythen them selues) vnto ꝑ Israelites: he went forthe rounde about all the borders of Jewry, ꝑ punished those vnfaithfull renagates, so that they came nomore out in the countrey. So when Alcimus sawe, that Judas and his people had gotten the vpperhande, and that he was not able to abyde them: he went agayne to the kynge, ꝑ sayde all the worst of them that he coulde. Then the kyng sent Nicanor, one of his chefe prynces (which bare enyll will vnto Israel) and commaunded hym that he shulde vtterly destroye the people.

So Nicanor came to Jerusalem with a great hoost, and sent vnto Judas and his brethren with frendly wordes (but vnder disceyt) sayinge: there shal be no warre betwyxt me and you: I will come with a few men, to se how ye do, with frēdshyp. Vpō this he came vnto Judas, and they saluted one an other peaceably: but the enemyes were appoynted to take Judas by vyolence: Neuertheles it was told Judas, that he came vnto hym but vnder disceyte: wherfore he gat hym away frō him, ꝑ wold se his face nomore. Why Nicanor perceyued that his counsel was bewrayed, he went out to fyghte agaynst Judas beside Caphersalama: where there were slayne of Nicanors hoste .v. M. men: the rest one fled vnto the castel of David.

D 1. Mac.

After this came Nicanor vp vnto mounte Syon: and the preestes with the elders of ꝑ people went forth to salute hym peaceably and to shewe him the burnt sacrifyces that were offred for the kynge. But he laughed them to scorn, mocked them, defyled them, & spytted on them, and spake vnthankfully & proudly in his wroth, sayinge: If Judas and his hoost be not deliuered nowe into my handes, as soone as euer I come agayne (and fare well) I shall burne vp this house. With that with he out in a greate anger. Then the preestes came in, and stode before the aulter of the temple, weppynge and sayinge: For so moche as thou, O Lord, hast chosen this house, that thy name myght be called vpon therin and ꝑ it shulde be an house of prayer and prayer vnto thy people: Be auenged of this man & his hoost, & let them be slayne with the swerde: remembre the blasphemyes of them, and suffre them not to continue any longer.

1. Mac. 1. Mac. 1. Mac. 1. Mac. 1. Mac.

When Nicanor was gone from Jerusalē he pitched his tent at Bethoron, and there an hoost met hym out of Syria. And Judas came to Adasa with .iij. M. men and made his prayer vnto God, sayinge: O Lord, because the messengers of kynge Sinacherib blasphemed the, the angell went forth, and slew an .C.xxxv. thousande of them: Euen so destroy thou this hoost before vs to day ꝑ other people maye know howe ꝑ he hath blasphemed thy Sanctuary: & punish hym, accordynge to his malyciousnes.

1. Mac. 1. Mac. 1. Mac. 1. Mac.

And so the hostes strode the felde, the .xiij. day of the moneth Adar: and Nicanors hoost was discomfyted and he hym self was fyrst slayne in the battayle. When Nicanors men of warre sawe that he was kylled, they cast away their weapons & fled: but the Jewes followed vpō thē an hole dayes iourney, frō Adazer vnto Gazara, blowynge with the trompets, & makynge tokens after them. So the Jewes came forth of al the townes there about & blew out their hornes vpon them, & turned

1. Mac. 1. Mac. 1. Mac.

turned agaynst them: thus were all slayne, and not one of them left.

Then they toke their substance for a pray and smote of Nicanors heed & his right hād (which he helde vp so proudly) and brought it with them, and hāged it vp afore Jerusalē. Wherfore the people were exceedingly reioyced, and passed ouer that daye in great gladnesse. And Judas ordeyned that the same day (namely .xiij. day of ꝑ moneth Adar) shold be kept in myrth euery yere. Thus the lande of Juda was in rest a litle whyle.

Judas conspyreyng the power and godly policie of the Romayns, maketh peace with them. The copye of the Romaynes sent vnto the Jewes.

CAPI. VIII.

1 Judas herd also ꝑ fame of the Romayns that they were mighty & valeaunte men, and agreable to all thynges that are requyred of them, and make peace with all men whiche come vnto them, and howe they were doughey men of strength. Besides that it was told him of their battayls and noble actes which they dyd in Galacia, how they had conquered them, and brought them vnder tribute: and what great thinges they had done in Spayn, how they with their wisdom and sobre behauiour, they had won ꝑ mynes of syluer and gold that are there, and obteyned all the land, with other places far from them, howe they had discomfited and slayne downe the kynges that came vpon them, frō the vttermost part of the earth, & how other people gaue them tribute euerye yere. Howe they had slayne and ouercome Philip & Perses kynge of Cethim, and other moo in battayle, whiche had brought theyr ordinaunce agaynst them: how they discomfited greate Antiochus kyng of Asia, ꝑ wold nedes fight with thē, hauyng an. Cxx. Elephantes, with horsemen, charettes, and a very great hoste: how they take him selfe alyue, and ordeyned him (with such as shold raygne after him) to paye them a greate tribute, yea and to fynde them good suretyes and pledge: beside all this, howe they had taken frome him Judia, Media and Lidia (his best lādes) and gyuen them to kyng Eumenus.

Agayne, how they perceyuyng ꝑ the Grekes were commyng to destroye them: sent agaynst them a capiteyn of an hoost, which gaue them battayle, slew many of them, led away theyr wyues and children captyue, spoyled them, toke possession of their land, destroyed theyr stronge holdes, and subdued them to be their bondmen vnto this day. Moreouer how that as for other kyngdomes & Iles, which sometyme with stode them, they destroyed them, & brought them vnder their dominiō: but kepte euer their own frendes and those ꝑ were confederate with them, and conquered kingdomes bothe far & nye: and that who so euer herd of their renowme, was afrayd of them: for whom they wolde helpe to their kingdomes, those raigned: and whome it lyked not the to raygne, they put him downe. And how they were com to great preeminence: hauing no kyng among them, neyther any man crowned in purple, to be magnified ther thorow, but had ordeyned them selues a parlyament, wherin there sat thyrt. C. and .xx. Senatours daryly vpon the counsell, to dispatche euer the busynesse of the people, and to kepe good order: And howe that euerye yere they chose a Mayre, to haue the gouernaunce of all theyr lande: to whom euery man was obedient, & that there was neyther enyl will ne differēcē among them.

Then Judas chose Eupolemus the son of Jhon, the son of Jacob, and Jason the son of Eleazar, & sent them vnto Rome for to make frendshyp and a bond of loue wᵗ thē, that they might take frō them the bondage of the Grekes, for the Jewes sawe ꝑ the Grekes wolde subdue the kingdom of Israel. So they went vnto Rome (a very great iourney) & came in to the parliament, & said: Judas Machabee with his brethrē and the people of the Jewes hath sent vs vnto you, to make a bōde of frēdshyp and peax with you, and ye to note vs as your louers and frendes. And the matter pleased the Romains right wel, wherfore it was written vp: of the which the Romains made a writing in tables of latyn, and sent it to Jerusalem, that they might haue by them a memorial of the same peax & bond of frendshyp after this maner: God saue the Romains, & the people of the Jewes, both by se & by land, and kepe the swerde and enemy from thē for euermore. Yf there come fyrst any warre vpon the Romains, or any of their frēdes, thorow out al their dominion, the people of ꝑ Jewes shal helpe them (as the time requireth) & that with all their hertes. Also they shall neyther gyue nor send vnto theyr enemyes vitayles, weapons, money, ne shyppes: but fulfyl this charge at the Romayns pleasure, & take nothyng from them therfore. Agayn, yf the people of the Jewes happen fyrst to haue warre, the Romayns shall stande by theym with a good wyll, accordynge as the tyme wyl suffre. Neyther shall they gyue vnto the Jewes enemyes, vitayles, weapons, money, nor shyppes. Thus are the Romayns content to do, and shal fulfyl their charge without any disceyte.

Accordynge to these articles, the Romaynes made the bonde with the Jewes. Nowe after these artycles, sayde they, yf anye of the partyes wyll put to them, or take anye thynge from them: they shall do it with the consent of both: and what so euer they adde vnto them or take from them, it shall stande faste. And as touchynge the euyll that Demetrius hath done vnto the Jewes, we haue wrytten vnto hym, sayinge: Wherfore layest thou thy heuye yoke vpon the Jewes our frendes and louers? Yf they make anye complaynte of the agayne vnto vs, we shall defende them, and fyghte with the by see and by lande.

¶ After the death of Nicanor Demetrius sendeth his armye against Judas. Judas is slayne. Jonathas is put in the stede of his brother. The strife betwene Jonathas and Bachides. Alcimus is taken with the palsye and dyeth. Bachides returneth again vnto the kynge. He complayneth vpon Jonathas by the counsel of certayne wicked persons, and is ouercome. The truce of Jonathas & Bachides.

CAPI. IX.

a 1.Ma.vii. & Iose.xii.a.viii. libro.iii.

IN the meane season, when Demetrius herde þ Nicanor and his hoste was slayne in the felde, he proceded further, to sende Bachides and Alcimus agayne into Jury, & those that were in the ryght wing of his hoste wt them. So they went forth by the way that leadeth vnto Galgala, and pitched their tentes before Mesaloth, which is in Arbelis, & wan the city, & slew moch people. In the first moneth of the. cli. yere, they brought their hoste to Jerusalem, and rose vp and came to Berea, with. xx. thousand fotemen, and two thousande horsemen.

Now Judas had pitched his tent at Laisa with thre. M. chosen men. And whē they saw the multitude of the other army, that it was so greate, they were sore afrayde, and many conueyed them selues out of the hoste. In so moche that there abode no moo of them but eyght hundred men. When Judas saw þ his hoste fayled him, and þ he must nedes fight, it brake his hert, that he had no time to gather the together: wherfore þ mā was in extreme trouble. Neuertheles he said vnto them that remayned wt him: Vp, let vs go against our enemies, yaduenture we shal be able to fight with them. But they wold haue stopped him saying: we shal be able, therfore let vs now saue our liues, & turne again to our brethren and then will we fyght against them, for we are here but fewe.

And Judas sayde: God forbyd, that we sholde flē from them. Wherfore yf our time be come, let vs die manfully for our brethrē, and let vs not slayne our honour. Then the hoste remoued oute of the tentes, and stode against them. The horsemen were diuided in two partes: the slynge casters, and the archers wente before the hoste, and all the myghty men were formest in the feld. Bachides him self was in the right wing of the battel, and the hoste drew nye in two partes, and blewe the trompetters. They of Judas syde blewe the trompetters also, & the earth shoke at the noyse of the hostes, and they strooke a felde from the morow tyll nyght. And when Judas saw that Bachides hoste was strongest of the eyghte syde, he toke with hym all the hardy men, and brake the right wynge of their ordre, and followed vpō them vnto the mount Azot.

How when they whiche were of the lefte wynge sawe that the eyghte syde was discomfited, they persecuted Judas and them that were with him. Then was there a sore battel for many were slayne and wounded of both the partyes: Judas also hym self was slayne, and the remnaut fled. So Jonathas and Symon toke Judas their brother, and buryed him in his fathers sepulcre, in the cyte of Modin. And al þ people of Israel made great lamentacion for him, and mourned long saying: Alas that this worthy sholde be slayne which deliuered the people of Israel. As for other thinges pertayning to the battayles of Judas, the noble actes that he did, and of his worthynesse: they are not written, for they were very many.

Judas is slayne.

And after the death of Judas, wycked men came vp in all the costes of Israel, and there arose al such as worke vngodlynes. In those dayes was there a great derth in the land, & all the countrey gaue ouer them selues and theires vnto Bachides. So Bachides chose wicked men, & made them lordes in the land. These sought out, and made serch for Judas frendes, and brought them vnto Bachides: which auenged him self vpon them, wt great despite. And there came so greate trouble in Israel, as was not seen the time that no prophet was sene there.

Then came all Judas frendes together, & said vnto Jonathas: For so moch as thy brother Judas is dead, there is none lyke hym to go forth against our enemies, against Bachides, and such as are aduersaries vnto our people. Wherfore this daye we chose the for him, to be our prince & capitayn, to order our battel. And Jonathas toke the gouernaunce vpon him at the same time, and rulede in stede of his brother Judas. When Bachides gat knowlege therof, he sought for to slee him: But Jonathas and Symō his brother perceyuing that, fled into þ wildernes of Thecua with all their company, and pitched their tentes by the water pole of Asphar.

Which whē Bachides vnderstode, he came ouer Jordan with all his hoste vpon the Sabboth daye. Now had Jonathas sent his brother Jhon, a capitayn of the people, to praye his frendes the Nabuthites, that they wolde lend the their ordinaūce, for they had moche. So the children of Jambry came out of Medaba, and toke Jhon, and al that he had, and went their way withall. Then came worde vnto Jonathas and Symon his brother, that the children of Jambry made a great mariage and brought the bride from Nabatha wt great pompe: for she was doughter to one of þ noblest princes of Canaan. Wherfore they remembred the bloude of Jhon their brother, & went vp, & hid them selues vnder the shadow of the mountayne.

So they lyft vp their eyes, and loked, and beholde there was moche ado, and great prayse, for the bridegrome came forth, & his frendes and his brethrē met them with trompetes, instrumentes of musycke, and many weapens. Then Jonnathas and they þ were with him, rose oute of their lurkynge places and slew many of them. As for the remnaunt, they fled in to the mountaynes and they toke all their substaunce. Thus was the mariage turned to mourninge, and the noyse of their melody in to lamentacion. And

so when they had auenged the bloude of their brother, they tourned agayne vnto Jordane.

Bachides hearing this, came vnto the very border of Jordan with a greate power vpon the Sabboth daye. And Jonathas sayd to his company: let vs get vp, and fight against our enemies: for it standeth not with vs to daye as in times past. Behold, our enemies are in suche way, the water of Jordane vpon the one side of vs, with bankes, frunes and woddes of the other side, so that there is no place for vs to depart vnto. Wherfore cry now vnto heuen, that ye may be deliuered from the power of your enemies. So they stroke the battel. And Jonathas stretched out his hande to smyte Bachides, but he fled backward. Then Jonathas and they that were with him lepte in to Jordan, and swymmed ouer Jordan vnto hym, & there were slayne of Bachides side that daye, a. M. men.

Therfore Bachides with his hoste turned again to Jerusalē, and buylt vp the castels & strong holdes þ were in Jury, Jericho, Emaus Bethoron, Bethel, Thamnata, Phara & Thopo, with hye walles, with portes, and with lockes, and set mē to kepe them, þ they might do their malice vpon Israell. He walled vp Bethsurah, Gazarah, and the castel at Jerusalē also, & prouided the with men & victailes. He toke also the chyefest mens sonnes in the country for pledges, & put them in the castel at Jerusalem to be kepte.

Afterward in the. Cli. yere in the second moneth, Alcimus commaūded that the walles of the inmost sanctuary sholde be destroyed, and the buildinges of the Prophetes also. And when he began to destroy them, the thinges that he went about were hyndred, for he was smytten with a palsey, & his mouth shut so þ he couldē no more speke, ne commaunde ought of his house concernynge his businesse. Thus dyed Alcimus in great misery at the same tyme, and when Bachides saw that Alcimus was dead, he turned again to the king and so the land was in rest two yeres. Then all the vngodly men helde a counsel, saying: Behold, Jonathas and his companye are at rest, and dwell without care. Wherfore let vs bring Bachides hither, & he shall take them all in one nyght.

So they went & gaue Bachides this counsell, which arose to come with a great hoste, & sent letters priuily to his adherentes whiche were in Jury, to take Jonathas & those that were with him: but they might not, for the matter had gotten knowlege of their deuice. And Jonathas toke. l. mē of þ countrey (whiche were þ ryng leaders of them) & slew them. Then Jonathas and Symon, wt their company departed vnto the city Bethbesen, which lieth in the wylderneße, and repayred the decayes therof, and made it stronge. When Bachides knew this, he gathered all his hoste, & sent worde to them that were of Jury. The same he layd siege to Bethbesen, & fought against it a longe season, and made instrumentes of war. How Jonathas left his brother Symon in the city, and went forth hym self in the countrey, and came with a certein nombre, and slew Odares and his brethren, and the children of Phaleron in their tentes: so that he began to be strong, and to increase in power.

As for Symon & his company, they wente out of the city, and brent vp the instrumentes of warre, and fought against Bachides, and discomfited hym. And Bachides was sorowed because his counsel and trauayle was in vayn. Wherfore he was wroth at the wicked men (that gaue him counsel to come in to their land) and slew many of them. The purposed he with his company to go away in to his owne countrey: wherof when Jonathas had knowlege, he sēt embassadours vnto him for to make peax with him, and that he sholde deliuer him his prisoners again. To þ whiche Bachides consented gladly, and dyd according to his desire, yea & make an oth that he sholde neuer do him harme all the dayes of his lyfe. So he restored vnto him all the prisoners that he had take out of the land of Juda, and then turned and went his waye in to his owne land, neither proceded he any further to com vnto þ borders of Juda. Thus Israel had no more war. And Jonathas dwelte at Machmas, and began there to gouerne the people, and destroyed the vngodly men oute of Israel.

¶ Demetrius desyreth to haue peace with Jonathas. Alexander moueth war against Demetrius. Demetrius is slayne. The frendship of Ptolomeus and Alexander.

CAPI. X.

A Alexander. Joseph. capit. i. libro.xiii.

IN the. Clx. yere, came Alexander, the son of noble Anthioch⁹, and toke Ptolomais, whose citizens receiued him, and there he raygned. When Demetrius herde therof, he gathered an exceding great hoste, and went forth against hym to fyght. Wherfore Demetrius sent letters vnto Jonathas with louynge wordes, and praysed hym greatlye. For he said: we will fyrste make peax with him, before he hyrd him self with Alexander against vs, els he shal remembre the euil that we haue done against him, his brother & his people, and so he gaue Jonathas leue to gather an hoste, to make weapons, and to be confederate wt hym, and commaunded the pledges that were in the castell to be deliuered vnto hym.

Then came Jonathas to Jerusalem, & red the letters, in the audience of all the people, and of them that were in the castel. And therfore were they sore afrayde, because they herde that the kynge had geuen hym leyseure to gather an hoste. Thus were the pledges deliuered vnto Jonathas, whiche deliuered them to their fathers. Jonathas also dwelt at Jerusalem, and began to buylde vp and to repayre the citie, commaundyng the workemen to wall it, and the mounte Syon round about with fre stone, to be a stronge holde,

and so they did. As for the heathen þ were in þ castels which Bachides had made vp, they fled, so that euery man left the place, & went in to his own countrey. Only at Bethsura remayned certeyn of the Jewes, which had forsaken the law & commaundementes of God, for Bethsura was their refuge.

Now whē king Alexander herd of the promises that Demetrius had made vnto Jonathas, & when it was tolde hym of the battels and noble actes, which he & his brethren had done, and of the greate trauayles þ they had take, he said: where shal we fynd such a man wel, we wil make him our frend, and be confederate with him. Vpō this he wrote a letter vnto him, with these wordes: kyng Alexander saluteth his brother Jonathas. We haue herd of the, that thou art a valeaūt mā, and mete to be our frend: wherfore this day we ordeyn the to be the hye preest of thy people, and to be called the kynges frend. (Vpō this, he sent hym a purple clothynge, and a crowne of golde) that thou mayste consydre what is for our profyte, and kepe frendshyp towarde vs.

B So in the seuenth moneth of the. clx. yere vpō the solemne feast day of the tabernacles Jonathas put the holye rayment vpon hym. Then gathered he an hoste, and made many weapons. Which when Demetrius herd, he was maruelous sory, & said: Alas, what haue we done, that Alexander hathe preuented vs in gettynge the frendshyp of the Jewes, for his owne defence? Yet wil I wryte louingly vnto them also, yea & promise them dignities and rewardes, that they may be of my syde. Wherupon he wrote vnto thē these wordes: king Demetrius sendeth greting vnto þ people of þ Jewes. Where as ye haue kept your couenaunt toward vs, and continued in our frendship, not enclining to our enemyes we were glad, when we herd therof. Wherfore remayne stil and be faythfull to vs: and we shal recompence you for the thinges, that ye haue done on youre partye: we shall release you of many charges, & gyue you rewardes. And now I discharge you and all the Jewes from tributes, I forgiue you the customes of salt, and lease you of the crowne taxes, of þ thirde parte of sede, and halfe of the frute of trees, which is mine own duty. These I leue for you, from this daye forthe: so that they shall not be taken of the land of Juda, nor of the thre cities which are added thervnto out of Samaria and Galilee, frome this daye forth for euermore. Jerusalem also with all thynges belonging therto, shall be holy and fre: yea the tithes and tributes shal pertayn vnto it. As for the power of the castel which is at Jerusalem, I remit and giue vnto þ hye preest, that ye maye set in it suche men, as he shall chose to kepe it. I freely deliuer all the Jewes that are prysoners thorowe oute all my realme: so that euery one of them shal be fre frome payinge anye trybute, yea euen of their catell.

All the solemne feastes, Sabothes, newemoones, the dayes appoynted, the thre dayes

before & after the feast, shal be fre for al the Jewes in my realme, so that in them no man shal haue power to do any thyng, or to moue any businesse against any of them, in any maner of cause. There shall. xxx. M. also of the Jewes be written vp in the kynges host, and haue their wages payde, as all other men of warre of the kynges hold haue, and of them shal be ordeyned certeyn to kepe the kynges strong holdes: yea and some of them shal be set ouer the kynges busines, þ they may faithfully dele with þ same. The Jewes also shal haue princes of their owne, & walke in their owne lawes, as the kynge hath commaunded in the land of Juda.

And the thre cities that are fallen vnto Jury from the countrey of Samaria and Galilee, shall be taken as Jury, and be vnder ouer neither be subiect to any straunge lorde, but to the hye preest. As for Ptolomais & the land perteynynge therto, I gyue it vnto the Sanctuary at Jerusalem, for the necessary expences of the holy thinges. Moreouer I will gyue euery yere. xv. thousande sicles of syluer out of the kinges checker (which perteyneth vnto me) to the worke of the temple: yea and loke what remayneth (whiche they that had oure matters in hād in tymes past haue not payde) that same shall they giue vnto theym also. And besydes al this, the fyue thousand sicles whiche they toke yerely of the rentes of the Sanctuary, shall belonge vnto the preestes þ do seruyce.

Item, who so euer they be that fle vnto the temple at Jerusalem, or within the lybertes therof, where as they are fallen in to the kinges daunger for any maner of busines, they shal be pardoned, and all þ goodes that they haue in my realme, shal be fre. For the buylding also and repayring of the worke of the Sanctuary, expenses shall be gyuen out of þ kynges checker: Yea and for the makyng of the walles rounde about Jerusalem, for the brekyng downe of the olde, & for the settinge vp of the stronge holdes in Jury, shall the costes and charges be gyuen oute of the kynges checker.

But when Jonathas and the people herde these wordes, they gaue no credēce vnto the, neither discerned them: for they remembred the great wyckednesse that he had done vnto Israell, and how sore he hadde vexed them. Wherfore they agreed vnto Alexander, for he was a prynce that had dealt frendly with them, and so they stode by hym alway. Then gathered kyng Alexander a great hoste, and brought his armye against Demetrius. So the two kinges stroke battayle together, but Demetrius hoste fled, and Alexander followed after and fell vpon them. A mighty sore felde was it, contynuyng tyl the sunne went downe, and Demetrius was slayne the same daye.

And Alexander sente embassadours vnto Ptolomy the kyng of Egypt with these wordes, saying: for so moch as I am come again to my realme, and am sette in the trone of my progenytours, and haue gotten the dominion

minion ouer cōmed Demetrius, conquered the lande, & stryken a felde with hym, so that we haue discomfited both him and his host, and syt in the trone of his kyngdom: Let vs now make frendshyp together, gyue me thy doughter to wyfe: so shall I be thy sonne in lawe, and gyue the rewardes, and her greate dignytye. Ptolomy the kynge gaue answere, sayinge: happye be the daye wherin thou art come agayne to the land of thy progenitours, and set in the trone of their kyngdome. And now wil I fulfyll thy wrytyng: but mete me at Ptolomais, that we maye se one an other, and þ I may mary my doughter vnto the accordyng to thy desyre. So Ptolomy went out of Egypt with his doughter Cleopatra, and came vnto Ptolomais in the. clxii. yere, where kyng Alexander met hym, and he gaue Alexander his doughter Cleopatra, and maried them at Ptolomais with great worshyp, lyke as the maner of kynges is to be. Then wrote kyng Alexander vnto Jonathas, that he sholde come and mete hym. So he went honourably vnto Ptolomais, and there he met the two kynges, and gaue them great presentes of golde and syluer, & found fauour I their sight. And there came togither against Jonathas certeyn wycked men, and ingracious persons of Israel, makyng complaynes of him, but the king regarded them not. As for Jonathas the kyng commaunded to take of his garmentes, and to clothe hym in purple: and so they dyd. Then the kynge appoynted him to syt by hym, and sayd vnto his princes: Go with hym in to the myddest of the citye, and make a proclamacion, that no man complayne agaynst him of any matter, and that no man trouble him, for any maner of cause.

So it happened that whē his accusers saw the worshyp which was proclaymed of hym and that he was clothed in purple, they fled euerychone. And þ kīg made mocke of him, wrote him amonge his chiefe frendes, made him a duke, and partaker of his dominion. Thus Jonathas went agayne to Jerusalem, with peace and gladnesse. In the. clxv. yere cam Demetrius the son of Demetrius from Creta in to his fathers lande, wherof when Alexander herde tell, he was sore sory, and returned vnto Antioche. And Demetrius chose Appolonius, whiche had þ gouernaūce of Celosiria, to be his capteyn.

So he gathered a great hoste, and came vn to Jamnia, and sende worde vnto Jonathas the hye preest, sayinge: Darest thou withstande vs thy selfe alone? As for me, I am but laughed to scorne and shamed, bycause thou prouedst thy strength against vs in the mountaynes. Nowe therfore yf thou trustest in thyne owne strengthe, come downe to vs in to the playne felde, and there let vs proue our strength togither: thou shalt fynd, that I haue valeaunt men of warre with me, and shalt knowe whome I am, and the other that stande by me,

Which saye that your hoste is not able to stande before oure face, for thy fathers haue

ben twise chased in to their owne land. And nowe, howe wilte thou be able to abyde so great an host of horsmen and fotemen in the feld, where as is neither rock, stone ne place to fle vnto?

When Jonathas herde the wordes of Appolonius, he was moued in his mynde, wherfore he chose. x. thousand men, and went out of Jerusalem, and Symon his brother mette hym, for to help him: and they pitched their tentes at Joppa, but the city kept hym forth, for Joppa was an hold of Appolonius. The Jonathas layde siege to it, and they þ were in the citye for very feare let hym in: and so Jonathas wan Joppa. Appolonius hearyng of this, toke thre thousande horsemen, with a great hoste of fote, and went as though he wolde goo to Azotus, and came immediatly in to the playne felde: bycause he had so many horsemen, and put his trust in them. So Jonathas folowed vpon hym to Azotus, and there they stroke the battayle. Now had Appolonius left a thousande horsemen behynde the priuily in the tentes. And whē Jonathas knewe that suche wayte was layde behynde them, they went rounde about the enemyes host, and shot dartes at the people frome the morynyng to þ euenyng. As for Jonathas people, they kepte their order as he had commaūded them, and the enemyes horses were euer labouryng.

Then brought Symon forth his host, and set them agaynst the fotemen. For the horsemen were wery alredye. So he discomfited them, and they fled. And they that were scatred in the feld, gat them to Azotus, and cam in to the temple of Dagon their idol, þ they myght there saue their liues. But Jonathas set fyre vpon Azotus, and al the cities round about it, and toke their goodes, and brent vp the temple of Dagō with all them that were fled in to it.

Thus were slayne and brent wel nye eight thousande men. So Jonathas remoued the hoste from thence, and brought them to Ascalon, where the men of the city came forth, and met him with great worshyp. After this went Jonathas and his hoste agayne to Jerusalem, with greate substaunce of good. And when kyng Alexander herde these thinges, he thought to doo Jonathas more worshyp, and sent hym a coler of gold, as the vse is to be gyuen vnto suche as are of the kynges nerte bloude. He gaue hym also the citye of Accaron, with the landes belongyng ther to, in possession,

¶ The dissencyon betwyxt Ptolomeus and Alexander his sonne in lawe. The deathe of Alexander. Demetrius raigneth after the death of Ptolomeus. Symon is besieged of Jonathas. Demetrius seinge that no man resysted hym, sende his armye agayne. Typhon moueth Antiochus agaynste Demetrius. Demetrius is delyuered by þ succour of Jonathas. After his delyueraunce he breaketh his couenaunt that he had made.

CAPI. XI.

Joseph. Ca. bu. l. by. cui.

A Nd the kynge of Egypte gathered an hoost (lyke the sand that lyeth vpon the see shore) and many shyppes: and wet about thorow diseeyte to obteyne the kyngdome of Alexander, and to ioyne it vnto his owne realme. Upon this he toke his iourney in to Siria, and was letten in to the cityes, and men came forth to mete him: for kynge Alexander had commaunded them so to do, bycause he was his father in lawe. Nowe when Ptolomy entred in to any city, he left men of warre to kepe it, and this he dyd thorow out all the cityes. And when he came to Azotus, they shewed hym the temple of Dagon and Azotus that was brent vp, with the other thinges which were destroyed, the ded bodyes cast abrode, and the graues that they had made by the way syde, for suche as were slayne in the felde: And tolde the kynge that Jonathas had doone all these thynges, to the intent they myghte get him euyll wyll. But the kyng: layde not a worde therto. And Jonathas met the kynge with greate honour at Joppa, where they saluted one an other, and toke their rest. So when Jonathas had gone with the kyng, vnto the water that is called Eleutherus, he turned agayne to Jerusalem.

Now Ptolomy had gotten the dominion of the cityes vnto Seleucia vpon the see coste, ymaginyng wycked counsels agaynst Alexander, and sente embassadours vnto Demetrius, sayinge: Come, lette vs make a bonde bitwyxte vs, so shall I gyue the my doughter that Alexander hath, & thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my doughter, for he goeth about to slaye me. And thus he sclaundred Alexander, bycause he wolde haue hadde his realme.

Thus he toke his doughter from him, gaue her vnto Demetrius, and forsoke Alexander so that his malyce was openly knowen. And Ptolomy came to Antioch, where he set two crownes vpon his own heed: the crowne of Egypt and of Asia. In the mean season was kyng Alexander in Cilicia, for they þ dwelt in those places, had rebelled against him. But when Alexander herd of this, he came to warr agaynste hym. So kynge Ptolomy broughte forth his hoste, and met him with a myghtye power, and chased him away. Then fled Alexander into Araby, there to be defended, & kyng Ptolomys honour increased. And Zabdiel the Arabian smote of Alexanders heed, & sent it vnto Ptolomy. But the third day after dyed kyng Ptolomy hym selfe, and they whom he had set in the stronge holdes, were slayne of those that were within the cityes. And Demetrius raigned in þ hundred. lxvij. yere.

Alexander is slayne.

At the same tyme gathered Jonathas them that were in Jewry to lay syege vnto the castell whiche was at Jerusalem, and so they made many maschynes of warre agaynste it. Then went there certayne vngodly persons [illegible] vnto kyng Demetrius, and shewed Jonathas be[illegible]ard it, he was angry, & immediatly came vnto Ptolomais, and wrote vnto Jonathas that he sholde not laye siege to the castell, but come and speake with hym in all the haste. Neuertheles whe Jonathas herde this, he commaunded to besiege it. He chose also certeyn of the elders & preestes of Israell, and put hym selfe in the peryll: and toke with hym golde, syluer, clothynge, and dyuers presentes: and wente to Ptolomais vnto the kynge, and founde hym gracious.

And though certayne vngodly men of his owne people made complaynte vpō him, yet the kyng intreated him, lyke as his predecessours had done before, and promoted him in the sight of al his frendes, confirmed him in the hye preesthod, with al þ worshyp þ he had afore, & made him his chief frend. Jonathas also desired the kyng that he wolde make Jury free, with the thre head cityes in Samaria and the landes pertayning therto: vpon this dyd Jonathas promyse him thre. C. talentes. Wherunto the kyng consented and gaue Jonathas writing of the same, & obteyning these wordes: kynge Demetrius sendeth greting vnto his brother Jonathas, and to the people of the Jewes. We sende you here a copy of the lettre whiche we dyd wryte vnto our elder Lasthenus, concernynge you, that ye sholde knowe it.

D kynge Demetrius sendeth greetynge vnto Lasthenus his elder. For the faythfulnesse þ oure frendes the people of the Jewes kepe vn to vs, and for the louynge kyndnesse whiche they beare towarde vs: we are determyned to do them good. Wherfore we ordeyne all the costes of Jewrye with thre cityes, Lyda and Ramatha, whiche are added vnto Jury from Samaria, and all þ landes pertayning therunto, to be freely separated for suche as do sacrifice in Jerusalem: bothe concerning the paymentes whiche the kynge toke yerely afore tyme, and the frutes also of the earthe and trees. As for other tythes and tributes þ belonged vnto vs, we discharge them therof from this tyme forthe. In lyke maner we graunt vnto them all the customes of salte & crowne tares which were brought vnto vs. And this fredom shall they haue firme and stedfast, from this tyme forth for euermore. Therfore se that ye make a copy of these our letters, and delyuer it vnto Jonathas: that it may be kept vpon the holy mount in a conuenient place.

After this, when Demetrius the kyng saw that his lande was in reste, and that no resistaunce was made hym: he sent awaye all his hoste euery man to his owne place, except an armye of straungers, whome he brought from the yles of the heathen, wher fore al his fathers hoste had euil will at him. Now was there one Tryphon, that had ben of Alexanders parte afore, whiche when he sawe that all the hoste murmured agaynste Demetrius, he wēt to Emalcuel the Arabia that broughte vp Antiochus the sonne of Alexander, and lay fore vpon hym to delyuer hym this yonge Antiochus: that he myghte raygne

raygne in his fathers stede. He tolde him also what greate euyll Demetrius had done, and his men of warre loued him not: and so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius, to dryue them out whiche were in the castell at Jerusalem & in the other refuges, for they dyd Israel great harme. So Demetrius sent worde vnto Jonathas, sayng: I wil not only do these thinges for the and thy people, but at tyme conuenyent I wyll do bothe the and thy people great worshyp. But now thou shalt do me a pleasure, yf thou wylt sende me men to helpe me: for all myne armye is gone fro me. So Jonathas sent him thre. M. strōg men vnto Antyoche, and they came vnto the kynge, wherfore the kynge was very glad at their commynge. But they that were of the cytie (euen an. C xx. thousande men) gathered them together, and wold haue slayne þ kyng, whiche fled in to his courte: and the cytezyns kepte the stretes of the cytie, and beganne to fyght.

Then þ kyng called for the Jewes helpe, which came vnto him al together, and went abrode thorow the cytie, and slewe the same daye an. C. M. men: set fyre vpō the cytie, gat many shyples in that daye, and deliuered the kynge. So when the cytezyns sawe that the Jewes had gotten their wyl of the cytie, and they them selues dispoynted of their purpose they made their supplication vnto the kynge, sayinge: Graunte vs peace, and let the Jewes ceasse from troublynge vs and the cytie, and vpō this they cast awaye their weapens. Thus they made peace, and the Jewes gat greate worshyp in the sight of the kynge, and in the sight of al that were i his realme, and were spoken of thorow out þ kyngdome: and so they came agayne to Jerusalē with greate gaddes.

So the kynge Demetrius sat in the trone of his kyngdome, and had peace in his lande. Nuertheles he dyssembled in all that euer he spake, and withdrew him self from Jonathas, neither rewarded him accordyng to the benefetes whiche he had done for hym, but troubled him very sore. After this came Tryphon agayne with yonge Antiochus, whiche raigned and was crowned kyng. Then there gathered vnto him all the men of warr, whō Demetrius had put awaye: these fought against Demetrius, which fled and turned his back. So Tryphon toke the Elephantes, and wan Antioche. And yonge Antiochus wrote vnto Jonathas, saying: I confyrme the in the preesthode, and make the ruler of foure countreyes, that thou mayst be a frend of the kings.

Upon this he sent hym golden vessels to be serued in, and gaue him leaue to drynke in golde to be clothed in purple, and to were a vessel of golde. He made his brother Symon also captayne, from the coostes of Tyrus vnto the borders of Egypte. Then Jonathas toke his iourneye, and wente thorow the cytyes beyonde the warre of Jordane, and all the men of warre of Syrya gathered the vnto hym for to help hym. So he came vnto Ascalon, and they of the cytye receyued hym honourably: and from thence wente he vnto Gaza, but they wold not let hym in: wherfore he layde siege vnto it, buenynge vp and spoylyng þ places that were about the cyty.

And the cytezyns of Gaza submytted the selues vnto the Jonathas, which made peace with the, but toke of their sonnes to pledge sent them to Jerusalem, and went thorowe the countrey vnto Damascus. Nowe when Jonathas herde þ Demetrius princes were come in to Cades (which is in Galilee) with a greate hoost, purposynge to put Demetrius out from medlynge in the realme: he came agaynst them, and left Symon his brother in the lande: whiche came to Bethsura, and layde siege to it a longe season, and dyscomfyted the. So they desyred to haue peace with hym whiche he graūted them and afterward put them out from thence toke the cyty, & set men to kepe it. And Jonathas with his hoost came to the water of Genesar, & bytymes in the mornynge gat them to the playne felde of Azor.

And beholde, the hostes of the heithen met them in the felde, & layed watch for them in the mountaynes: so that when Jonathas came agaynst them þ other (which were layd to watch) rose out of their places, & fought, & they that were of Jonathas syde, fled euery mā: & there was not one of them left, except Mathathias the son of Absalomus, and Judas the sonne of Calphi the captayne of the hoost. Then Jonathas rent his clothes, layd earth vpon his heade, made his prayer, and turned agayne to them in þ felde: where they fought together, and he put them to flyght. Nowe when his owne men that were fled, saw this: they turned agayne vnto him, and helped hym to folowe vpon all their enemyes vnto their tētes at Cades. So there were slayne of þ heythen the same day. xij. M. mē, & Jonathas turned agayne to Jerusalem,

C Jonathas sendeth embassadoures to Rome and to the people of Sparta to renue their couenaunte of frendshyp. Jonathas putteth to flyght the pryn ces of Demetrius. Tryphon taketh Jonathas by disceyte.

CAPI. XII.

A Jonathas seinge that the tyme was mete for hym, chose certayne men and sente the vnto Rome for to stablysche and to renue the frendshyp with them. He sent letres also vnto Sparta, and to other places in lyke maner. So they went vnto Rome, and entred into the counsell, and sayde: Jonathas the hygh preste and the people of the Jewes sēt vs vnto you, for to renue the olde frendshyp and bond of loue. Upon this the Romaynes gaue them fre passportes, that men shuld lede them home into the lād of Juda peaceably. And this is þ copy of þ letters that Jonathas wrote vnto the Spartians. 1. Mac. xii. a

Jonathas

Jonathas the hyghe prest with the elders, prestes, and the other people of the Jewes, sende greetyng vnto the Spartyans their brethren. There were letters sent long ago vnto Onias the hye prest, from Arius, whiche the rayned among you: that ye are our brethren, as the wrytynge made therupon specifieth. And Onias entreated the embassadoure that was sent honorably, and receyued the letters: wherin there was mencyon made of the bonde of loue and frendshyp. But as for vs, we nede no such wrytynges: for why, we haue the holy bokes of scripture in our handes to our comforte. Neuertheles, we had rather sende vnto you, for the renuyng of the brotherhode and frendshyp: lest we shoulde be straunge vnto you, for it is longe, sythens the tyme that ye sent wordes vnto vs. Wherfore in the sacrifices that we offre, and other ceremonyes vpon the hye solemne dayes and other, we alway remembre you without ceasynge (lyke as reason is, and as it becommeth vs to thynke vpon oure brethren) yea and are hyght glad of your prosperous honour.

And though we haue had greate troubles and warres, so that the kynges about vs haue foughten agaynst vs: yet wolde we not be greuous vnto you, nor to other of our louers and frendes in these warres. For we haue had helpe from heauen, so that we are delyuered, and our enemyes subdued. Wherfore we chose Numenius the sonne of Antiochus and Antipater the sonne of Jason, and sent them vnto the Romaynes, for to renue the olde bonde of frendshyp and loue with them. We commaunded them also to come vnto you, to salute you, and to delyuer you oure letters, concernynge the renouacyon of oure brotherhode. And nowe ye shall do hyght well, to gyue vs an answere therevnto.

And this is the copye of the wrytynge, which Arius the kynge of Sparta sent vnto Onias: Arius kynge of the Spartians sendeth greetyng vnto Onias the hye prest. It is fou̇nd in wrytynge, that the Spartians and Jewes are brethren, and come out of the generacyon of Abraham. And nowe for so moche as this is come to oure knowledge, ye shall do well, to wryte vnto vs of youre prosperitye. As for vs, we haue wryten oure mynde vnto you: Our catell and goodes are yours, and yours ours. These thynges haue we commaunded to be shewed vnto you.

When Jonathas herde, that Demetrius princes were come forthe to fyght agaynste him, with a greater hoost then afore, he went from Jerusalem, and met them in the lande of Hemath, for he gaue them not space to come in to his owne countrey. And he sent spyes vnto their tentes, whiche came agayne and tolde him, that they were appoynted to come vpon him in the nyght season. Wherfore whē the sunne was gone downe, Jonathas commaunded his men to watch al the night and to be redye with weapons for to fyght: and set watchmen rounde about the hoost. But when the aduersaryes herde that Jonathas was readye with his men to the battayle, they feared, and were afrayde in their hertes and kyndled fyres in their tētes drake by, and gat them away. Neuertheles Jonathas and his companye, knewe it not tyll the morynge, for they sawe the fyres burnynge.

Then Jonathas followed vpon them, but he myght not ouertake them, for they were gone ouer the water Eleutherus. So Jonathas departed vnto the Arabiās (which were called Zabadei) slewthem, and toke their goodes. He proceded further also, and came vnto Damascus, and went throwe all that countrey. But Simon his brother take his iourney and came to Ascalon and to the next stronge holdes: departynge vnto Joppa, and wan it. For he herde that they wolde sende of Demetrius partye: wherfore he sent men of warre in the cytye, to kepe it. After this came Jonathas home agayne, and called the elders of the people together: and deuysed with them for to buylde vp the stronge holdes in Jewry, & the walles of Jerusalē, to set vp an hye wal betwyxt ꝑ castell & the cyty, for to seperate it from the cyte, that it myght be alone, and that men shulde neyther bye nor sell in it.

Upon this they came together for to build vp the cyty: and for as moch as the wall vpō the broke of the west syde (called Ephethetah) was fallen down, they repayred it. And Symon set vp Adiadah in Nephetah, & made it stronge setteyng portes and lockes vpon it. Now when Tryphon purposed to raygne in Asia, to be crowned, and to slaye the kyng Antiochus: he was afrayed ꝑ Jonathas wolde not suffre him, but fyght against him. Wherfore he went about to take Jonathas & to kil hym.

So he departed, and came vnto Bethsan. Then went Jonathas forth against hym to the battayle wyth fourty thousande chosen men and came vnto Bethsan also. But when Tryphon sawe that Jonathas came with so greate an hoost to destroy hym, he was afrayed: and therfore he receyued hym honourably commended hym vnto all his frendes, & gaue hym rewardes, and commaunded his men of warre to be as obedyent vnto him, as to hym selfe.

And sayde vnto Jonathas: why hast thou caused this people to take suche trauayle, seynge there is no warre betwyxte vs? Therfore sende them home agayne and, chose certayne men to wayt vpon the, and come thou with me to Ptolomais: for I wyll gyue it with the other stronge holdes, men of warre and their officers.

As for me, I must departe, this is only the cause of my commynge. Jonathas beleued hym, and dyd as he sayde, puttynge awaye his hoost, whiche went into the lande of Juda. He kepte but .iij.M. by hym, whereof he sent .ij.M. into Galilee, and one thousande went with hym selfe.

Now as soone as Jonathas entred into Ptolomais, the cytezens sparred the gates of the cyte, and toke him, and slew all them with the swerde, ꝑ came in with hym. Then sent Tryphon an hoost of fotemen and horsemen into Galilee, and in to the great playne felde, to destroy all Jonathas company. But when they knew that Jonathas was taken, and al they slayne that waited vpō him: they toke counsell together, and came forthe redy to ꝑ battayle. So when they whiche followed vpon them, saw that it was a matter of lyfe, they turned backe agayne. As for the other, they went in to the lande of Juda peaceably, and bewayled Jonathas, and the that were with hym myght sore. And Israel made greate lamentacō. Then all the Heathen that were round about them, thought to destroy them. For they sayde: now haue they no capitayne, nor any man to helpe them. Therfore let vs ouercome them, and rote out their name frō emonge men.

But when Tryphon knewe that Simon stode vp in stede of his brother Jonathas, & that he wolde warre agaynst hym: he sente messengers vnto hym, saying: Where as we haue kept Jonathas thy brother, it is for money that he is a wyng in the kynges accompt concernynge the busynes that he had in hāde. Wherfore sende now an .C. talentes of syluer & his two sonnes for suertye, that when he is letten forth he shall not forsake vs: & we shall sende him agayne. Neuertheles Symon knewe, that he dyssembled in his wordes yet commaunded he the money and chyldren to be delyuered vnto hym: lest he shuld be the greater ennemye agaynste the people of Israel, and saye: because he sent hym not the money and the chyldren, therfore is Jonathas deed.

So Symon sent him the chyldren and an hundreth talentes, but he dyssembled, and wolde not let Jonathas go. Afterward came Tryphon in to the lande, to destroye it, & wēt rounde about by the waye that ledeth vnto Ador. But where so euer they went thyther went Simon and his hoost also. Now they ꝑ were in ꝑ castel sent messengers vnto Tryphon, that he shulde make hast to come by ꝑ wyldernes and to sende the vyttayles: And Tryphon made ready al his horsmen to come that same nyght. Neuertheles it was a very greate snowe, so that he came not in Galaadithim. And when he drewe nyghe Baschama, he slewe Jonathas and his sonnes there and then turned for to goo home in to his owne lande. Jonathas & his sonnes are slayne.

Then sent Symon for to fet his brothers bones, and buryed it in Modin his fathers cytye. So all Israel bewayled hym in greate lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulcre of his father and his brethren a buyldynge hygh to loke vnto of fre stone behynde and before: and set vp seuen pyllers one agaynst an other, for his father, his mother & foure brethren, and set great pyllers rounde about, with armes vpon them for a perpetual memory, and carued shyppes beside the armes: that they myghte be sene of me sayling in the see. This sepulcre whiche he made at Modin standeth yet vnto this daye.

Now as Tryphon went forth to walke vp ꝑ ponce kynge Antiochus, he slewe him treasterously, and raygned in his stede, crowned hym self kyng of Asia, and dyd moch euell in the lande. Symon also buylt vp the castels in Jewry, makynge them strong with hyghe towres, greate walles, portes and lockes, & layd vp vyttayles in the strong holdes. And Symon chose certayne men and sent them to kynge Demetrius: to desyre hym, that he wolde discharge the land from all bondage, for Tryphon had spoyled it very sore. Where vpon Demetrius the kynge answered hym, and wrote vnto hym after this maner.

Demetrius the kynge sendeth greetynge vnto Symon the hyghe preste his frend with the elders & people of the Jewes. The golde crowne and precyous stone that ye sent vnto vs;

After Jonathas was taken, Symon is chosen capitayne, of whom Tryphon taketh his children and money for the redemption of Jonathas, kylleth him and his chyldren. The graue of Jonathas. Tryphon killeth Antiochus, & possesseth the realme. Demetrius taketh truce with Symon. Symon wynneth Gaze. He possesseth the tower of Syon. He maketh his sonne John Capitayne.

CAPI. XIII.

NOw when Symon herde that Tryphō gathered a great hoost, to come in to ꝑ lande of Juda, and to destroye it: and sawe that the people was in greate fearfulnesse and care: He came vp to Jerusalem, and gathered the people together, and gaue them exhortacyon, saynge: Ye know what greate battayles I and my brethren and my fathers house haue fought for the law and the Sanctuary, and what maner of troubles we haue seen: therow occasyon wherof, al my brethre are slayne for Israels sake, & I am left alone. And now let not me spare myne owne lyfe in any maner of trouble, for I am no better then my brethren: but wyll auenge my people and the Sanctuary, our chyldren and our wyues: for all the Heathen are gathered together to destroye vs of very malyce.

At these wordes, the hertes of the people were kyndled together, so that they cryed with a loude voyce, saynge: Thou shalte be oure capitayne in stede of Judas and Jonathas thy brethren, ordre thou oure battayle, and whatsoeuer thou commaundest vs, we shall do it. So he gathered all the men of war makynge haste to fynysh all the walles of Jerusalem, which he made stronge rounde about.

Then sent he Jonathas the sonne of Absolomus with a feeld hoost vnto Joppa, whiche droue them out that were in the castell, and remayned there him selfe. Tryphon also remoued from Ptolomais with a great army, to come in to the lande of Juda, & Jonathas with him inwarde. And Symon pyched his tentes at Addus, before the playne felde.

Tryphon. Iosep. capi. 8. libro. xiii.

vs. haue we receyued: and are ready to make a stedfaste peace with you, yea and to wryte vnto oure officers, for to release you, concernynge the thynges wherin we made you fre: and the appoyntmente that we make with you, shall be fyrme and stable. The stronge holdes which ye haue buylded, shall be youre owne. As for any oute sythe or faute committed vnto this daye, we forgyue it, and the crowne tax that ye ought vs also. And where as was anye other tribute in Ierusalem, it shall nowe be no tribute: and loke who are mete amonge you to be in oure counte, let the be wrytten vp, that there maye be peace betwyxte vs.

Thus the yoke of the heathen was taken frō Israel, in the hundreth thre score and ten yere. And the people of the Iewes began to wryte in theyr letters and actes on this maner. In the fyrst yere of Symon the hye prest, and prynce of the Iewes. 1 Mac. xiiii.d

In those dayes went Symon vnto Gaza, and besieged it round about, where he set vp ordinaunce of warre. And wan a towre which he toke. So they that gat in to the towre leapte in the cytie, whiche was in a greate feare: In so moche that the people of the cytie rente theyr clothes, and clymed vp vpon the walles with theyr wyues and children, beseechynge Symon to be at one with them: sayinge.

O rewarde vs not after oure wyckednesse, but be gracious vnto vs, and we shall do the lyke. Then Symon for very pyte, wolde fyght no more agaynste them, but put them out of the cytie, and cansed the houses (wherin the Images were) to be clensed: and so entred the cytie with Psalmes of prayse, gyuynge thankes vnto the Lorde. So when he had cast all abhominacyons oute of the cytie, he set such men in it as kepte the law of God and made the cytie stronge, and buylded a dwellynge place for hym selfe.

Now when they in the castell of Ierusalem were kepte so straytlye, that they coulde not come forth ne in to the countrey, & might neither bye ne sell: they were verye hungrye, and many of them famyshed to death: In so moche that they besought Symō to be at one with them, whiche he graunted them. So he put them out from thence, and clensed the castell from fylthynesse. And vpon the .xxiii. day of the seconde moneth in the hundreth. lxxi. yeare, they entered into it with thankes gyuynge and braunches of palme trees, with harpes, crowdes, cimbales, and lutes singing Psalmes, and songes of prayse vnto God, for that the great enemy of Israel was ouercome.

And Symon ordeyned that the same daye should be kepte euerye yere in gladnesse, and made stronge the hyl of the temple that was beside the castell, where he dwelte him selfe with his company. Symon also perceyuinge that Iohn his sonne was a myghtye man of armes, made him captayne of all the hostes, and caused him to dwell at Gaza.

¶ Demetrius is ouercome of Arsaces. Symon reigne captayne there is a great quyetnes in Israel. The cousenaunt of frendshyp with the Romaynes & with the people of Sparta is renued.

CAPI. XIIII.

IN the. clxii. yere gathered kynge Demetrius his hoost, and departed vnto Media to get hym helpe for to fyght agaynst Triphon. Now when Arsaces the kyng of Persia & Media herd, that Demetrius was entred within his borders: he sent one of his pryces to take hym alyue, and to bryngе hym vnto hym. So he wente and slewe Demetrius hoost, toke hym selfe, brought him to Arsaces whiche kepte hym in warde. And all the land of Iuda was in rest, so long as Symon lyued for he sought the welth of his people, therfore were they glad to haue hym for theyr ruler and to do hym worshyp alwaye. Demetrius is taken.

Symon wan the cytye of Ioppa also for an hauen towne, and made it an intraunce in to the Iles of the see. He enlarged the borders of his people, and conquered them more lande: he gathered vp many of theyr people that were pryseners he had the dompton of Gaza, Bethsura and the castell, which he cleansed from fylthynes, and there was no man that resysted hym: So that euerye man tylled his grounde in peace, the lande of Iuda and the trees gaue theyr fruite and increace. The elders sat all in iudgement, and toke them ye vpce for the welthe of the lande: the yonge men put on worshyp and harnes vpon them. He prouyded vytayles for the cities, & made goodly stronge holdes of them: so that the fame of his worshyp was spoke of vnto the ende of the worlde. For he made peace thorow oute the lande, and Israel was full of myrth and ioye. I Macha. xiii.

Euery man sat vnder his vyne & fygtrees and there was no man to fray them awaye. There was none in the land to fight against them, for then the kinges were ouercome. He helped those that were in aduersytye amonges his people he was dylygēt to se the law kept: as for such as were vngodly & wycked he toke thē away. He set vp the Sanctuarye and increased the holy vessels of the temple.

Whē the Romaynes and Spartyans had gotten word that Ionathas was dede, they were vyght sory. But when they herde that Symon his brother was made hygh prest in his stede, and howe he had won the lande agayne with the cytyes in it: they wrote vnto hym in tables of latyne, to renue the fryndshyp and bonde of loue, which they had made afore with Iudas and Ionathas his brethrē. Whiche wrytynges were red before the congregacyon at Ierusalem. I Mach. xv.

And this is the copye of the letters, that the Spartyans sent: The Senatours and cytyzyns of Sparta sende gretinge vnto Symō & greate prest & to the elders, prestes, & other people of the Iewes their brethren: When your embassadoures that were sent vnto our people, certifyed vs of your worshyp, honour and

& prosperous wealth: we were glad of theyr comyng, and haue written the errande which they spake before the counsell of the people: namelye, that Numenius the sonne of Antiochus, and Antipater & sonne of Iason, the Iewes embassadours are come vnto vs, for to renue the olde frendshyp with vs. Vpon this the people consented, that the men should be honestly intreated, and that & copy of theyr errande should be wryten in the speciall bokes of the people, for a perpetuall memorye vnto the Spartians: yea and that we should sende a copy of the same vnto Symon & great prest.

After this dyd Symon sende Numenius vnto Rome, with a golden shylde of a thousande pounde weyght to confyrme the frendshyp with them: which when the Romaynes vnderstode, they sayd: what thankes shall we recompence agayne vnto Symō and his children? For he hath stablysshed his brethren, and ouercome the enemyes of Israel. Wherfore they graunted him to be free. And al this wrote the Iewes in tables of latyne, and nayled it vnto the pyllers vpon the mount Syon. The copy of the wrytynge is this.

The .xviii. daye of the moneth Elul in the clxii. yere, in the thyrde yere of Symon the hye prest, in the great congregacyō of the prestes, rulers of the people, and elders of & countrey at Asarame, were these wordes openly declared.

For so moch as there was moch warre in our lande, therfore Symon the sonne of Mathathias (come of the chyldren of Iarib) and his brethren, put them selues in peryll, and resysted the enemyes of their people: & theyr Sanctuarye and lawe myght be maynteyned, and dyd theyr people great worshyp. Ionathas in lyke maner, after that he had gouerned his people and bene their hye prest: dyed, and lyeth buryed beside his elders.

After that wold theyr enemyes haue trodden theyr holy thynges vnder fote, destroyed theyr lande, and vtterlye wasted theyr Sanctuarye. Then Symon withstode them, and fought for his people, spēt moch of his owne money, weapened the valeaunte men of his people, gaue them wages, made stronge the cytes of Iuda, with Bethsurah, that lyeth vpon the borders of Iewrye (where the ordynaunce of theyr enemyes laye somtyme) and set Iewes there for to kepe it.

He made fast Ioppa also, which lyeth vpō the see, and Gaza that bordreth vpon Azotus (where the enemyes dwelte afore) and there he set Iewes to kepe it: & what so ever was nede for the suddupynge of the aduersaryes, that layed he therin. Nowe when the people sawe the noble actes of Symon, and what worshyp he purposed to wo for them, his godlynesse thankeworthynesse, and faythfulnesse which he kepte vnto them, and howe he sought by all wayes the wealthe of his people, because he had all this, therfore they chose hym to be theyr prynce and hye prest. And in his tyme they prospered well by hym, so that the Heathen were taken out of theyr lande and they also whiche were in the cytye of Dauid at Ierusalem in the castell (where they went out and defyled all thynges that were aboute & Sanctuary) and had great harme vnto clenlynes, and Symon put men of the Iewes in it for the defence of the lande and the cytye, & set vp the walles of Ierusalem.

And kynge Demetrius confyrmed hym in his hye presthode, made hym his frende, and had hym greate worshyp. For he herde that the Romaynes called the Iewes their frendes lauers & brethren: how honourably they receyued Symons embassadours: how & Iewes and prestes consented that he shulde be their prynce & hygh prest perpetuallye (tyll God rayse vp the true prophet) and that he shulde be their captayne, to take for the Sanctuary, and to set officers vpon the workes therof, ouer the land, ouer the wepons, ouer the houses of defence, to make prouysion for the holy thynges and to be obeyed of euerye man, & all the wrytynges of the lande to be made in his name: that he shulde be clothed in purple and golde, & that it shulde be lawful for none of the people nor prestes to breke anye of these thynges, to withstand his wordes, ne to call any congregacyon in the land without hym: that he shulde be clothed in purple, & weare a collar of gold. And yf there were any whiche disobeyed or brake this ordynaunce that he shulde be punysshed. I Macha. xiii. & xiiii.

So all the people consented to alow Symon, and to do accordynge to these wordes. Symon also him selfe toke it vpon hym, and was content to be the hye prest, the captayne and prynce of the Iewes and prestes, and to gouerne them all. And they commaunded to make this wrytynge in tables of latyn, and fasten it vnto the compasse of the Sanctuary in an open place: and to lays vp a copy of the same in the treasury, that Simon and his posteryte myght haue it.

¶ Antiochus maketh a couenaunte of frendshyppe with Symon, and Triphon is persecuted. The Romaynes wryte letres vnto kynges and nacions in the defence of the Iewes. Antiochus refusynge the helpe that Symon sente hym, breaketh his couenaunte.

CAPI. XV.

MOreouer, kynge Antiochus the sonne of Demetrius sent letres from the Iles of the see, vnto Symon the hygh prest and prynce of the Iewes, and to all the people, conteynynge these wordes: Antiochus the kynge sendeth gretynge vnto Simon the hygh prest and to the people of the Iewes. For so moch as certayne wycked men haue gotten the kyngdome of our progenytours, I am purposed to chalenge the realm againe and to restore it to the olde estate. A

Wherfore I haue gathered a greate hoost and made shyppes of warre: that I maye go thorow the countrey, & be auenged of the whiche haue destroyed oure lande, and wasted

ded many cytties in my realme. And therfore
now I make the free alle from all the tr bu-
tes, wherof all kynges my progenytours
haue dyscharged the, and frome them custo-
mers (wherfrom they haue released the) what
so euer they be: Yea I gyue the lene to coyne
moneye of thyne owne within thy lande. As
for Ierusalem, I wyll that it be holye and
free: and all the weapons and houses of de-
fence whiche thou hast buylded and kepest in
thyne handes, shall be thyne. Where as any
thynge is or shall be owyng vnto the kynge.
I forgyue it the, frome this tyme forthe for
euermore. And when we haue obtayned oure
kyngdome, we shall do the, thy people, and
the temple greate worshyp, so that youre ho-
nouer shall be knowen therow out the hole
worlde.

In the. clxiiii. yere went Antiochus in to
his fathers lande, and all the men of warre
came togyther vnto hym, so that fewe were
left with Typhon. So the kynge Antiochus
folowed vpon hym, but he fled vnto Dora,
which lyeth by the see syde: for he sawe that
there was myschefe comming vnto hym, and
that his hoost had forsaken hym. Then came
Antiochus vnto Dora with an hundreth and
twentye thousande men of armes vpon fote,
and eyght thousande horsmen. So he compas-
sed the cytie rounde about, and the shyppes
came by the see. Thus they vexed the cytie by
lande and by water, in so mech that they suf-
fred no man to go in nor out.

In the meane season came Numenius (and
they that had bene with hym) from the cytie
of Rome, hauynge letters wrytten vnto the
kynges and prouynces, wherin were conteine
these wordes: Lucius the Mayre of
Rome sendeth gretynge vnto Ptolompe the
kynge. The embassadours of the Iewes, our
frendes beynge sent frem Symon the hyghe
prest and from the people of the Iewes, came
vnto vs, for to renue the olde frendshyp, and
bonde of loue, and brought a shylde of golde
weynge a thousande pounde, whiche were
content to receyue of them. Wherfore we
thoughte it good to wryte vnto the kynges
and prouynces, to do them no harme, nor to
take parte agaynst them, their cyties ne cou-
tres neither to maynteine their enemyes a-
gaynst them. If there be any wycked persons
therfore fled frome their countrey vnto you,
delyuer them vnto Symon the hye prest, that
he may punish them acco;dyng to their owne
lawe.

The same wordes wrote the Romaynes
also vnto Demetrius the kynge, to Attalus,
Arabe, Arsaces, and to all regions: as Sam-
laures, to them of Sparta, Delo, Mindo, Sy-
don, Caria, Samos, Pamphilia, Lycia, Alic-
carnassum, and to the Rhodes, to Faselis
Leo, Gyde, Arado, Gortina, Gnidum, to Cy-
pres and to Cyren. And of euery letter they
sent a copy to Symon the hygh preest and to
the people of the Iewes. So Antiochus the
kynge brought his hoost vnto Dora the
seconde tyme, to take it: where he made dy-
uers ordinaunce of warre, and kept Typhon
in, that he shoulde not come forth. Then sent
Symon Antiochus two thousand chosen me
to help hym with gold, syluer and other pre-
cious gere: Neuertheles he wolde not re-
ceyue theym but brake all the couenaunte
whiche he made with Symon afore, & with-
drewe hym self from him.

He sente Athenobius also a frende of his
vnto Symon, for to reason with hym saying:
Ye withholde fro me Ioppa & Gaza (with &
castel that is at Ierusalem) which are cyties
of my realme, whose borders ye haue destroy
and done greate cuyll in the lande, hauynge
the dompnacyon in many other places of
my kyngedome. Wherfore delyuer now the
cyties whiche ye haue taken with the trey-
butes of the places that ye haue rule vpon
without the borders of Iewrye: Or elles
gyue me .v. hundreth talentes of syluer, yea
and for the harme that ye haue done in the cy
tyes and for the treybutes of the same, other
v. C. talentes. If no, we shal come and fyght
agaynst you.

So Athenobius the kynges frende came
to Ierusalem, and when he sawe the greate
worshyp and honoure of Symon in golde, syl
uer, and so greate plenty of ornamentes: he
marueyled, and tolde Symon as the kynge
commaunded hym. Then answered Symon
and sayde vnto hym: As for vs, we haue nit
ther taken other mens lande, ne withholden
them, but onely oure fathers heritage, whi-
che our enemies had vnrighteously in possessi
on a certayne tyme.

This heritage, of our father haue we cha-
lenged in processe of tyme. And where as &
complaynest concernynge Ioppa and Gaze,
they dyd greate harme to oure people and in
our lande yet wyll we gyue an hundreth ta-
lentes for them.

Neuertheles Athenobius answerd hym
not one worde, but turned agayne wrothfull-
ly vnto the kynge, and tolde hym all these
wordes, and the greate bygynge of Symon
with all that he had sene, and the kyng was
very angrye. In the meane tyme fled Typhō
by shyp vnto Ortheselda. Then the kynge
made Cendebeus capteyne of the see coste &
gaue hym an hoost of fotemen and horsemen
cōmaundynge hym to remoue & hoost towarde
Iewrye, and to buylde vp the cyty of Cedrō,
to make vp the portes, and to warre agaynst
the people of the Iewes. As for the king him
self, he folowed vpon Typhon. So Cende-
beus came vnto Iamnis, and began to vexe
the people to treade downe Iewrye, to take
the people prysoners, to slay them and to build
vp Cedron: where he set horsemen & other
men of warre, that they myght come forth &
go thorow the stretes of Iewry, lyke as the
kynge had commaunded hym.

¶ Cendebeus the capteyne of Antiochus hoost is
put to flyghte of the sonnes of Symon Ptolom-
us the sonne of Abobus kylleth Simon and his
sonnes at a banckett. Iohn kylleth them that ley
wayte for his lyfe. CAP I.

CAPI. XVI.

Then came Jhon vp from Gaza, & tolde
Symon his father what Cēdebeus had
done amonge their people. Upon this
called Symon two of his eldest sonnes, Ju-
das and Jhon, and said vnto them: I & my hy
the and my fathers house, haue euer frō our
youth vp vnto this daye, foughten agaynste
the enmyes of Israell, and God gaue vs
good fortune to delyuer Israell ofte tymes.
And now for to worthe as I am olde, be ye in
stede of me and my brother, to goo forth and
fyght for our people, and the help of God be
with you. So he chose twenty. M. fyghtyng
men of the countrey, wh horsemen also which
went forth agaynst Cendebeus and rested at
Modyn.

In the mornyng they arose and went in to
the playn feld: and beholde, a mighty great
host came agaynst them, both of fotemē and
horsemen. Now was there a water broke bi-
twixt them, and Jhon remoued the hoste to-
warde them. And when he saw that & people
was afrayd to go ouer & water broke he wēt
ouer fyrst him selfe: and the men seinge this
folowed him.

Then Jhon set his horsemen & fotemen in
order the one by the other, for their enemyes
horsemen were verye many. But when they
blew vp wh the pryestes trompets, Cendebeus
fled with his hoste, wherof many were slayn
and the remnaunte gat them to their stronge
hold. Judas also Jhons brother was wound-
ed at the same time. And Jhon folowed fyl
vpon the ennemies, til he came to Cedrō whi
che he builded. The enemies fled also vnto &
towres that was in the feldes of Azotus, and
these dyd Jhon burne vp. Thus there were
slayn two thousand men of them, & Jhon tur
ned agayn peaceably to Jury.

And in the feld of Jericho was Ptolomy &
son of Abobus made capiteyn, which bicause
he had abundance of syluer and golde (for he
had maryed the doughter of Symon the hye
prest) waxed proude in his mynde, & thought
to conquere the land, ymagining falsehed a-
gainst Symon and his sonnes, to destroy the.
Now as Symon was going about throwe
the cities that were in the countrey of Jury,
and caring for the, he came down to Jericho
with Mathathias & Judas his sonnes, in the
clxxvii. yere, in .xi. moneth called Sabat.
Then Ptolomy the son of Abobus receyued
the (but with disceyt) in to a strong house of
his called Doch, which he had buylded, wher
he made them a banket.

So when Simon & his sonnes were merye
and had dronken well, Ptolomy stode vp wh
his men (whom he had hyd there) & toke their
weapons, entred in to & banket house, & slew
Symon wh his two sōnes, and certeyn of his
seruauntes. Suche great vnfaythfulnes dyd
Ptolomy in Israel, & recompensed euyll for
good. The wrote this Ptolomy the same vn
to king Antiochus, requiryng him & he shold
send him an host to helpe him, and so shold he
deliuer him the land, with the cities and tri-
butes of the same. He sent other men also vn
to Gaza, for to take Jhon: and wrote vnto
the capitaynes to come to hym, and he shold
gyue them syluer, golde, and rewardes. And
to Jerusalem he sent other to take it and the
Sanctuary.

Then ran there one before, & told Jhon in
Gaza, & his father & his brethren were slayn,
and how that Ptolomy had sent to slē him al
so. When Jhon herde this, he was sore abas-
shed, & layde handes of them that were come
to destroye him, and slew them: for he knew
that they went about to kil him.

As for other thinges concerning Jhon: of
his warres, of his noble actes (wherin he be-
haued him selfe manfully) of the buylding
of walles which he made, and other of
his dedes: they are wrytten in the
cronicles of his prestehode, frō
the tyme forth & he was
made hye prest af-
ter his father.

Symon is slayne.

¶ The ende of the fyrst booke
of the Machabees.

Omm

THE II. BOOKE OF THE MACHABEES.

¶ An Epistle of the Jewes that dwelt at Jerusalē sent vnto them which dwelt at Egypt, wherin they exhorte them to gyue thankes for the deathe of Antiochus: Of the fyre that was hyd in the pyt. The prayer of Nehemias.

CAPI. I.

THe brethren of the Jewes which be at Jerusalem, & in the lād of Jurye, wish vnto those brethre of the Jewes þ are thorow out Egipt: good fortune helth and peare.

God þ Lord be gracious vnto you, & thynke vpon his couenaūt þ he made w Abrahā, Isaac & Jacob his faithful seruantes, and gyue you al such an herte, that ye may loue & serue him: yea & performe his wil with an hole hert & a willing minde: he open your hertes in his law, and in his cōmaundementes, sende you peare: heare youre prayers, be at one with you, & neuer forsake you in time of trouble. This is here our prayer for you.

What time as Demetrius raigned in the C.lxix. yere, we Jewes wrote vnto you in the trouble and violēce þ came vnto vs. In those yeres after that Jason departed oute of the holy lande and kyngdome, they brent vp the portes, & shed innocent bloude. Then made we ourr prayer vnto the Lorde, and were herd: we offred and lighted the candels, setting forth cakes and breed, and now come ye vnto the feast of tabernacles in the moneth Casleu.

In the. C.lxxv. yere the people that was at Jerusalem and in Jurye, the counsell and Judas him selfe, sent this holsome salutacīō vnto Aristobolus kynge Ptolomys master, which came of the generacion of the annointed prestes, and to the Jewes that were in Egypte: In so moche as God hathe delyuered vs frome greate perils, we thanke hym highly, in that we resisted so myghty a king. And why? he brought men out of Persis by heapes to fyght agaynst vs and the holy cyte. For as he was in Persis (namely the capitayne with the great hoste) he perysshed in the temple of Nanea, being disceyued thorow the deuice of Nanea prestes. For as he was purposed to haue dwelte, there Antiochus and his frendes came thyther to receyue moche moneye for a dowrye. So when Nanea prestes hadde layde forthe the money, he entred with a small companye into the compasse of the temple, and so they shut the temple.

Now whē Antiochus entred by opening þ [illegible] prestes [illegible] with [illegible] pieces [illegible] thē, smote of their heades, [illegible] in all thynges. God [illegible] prayed, which hath deliuered the wicked into our handes.

Where as we now are purposed to kepe þ purificacion of the tēple vpon the. xxv. daye of the moneth Casleu, we thought necessarye to certifye you therof, þ ye also might kepe the tabernacles feast day, and the day of the fire which was giuen vs when Nehemiah offred after þ he had set vp the temple and the aulter. For what tyme as our fathers were led away vnto Persis, þ prestes which thē fought the honour of God, toke the fyre priuely frō the aulter, & hyd it in a valey, where as was a depe dyre pyt, and therin they kepte it, bycause the place was vnknowen to euery mā. Now after many yeres whē it pleased God that Nehemiah sholde be sent from the kyng of Persia, he sente the children children of those prestes which had hyd the fyre to seke it. And as they tolde vs they founde no fyre, but thycke water. Then commaunded he them to drawe it vp, and to bringe it hym, & the offeringes with all. Nowe when the sacrifices were layde on and ordred, the prest Nehemiah commaunded to sprynckle them and the wod with the water. Whē this was done, and þ tyme come that the sunne shone whiche afore was hyd in the cloude: there was a great fyre kyndled. Insomoche that euery man meruayled. Nowe all the prestes prayed whyle the sacrifyce was a makynge. Jonathas prayed fyrste, and the other gaue answere.

And Nehemias prayer was after this maner: O Lorde God maker of all thinges, þ fearful and strong, thou ryghteous and mercyfull, thou that art only a gracious kynge, onely lyberal, onely iust, almighty and euerlastyng, thou that deliuerest Israel from all trouble, thou that hast chose the fathers and halowed them: receyuyng the offeringe for the hole people of Israel, preserue thyne owne porcīō, and halow it. Gather those together that are scatred abrode from vs: deliuer thē that are vnder the heathens bondage, loke vpon them which are despised and abhorred that the heathen may know and se, how that thou art our God: Punish thē that oppresse, and proudlye put vs to dishonoure. Set thy people agayne in thy holy place, like as Moses hath spoken.

And the prestes song Psalmes of thankesgyuynge, so longe as the sacrifice endured.

Now when the sacrifice was brent, Nehemiah cōmaunded the great stones to be sprinkled with the relidue of the water. Whiche whē it was done, there was kyndled a flame of them also: but it was consumed thorowe the lyghte that shyned frome the aulter. So when this mater was knowen, it was tolde the kynge of Persia, that in the place where the prestes which were led awaye, had hyd fyre, there appered water in stede of fire, and that Nehemias & his company had purified [illegible] the sacrifices withall. Then the kyng com[illegible] sperynge and ponderynge the mater diligently, made him a temple to proue the thing þ was done. And when he found it so in dede, he gaue the prestes many gyftes, and dyuers rewardes, yea he toke thē with his own hand and gaue them. And Nehemias called þ same place Nephthar, which is as moch is say, as a clensyng: but many men cal it Nephi.

¶ How Jeremye hyd the tabernacle, the Arcke, and the aulter in the hyll. Of the fyre bokes of Esdras conteyned in one.

CAPI. II.

IT is found also in the writinges of Jeremy the prophet, that he commaunded thē which were caryed away to take fyre, as it is sayd afore. He commaunded them also, that they sholde not forget the law and commaundementes of the Lorde, and that they sholde not erre in their myndes, when they se ymages of syluer and golde with their ornaments. These and suche other thynges commaunded he them, and exhorted them, þ they sholde not let the law of God go out of their hertes.

It is wryten also, how the prophet (at the commaundement of God) charged them to take the tabernacle and the arke with them: and he went forth vnto þ mountayne, where Moses clymed vp, and sawe the heritage of God. And when Jeremy came there, he foūde an open caue, wherin he layd the tabernacle, the arke, and the aulter of incense, & so stopped the hole. There came certayne men together also folowynge hym, to marcke the place, but they could not fynde it. Whiche when Jeremye perceyued, he reproued them sayinge: As for that place it shall be vnknowen, vntyl the time that God gather his people together agayne, and receyue them vnto mercy. Then shal God shew them these thinges, and the maiestie of the Lord shal appere and the cloud also, lyke as it was shewed vnder Moses, and lyke as when Salomon desyred that the place might be sanctified, and it was shewed hym.

For he being a wyse man, handled honourably and wysely offryng vnto God in þ halowing of the temple when it was finished. And like as whē Moses prayed vnto þ Lord the fyre came downe from heuen and consumed the burnt offring: Euen so prayed Salomon also, and the fyre came downe frome heuen, and consumed the burneofferyng. And Moses said: bicause the synoffring was not eaten, therfore it is consumed. In like maner Salomon kept the dedicacion, or halowing, eight dayes.

In the annotacions and writinges of þ Jeremye were these thynges put also: how he made a lybrary, and how he gathered out of all countreys the bokes of the prophetes, of David, the epistles of the kinges, & of the prestes. Euen so Judas also, loke what he lerned by experience of war, & suche thinges as hath hapened vnto vs, he gathered thē al together, and so we haue thē by vs. Yf ye now desyre to haue the same, sende some bodye to fetche them vnto you. Where as ye then are about to celebrate the purificacion, we haue written vnto you. Therfore ye shal do well yf ye kepe the same dayes. We hope also that the God which deliuered his people, & gaue them al the heritage, kyngdome preesthode & Deute. xvi. a
sanctuary that he promised thē in the law)
shal shortly haue mercy vpō vs, & gather vs togither frō vnder the heuen in to his holye place: for he hath saued vs frō great perils, and hath clensed the place.

As cōcernyng Judas Machabeus and his brethren, the purificacion of the great tēple, D
the dedicacīō of the aulter: yea & of the warres þ concerne noble Antiochus and Eupator his son, of the shynynges that came downe frō heuen vpon those, which manfully defended the Jewes. For though they were but few, yet defended they the hole land, drāne away the enemies hoste, recouered agayne the temple þ was spoken of thorow oute all the worlde, deliuered the city, doing their best þ the law of the Lorde which was put downe might w all tranquillitie be restored agayne vnto the Lorde that was so mercyfull vnto them. As touchyng Jason also of Cyren, we haue vndertaken compendiously to bring in to one boke, the thinges that were comprehended of him in fyue. For we considerynge the multitude of the bokes, & how hard it sholde be for them that wolde medle with stories & actes (and that bicause of so dyuers maters) haue vndertaken so to cōprehend the stories that such as are disposed to rede, might haue pleasure and pastyme therin: and that they which are diligēt in such thinges, might the better thynke vpon them: yea & that who so euer rede them, might haue profit therby. 1. Macha. vi.

Neuertheles, we our selues þ haue medled E
with this matter for the shortenynge of it, haue taken no small labour, but great diligence, watchinges & trauayle. Lyke as they that make a feast wolde fayne do other men pleasure: Euen so we also, for many mens sakes, are very well content to take the labour, where as we may shortly comprehend the thynges that other men haue truly writen.

For he that buyldeth an house anew, must prouyde for many thynges to the hole buylding: but he þ paynteth it afterward, seketh but only what is comly, mete, and conuenient to garnysh it withall. Euen so do we also in lyke maner. And why? he that begynneth to wryte a story for the first, must with his vnderstandynge gather the mater togyther, se his wordes in order, and diligently seke out of euery parte: But he that afterwarde wil shorten it, vseth fewe wordes, and toucheth not the mater at the largest. Let this be sufficient for a prologe, nowe wyll we begyn to shew the mater: for it is but a folysh thynge to make a long prologe, and to be shorte in þ storye it selfe.

¶ Of the honour done vnto the temple by the kynges of the Gentyles. Symon vttereth what treasure is in the temple. Heliodorus is sent to take them away. He is stricken of God, and healed at the prayer of Onias.

CAPI. III.

a WHat tyme as the holy city was inhabited in al peax and welth, and when the lawes were yet verye well kepte. (for so was it ordeyned by Onias the hye prest, & other godly men that were enemies to wyckednesse.) It came therto that euen the kynges and princes theym selues dyd the place great worshyp, and garnished the temple w great gyftes: In so moche y Seleucus kyng b.Mach.iiii.a of Asia, of his own rentes bare all the costes belongynge to the seruyce of the offrynges. Then Symon of the trybe of Benjamin, a ruler of the temple, laboured to worke some mischiefe in the cityе: but the hye prest resysted hym.

c.Mach.iii.b Neuertheles whē he might not ouercome Onias, he gat him to Appolonius the son of Thesta, which then was chiefe lorde in Celosyria and Phenices) and told him that the treasury in Jerusalem was ful of innumerable money, & how that the commons goodes, which belonged not vnto the offrynges, were exceadynge great also: yea, and how it were possible that all these myght come vnder the kynges power.

Now when Appolonius hadde shewed the b kyng of the money, as it was tolde him: the king called for Heliodorus his stewarde, and sent hym with a commaundement, to bringe hym the same money. Immediatly Heliodorus toke his iourney, but vnder a colour, as though he wolde goo thorow Celosyria and Phenices to visyt the cityes, but his purpose was to fulfyl the kynges pleasure. So whē he came to Jerusalem, and was louyngly receyued of the hye prest in to the city, he tolde what was determyned concerninge the money, and shewed the cause of his commynge: he asked also if it were so in dede. Then the hye prest tolde hym that there was such money layd vp for the vpholdyng of wydowes and fatherlesse chyldren, and how that a certayne of it belonged vnto Hyrcanus Tobias a noble man: and that of al the money (whiche that wycked Symon hadde bewrayed) there were foure hundred talentes of syluer, and two hundred of golde: yea, and that it were vnpossible for those mens meaninge to be disceyued, that had layde vp their money in the place and temple, which is had in worshyp thorowe the hole worlde, for the mayntenaunce and honoure of the same. Whervnto Heliodorus answered, that y king had commaunded him in any wyse to bring hym c the money.

So at the daye appoynted, Heliodorus entred in to the temple to order this mater. But there was no small feare thorowout the hole cyty. The preestes fel downe before the auter in their vestimentes, and called vnto heauen vpon hym, whiche had made a lawe concerninge stuffe gyuen to kepe, that they shold be safely preserued for suche as commyt the vnto keepynge. Then who so had loked the hye prest in the face, it wold haue greued his herte: For his countenaunce and the chaungynge of his coloure, declared the inwarde sorow of his mynde. The man was al in heynesse, and his body in feare: wherby they that loked vpon him, might perceyue y greefe of his herte. The other people also came out of their houses by heapes vnto the common prayer, bycause the place was lyke to come in to confusion. The women came togyther thorow the stretes with heery clothes about their breastes.

The virgyns also that were kepte in, ran to Onias, some to the walles, other some loked oute of the wyndowes: yea, they all held vp their handes towarde heuen, and prayed. A mysserable thynge was it to loke vpon the common people, and the hye prest beinge in suche trouble. But they besoughte almyghty God, that the goodes which were commytted vnto them, myght be kepte hole for those that had delyuered them vnto their keepynge. Neuertheles the thynge that Heliodorus was determined to do, that performed he in the same place, he hym selfe personally beinge about the treasurye with his men of warre. But the spirite of almightye God shewed hym self openly, so that al they whiche presumed to obeye Heliodorus, fell thorow the power of God in to a great fear fulnesse and drede. For there appeared vnto them an horse, with a terrible man sytting vpon him, dect in goodly aray, and the horse smote at Heliodorus with his fore fete. Now he that sate vpon the horse hadde harnesse of golde vpon hym.

Moreouer there appered two laye & beautyful yong men in goodly aray, which stode by him, scourged hym of bothe the sydes, and gaue hym many stripes wout ceasing. With that fel Heliodorus sodeynly vnto y ground. So they toke him vp, being compassed about with great darknes, and bare him out vpō a beare. Thus he y came with so many rūners and men of warre in to the sayde treasurye was borne out, where as no man myght help hym: and so the power of God was manyfest and knowen. He laye styll downe also by the power of God, destitute of all hope & lyfe. And they prayed the Lorde that he had shewed his power vpon his place and temple whiche a lytle afore was full of feare & trouble: and that thorow the reuelacion of the almyghty Lord, it was fylled with ioy and gladnesse.

The certeyn of Heliodorus frēdes prayed Onias, that in all haste he wolde call vpon God, to graunt hym his lyfe, which was gyuynge vp the ghost. So the hye prest considered the matter, and lest the kyng shulde suspecte that the Jewes had doone Heliodorus some euyll, he offred an healthfull sacrifice for hym. Now when the hye prest had offered his peticion, the same yonge men in the same clothinge appeared and stode beside Heliodorus, saying: Thanke Onias the hie prest, for, for his sake hath the Lorde graunted the thy life: therfore seing that God hath scourged the, giue him prayse and thankes, & shewe euery man his myght and power. And when they had spoken these wordes, they appeared no more.

So Heliodorus offered vnto God, made great vowes vnto him which had graunted him his lyfe, thanked Onias, toke his host, & went agayne to the kynge. Then testified he vnto euery man of the great workes of God that he had seue with his eyes. And when the kyng asked Heliodorus who were mete to be sent yet ones agayne to Jerusalem, he said: yf thou hast any enemy or aduersarye vnto thy realme, send him thither, and thou shalt haue him punished, yf he escape with his lyfe: for in that place, no doubt, there is a special power and working of God. For he y dwelleth in heuen, visiteth and defendeth that place: & all that come to do it harme, he punisheth and smyteth the. This is now the mater concerning Heliodorus, and the keppynge of the treasury at Jerusalem.

¶ Symon reporteth euyll of Onias. Jason desyryng the office of the hye prest, corrupteth the kyng with rewardes. The wycked intent of Jason.

CAPI. IIII.

THis Symon now, of whom we spake a fore, being a brwyar of the money, & of his owne naturall countrey, reported the worst of Onias, as though he had moued Heliodorus vnto this, and as thoughe he had ben a brynger vp of euyl. Thus was he not ashamed to cal him an enemy of y realme that was so faythful an ouerseer and defender of the cityе and of his people: yea, and so feruent in the lawe of God. But when the malice of Symon increased so far, that thorow his frēdes there were certeyn mālaughters committed: Onias considerred the perill y might come thorow this strife, and how that Appolonius (namely the chiefe lorde in Celosyria and Phenices) was al set vpon tyranny, & Simons malice encreased the same: he gat him to the kyng, not as an accuser of the citezins, but as one that by him self intended the comō welth of the hole multitude. For he saw it was not possible to liue i peax, wither Simon to leaue of frō his folishnesse except the kinge did loke therto. But after y death of Seleucus, when Antiochus (which is called the noble) toke the kyngdome: Jason y brother of Onias laboured to be hye prest: for he came vnto the kynge, and promysed hym thre hundred and. lx. talentes of syluer, and of the other rentes. lxxx. talentes. Besides this, he promysed hym yet an. C. and. l. if he myght haue the leole of the chyldren, and that he myght call them of Jerusalem Antiochians. Which when the kyng had graunted and he had gotten the superiorytie, he began immediatly to draw his kinsmē to the custom of the heathen, put downe the thynges that the Jewes had set vp of loue, by John the father of Eupolemus, which was sent embassadour vnto Rome, for to make the bonde of frēdshyp & loue. He put downe al the Jewes and Lybertyes of the Jewes, and set vp the wycked statutes. He durste make a hyghyng scole vnder the castel, & set fayre yong men to learne the maners of hoores and horsmanshyp.

This was now the begynnyng of the hethenish and straunge conuersacion, brought in thorow the vngracious and vnherd wyckednes of Jason, which shold not be called a preest but an vngodly person. In so moche y the preestes were nowe no more occupied about the seruice of y auter, but despised the temple, regarded not the offringes: yea gaue their diligence to lerne to fyghte, to wrastle to leape, to daunce, and to put at the stone: not settyng by the honour of the fathers, but liked the glory of the Grekes best of all: for the which they stroue perlously, & were redy to folow their statutes: yea their lust was in all thinges to be lyke them, whiche afore were their enemis and destroyers. How be it to do wickedly against the lawe of God, shal not escape vnpunished: but of this we shal speke hereafter.

What tyme as the Olympiades sportes were played at Tyrus (the king him self being present) this vngracious Jason sent wicked men, hearynge from them of Jerusalem, which now were called Antiochians, thre. C drachmes of syluer for an offring to Hercules. These had they that caryed them desired vnder suche a facion, as though they shoulde not haue be offred, but bestowed to other vses. Neuertheles he that sent them, sent them to the intent that they shulde be offred vnto Hercules. But bycause of those that were present, they were geuen as to the makynge of shyppes. And Appolonius the son of Menestius was sent in to Egypte, bycause of the noble men of kynge Ptolomy Philometor. Nowe when Antiochus perceyued that he was put out from medlynge in the realme, he sought his own profyt, departed from thence, came to Joppa, and then to Jerusalem: where he was honourably receyued of Jason, and the city, and was brought in with torche light & with great prayse, and so he turned his host vnto Phenices.

After thre yere Jason sent Menelaus, the foresaid Simōs brother, to beare the money vnto the kyng, and to bringe hym answere of other necessarye maters. But he (when he was prayed of the kyng for magnifying of his power) tourned the preesthode vnto hym selfe, layng vp thre hundred talentes of syluer for Jason. So when he had gotten commaundementes frō the king, he came hauyng nothing that becommeth a preest, but bearing the stomacke of a cruel tyraunt, & the wrath of a wylde brute beest. Then Jason, whiche had disceyued his owne brother, seinge that he hym selfe was begyled also, was fayne to flee in to the lande of the Ammonites, and

Menelaus gat the dominion. But as for the money that he had promised vnto the kyng, he dyd nothing therin, when Sostratus ꝑ ruler of the castell required it of him. For Sostratus was the man that gathered the customes: wherfore they were both called before the king: Thus was Menelaus put oute of the prefhod, & Lysimachus his brother cam in his stede. Sostratus also was made lorde of the Cyprians.

It happened in the meane season, that the Tharsians and Mallocians made insurrection, bycause they were gyuen for a present vnto kynge Antiochus concubyne. Then came the kynge in all the haste to stylle them agayne, and to pacifye the mater, leauynge Andronice ther to be his deputie as one mete therfore. Now Menelaus supposing that he had gotten a ryghte conuenient tyme, stole certayne vessellis of golde oute of the temple, and gaue them to Andronicus for a present: and some he sold at Tyrus, and in the cities therby.

Which when Onias knewe of a surety, he reproued hym, but he kepte him in a Sanctuary beside Daphnis that lyeth by Antioche. Wherfore Menelaus gat hym to Andronicus, and prayed him ꝑ he wolde slee Onias. So when he came to Onias, he counseyled him craftely to come out of the Sanctuary, gyuyng him his hande with an othe (how be it he suspecte hym) and then he slewe Onias, without any regarde of rightousnesse. For the whiche cause not onely the Jewes, but other nacions also toke indignatiō, and were displeased for the vnryghtous deathe of so godly a man.

Onias slayne.

And when the kyng was come again from Cilicia, the Jewes and certein of the Grekes went vnto him, complayning for the vnrighteous deth of Onias. Yea Antiochus him self was sory in his mynde for Onias, so that he pitied him, and be wept, remembryng his sobrenesse & manerly behauiour. Wherfore he was so kyndled in his mynde, that he cōmaūded Andronicus to be stripped out of his purple clothyng, and so to be led thorow out all the city: yea and the vngracious man to be slain in the same place where he cōmitted his wickednesse vpō Onias. Thus the Lorde rewarded him his punishment, as he had deserued. Now when Lysimachus had done many wicked dedes in the temple, thorow the counsell of Menelaus, and the voyce came abrode: the multitude gathered thē togither agaynst Lysimachus, for he hadde caried oute nowe moche golde.

So when the people arose and were full of displeasure, Lysimachus armed thre. M. vnthryftes to defend hym, a certeyn tyraunt beinge their capitayne, whiche was growen both in age and wodnesse. But when the people vnderstode the purpose of Lysimachus, some gat stones, some good strong clubbes, & some caste asshes vpon Lysimachus. Thus there were many of thē wounded, some being slayne, and al the other chased away. But as for the wycked thurch robber him self, they dyd hym besyde the treasury. Of these matters therfore there was kept a court against Menelaus. Now when the kyng came to Tirus, they made a complaint vnto him of Menelaus concernyng this bulynesse, and the enuyllabours were there. But Menelaus went & promised Ptolomy to giue him moch money, yf he wold perswade ꝑ king. So Ptolomy wēt to the king in to a court (where as he was set to coole hym) & brought him oute of that mynde. In so moche that he discharged Menelaus frō the accusacions, that not withstandyng was cause of al mischif: and those pore men, which if they had told their cause: yea before the Scithians they sholde haue ben iudged innocent, them he condemned to deth.

Thus were they sone punished, which folowed vpō the mater for the city, for the people, and for the holy vessell. Wherfore they of Tyrus toke indignacion, and buryed the honourably. And so thorow the couetousnes of them ꝑ were in power, Menelaus remayned styll in auctoritie, increasyng in malyce to the hurt of the citezyns.

¶ Of the sygnes and tokens sene in Jerusalem. Of the ende and offence of Jason. The furiose of Antiochus agaynst the Jewes. The spoylynge of the temple.

CAPI. V.

At the same time Antiochus made him redye to goo agayne in to Egypte. Then were there sene at Jerusalem forty dayes long, horsemen runnyng to and fro in the ayre, which had rayment of golde and speres. There were sene also hole hostes of men, weaponed, and horses runnynge in an order, how they came togither, how they held forth their shyldes, how they harnessed men drewe out their swerdes and shot their dartes.

The shine of the golde wepons was sene, and of al maner of armure. Wherfore every man prayed that those tokens myght tourne to good. Now when there was gone forth a false rumour, as though Antiochus had bē dead: Jason toke a. M. men, and came sodenly vpon the city. The citezins ran vnto the walles, at the last was the citye taken, & Menelaus fled in to the castel.

As for Jason he spared not his owne citezyns in the slaughter, neither consydered he what great cuyll it were to destroye the prosperitie of his own kynsmen, but did as one that had gotten the victory of his enemies, and not of his frendes. For all this gate he not the superioritie, but at the laste receyued confusion for his malyce, and fled agayne lyke a vacabounde, in to the land of the Ammonites.

Finally, for a reward of their wickednesse he was accused before Aretha the kynge of ꝑ Arabians: In so moche that he was fayne to flie from citye to citye, beyage despysed of euery man as a forsaker of the lawes, and an abominable persone. And at the last (as an open enemye of his owne naturall cōtrie and of the citezyns) he was dryuen in to Egypte.

Thus he that afore put many out of their owne natyue land, perished from home him self. He went to Lacedemon, thynkyng there to haue gotten succoure by reason of kynred. And he that afore had caste many one oute vnburied, was thrown out him self, no man mournynge for hym, ne puttynge hym in his graue: so that he neither enioyed the burial of a straūger, neither was he partaker of his fathers sepulcre.

Now when this was done, the kynge suspect that the Jewes wolde haue fallen from hym: wherfore he came in a great displeasure out of Egypt, and toke the cytie by violence. He commaunded his men of warre also, that they shulde kyl ꝑ not spare, but slaye owne such as withstode them, or clymed vp vpō the house.

Thus was there a great slaughter of yong men, olde men, women, children and wiuys. In the dayes were there slayne. lxxx. M. foure thousand put in prison, and no lesse solde. Yet was he not content with this, but durst go in to the most holy tēple (Menelaus that traytour to the lawes and to his owne naturall countrey, beynge his gyde) and with his wycked handes toke the vessell, which other kynges and cyties had gyuen thyther for the garnysshyng and honoure of the place: them toke he in his handes vnworthely, and defyled them.

So mad was Antiochus, that he consydered not, howe that God was a lytell wroth for the synnes of them that dwelt in the citie, for the which, such confusiō came vpō that place. And why? yf it had not happened thē to haue bene lapped in many synnes (this Antiochus as soone as he had come) had sodeynlye bene punyshed, and shot oute for his presumption, lyke as Heliodorus was, whom Seleucus the kynge sent to robbe the treasury. Neuertheles, God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of the peoples trouble, but afterwarde shall it enioye the wealth of them. And lyke as it is now forsaken in the wrath of almyghtye God, so when the greate God is reconcyled, it shall be set vp in hygde worshyp agayne.

So when Antiochus had taken a. M. and viii. C. talentes out of the temple, he gat him to Antioche in all the haste, thynkynge in his pryde, that he myght make mē sayle vpon the drye land, and to go vpon the see, such an hye mynde had he. He left deputyes there to vexe the people: At Jerusalē left he Philip a Phrygian, in maners more cruel then him self that set him there: At Garysim he left Andronicus and Menelaus, which were more greuous to the cytezyns thē other. Now as he was thus set in malyce agaynst ꝑ Jewes, he sent Apollonis an hated prynce, with. xxii. M. cōmaundynge him to slaye al those that were of perfect age, and to sel the women, maidens, and chyldren. When he came now to Jerusalem, he fayned peas, and kepte hym styl vntyl the Sabboth daye. And then he cōmaunded his men to take them to their weapons (for the Jewes kepte holy daye) and so he slewe all them that were gone forth to the open play, runnynge here and there thorowe the cytye with his men weaponed, and murthered a great nombre. But Judas Machabeus which was the tenth, fled into the wyldernesse, led his lyfe there with his companye among the wylde beastes and vpon the mountaynes dwelling there, and eatynge grasse, lest they shold be partakers of the pollutions.

¶ The Jewes are compelled to leaue the lawe of God. The temple is defyled. The readers are monyshed that they shall not abhorre the aduersitye wherwith the Lorde afflicteth them. The grieuous payne of Eleazarus.

CAPI. VI.

Not longe after this, sente the kynge a messenger of Antioche, for to compel ꝑ Jewes to alter the ordynaunces of the fathers and the lawe of God, to defyle the temple that was at Jerusalem, and to call it the temple of Jupiter Olimpius: and that they shulde be in Gazarim, as those whiche dwell at the place of Jupiter the herbergous. This wycked sedicion of the vngodlye was deuy vpon all the people: for the temple was full of voluptuousnes, bibbynge and bousynge of the heathen, of rybaudes and harlots togyther. The women wente in to the holye place, and bare in that was not lawfull. The altre also was ful of vnlawful thinges whiche the lawe forbyddeth to laye vpon it. The Sabbothes were not kept, the other solēne feastes of the land were not regarded. To be playne, there durste no man be acknowen ꝑ he was a Jewe. In the daye of the kynges byrth they were compelled perforce to offre: & when the feaste of Bachus was kept, they were constrayned to were garlandes of puye and soto go about for the honoure of Bachus.

Moreouer thorow ꝑ counsel of Ptolomy, there went out a cōmaundement in ꝑ nexe cytyes of ꝑ heathen ꝑ they shuld intreat ꝑ Jewes in lyke maner: namely to cōpel them for to do sacrifyce after ꝑ lawes of ꝑ Gentiles & who so wold not, to put thē to deth. A pitious thyg was it to se. There were. iii. women accused to haue circūcised their sonnes, whome when they had led round about the city (the babes hāging at their brestes) they cast them down bedlynges ouer the walles. Some ꝑ were crept in to the dennys had kept the Sabboth, were accused vnto Philip, & brēt in the fyre: bycause ꝑ for the feare of God they kept the cōmaundemēt so styfly & wold not offend thē selues. Now I beseech al those which rede this boke ꝑ they refuse it not for these faults of aduersitye: & iudge ꝑ thinges (ꝑ are happened) for no destruction, but for a chastenynge of our

of oure people. And why? What God suffreth not sinners long to folow their owne minde, but shortly punysheth them, it is a token of
E Proverb.iii.b his greate louynge kyndnesse. For this grace haue we of God more then other people, that he suffreth not us longe to lyue unpunished lyke other nacyons, that when the daye of iudgement commeth, he maye punyshe them in the fulnesse of their synnes. If we lyn, he correcteth us, but he neuer withdrawyth his mercy fro us: and though he punyshe with aduersyte, yet wyll he neuer forsake his people. But let this that we haue spoken nowe with few wordes, be for a warnynge and exhortacion of the Heathē. Now wyl we come to the declarynge of the matter. Eleazar one
Eleazer. of the principall Scribes, an aged man and of a welfauoured countenaunce, was constrayned to gape wyde open mouth, and to eate swynes flesh. But he desyrynge rather to dye gloriously then to lyue with shame, offred hym
Lauitic.xi.a selfe wyllyngly to the martyrdome. Howe when he sawe that he must nedes go to it, he tooke it paciently: for he was at a poynt with him selfe, that he wold consent to no vnlawfull thing for any pleasure of lyfe. They that
D stode by being moued with pyte (but not aryght) for the olde frendshyp of the man, toke him asyde priuely, and prayed him yf he wolde let such flesh be brought him as were lawful to eate, and then to make a countenaunce as though he had eaten of the flesh of the sacrifyce lyke as the kynge commaunded, for so he myght be deliuered from death and so for the olde frendshyp of the man, they shewed hym this kyndnesse. But he beganne to consyder his discrete and honorable age, his noble and worshypfull stocke, and howe that from his youth vp he had bene of an honest and good conuersacyon: yea and how constantly he had kept the ordynaunces and lawes cōmaunded by God, wherfore he gaue thē this answere, and sayde: Yet had I rather fryē be layed in
L Tella.v.c my graue. For it becommeth not myne age (sayd he) in any wyse to dissemble, whereby manye yonge persons myghte thynke, that Eleazar being lxxx. yere olde, were gone to a straūge lyfe: and so thorow myne yprocrisy (for a lytle tyme of a transitory lyfe) they myght be discepued: by this meanes also shoulde I defyle myne age, and make it abhominable. For though I were now deliuered from the tormentes of men, yet shoulde I not escape the
E hand of almyghty God, neither alyue ne ded. Wherfore I wyll dye manfully, and do as it becommeth myne age: Whereby I maye peraduenture leaue an example of stedfastnesse for suche as be yong, yf I with a redy mynde and manfully dye an honest deathe, for the most worthy and holy lawes.

When he had sayd these wordes, immediatlye he was drawen to the tormente. Nowe they that led him and were myld a litle afore began to take displeasure because of the wordes that he sayd: for they thought he had spoken them of an hye mynde. But whē he was in his martyrdom, he mourned & sayd: Thou O Lorde, whiche hast the holye knowledge, knowest openly: that where as I myghte be deliuered from death, I suffre these sore paynes of my body: but in my mynde I am well content to suffre them, because I feare the. Thus this man dyed, leuynge the memoryall of his death for an example not onelye vnto yong men, but vnto all the people, to be stedfast and manly.

¶ The punyshment of the .vii. brethren & of their mother.

CAPI. VII.

IT happened also that there were seuen brethren (with their mother) taken & cōpelled by the kynge agaynst the law to eate swynes flesshe: namely with scourges & lethern whyppes. And one of them which was the chefe, sayde: What lokest thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God & the fathers. Then was the kynge angry, and bad heate caudrons & brasen pottes. Whiche when they were made hote, immediatly he commaunded the tong of hym that spake fyrste to be cut out, to pull the skyn ouer his heade to pare of the edges of his hādes and fete: yea & that in the sight of his mother and the other of his brethren. Now when he was cleane maymed, he comaūded a fyre to be made, & so (whyle there was any breath in hym) to be fryed in the caudrō. In the which when he had bene longe payned, the other brethren with their mother exhorted hym to dye manfullye, sayinge: The Lorde God shall regarde the truth, and comforte vs, lyke as Moses testifyeth and declareth in his songe, sayinge: and he wyll haue compassion on his seruauntes. Deut.xxxii.

So when the fyrste was dead after this maner, they brought the seconde to haue him in derision, pulled the skynne with the heer ouer his heed, and asked hym, yf he wold eat swynes flesh, or he were payned in the other membres also thorow out his bodye. But he answered boldly, and sayde: I wyll not do it. And so was he tormented lyke as the fyrst. And when he was euen at the gruynge by the ghost he sayde: Thou most vngracyous parson puttest me now to death, but the kyng of the worlde shall rayse vs vp (which dye for his lawes) in the resurrection of euerlastynge lyfe.

After hym, was the thyrde had in derysyon: and when he was requyred, he put out his tonge, and that yeryght soone, holdynge forth his handes manfullye, and spake with a stedfast sayeth: These haue I of heuen, but now for the lawe of God I despyse them, for my trust is, that I shall receyue them at him again. In so much that the kinge & they with hym, marueled at yͤ yōg mās bold nes, that he nothyng regarded the paynes.

Now when he was dead also, they vexed the fourth with tormētes in lyke maner. So when he was nowe at his death, he sayd: It is better that we dyenge put to death of men haue our hope and trust in God, for he shall rayse vp agayne. As for yͤ, thou shalt haue no resurrection to lyfe. Iohn.v.

And when they had spoken to the fyfth, they tormented him. Then loked he vnto the kyng, and sayd: thou hast power among men, tho thou arte a mortall man also thy selfe, to do what thou wilt, but thynk not, that God hath forsaken our generacyon. Abyde the, tary styll a whyle, and thou shalt se the great power of God, how he wyll punish the and thy stocke. After him they brought the sixth, which dyenge at the poynt of death, sayd: Be not deceyued (O kynge) for this we suffre for oure owne sakes, because we haue offended oure God. and therfore merueilous thinges are thē wrought vpon vs. But thynke not thou, which takest in hande to stryue agaynst God, that thou shalt escape vnpunyshed.

D This excellent mother (worthye to be well remembred, and had in remembraunce) sawe her seuen sonnes dye in one daye, and suffred it patyently, because of the hope that she had in God: yea she exhorted euery one of them in especyall, and that boldly and stedfastly with pyththe wysdome, wakynge vp her wyttye thought with a manlye stomacke, and sayde vnto them: I can not tell how ye came in my bodye, for I neither gaue you breth ne soule, ne lyfe. It is not I that ioyned the membres of your bodyes togyther, but the maker of the worlde, whiche fashyoned the byrth of man, and began all thynges. Euen he also of his owne mercy shall gyue you breth and lyfe agayne, lyke as ye nowe regarde not youre owne selues for his sake.

Now thought Antiochus that she had dehyrded him, therfore he let her go with her sonnes, and began to exhorte the yongest sonne (which yet was left) not only with wordes, but swore vnto hym with an oothe, that he would make hym a ryche and welthye man yf he wolde forsake the lawes of his fathers: yea and that he shold gyue hym what soeuer were necessary for him. But when the yonge man wold not be moued for all these thinges, he called his mother, and counseled her to saue her sonnes lyfe. And whē he had exhorted her with many wordes, she promised him that she shulde speake vnto her son. So she turned her vnto him, laughing the cruel tyraūt to scorne: and spake in a holde voyce: O my sonne, haue pytie vpon me that bare the. ix. monethes in my wombe, that gaue the sucke, nusshed the and brought the vp vnto this age.

I beseche the (my sonne) loke vpon heauen and earth and all that is therin, and consyder, that God made them and mans generacyon of nought: so shalt thou not feare this hangman, but suffre death stedfastlye, lyke as thy brethre haue wone: that I maye receyue the again in the same mercy with thy brethren.

Whyle she was yet speaking these wordes the yong mā sayd: Whom loke ye for? Wherfore do ye tary? I wyll not obeye the kynges commaundement, but the law that God gaue vs by Moyses. As for the that ymagynest I all myschefe agaynst the Iewes, thou shalte not escape the handes of God, for we suffre these thynges, because of our synnes.

And though God be angry with vs a lytle whyle (for our chastenynge and reformacyon) yet shall he be at one agayne with his seruauntes. But thou, O shameful and most abhominable person. Pryde not thy selfe thorow vayne hope, in deynge so malycyous vpon the seruauntes of God: for thou hast not yet escaped the iudgemente of the God whiche is almyghtye and seeth all thynges. My brethren that haue suffred a lytle payne are now vnder the couenaunt of euerlastinge lyfe: but thorowe the iudgemente of God, thou shalte be punyshed ryghtouslye for thy pryde.

As for me, lyke as my brethren haue done, I offre my soule and my body for the lawes of our fathers, callynge vpon God, that he wyll sonne be mercyfull vnto our people yea and with payne and punyshment to make the confesse, that he only is God. In me now and in my brethren the wrath of almyghtye God is at an ende, whiche ryghtouslye is fallen vpon all our people. 2.Macha.vii.

Then the kynge deynge kyndled in angre was more cruel vpon hym then vpon all the other, and toke indignacion, that he was so lyghtly regarded. So this yonge man dyed vndefiled, and put his truste fyl in the Lorde. Laste of al after the sonnes, was the mother put to death also. Let this now be ynough spoken cōcernyng the offrynges, and extreme cruelnes.

¶ Iudas gathereth togyther his host. Nycanor is sente agaynste Iudas. Iudas exhorteth his soudyers to constauntnes. Nicanor is ouercome. The Iewes gyue thankes after they haue put their ennemyes to flyght, deuydinge the spoyles vnto the fatherles and vnto the wydowes. Nicanor flyeth vnto Antiochus.

CAPI. VIII.

THen Iudas Machabeus and they that were wt him, went preuelye in to the townes called their kynsfolkes and frendes togyther, toke vnto them al such as continued yet in the fayth and law of yͤ Iewes & brought forth .vi. thousande men.

So they called vpon the Lorde, that he wolde haue an eye vnto his people: whiche was trodden downe of euery man: to be gracyous vnto the temple, that was defyled of the vngodlye to haue compassyon vpon the destruction of the cytye whiche was shortlye lyke to be layde waste: to heare the voyce of the bloude that cryed vnto hym: to remembre the moste vnryghtous deathes of yonge innocent chyldre & the blasphemyes also done vnto his name, and to punysh them.

Nowe when Machabeus hadde gathered this multytude togyther, he was to myghty for the heathen, for the wrath of the Lorde was turned into mercye, he fell vpon yͤ townes and cityes at vnwares, brente them toke the moste commodious places, and slewe many of the ennempes. But specyally he made such chases by nyght in so moche that 1.Macha.iii.

his manlinesse was spoken of every where.

So when Philip saw that the man increased by lytell and lytell, and that the matter prospered with hym for the moost parte: he wrote vnto Ptolomy (which was a captayne in Celosyria and Phenices) to helpe hym in the kynges busynesse. Then sent he Nicanor Patrocly (a specyall frende of his) in all the haste, and gaue him the common sorte of the Heathen no lesse then .xx. M. harnessed men, to rote out the hole generacyō of the Jewes, hauyng to helpe him one Gorgias a man of warre, whiche in matters concernynge warlayes had greate experience. Nycanor ordeyned also the tribute (which the Romaynes shuld haue had) to be guen vnto ¶ kyng, out of the captiuyte of the Jewes, namely, lxx. M. talētes. And immediatly he sent to the cyties of the see coost, requyrynge them sorte hys Jewes to be theyr seruauntes and bonde men, promysyng to sell them .lxxx. for one talente, but he consydered not the wrath of almyghtye God, that was come vpon him.

When Judas knew of this, he tolde the Jewes that were with him of Nicanors cōpyng. Nowe were there some of them fearefull, not trustynge vnto theyr ryghteousnesse of God and fled theyr waye.

But the other that remayned, came togyther and besought the Lord, to delyuer them from that wycked Nicanor, which had solde them or euer he come nye them: and thought he wolde not do it for theyr sakes, yet for the couenaunt that he made with theyr fathers, and bycause they called vpon his holye and gloryous name. And so Machabeus called his men togyther, namely aboute syxe thousande, exhortynge them not to agree vnto their enemyes, neither to be afrayed for the multitude of their aduersaryes comming agaynst them vnryghteously: but to fyghte manlye, consyderynge the reproffe that they had done vnto the holy place without cause, how they had despysed and oppressed the cytie, yea and destroyed the lawes of the fathers. For they sayde he, trust in theyr weapons and boldenesse, but oure confydence is in the almyghtye Lorde, which in the twynklyng of an eye maye bothe destroye them that come agaynst vs, and al the worlde.

Deuter.xx.a
ii.Paralip.xx.a

Jerem.xvii.b
Psalm.xx.b

He exhorted them also to call to remembraunce, the helpe that God shewed vnto theyr fathers: as when there perished an hundreth foure score and fyue thousande of Sennacheribs people: And of ¶ batayle that they had in Babylō agaynst the Galacyans: how that al the Macedonyans that came to helpe them, stode in feare: and how they beyng but only syx. M. slewe an hundreth and twenty thousand, thorow the helpe that was gruen them from heauen, wherby they also had receyued many benefytes.

D
iiii.Reg.xix.g
Esay xxxvii.f
i.Mach.vii.c

Thorow these wordes, the men toke good hertes vnto them, ready to dye for the lawe and the countrey. So he set vpon euery company a capitayne, one of his owne brethren: Symon, Joseph and Jonathas: gyuyng eche fyftene hundreth men. He called Eldias also to reade the holy boke vnto them, & to gyue them a token of the helpe of God.

Then he hym self being captayne in ¶ fore front of the battayle, buckled with Nicanor. And God was theyr helpe, in so moche that they slew aboue .ix. M. men, & compelled the moste part of Nicanors host to flee, they were so wounded and feble. Thus they toke the money from those that came to dye them, & folowed vpon them on euery syde. But whē the tyme came vpon them they returned, for it was the Sabboth, and therfore they folowed nomore vpon them. So they toke their weapons and spoyles and kept the Sabboth gyuynge thankes vnto the Lorde which had delyuered them that daye, and shewed them his mercye. After the Sabboth they deuyded the spoyles to the syeke, to the fatherlesse and to wydowes, and the residue had they emong themselues with theirs. When this was done and they al had made a generall prayer: they besought the mercyfull Lorde to be at one with his seruauntes.

Nicanor slayne
Nicanor dismayd
Nicanor flyeth

Of those also that were with Timothеus and Bachides, which fought agaynst them they slew .xx. M. manne byrgh and strong holdes, and deuyded moo spoyles: euer gyuyng an equal porcyon vnto ¶ syeke, to ¶ fatherles to wydowes and to aged persons. And whē ¶ they had dylygently gathered their weapōs togyther, they layde them all in conuenyente places, & the remnaunt of ¶ spoyles brought they to Jerusalem. They slewe Philarches that wicked personne, which was with Timotheus, and had vexed many Jewes. And when they helde the thankesgeuynge at Jerusalem for the victory, they brent those that had set fyre on ¶ portes of ¶ temple: namely Callisthenes, whiche was fled in to an house and so they gat a worthye rewarde for their wyckednes. As for that moost vngracyous Nicanor, whiche had brought a thousande marchauntes, to by the Jewes, he was therowe the helpe of the Lorde brought downe euen of them whom he regarded not: in so moche that he put of his glorious rayment fled by see and came alone to Antioch, with greate shame and dyshonoure, which he gat thorow the destruction of his hoost. Thus he that promysed the Romaynes to pay them their tribute, when he take Jerusalem: began now to say playnely, that God was the defender of the Jewes, and therfore not possyble to wounde them because they folowed the lawes whiche God had made.

Nicanor dyeth.

¶ Antiochus wyllyng to spoyle Persepolis is dryuen to flyght. He persecuteth the Jewes, he is stryken of the Lorde. The sayned repentaunce of Antiochus. He dyeth.

CAPI. IX.

A T the same tyme came Antiochus agayne with dyshonour out of Persis. For when he came to Persepolis, and vndertoke to rob the temple & to subdue the cyte

A
i.Mach.vi.a

cyte, the people ran togyther and defended them selues, in so moch that he and his were dryue to flee with shame. And so after ¶ flyght, it happened, that Antiochus came agayne in dyshonour. But whē he came to Ebathana, he gat knowlege what was happened vnto Lycanor and Timotheus. Nowe as he was mannyng him self in his wrath, he thought he was able to auenge the iniury that was done to them vpon the Jewes: and therfore commaunded to make ready his charret, hastyng on his iourney without ceasynge, the iudgement of God pronouncyng hym, bycause he had spoken so proudly, that he wold come to Jerusalem, and make it a graue of the Jewes. But ¶ Lorde God of Israel, that seith al thynges, smote him wt an vnsyghtly plage, which no man couldе heale.

For as soone as he had spoken these wordes, there came vpon hym an horryble payne of his bowels, & a sore greefe of the charmes. And that was but ryghte: for he had martyred other mens bowels with dyuers and straūge tormentes, howe be it, he wolde in no wyse cease from his malyce. Yea he was yet the prouder and more malicyous agaynst the Jewes: But whyle he was commaundynge to make haste in the matter, it happened that he fell downe vyolentlye from the charret, so that it dyssolued his body, and dyd him great payne.

And so he that thought he myght commaunde the floudes of the see (so proude was he beyonde the condicyon of man) and to wey the hyghe mountaynes in a payre of scales, was now brought downe to the ground, and caryed vpon an horslytter, knowledgynge the manyfest power of God vpon hym: so that the wycked body of his was full of wormes, which in his payne fell quyck out of his flesh: Insomoche that his hoost was greued with the smell and stynke of hym. Thus he that a lyttle afore thought he myght reache to the sturres of heauen, hym myght no man nowe abyde me beare, for the vehemence of stynche.

Therfore he beynge brought frō his great pryde, began for to come to the knowledge of hym self: for the punyshment of God warned hym, and his payne increased euer more and more. And when he him self myght not abyde his owne stynke, he sayd these wordes: It is reason to be obedyent vnto God, and that a man delyge not to be lyke vnto hym. This wycked person prayed also vnto the Lorde, of whome he wolde haue obtayned no mercy. And as for the cyete that he came vnto to hastely, to dryuge it downe to the grounde, and to make it a graue for deed men: now he decreeth to delyuer it free.

And as touchyng the Jewes whom he had iudged not worthye to be buryed, but wolde haue caste theym oute to be deuoured of the foules and wild beastes, sayeng: that he wolde haue destroyed bothe olde and yonge: Now he promyseth, to make them lyke the cytezins of Athens. And where as he had spoyled the holy temple afore, nowe he maketh promyse to garnysh it with greate gyftes, to increase the holy ornamentes, and of his owne rentes to beare the costes, and charges belongyng to the offerynges: yea and that he wold also become a Jewe hym selfe, to go thorow euery place of the worlde and to preach the power of God.

But when his paynes wolde not ceasse, (for the ryghtous iudgement of God was come vpon hym) out of a verye despayre he wrote vnto the Jewes a letre of intercessyon conteynynge these wordes: The kynge and prynce Antiochus wysheth vnto ¶ vertuous cytezyns of the Jewes, moche healthe & good prosperyte.

If ye and youre chyldren fare well, and yf all thynges go after your mynde: we giue greate thankes. In my sickenesse also be I remembre you louyngly: for as I came oute of Persis, and was taken with sore dysease: I thought it necessary to care for the comen wealth. Neither dispayre I in my selfe, but haue a good hope to escape this sykenes.

But consyderynge that my father led an hooste sometyme in the hygher places, and the wod who shulde raygne after hym, that (yf there happened any cōtrouersy, or any hard thynge were declared) they in the lād myght knowe theyr ryghte to lorde, that there shuld be no insurrection: Agayne, when I ponder by my self, how that all the myghtye men and myght bandes rounde about, are layeng wayte and lohe but for opportunyte to do harme: I haue ordeyned that my sonne Antiochus shal raygne after me whom I oft cōmended to many of you, when I was in the hygher kyngdomes, and haue wryten vnto hym as it followeth herafter. Therfore I praye you and requyre you, to remembre the benefites that I haue done vnto you generally and in especyall. For I hope that he shal be of sobre and louynge behauyour, and as he folowe my aduyce, he shall be indyfferent vnto you.

Daniel.viii.c

Thus that murtherer and blasphemer of God was sore smytten: and like as he had intreated other men, so he dyed a myserable death in a straunge countrey vpon a mountayne. And his bodye dyd Philipp (that went with hym) carye awaye: which fearynge the sonne of Antiochus, wente in to Egypte to Ptolomy Philometor.

¶ Judas Machabeus taketh the cyty and the temple. He begynneth to shewe the actes of Eupator. The Jewes fyght agaynste the Idumeans, Timotheus inuadeth Jewrye, with whome Judas hath battayle syxe men appeare in the ayre to the helpe of the Jewes. Tymothye is slayne.

CAPI. X.

A

MAchabeus now and his company (throwe the helpe of the Lorde) wan the temple and the cytye agayne, destroyed the aulters and chapelles that the Heathen hadde buylded thorowe the strete, & cleansed the temple, made an other aulter of dyuers stone & after .ij. yeres they offered sacrifyces,

i.Mach.iii.a

Exo.xx.b

set

set forth the meanle, the lyghtes and the wee-
pynge. When that was done, they fell downe
flat vpō the grounde, and besought the Lord
that they might come nomore in to such trou-
ble: but yf ther synned any more agaynst hym,
he hym selfe to chasten them with mercy, and
not to come in the handes of those blasphemous men.

Now vpon the same daye that the straun-
gers polluted the temple, it happened that on
the verye same daye it was cleansed agayne:
namely, the two and twenty day of the mo-
neth called Casleu. They kepte eyght dayes
in gladnesse, lyke as in the feast of the taber-
nacles: remembryng that not longe afore,
they helde the feaste of the tabernacles vpon
the mountaynes and in dennes lyke beastes.
And to the same token they bare grene bo-
wes, braunches and palmes before hym that
had gyuen them good fortune to clense his
place. They ordeyned also togyther, and made
a statute, that euery yere those dayes shoulde
be solemnly kepte of all the people of the Jewes.

Now Antiochus (that was called the
noble) dyed, it is sufficiently tolde. Now will
we speake of Nicanor the son of that wicked
Antiochus, how it happened with hym: and
so with fewe wordes to comprehende the af-
fayre of that chaunced in the warres. When
he had taken in the kyngdome, he made one
Lysias (which had bene capitayne of the hoste
in Phenices and Syria) ruler ouer the mat-
ters of the realme. For Ptolomy that was cal-
led Macron, being a ruler for the Jewes, and
specially, to syt in iudgement for such wrong
as was done vnto them, vndertoke to deale
peaceably with them. For the which cause he
was accused of the frendes before Eupator:
and when he was suspected to be a traytour
(because he had lefte Cypres, that Philome-
tor had committed vnto hym: and bycause
he departed from noble Antiochus, that he
was come vnto (he poysoned hym selfe, and
dyed.

Nowe when Gorgias was gouernour of
the same places, he toke straungers and vnder
tooke ofte tymes to warre with the Jewes.
Moreouer the Idumeans that helde the strong
holdes, receyued those that were dryue from
Jerusalem, and take in hande to warre also.
But they that were with Machabeus, be-
sought and prayed vnto the Lorde, that he
would be their helper: and so they fell in to the
strong holde of the Idumeans, and wanne
many places by strength: Anone as came a-
gayne them they slew, and kylled no lesse (of
all togyther) then twenty thousande. Neuer-
theles some, to lesse then nyne thousande,
were fled in to two strong towers, hauynge
all maner of ordynaunce to withstande them.

Then Machabeus leauynge Symon, Jo-
sephus, Zacheus and those that were with
them (which were very many) wet to besiege
them, and to fyght where nede was. Nowe
they that were with Symon beyng led with
couetousnesse, were intreated for money, tho-
rowe certayne of those that lay in the towres:

take. lxx. M. Dr̄achmes, and let some of the
escape. But when it was tolde Machabeus
what had happened, he called the capitaynes
of the people togyther accusynge those per-
sonnes, that they had solde the brethren for
money, and let their enemyes go. So he slew
those traytours, and immediatlye wente in
hād with the. ij. towers. And when they had
ordred them selues manly with their wee-
pons & handes, they slewe in the two castels
nie then twenty. M.

Now Tymotheus whom the Jewes had
ouercome afore, gathered a multytude of
straunge people, brought an hoste also of
horsmen of the Asians, to wynne Jewry by
strength. But when he drewe nyghe, Macha-
beus & they that were with hym fell to their
prayer, sprynckled asshes vpon their heades,
beynge gyrded with heery cloth about their
loynes, fell downe before the aulter and be-
sought the Lorde that he would be mercifull
to them, but an enemye vnto their enemyes,
and to take parte agaynste their aduersaryes
accordynge as it is prompted in the lawe. So
after the prayer they went on further from
their: and when they came nye the enemyes
they prepared them selues agaynst them.

And by tymes in the mornyng at the breake
of the day, both the hostes buckled togyther.
The one parte hadde the Lorde for their
refuge which is the gyuer of prosperyty strēgth
and victory. The other had a manly stomach
which is a captayne of war.

The battayle now beynge greate there ap-
peared vnto the enemyes frome heuen .v.
men vpon horsbackes with bridels of golde
leadynge the Jewes, & two of them bearynge
Machabeus betwyxte them that kepte him
safe on euery syde with their weapons but
shot dartes and lyghtenynges vpon the enemyes: whose thorow they were confounded
with blyndnes and so sore afrayed, that they
fell downe. There were slayne of fotemen
twenty thousand and fyue hundreth, and .vi.
hundreth horsmen. As for Tymotheus hym
selfe, he fled vnto Gazer a very stronge holde
wherin Cereas was captayne. But Macha-
beus and his company layd syege to it cheer-
fully .iiij. dayes.

Now they that were within truynge to
the strength of the place, curssed and banned
cruelyngly, and made greate crakynge with
wycked wordes. Neuertheles vpon the fifth
day in the mornyng .xx. yong men of Macha-
beus company beinge set on fyre with myn-
des because of the blasphemy: came manfully
vnto the wall, & with bolde stomackes they
and their companyons clymed vp vpon the
towres, vndertakynge to set fyre vpon the
poores & to burne those blasphemous persons
quick. Two dayes were they destroying & co
fell wythe when they founde Timotheus
(that was crepte in to a corner) they kylled
him, & slewe Cereas the brother in lyke ma-
ner with Apollophanes. When this was
done they songe Psalmes, with prayses and
thanckesgyuynges vnto the Lorde, whiche
had done so greate thynges for Israel, and

gaue

OF THE MACHABEES. LXXIIII.

them the victorye.

Lisias goeth about to ouercome the Jewes. Succour is sent from heauen vnto the Jewes. The letter of Lisias to the Jewes. The letter of kyng Antiochus vnto Lisias. A letter of the Jewe vnto the Jewes. A letter of the Romaynes to the Jewes

CAPI. XI.

NOt long after this Lysias the kynges
fewarde and a kynsman of his, which
had the gouernaūce of his matters, tooke
for displeasure, for the thinges that had hap-
pened: & when he had gathered. lxxx. M men
of fote with all the hoste of the horsemen, he
came agaynst the Jewes thynking to wynne
the cite to make it an habitacion for the hea-
thē, and the temple woulde he haue to be an
hoste of lucre, lyke as the other goddes hou-
ses of the heathen are, and to sell the preistes
office euery yere: Not consyderynge the po-
wer of God, but was wylde in his mynde,
trustynge in the multitude of footemen, in
thousandes of horsemē, and in his foure score
Elephantes.

He came in to Jury and then to Bethsu
ra, a castel of defence lying in a narow place
fyue furlonges from Jerusalem) and wan it.
Nowe when Machabeus and his companye
knew that the stronge holdes were taken, they
fell to their prayers with weepyng and tea-
res before the Lorde, and al the people in lyke
maner besought him, that he would sende a good
aungell to deliuer Israell. Machabeus hym
selfe was the fyrst that made him redy to the
battell, exhortynge the other that were with
him, to ieoparde them selues, & to helpe their
brethren. And whē they were goyng forth of
Jerusalem togither with a redy and willing
mynd, there appered before them vpon horse-
backe a man in white clothynge, with har-
nesse of golde, shakyng his speare. Then they
prayed the Lorde all to gyther, whiche had
shewed them mercye, and were comforted in
their myndes, in so moche that they were re-
dy not only to fyght with men, but with the
most cruel beastes: yea, and to run thorowe
walles of yron.

Thus they went on willyngly hauyng an
helper from heuen, and the Lorde merryfull
vnto them. They fell mightily vpon their en-
nemyes like lyons, brought down .xi. M. fote
men, fyftene. C. horsemen put all the other to
flight, many of them being wounded, & some
gat awaye naked. Yea Lysias him selfe was
fayne to flie shamefully, and so to escape. Ne
neithelesse the man was not without vnder-
standyng, but considered by him selfe that his
power was minished, and pondred how the
Jewes, being defended by the help of almigh
ty God were not liable to be ouercom: wher
fore he sent them worde, and promysed that
he woulde consent to all thynges which were
reasonable, and to make the kyng their frēd.
To the whiche prayer of Lysias, Machabeus

agreed, seynge in all thynges the common
welth: and what so euer Machabeus wrote
vnto Lysias concerning the Jewes, the king
graunted it. For there were letters wrytten
vnto the Jewes frome Lysias conteynynge
these wordes.

Lysias sendeth gretynge to the people of
the Jewes. Jhon and Absalon whiche were
sent from you, delyuered me wrytinges, and
required me to fulfyl the thynges, concer-
nynge their errande. Therfore what
myght be graunted, I certyfyed the kynge
therof: and what to euer was conuenyent, I
agreed therto: If ye now wyl be fayre deal in
the matters, I shall endeuer my selfe hereaf-
ter also to do you good. As concernynge o-
ther thynges by euery artycle therof: I haue
commytted them to your messengers, and to
those whom I sent vnto you, to comen with
you of the same, fare ye well: In the hundred
and. xlviii. yere, the. xxiii. daye of the mo-
neth Dioscorinthius.

Nowe the kynges letter conteyned these
wordes: kynge Antiochus sendeth gretynge
vnto his brother Lisias. For so moch as our
father is nowe dead, our wyll is, that they
whiche are in our realme, lyue without any
insurrection, and euery man to be dylygente
in his owne matters. We vnderstande also,
that the Jewes woulde not consent to our fa-
ther, for to be brought vnto the custome of
Gentyles, but stedfastly to kepe their owne la-
wes: for the which cause they requyre of vs
also, to let them remayne still by their owne
lawes.

Wherfore our mynde is, that this people
shalbe in rest: we haue concluded and deter-
mined also, to restore them their temple a-
gayne: that they maye lyue accordyng to the
vse and custome of their fore fathers: Thou
shalt do vs a pleasure therfore, yf thou sende
vnto them and agree with them: that when
they are certified of our mynde, they may be
of good chere, and lyke to their own welth.

And this was the letter that kyng wrote
vnto the Jewes: kynge Antiochus sendeth
gretyng vnto the counsell and the other peo-
ple of the Jewes. If ye fare wel, we haue our
desyre: as for vs, we are in good health: Me-
nelaus came and told vs, how that your de-
syre was to come downe to youre people,
which are with vs.

Wherfore those that wyll come, we grue
them free lyberte, vnto the thyrtye daye of
the moneth of Apyrll, that they maye vse the
meates of the Jewes and their owne la-
wes, lyke as afore: and none of them by any
maner of wayes to haue harme, for thynges
done in ignorance. Menelaus whome we
haue sent vnto you, shall commen with you
at large, fare ye well. In the hundred fortye
and eyght yere, the fyftene daye of the mo-
neth of Apyrll.

The Romaynes also sēt a letter, conteyn-
yng these wordes: Quintus Menius & Ti
tus Manilius embassadours of the Romayns,
send gretyng vnto the people of the Jewes.
Lohe what Lisias the kynges kynsman hathe

Nun graun-

graunted you, we graunt you the same also. But as concernyng the thinges which he referred vnto the king, send hyther some with spede: & ponder the matter diligently among your selues, that we may call ꝧ best to youre profyte, for we must depart now vnto Antioche, and therfore wryte shortly agayne, ꝧ we maye knowe your mynde: Farewell. In the hundred. xlviii. yere, the fyftene daye of the moneth Apryl.

¶ Tymotheus troubleth the Jewes. The wycked dede of the Jeppytes agaynst the Jewes. Judas is auenged of them. He ieoneth fyre on the rote of Jamnia. The pursute of the Jewes agaynst Tymotheus. Tymotheus is taken and let go vnhurt. Judas pursueth Gorgias. Judas offryng sacrifyce for the dede sheweth the hope of the resurrection.

CAPI. XII.

a When these couenaunces were made, Lysias went vnto the king, and the Jewes tylled theyr grounde. But Timotheus Appolonius the sonne of Gemei, Jerome and Demophon the proude, Nicanor the capitein of Cypers, and they that laye in those places wold not let the lyue in rest & pear. They of Joppa also did euē such a shamful dede: they prayed the Jewes that dwelt amonges them to go with their wiues and childre in to the shyppes which they had prepared, and did w them, as though they had ought them no euil will. For so moche then as there was goone forth a generall proclamacion throwe the city by cause of pear, they consented therto, & suspect nothynge: but when they were gone forth in to the depe, they drowned no lesse the two. C. of them.

When Judas knew of this cruelty shewed vnto his people, he cōmaunded thole ꝧ were with him to make them redy, exhortyng the to call vpon God the righteous iudge: went forthe against those murtherers of his brethre, set fyre in the haue by night, brent vp ꝧ shyppes, and those that escaped from ꝧ fyre, he slew w the swerde. And when he had done this, he departed as though he wold come agayne, and rote out all them of Joppa. But when he had goten worde that the Jamnites were minded to do in lyke maner vnto ꝧ Jewes which dwelt among them, he came vpō the Jamnites by night, & set fyre in the hauen with the shyppes, so that the light of the fyre was sene at Jerusalem vpon a two. C. and xl. furlonges.

Now when they were gone frō thence, ix. furlonges in their iourney towarde Timotheus fyue. M. men of fote, and fiue. C. horsemen of the Arabians fought w him. So whē the battayle was ernest, and prospered with Judas throwe the helpe of God: the residue of the Arabians being ouercome, beseoughte Judas to be at one with them, and promysed to gyue hym certeyn pastures, and to do him good in other thynges. Judas thinkyng that they shold in dede be profitable concerning many thynges, promysed them peace: wherupon they shoke handes, and so they departed to their tentes. Judas went also vnto a cite, which was very fast kepte with bridges fensed round about with walles and dyuers kyndes of people dwellynge therin, called Caspin.

They that were within, put such trust in the strength of the walles, and in their store of vitayles, that they were the slacker i their doinges, cursing and reuilyng Judas w blasphemies, and spekyng such wordes as it becō meth not. But Machabeus calling vpon the great prince of the worlde (which without any batelrammes or ordinaunce of war, did cast downe the walles of Jericho in the time of Josue) fel manfully vpon the walles, toke the city, and (throwe the helpe of the Lorde) made an exceding gret slaughter: in so moch that a lake of two furlonges brode, whiche laye therby, semed to flowe with the bloude of the slayne.

Then departed they from thence. bii. C. & fifty furlonges, and came to Tarace vnto ꝧ Jewes that are called Tubianei. But as for Timotheus, they coulde not get hym ther: for (not one matter dispatched) he was departed from thence, and had lefte certayn men in a very strong hold. But Dositheus & Sosipater, which were capiteyns with Machabeus, slew those that Timotheus had lefte in the house of defence, euen. r. M. mē. And Machabeus prepared him with the. xix. M. men that were about him, set them in order by companyes, and went forthe agaynst Timotheus, which had with hym an hundred and. xx. M. men of fote, two thousande and fyue. C. horsemen.

Whē Timotheus had knowlege of Judas commyng, he sent the women, chyldren & the other baggage vnto a castell called Carnaī. (for it could not be won, and was hard to come vnto, the wayes of ꝧ same places were so narow) and when Judas companye came firste in sight, the enemies were smitte w fear throwe the presence of God, whiche sent hal thynges: In so moche that they fleinge one here, an other ther, were rather discomfited of their own people, and wounded with the strokes of their owne swerdes. Judas also was very ernest in folowing vpon them, punysshyng those vngodly, and slewe. xxx. M. men of them. Timotheus also him selfe fell in to the hādes of Dositheus and Sosipater whom he besought with many prayers, to let hym go with his lyfe: bycause he had many of the Jewes fathers and brethren in his power which, yf they put hym to deth, might be disappointed. So when he had promysed diuers fully to deliuer them againe accordyng to ꝧ condicion made, they let him go vpon that for the helth of the brethre. And when Judas had slayne. xxv. thousande, he went frō Carnion.

Now after ꝧ he had chased away & slayne his enemyes, he remoued the hoste towarde Ephron a stronge city, where dwelt many dyuers people of the heathen, and the strong yong men kepte the walles, defendyng them mightily. In this city was moch ordinaunce and prouision of dartes. But when Judas & his company had called vpō almighty God, which with his power breaketh the strength of the ennemyes, they won the city and slewe xxv. M. of them ꝧ were within. From thence went they to the city of the Scithias, which lieth sixe hundred furlonges from Jerusalē. But when the Jewes which were in the city testifyed, that the citizens dealte louyngly with them: yea and intreated the kyndly in the tyme of their aduersitie, Judas & his company gaue them thankes, deliryng them to be frendly styl vnto them: and so they came to Jerusalem the hye feest of the wekes being at hande. And after the feast they went forth agaynst Gorgias the gouernour of Idumea, with thre thousand men of fote, and four. C. horsemen. Whiche when they met together, it chaunsed a fewe of the Jewes to be slayne. And Dositheus one of ꝧ Machenors, a mighty horseman toke holde of Gorgias, & wold haue taken hym quycke. But an horseman of Thracia fell vpon hym, & smote of his arme so ꝧ Gorgias escaped and fled in to Mozesa. When they now that were of Gorgias syde, had foughten longe and were werye, Judas called vpon the Lorde that he wold be their helper, and capitayne of the felde: and with that he began with a manly voice to take vp a longe of prayse, and a crye: In so moche that he made the enemyes afraide, and Gorgias men of warre toke theyr flyght. So Judas gathered his hoste, and came in to the city of Odolla. And whē the seuenth day came vpon them, they cleused them selues (as the custome was) and kepte the Sabboth in the same place. And vpon the daye folowynge Judas and his company came to take vp the bodyes of them that were slayne, and to burye them in the fathers graues. Nowe vnder the cootes of certayne Jewes whiche were slayne they founde iewels that they had taken out of the temple & frome the Idolles of the Jamniters, whiche thynge is forbydden the Jewes by the lawe. Then euery man saw that this was the cause wherfore they were slayne.

And so euerye man gaue thankes vnto the Lorde for his ryghtous iudgement, whiche had opened the thynge that was hyd. They fell downe also vnto theyr prayers, and beseought God, that the faute which was made might be put out of remembraunce. Besides that, Judas exhorted the people earnestly to kepe them selues frō suche syn: for so moche as they saw before their eyes, what these men were slayne for the same offence. So he gathered of euery one a certen, in so moch that he brought together two. M. drachmas of syluer, which he sent vnto Jerusalem, ꝧ there might a sacrifice be offered for the mysdede. In the which place he dyd wel and right, for he had some consideration and pondryng of the lyfe that is after this time. For yf he had not thought that they which were slayne did yet lyue, it had ben superfluous and vayne, to make any vow or sacrifyce for them that were dede. But for so moche as he saw that they whiche dye in the fauoure and byleefe of God, are in good rest and loue, he thought it to be good and honourable for a reconcylynge, to do the same for those whiche were slayne, that the offence myght be forgeuen.

¶ The commynge of Eupator in to Jewrye. The death of Menelaus. Machabeus goyng to fyght agaynst Eupator, moueth his soudiars vnto prayer. He slyeth. xvi. thousande men in the tentes of Antiochus. Rhodocus the betrayer of the Jewes is taken. Eupator retayneth frendship with ꝧ Jewes.

CAPI. XIII.

In the. C. xlix. yere gat Judas knowlege, that Antiochus Eupator was commyng with a great power in to Jury, and Lysias the steward & ruler of his matters with hym, haunyng an hundred and ten thousande men of fote, fyue thousande horsemen. xxii. Elephauntes, and thre hundred charettes. Menelaus also ioyned hym selfe with them, (but with great disceyte) and spake fayre to the kynge, not for anye good of the countrey but bycause he thoughte to haue bene made some greate man of auctorite. But the king of kynges moued Antiochus mynde agaynst this vngodlye person, and Lysias informed the kynge, that this Menelaus was the cause of all myschefe: so that the kyng commaunded to take hym, and (as the maner of them is) to put hym vnto deth in the same place. Menelaus is put to death.

There was also in the same place a towre of fyftye cubytes hyghe, heaped with asshes: but aboue it was so made, that men myghte loke downe on euerye syde. Where in to the kynge commaunded that shamefull persone to be cast among the asshes, as one that was cause of all vngracyousnesse. And reason it was that the vnhappye shoulde dye suche a death, and not to be buryed: for he had done moch myschief vnto ꝧ aulter of God (whose fyre and asshes were holye) therfore was it right, that he him selfe also shold be destroied with asshes.

But the kyng was wod in his minde, and came to shewe him selfe more cruell vnto the Jewes then his father was: which when Judas perceyued, he commaunded the people to cal vpon the Lord night & day, that he wold now helpe them also, lyke as he had done alwaye: for they were afrayd to be put from their law, from their naturall country, and from the holye temple: and not to suffre the people (which a lytle whyle afore began to reuiue) to be subdued agayn of the blasphemous nacions.

So when they had done this together, & besought the Lord for mercy w weppynge and fasting thre dayes long, Iudas exhorted them to make theym selues

redy. But he and the elders togither deuised to go forth first with their people, afore the kyng brought his host in to Iurye, and afore he besieged the city, and so to commit the mater vnto God.

Wherfore he ascribed ℔ power of al thinges vnto God the maker of the world, exhorteyng his people to fyght manfully (yea euen vnto deth) for the lawes, the temple, the city, their owne natyue countrey, and to defende the citezyns, and set his host before Modin. He gaue them also ℔ were with him a token of
4. Mach.vi.f the victory of God, chosing out the mã yest yong men, went by nyght in to the kinges pauilion, slew of the host. xiiii. M. men, and the greatest elephantes, with those that sat vpõ them.

Thus when they hadde brought a greate feare and rumour amonge the tentes of their enemyes, and all thynges went prosperously with them, they departed in the breake
11. Mac.xi.a of the daye, God beyng their helper and defender. Now when the kynge perceyued the manlynesse of the Iewes, he went about to take the stronge places by crafte, and remoued his host vnto Bethsura, whiche was a well kepte house of defence of the Iewes: but they were chased awaye, hurte and discomfited.

And Judas sente vnto them that were in it, suche thynges as were necessarye. In the Iewes hoste also there was one Rhodocus, which tolde the enemyes their secretes: but they sought him out, and when they had gotten him, they put hym in prison. After this did the kyng commẽ with them that were in Bethsura, take truce with them, departed, & stroke a battayle with Judas, whiche ouercame hym.

But when he vnderstode, that Phillip (whome he hadde lefte to be ouerseer of his bulynesses at Antioche) began to rebell agaynst him, he was astonyed in his minde, so that he yelded him self to the Iewes, & made them an oth to do what so euer was thought ryght.

Now when he was reconciled with them, he offred, made moth of the tẽple, gaue great giftes vnto it, embraced Machabeus making him capiteyn & gouernour from Ptolomais vnto the Gerrenes.

Neuertheles, when he came to Ptolomays, the people of the citye were not content with that bonde of frendshyp: for they were afrayde that he wolde breke the couenaunt. Then went Lysias vp in to the seat and enformed the people, shewed them the cause why, and pacifyed theym. So he came agayne to Antioche. This is nowe the mater concernynge the kynges iournye, and his returne.

¶ By the mocyon of the Lorde, Demetrius sendeth Nicanor to kyl the Iewes. Nicanor maketh a compact with the Iewes, which he yet breaketh thorow ℔ mocyon of the kyng. Nicanor commaundeth Razis to be taken. The boldnesse of Razis.

CAPI. XIIII.

After thre yeres was Judas informed how that Demetrius the sonne of Seleucus was come vp with a great power and shyppes, thorow the haurn of Tripolis, to take certayne commodyous places and countreys, agaynste Antiochus and his capytayne Lysias. Nowe Alcimus (whiche had ben hye preest, and wilfully defyled him selfe in the tyme of the myxt tyme) seyng that by no meanes he coulde be helped, nor haue any more intraũce to the aulter: he came to kynge Demetrius in the hundred and one & fyfty yere, presentyng vnto hym a crowne of golde, a palme and an olyue tree: which, as men thought, belonged to the temple, and that daye he helde his tonge. But when he had gotten opportunitie for his madnesse. Demetrius called hym to counsell, and asked hym what thynges or counselles the Iewes leaned vnto? He answered: the Iewes that be called Assidei, whose capitayne is Judas Machabeus, maynteyne warres, make insurrections, and wyll not lette the realme be in peax.

For I, beyng depryued of my fathers honour (I meane the hye preesthode) am come hyther, partly bycause I was faythfull vnto the kynge, and partly bycause I sought the profyte of the cytezyns. And why? all ourr people thorowe the wyckednesse of them are not a lytle troubled. Wherfore I beseche the O kynge consyder all these thynges dilligently, and then make some prouysyon for the lande and the people, accordynge to the kyndnesse that thou hast offred vnto them. For as longe as Judas hathe the vpperhande, it is not possyble that men can lyue in peax.

When he had spoken these wordes, other frendes also hauynge euyll wyll at Judas, sette the kynge Demetrius on fyre agaynste him. Whiche immediatly sent Nicanor (ruler of the elephauntes) a capitayne, into Iurye: commaundynge him to take Judas him selfe alyue, but to slee theym that were with hym, and to make Alcimus hye preest of the temple.

Then the heathen which fled oute of Iurye frome Judas, came to Nicanor by flockes, thynkynge the harme and decaye of the Iewes to be their welfare. Now when the Iewes herde of Nicanors commynge, and the
1. Mach gathering togither of the heathe, they sprinkled them selues with earthe, and besought him whiche made them his people, and euer defended his owne portion with euident tokens that he wolde preserue theym styll. So at the commaundement of the capiteyn, they remoued from thence, and came to a towne called Dedallan. And Simon Judas brother fell in hande with Nicanor, but thorow the sodayne commynge of the enemyes, he was afrayde.

Neuertheles Nicanor hearynge the manlynesse of them that were with Judas, and ℔ lynesse of them that were with Judas, and ℔ boldenesse of their stomackes that they had to fyght for their

their naturall countrey, durst not proue the matter with bloudshedynge. Wherfore he sent Posidonius, Theodocius and Matthias before, to gyue and take peace. So when they had taken longe aduysement therevpon, and the capitayne shewed it vnto the multitude: they were agreed in one mynde to haue peax. And they appoynted a daye to syt vpon these matters quyetly among them selues, the stokes also were brought and set forthe. Neuertheles Judas commaunded certayne men of armes to wayte in conuenyente places, lest there shoulde sodeynly aryse any euyl thorow the enemyes. And so they cõmoned reasonably togyther.

Nicanor, whyle he abode at Jerusalem, ordred nothyng vnreasonably, but sent away ℔ people that were gathered togyther. He loued Judas euer with his herte, and fauored him. He prayed him also to take a wife and to brynge forth chyldren. So he maryed, lyued in rest, and they led a comen lyfe. But Alcimus perceyuynge the loue that was betwyxte them, and how they were agreed together, came to Demetrius, and tolde hym that Nicanor had taken straunge matters in hande, and ordeyned Judas (an enemye of the realme) to be the kynges successour. The the kynge was sore displeased, and thorowe the wycked occusacyons which Alcimus made of Nicanor, he was so prouoked, that he wrote vnto Nicanor, sayng: that he was very angry in the frendshyp and agreemẽt, which he had made with Machabeus. Neuertheles he cõmaunded him in al the haste, that he shulde take Machabeus prisoner, and sende hym to Antioche.

Which letters when Nicanor had sene, he was at his wyttes ende, and sore greued that he shold breake the thynges wherin they had agreed: specyalye, sayinge Machabeus was the man that neuer dyd him harme. But bycause he myght not withstande the kynge, he sought opportunitie to fulfyl his commaũdement. Notwithstandynge when Machabeus saw that Nicanor began to be churlysh vnto hym, and that he intreated him more roughly then he was wonte, he perceyued that suche vnkyndnesse came not of good, and therfore he gathered a few of his men, and withdrew him selfe frõ Nicanor. Which when he knewe that Machabeus had manfullye preuented him, he came in to the greate and moost holy temple: and commaunded the preestes (whiche were doyng their vsuall offeringes) to deliuer him the man. And when they sware that they coulde not tell where the man was whome he sought, he stretched out his hãde, and made an othe, sayng: If ye wyll not delyuer me Judas captyue, I shall remoue this temple of God in to ℔ playne feld, I shal breake downe the aulteare, and consecrate this temple vnto Bachus. After these wordes he departed.

Then the preestes lyfte vp their hands towarde heauen, and besought hym that was euer ℔ defender of their people, sayinge: Thou O Lorde of all, which hast nede of no thyng, wouldest that ℔ temple of thy habytacõ shulde be amonges vs. Therfore now O most holy Lorde, kepe this house euer vndefyled whilately was cleansed. Nowe was there accused vnto Nicanor, one Razis an Alderman of Jerusalem, a louer of the hole cytye, and a man of good reporte: whiche for the kyndeheet that he bare vnto the people, was called a father of the Iewes. This man oft tymes when the Iewes were mynded to kepe them selues vndefyled, defended & delyuered them beynge content stedfastly to spende his body and his lyfe for his people.

So Nicanor wyllynge to declare the hate that he bare to the Iewes sent fyue hundreth men to take hym: for he thought, yf he gat hym, he shulde bringe the Iewes in great decaye. Now when the people began to rushe in at his house, to breake the doores, and to set fyre on it: he beynge nowe taken wold haue defended hym self with his swerde: chosing rather to dye manfully, then to yeld hym self to those wycked doers: & because of his noble stock, he had rather haue ben put to extreme cruelnye. Notwithstandynge what tyme as he myssed of his stroke for haste, & the multytude fel in hye lyfely betwyxte ℔ doores: he ran boldly to the wall, & cast hym self down manfully amonge the preasse of the, whiche gaue soone place to his fal, so that he fel vpon his bely. Neuertheles whyle ther was yet brethe within him, he was kyndled in his mynde, and whyle his bloude gushed out exceedynglye (for he was hem sore wounded) he ranne thorow the myddest of the people, and gat him vp to the toppe of a rocke. So when his bloude was nowe gone he toke out his owne bowels with both his handes & threw them vpõ the people callyng vpon the Lorde of lyfe and spyryte, to rewarde him this again and so he dyed.

1. Mach. viii. a
11. Mach. x. a

Razis.

¶ Nicanor goeth about to come vpon Judas on the Sabboth daye. The blasphemye of Nicanor. Machabeus expoundynge vnto the Iewes the vysion, boldeneth their hertes. The prayer of Machabeus. After the hoost of Nicanor is ones ouercome. Machabeus commaundeth his heade and his hendes to be cut of, & his tonge to be gyuen vnto fowles.

CAPI. XV.

Nowe when Nicanor knewe that Judas was in the countrey of Samaris, he thought with al his power to fyght a felde with hym vpon a Sabboth day. Neuertheles the Iewes that were compelled to goo with hym, sayde: O doo not so cruelly and vnkyndely, but halowe the Sabboth daye, and worshippe hym that seeth all thynges. For all this, yet sayde the vngracyous, personne: Is there a myghtye one in heuen, that commaunded the Sabboth daye to be kepte. And when they sayde: yea, the lyuynge God, the myghtye Lorde in heauen commaunded the seuenth daye to be kept. He sayde: And I am myghty vpon earth to commaunde them for to arme them selues

1. Mach. viii. d
iii. Esdr. xv.
Exo. xx. d

and to perfourme the kynges busynesse. Notwithstandyng he myght not haue his purpose.

B Nicanor had occupied with greate pryde to ouercome Judas, and to bringe awaye the bootye. But Machabeus had euer a fast confidence and a parfene hope in God that he wold helpe him, and exhorted his people, not to be afrayed at the comyng of the Heathen: but alwaye to remembre the helpe that had bene shewed vnto them from heauen, yea & to be sure now also, ✠ almyghtye God wold gyue them the victorye. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayles, that they had stryckē afore, and made them to be of a good corage.

So when they^r hertes were pluckt vp, he shewed them also the deceytfulnesse of the Heathen, and how they wolde kepe no couenaunt nor othe. Thus he weaponed thē not with the armoure of stylle & speare, but with holsome wordes and exhortacions. He shewed them a dreame also, wherby^e we he made them all glad, whiche was this: he thought that he sawe Onias (which had ben hye prest a vertuous and louynge man, sad and of honest conuersacyon, well spoken, and one that had bene exercised in godlynesse from a childe) holdyng vp his handes towarde heauen, and prayeng for his helpe. After this there appeared vnto him an other man, which was aged, honorable and glorious. And Onias sayde: This is a louer of the brethre, and of the people of Israell. This is he that prayeth moche for the people, and for all the holy cyte: Jeremy the prophete of God. He thought also ✠ Jeremye helde out his ryght hande, and gaue vnto him (namely vnto Judas) a swerde of golde, sayinge: Take this holy swerde, a gyfte from God, wherwith thou shalt smyte wone the enemyes of the people of Israel.

Judas dreame.

And so they were well comforted thorowe the wordes of Judas, and toke corage vnto them, so that the yong men were determined in they^r myndes to fight, and hyr fyry at it: In so moch that in the thynges whiche they toke in hande, their boldnesse shewed ✠ same, because the holy cyte and the temple were in perill: for the which they toke more care then for they^r wyues, children, brethren, and kynsfolkes. Agayne, they^e that were in the cyte, were moost carefull for those which were to fight. Now whē they were al in a hope ✠ the iudgement of the matter was at hande, and the enemyes drew nye, the hoost beynge set in a raye, the Elephauntes and horsemen euery one lādyng in his place: Machabeus cōsydered the commynge of the multytude, the ordynaunce of dyuerse weapōs, the cruelnesse of the beestes, and held vp his handes toward heauen callynge vpon the Lorde that doth wonder whiche gyueth not the victorye after the multytude of weapons and power of the hoost (but to them that please hym) accordynge to his owne wyll. Therfore in his prayer he sayde these wordes.

D

1. Mac. vii. Judith. vi.

O Lorde, thou that dyddest sende thyne Angel in the tyme of Ezechias kynge of Juda, and the hoost of Senacherib slewest an C. lxxxv. M. sende nowe also thy good angel before vs, O Lorde of heuens, in the fearfulnes and drede of thy myghty arme, that they whiche come agaynst thy holy people to blaspheme them may be afrayde. And so he made an ende of his wordes. Then Nicanor & they that were with hym, drew nye w̄ shawmes and songes: but Judas & his company with prayer and callynge vpon God. With they^r hādes they smote, but with they^r hertes they prayed vnto the Lord & slew no lesse thē xxxv. M. men: For thorow the present help of God they were gloryously comforted.

iiii. Reg. xix. Esay. xxxvii. 2. Mach. viii. 2. Mac. viii.

Now when they left of, and were turning agayne with ioye, they vnderstode that Nicanor hym selfe was slayne with the other.

Nicanors slayne.

Then they gaue a greate shoute and a cry prayseynge the almyghty Lord with a lowde voyce. And Judas (which was euer ready to spende his body and lyfe for his cytezyns) cōmaunded to smyte of Nicanors heade, with his arme and hande, & to be brought to Jerusalē. When he came there, he called al the people, & the prestes at the aulter with those that were in the castel, and shewed them Nicanors heed, & his wycked hād, which he had presumptuously holden vp agaynst the temple of God. He caused the tonge also of that vngodly Nicanor to be cut in lytle peces, & to be cast to the fowles, & the cruel mans hande to be hanged vp before the temple.

So euery man gaue thankes vnto ✠ Lord sayeng: blessed be he, that hath kept his place vndefyled. And Nicanors heade, he hanged vpon the hyghe castell for a playne token of the help of God. And so they agreed togither to kepe that daye holy, namely the. xiii. daye of the moneth Adar, whiche in the Syrians language is called the next daye before Mardocheus day, thus was Nicanor slayne, and from that tyme forth ✠ Jewes had the cītye in possessiō.

And here I wyl now make an ende.

THE ENDE OF THE SECONDE BOKE OF THE MACHABEES

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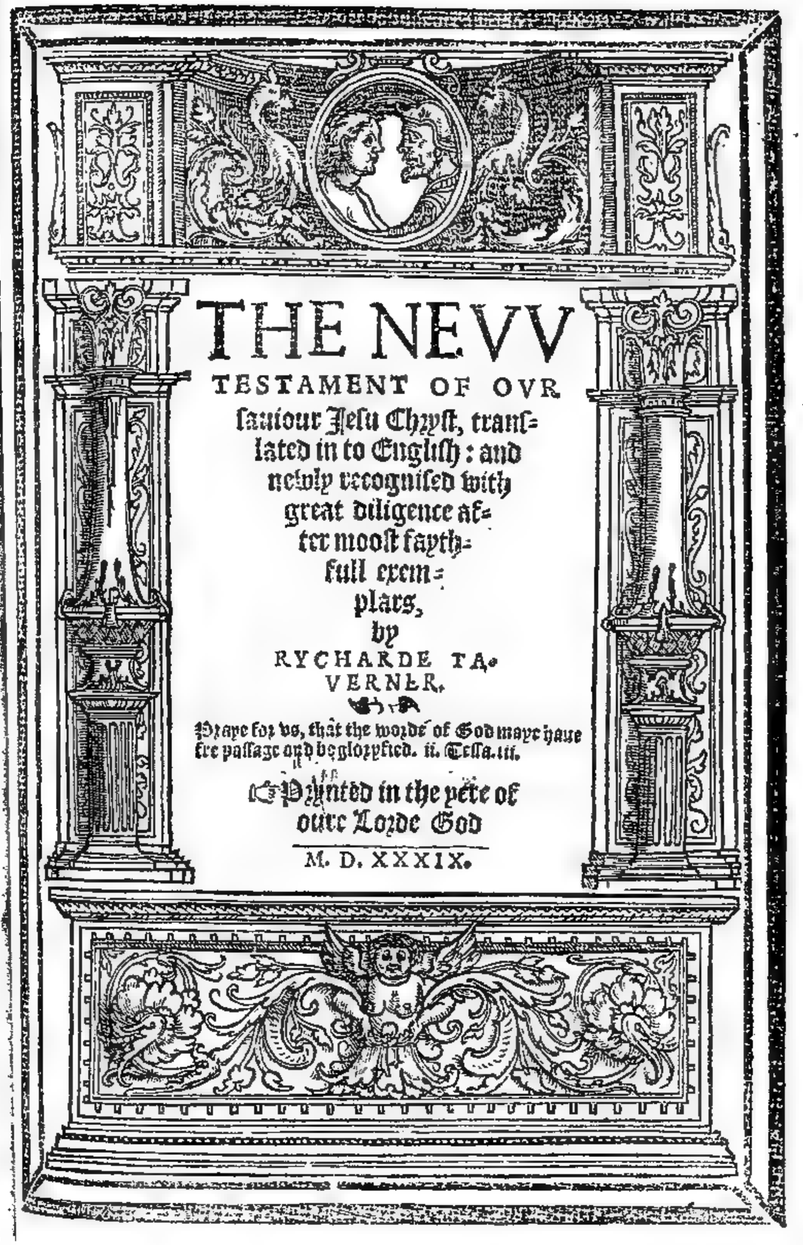

¶ The ✠ gospell after Mathewe.

¶ The genealogye of Chryste, and maryage of his mother Marye. The aungell ianstyeth Josephs mynde.

CAPI. I. ✠

THe booke of the generacion of Jesu Chryste sonne of ❧ Dauid sonne of Abraham.

Abraham begate Isaac:
Isaac begate Jacob:
Jacob begate Judas and his brethren:
Judas begate Phares & Zarah of Thamar:
Phares begat Hesrom:
Hesrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naasson:
Naasson gegat Salmon:
Salmon begat Boos of Rahab:
Boos begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kynge:
Dauid the kynge begat Salomon, of her that was the wyfe of Vry:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begate Josaphat:
Josaphat begat Joram:
Joram begat Ozias ✠
Ozias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses:
Manasses begat Amon:
Amon begate Josias:
Josias begate Jechonias and his brethren about the tyme they were caryed awaye to Babylon.

And after they were brought to Babylon,
Jechonias ❧ begat Salathiel:
Salathiel begat Zorobabel:
Zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achim: ✠
Achim begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Marye, of whome was borne that Jesus, that is called Chryst. ☞

All the generacions from Abraham to Dauid are.xiiij.generacions. And from Dauid vnto the captiuite of Babilon, are. xiiij. generacions. And from the captiuite of Babilon to Chryst, are also.xiiij.generacions.

✠ The byrth of Jesu Chryste was on this wyse. When his mother Mary was espowsed to Joseph, before they companyed togyther she was founde with chylde by the holy ghost. Then Joseph her husbande beynge a perfecte man, and loth to make an ❧ exemple of her, was mynded to put her away secretly. Whyle he thus thought: beholde the aungell of the Lorde appeared vnto hym in a dreame / sayenge: Joseph the sonne of Dauid/feare not to take vnto the Mary thy wyfe. For that which is conceyued in her is of the holy ghost. She shall bringe forth a sonne, and thou shalt call his name Jesus. For he shall saue his people from theyr synnes.

All this was doone to fulfyll that whiche was spoken of the Lorde by the prophete, sayenge: Beholde a mayde shall be with chylde, and shall bringe forth a sonne / and they shall call his name Emanuel, whiche is by interpretacion, God with vs. ☞

And Joseph as sone as he awoke out of slepe dyd as the aungell of the Lorde had hym/and toke his wyfe vnto him/and knew her not tyll at last she brought forth ❧ her fyrst borne son, and called his name Jesus.

¶ The tyme and place of Chrystes byrthe. The wyse men offre theyr presentes. Chryste fleeth in to Egypte. The ponge chyldren are slayne. Chryst turneth in to Galile.

CAPI. II.

WHen Jesus was borne at Bethleem in Jury, in the tyme of Herode the kynge. Beyhold there came ❧ wyse men from the East to Jerusalem, sayenge: where is he that is borne kynge of Jewes? We haue sene his sterre in the East, and are come to worshyp hym.

When Herode the kynge had herde this, he was troubled & all Jerusalem with hym / and he gathered all the chefe prestes and scribes of the people/ and asked of them where Chryst shulde be borne. And they sayd vnto hym: at Bethleem in Jewry. For thus it is wrytten By the prophet ✠ And thou Bethleem in the lande of Jewry arte not the leest amonges the princes of Juda. For out of the shall come vnto me the captayne that shall ❧ gouerne my people Israel.

Then Herode preuely called the wyse men and diligently lerned of them the tyme of the sterre that appeared / and sente them to Bethleem sayenge: Go and searche narowly for the chylde. And when ye haue founde hym, bringe me worde, that I may come and worshyp hym also.

✠ When they had herd the kyng/they departed: and lo, the sterre whiche they sawe in the East went before them, tyll it came and stode ouer the place where the chylde was. When they sawe the sterre, they were meruelously glad: and went in to the house, and found the chylde with Marye his mother / and kneled downe and worshypped hym, and opened their treasures/ and offered vnto hym gyftes/ golde frankensence and myrre. And after they were warned of God in a dreame that they shulde not go agayne to Herode, they returned in to theyr owne contrey an other waye. ☞

When they were departed: beholde the aungell of the Lorde appeared to Joseph in a dreame sayinge: aryse and take the chylde and his mother & flee in to Egypte, and abyde there tyll I bryng the worde. For Herode wyll seke the chylde to destroye hym. Then he arose and toke the chylde and his mother by nyghte and

A.ij. departed

D

Esaie.vii.

❧ Her fyrste sonne. not because she had ony after but because she had none before.

❧ These were sage men amonge the Persites as Moses was amonge the Hebrues also they were the prestes of ỹ Persiens.

✠ Mich.v.c. Johñ.vij.c.

B

✠ To gouerne is to order and rule the people by lernynge and example. Ti. ep.c.

Psal.lxxij.b. Esaie.lx.a

C

A.ij. departed

Osee.xi.a

departed in to Egypte, and was there tyll the
deth of Herode, to fulfyll that was spoken of
the Lorde by the prophete, which sayth/out of
Egypte haue I called my sonne.

Then Herode perceyuyng that he was mocked of the wyse men was verye wrothe and sent forth and slewe all the chyldren that were in Bethleem / and in all the costes therof / as many as were two yere olde and vnder, accordyng to the tyme whiche he had diligently serched out of the wyse men.

Jere.xxxi.c

Then was fulfylled that which was spoken by the prophete Jeremye sayenge: ✠ On the dylles was a voyce herde, mournyng/weepyng and greate lamentacion: Rachel bewaylynge her chyldren/and wolde not be comforted, because they ❡ were not. ✠

D

❡ That is because they were all put to death & remayned not vnto her.

✠ When Herode was deed: beholde, an aungell of the Lorde appeared in a dreame to Joseph in Egypte sayeng: Aryse and take the chylde and his mother, and go in to the lande of Israel/ for they are deed whiche sought the chyldes lyfe. Then he arose vp, and toke the chyld and his mother, and came in to the lande of Israel. But when he herde that Archelaus dyd reygne in Jewry, in the rowme of his father Herode, he was afrayde to go thyther. Notwithstanding after he was warned of god in a dreame he turned aside in to the parties of Galile, and went and dwelt in a cyty called Nazareth, to fulfyll that whiche was spoken by the prophetes: he shall be called a Nazarete.

Nazarenus in Ebrue signifieth holy or consecrate.

¶ The babtysme / preachynge and office of Johñ/ and how Christ was baptysed of hym in Jordane.

CAPI. III. ✠

A

Mar.i.a. Luke.iii.a

IN those dayes Johñ the Baptyst came and preached in the wyldernes of Jewry, sayenge: Repent, for the kyngdome of heuen is at hande. This is he of whome it is spoken by the prophete Esaye, whiche sayth: A voyce of a cryer in wyldernes / prepare the Lordes waye, and make his pathes strayght. This Johñ had his garment of camels heere / and a gyrdell of skynne aboute his loynes. His meate was ✱ locustes and wylde hony. Then went out to hym Jerusalem and all Jury, and all the countrey rounde aboute Jordane/ and were baptysed of hym in Jordane/ confessynge their synnes. ✠

Esaye.xl.a

B

✠ When he sawe many of the pharyseres and the Sadducees come vnto his baptysme/ he sayd vnto them: O progenye of ❡ vypers, who hathe taught you to flee from the vengeaunce to come? Do therfore frutes worthy repentaunce. And thynke not to saye in your selues, we haue Abraham to our father. For I tell you, God is able of these stones to rayse vp chyldren vnto Abraham. Nowe is the axe put to the rote of the trees: euery tree therfore which bryngeth not forth good frute is hewen downe and cast in to the fyre.

I baptyse you in water in token of repentaunce: but he that cometh after me is myghtyer than I, whose shoes I am not worthy to beare. He shall baptyse you with the holy ghost and with fyre, whose fan is in his hande, and he shall sweype his floure / and gather the whete in to his garner but the chaffe he shall burne with vnquencheable fyre. ✠

C

✠ Then came Jesus from Galile to Jordane vnto Johñ to be baptysed of hym. But Johñ forbade hym, sayenge: I oughte to be baptysed of the: and comest thou to me? Jesus answered and sayde to hym. Let be nowe. For thus it becometh vs to fulfyl ❡ all righteousnes. Then he suffred hym. And Jesus as soone as he was baptysed came streyght out of the water. And lo, heuen was open ouer hym: and Johñ sawe the spirite of God descende lyke a doue and light vpon him. And lo there came a voyce from heuen sayenge: This is that my beloued sonne in whome is my delyte. ✠

D

Luke.iii.a ❡ All ye vnclenes in mans nature is of God the fyre of hell such persones as god will not haue them.

¶ Christ fasteth and is tempted: he calleth Peter, Andrew, James, & John, and healeth all the sycke.

CAPI. IIII. ✠

Q

Jesus led.

THen was Jesus ledde awaye of the spirite in to wyldernes, to be tempted of the deuyll. And when he had fasted fourtye dayes and fourtye nyghtes / he was at last an hungered. Then came to hym the tempter, and sayd: Yf thou be the sonne of God, speake that these stones be made breed. He answered and sayd: it is written, ✱ man shal not lyue by breed onely, but by euery worde that cometh out of the mouth of God.

Deute.viii.c

Then the deuyll toke hym vp in to the holy cyte, & set him on the pinacle of the temple, and sayd vnto him: yf thou be ❡ son of god, cast thy selfe downe. For it is written: ✱ he shall gyue his aungelles charge ouer the, and with their handes they shal bere the vp, that thou dashe not thy foote agaynste a stone. And Jesus sayth to hym: Agayne it is wrytten. ✱ Thou shalte not tempte thy Lorde God.

Psal.xc.c

R

Deute.vi.b

Agayne the deuyll toke hym vp, and led him in to a very hygh mountayne, and shewed him all the kyngdomes of the worlde, & all the glory of them / and sayd vnto hym: all these will I gyue the/ yf thou wylt fall downe and worshyp me. Then sayth Jesus vnto hym. Auoyde Satan. For it is written, ✱ thou shalt worshyp the Lorde thy god, and hym onely shalt thou serue.

Deute.vi.b

Then the deuyll left hym / and beholde, the aungels came and serued hym. ✠

✠ When Jesus had herde that Johñ was taken, he departed in to Galile and leauynge Nazareth, went and dwelte in Capernaum, a cyte by the see syde, in the costes of Zabulon and Nephtalim/ to fulfyl that was spoken by Esaye the prophete, sayenge: ✱ The lande of Zabulon and Nephtalim, the way of the see beyonde Jordan, Galile of the Gentyles, the people which sat in darcknes, sawe great light and to them which sat in the countrey and the downe of deth, lyght is begon to shyne.

Esaye.ix.a

S

From that tyme Jesus began to preache/ and saye: Repente, for the kyngdom of heuen is at hande. ✠

✠ As Jesus walked by the see of Galile he sawe two brethren: Symon, called Peter, and Andrew his brother, castynge a nette in to the see, for they were fyshers, and sayd vnto them,

them, folowe me, & I will make you fyshers of men. And they forthwith lefte their nettes, and folowed hym.

And he went forth frome thence, and sawe other two brethren, James the sonne of Zebedey, and Johñ his brother, in the shyp with Zebede their father, mendynge their nettes, & called them. And they incontinently leauynge the shyp and their father folowed hym. ✠

✠ And Jesus went aboute all Galile, teachynge in their assembles, and preachynge the Gospell of the kyngdome, and healed all sykenesse, and al diseases amonge the people. And his fame spred abrode throughe out all Syria. And they brought vnto hym all sycke people that were taken with diuers diseases & grepynges, and theym that were taken with deuyls, and lunatyke persons, and those that had the palsye: and he healed them. And there folowed him a greate nombre of people, from Galile, ✠ and Decapolie and from Jerusalē, and frome Jewry, and from beyonde Jordan.

¶ Of the. viii. beatitudes or blessinges/ of manslaughter/ wrath and anger: of aduoutrye, of swerynge, of sufferynge wronge, & of loue euen towarde a mans enemyes.

CAPI. V.

WHen he sawe the people, he went vp in to a mountayne, and when he was set, his disciples came to him, and he opened his mouth, and taught them, sayenge: blessed are the poore in spirit, for theirs is the kyngdome of heauen. Blessed are they that mourne: for they shalbe comforted. Blessed are the meke: for they shal enherete the erth. Blessed are they, which hunger & thurst for righteousnes: for they shalbe fylled. Blessed are the mercyfull: for they shall receyue mercy. Blessed are the pure in hert: for they shall se God. Blessed are the peacemakers: for they shalbe called the children of God. Blessed are they which be pursued for righteousnes: for theirs is the kyngdome of heuen. Blessed are ye when men reuyle you, and pursue you, and falsely speake all euyll sayenges agaynste you for my sake. Reioyce and be glad, for great is youre rewarde in heuen. ✠ For so pursued they the prophetes before you.

A

B

✠ Ye are the salte of the earthe: but yf the salt be vnsauery, wherwith shall it be sauoured? It is good for nothing now, but to be cast oute, and trodden vnder foot of men. Ye are the lyght of the worlde. A cyte set on an hyll, can not be hyd, neyther do they lyght a candell, & put it vnder a bushell, but on a candelstycke, & it lyghteth all that are in the house. So let your lyght shyne before men, that they may se your good workes, and glorifye your father in heauen. ✠

C

✠ Thinke not I am come to destroye the lawe, or the prophetes: I am not come to destroye, but to fulfyll. For truely I tell you, ❡ heauen and earth passe, one iotte or one tytle of the lawe shall not passe, tyll all be fulfilled.

D

Who so euer ❡ breaketh one of these leest commaundementes, and teacheth men so, shalbe called the leest in the kyngdome of heauen. But who so euer doothe and teacheth, he shalbe called greate in the kyngdome of heuen. ✠

✠ For I tell you, onles youre ryghtwysenes exceade the ryghtwysenes of the Scribes and Pharises, ye can not entre into the kyngdome of heauen.

Ye haue herde how it was sayde to them of olde tyme: Thou shalte not kyll. For who so euer kylleth, shall be in daunger of iudgement. But I tell you, who so euer is angry with his brother, shall be in daunger of iudgement. Who so euer sayth to his brother ❡ Racha, shalbe in daunger of a councell. But who soeuer sayeth, fole, shalbe in daunger of hell fyre.

❡ Chrisostom sayth yt is a worde of the Siriens speache / by which is shewed that the mynde is moued to angre But vnder this worde lyke / do S. Austine and Chrisostom vnderstande all maner of iniury and spite: full wordes. Exod.xx.c.

Therfore when thou offrest thy gyfte at the aultare, and there remembrest that thy brother hath ought against the: leue there thyne offrynge before the aultare, and go, be fryndes made at one with thy brother, and then come and offre thy gyfte. ✠

Be agreable to thyne aduersary quyckely, whyle thou arte in the waye with him, lest the aduersary delyuer the to the iuge, and the iudge delyuer the to the mynister, and thou be caste into pryson. Truely I tell the, thou comest not out thence, tyll thou haue payed the vttermost farthynge.

Ye haue herde it sayde to them of old tyme Thou shalt not do aduoutry. But I tell you, who so euer loketh on a wyfe, lustynge after her, hath done aduoutrye with her alredy in his hert.

Exod.xx.c. Deute.v.c

That yf thy ryght eye hurte the, plucke it out, and cast it frome the. For better it is for the, that one of thy membres be lost, then thy hole bodye be cast into hell. Also yf thy ryght hande hurte the, cut it of, and cast it from the. For better it is for the that one of thy membres perysshe, then all thy body shulde be cast into hell. ✠

C

❡ To plucke out the eye is to mortifye ❡ concupiscence of the herte.

It is sayd, who so euer put away his wyfe let hym geue her letters of the diuorcement. But I saye vnto you: who so euer put away his wyfe (except it be for whoredome) causeth her to playe the whore. And who so euer marryeth her that is diuorced, is an whoremonger.

Deut.xxiiii.a

Agayne ye haue herde howe it was sayde to theym of olde tyme, thou shalte not forsweare thy self, but shalt performe thyne othes to god. But I saye vnto you, sweare not all: neyther by heauen, for it is Godes seate: nor by the earthe, for it is his foote stole: neyther by Jerusalem: for it is the cyte of that great kynge neyther shalte thou sweare by thy heed, because thou canste not make one whyte heare or blacke. But your talke shalbe, yea, yea, nay nay. And what so euer is more then that, cometh of euyll.

E

Levit.xix.c Exod.xx.b Deute.v.b Levit.xxiiii.c Luke.vi.c

Ye haue herde how it is sayde, eye for eye: and toth for tooth. But I saye to you, resiste not wronge. But who so euer smyte the a blowe on thy ryght cheke, turne to hym the other. And yf any man wyll sue the at the lawe, and take awaye thy coote, let hym haue thy cloke also. And who so euer will compell the to go a myle, go with hym twayne. Geue to hym that asketh, and frome hym that wold borowe

turne not alwaye.

✣ Ye haue herde howe it is sayd: thou shalt loue thyne neyghbour, ✻ and hate thyne enemy. But I saye vnto you, loue your enemyes. Blesse them that curse you. Do good to them that hate you. Praye for them whiche do you wronge, and pursue you, that ye maye be the children of youre father that is in heauen: for he maketh his sunne to aryse on the euyll, and on the good, and sendeth his rayne on the iust and vniuste. For yf ye loue them, whiche loue you: woare rewarde shall ye haue? Do not the Publicans the same? And yf ye embrace youre brethren onely: what synguler thynge do ye? Do not the Publicās lykewyse? ye shall therfore be perfecte, as youre father whiche is in heauen, is perfecte.

¶ Of almes / prayer and fastynge. He forbiddeth vayne carefull studyinge of worldly thinges.

CAPI. VI. ✣

TAke hede to youre almes, that ye doo it not in the syght of men, to the intent ye wolde be sene of them. Or els ye get no rewarde of youre father in heauen. When so euer therfore thou geuest thyne almes / thou shalt not make a trompet to be blowen before the, as the hypocrites do, in assemblies and in the streates, for to be praysed of men. Verely I saye vnto you, they haue their meade. But when thou doest thyne almes / let not thy lyft hande knowe / what thy ryghte hande doothe, that thyne almes maye be secrete: and thy father whiche seyth in secret, shall rewarde the openly. ✣

And when thou prayest, thou shalt not be as the hypocrytes are. For they loue to stande and pray in the synagoges, and in the corners of the stretes, because they wolde be sene of men. Verely I saye vnto you, they haue their rewarde. But when thou prayest, entre into thy chaumbre, and shut thy dore to the, and praye thy father whiche is in secrete: and thy father which seyth in secret, shall rewarde the openly.

And when ye praye, babble not moche, as ✣ heythen do: for they thynke they shalbe herde, for their moche babblynge. Be ye not lyke vnto them. For your father knoweth wherof ye haue nede, before ye aske of hym. After this maner therfore praye ye.

Our father whiche art in heauen, halowed be thy name. ✻ Let thy kyngdome come. Thy wyll be done, as well in earthe, as in heauen. Geue vs to daye our dayly bred. And forgeue vs oure dettes, euen as we forgeue oure detters. And leade vs not into temptation: but deliuer vs from euyll. For thyne is the kingdome and the power, and the glory for euer. Amen. For yf ye shall forgeue other men their trespaces, youre heuenly father shall also forgeue you. But yf ye will not forgeue men their trespaces, no more shall youre father forgeue you youre trespaces.

✣ Moreouer when ye faste, ✻ be not sad as the hypocrites are. For they disfigure their faces, that they myghte be sene of men howe they faste. Verely I saye vnto you, they haue their reward. But thou, when thou fastest, anoynte thyne heed, and washe thy face, that it appeare not vnto men howe that thou fastest: but vnto thy father whiche is in secrete: & thy father whiche seyth in secrete, shall rewarde the openly.

Heape not vp treasure vnto you on the erth where rust and mouthes corrupte, and where theues breake thrugh and steale. But heape ye treasures vp in heauen where neyther rust nor mouthes corrupte, & where theues breake not vp, nor yet steale. For where your treasure is, there will your hert be also. ✣

The yght of the body is the eye. Wherfore yf thyn eye be syngle, al thy body shalbe lightsome. But yf thyne eye be wycked, all thy body shalbe full of darckenesse. Wherfore yf the lyght that is in the, be darckenes: how great is that darckenes.

✣ No man can serue two maisters. For either he shall hate the one and loue the other: or els leane to the one and despyse the other: ye can not serue God and Mammon. Therfore I saye vnto you, be not carefull for youre lyfe what ye shall eate, or what ye shal drinke, nor yet for your body, what ye shall put on. Is not the lyfe more worth then meat, and the body more of value then rayment? Beholde the fowles of the ayer: for they sowe not, neyther reepe, nor cary into the barnes: and your heuenly father feedeth them. Are ye not moche better then they?

Whiche of you (by takynge thought) can put one cubit vnto his stature? And why care ye then for rayment? Consyder the lylies of the felde, howe they growe. They labour not neyther spynne. And yet I tell you, that Salomon in all his royalme was not arayed lyke vnto one of these. Wherfore yf God so clothe the grasse, which is to daye in the felde, and to morowe shalbe cast into the fournayse / shall he not moche more do the same vnto you, O ye of lyte fayth?

Therfore take no thought, sayenge: What shal we eate, or what shal we drinke, or wherwith shall we be clothed? After all these thinges seke the hethen. For your heuenly father knoweth that ye haue nede of all these thinges. But seke ye first the kyngdome of heauen and the ryghtwysnes therof, and all these thinges shalbe vnto you. ✣

Care not the for the morowe, but let the morowe care for it selfe: for the daye presente hath euer ynoughe of his owne trauayle.

¶ He forbiddeth iudgyng. reproueth hypocrysye. exhorteth vnto prayer / warneth to beware of false prophetes.

CAPI. VII.

IUdge not, ✣ ye be not iuged. For as ye iuge, so shal ye be iuged. And wt what measure ye mete, it shalbe measured to you agayn. Why seyst thou a mote in thy brothers eye, & perceyuest not the beame that is in thyne owne eye. Or why sayst thou to thy brother: suffre me to plucke out the mote, out of thyne eye, & behold a beame in thyn owne eye. Hypocrite, first cast out the beame out of thyne owne eye, & then thou shalte se clerely to plucke out the mote of thy brothers eye.

Gyue not that ✻ is holy to dogges, neither caste ye youre pearles before swyne / lest they treade them vnder their feete, and the other turne agayne and all to rent you.

Aske and it shal be gyuen you. Seke and ye shall fynd. Knocke, and it shall be opened vnto you. For who so euer asketh, receyueth / and he that seketh fyndeth / and to him that knocketh it shal be opened. Is there any man among you whiche yf his son asketh hym breed, wyll offre hym a stone? Or if he asketh fyshe, wyl he proffer hym a serpent? Yf ye then whiche are euyll can gyue youre children good gyftes, howe moche rather shall youre father in heuen gyue good thynges yf ye aske hym?

Therfore what so euer ye wyll that men sholde do to you, euen so do ye to them. This is the lawe and the prophetes.

Entre in at the strayte gate: for wyde is the gate, and brode is the waye that leadeth to destruction, & many there be whiche go in therat. For strayte is the gate, and narowe is the way which leadeth vnto lyfe, and few there be that fynd it. ✣ Beware of ✻ false prophetes, which come to you in sheapes clothynge, but inwardly are rauenynge wolues. Ye shall knowe them by their frutes. Do men gather grapes of thornes? or fygges of brpers? So euery good tree bryngeth forth good frute. But a bad tree bringeth forth euyl frute. A good tre can not bryng forth bad frute: nor a bad tree can bryng forth good frute. Euery tree that bryngeth not forth good frute, is hewen downe and caste in to the fyre. Wherfore by their frutes ye shall knowe them.

Not all that saye vnto me, Lorde, Lorde, shall entre in to the kyngdom of heuen: but he that dothe my fathers wyll whiche is in heuen. ✣ ✻ Many shall saye to me in that daye: Lorde Lorde, haue we not in thy name prophesyed? And in thy name haue cast out deuyls? And in thy name haue wone many myracles? And then shall I confesse vnto them, I neuer knewe you. ✻ Departe fro me ye workers of wickednes.

Who so euer therfore heareth of me these sayinges, and dothe them, I wyll lyken hym vnto a wyse man, whiche bylte his house on a rocke / and the rayne descended, and the floodes came, and the wyndes blewe & bet vpon that house, and it fell not, because it was grounded on the rocke. And who so euer heareth of me these sayinges and dothe them not, shall be lykened vnto a folyshe man whiche bylt his house vpon the sande: and the rayne descended and the floudes came / and the wyndes blewe, and bet vpon that house / and it fell / and great was the fall of it.

And it came to passe, when Jesus had ended these sayinges, ✻ the people were astonyed at his doctryne. For he taught them as one hauyng power, and not as the scribes.

¶ Christ cleanseth the leper / healeth the capteynes seruaunt, and many other diseases / helpeth Peters mother in law / stylleth the see and wynde, and deliuereth the deuyls out of the possed in to the swyne.

CAPI. VIII.

WHen he was come downe from the mount, moche people folowed hym. And lo / there came a leper and worshypped hym, sayeng. Master yf thou wylte, thou canst make me clene. And Jesus put forth his hande and touched him sayeng: I wyl, be thou clene / and forthwith his lepre was clensed. And Jesus sayde vnto hym: se thou tell no man / but go, and shewe thy selfe to the preest / and ✻ offer the gyfte that Moses commaunded in workes to them.

Mar.i.f. Luke.v.a

Leuit.xiiii.a Luc.v.a

✣ When Jesus was entred in to Capernaum, there came to hym a certayne Centurion, and besought hym sayenge: ✻ Master, my seruaunt lyeth sycke at home of the palsye, and is greuously payned. And Jesus sayd vnto hym: I wyll come and heale hym. The Centurion answered and sayd: Syr I am not worthy that thou sholdest come vnder my rofe, but speake the worde onely, and my seruaunt shall be healed. For I also my selfe am a man vnder the power of an other, and haue soudyers vnder me, and I say to one go, and he goeth / and to an other come, and he cometh / and to my seruaunt, do this, & he doth it. When Jesus herde that, he merueyled, and sayd to them that folowed hym: Verely I say vnto you, I fynde not founde so great fayth, no, not in Israel. ✻ I say therfore vnto you, that many shall come from the est and west, and shal sytt with Abraham, Isaac, and Jacob, in the kyngdome of heauen: but the chyldren of the kyngdome shall be cast out in to vtter darknes: there shall be weping and gnasshyng of teth. Then Jesus sayd vnto the ✻ Centurion, go thy way / and as thou hast beleued, so be it vnto the. And his seruaunt was healed the selfe houre. ✣

Centurion. Luke vii.a John.iiii.g

Luke.xiii.f.

Vtter darckenes. Mat.i.c Luke.xvi.f

And then Jesus went to Peters house, and sawe his wyues mother lyeng sycke of a fuer, and touched her hande, and the fuer left her / and she arose and ministred vnto them.

When the euen was come, they brought vnto hym many that were possessed with deuyls. And he cast out the spyrites with a worde, and healed all that was sycke / to fulfyll, that was spoken by Esaye the Prophete, sayenge: ✣ He toke on hym our infirmytes, and bare our sycknesses.

Esay.liiii.b

When Jesus sawe moche people about hym / he commaunded to go ouer the water. And there came a Scribe and sayd vnto hym. ✻ Master, I wyll folowe the whyther so euer thou goest. And Jesus sayde vnto hym: the foxes haue holes / and the byrdes of the ayer haue nestes / but the sonne of man hathe not wherevn to reste his hede. An other that was of his disciples sayd vnto hym: Master, suffre me fyrst to go and burye my father. But Jesus sayd vnto hym, folowe me, and let the dead burye their dead.

Luke.ix.g

Christ calleth him selfe the sonne of man that is very naturall man the wiche that his humilyte & goodnes / whiche humbled him selfe to lowe for oure saluacion.

✣ And he entred in to a shyp, and his disciples folowed hym. And beholde there arose a greate tempest in the see / in so moche that the shyp was couered with wawes / but he slepte. And his disciples came to hym, and awoke hym, sayenge: Master saue vs, we perysshe.

And

And he sayd to them: why are ye fearfull: O ye of lytle fayth? Then he arose and rebuked the wyndes and the see/ and there followed a great calme. And the men mervayled and sayd: what man is this that both the wyndes and see obey hym? ✠

And when he was come to the other syde in to the countrey of the Gergesyns, there met him two possessed of devyls, which came out of the graues, and were out of measure fearce, so that no man was able to passe by the waye. And beholde they cryed out saying: What have we to do with the, ✠ o Jesu son of god? Art thou come hyther to torment vs before the tyme? And there was a farre of from them a greate heerd of swyne, feedynge. Then the devyls besought hym sayenge: yf thou cast vs out, suffre vs to go our waye in to ỹ heerd of swyne. And he sayd vnto them: go youre wayes. Then went they out/ & departed in to the heerd of swyne. And beholde the hole heerd of swyne ran heedlong in to the see/ & dyed in the water. ✠ Then the heerdmen fledde and went in to the cite, and tolde euery thynge what had happened vnto the possessed of the devyls. And beholde all the cite came out & met Jesus/ and when they sawe hym, they besought hym to departe out of their partyes.

Mar.v.a Luke.viii.d.

Mar.v.b

Mat.ix.a Mar.ii.b Luke.v.c John.v.b

Matthew

Publicans eate & Jesus

The healeth the palsey. Called Mathew from the custome/ and vseed to his disciples/ healeth the woman of the bloody yssue/ helpeth Jayrus doughter/ gyueth two blynd men theyr sight/ maketh a domme man to speake, and dyspeth out a devyll.

CAPI. IX. ✠

AND he entred in to a shyppe and passed ouer and came in to his owne city. And lo, they brought to hym a man lycke of the palsye lyenge in his bed. And when Jesus sawe the fayth of them, he sayd to the lycke of the palsye: sonne be of good chere, thy synnes be forgyuen the. And beholde certayne of the Scribes sayd in them selues, this man blaspheneth. And when Jesus sawe their thoughtes, he sayd. Wherefore thinke you euyll in your hertes? Whether is easyer to saye, thy synnes be forgyuen the, or to saye: aryse and walke? But that ye may knowe that the sonne of man hath power to forgyue synnes in erth/ then sayd he vnto the lycke of the palsye: ✠ aryse, take vp thy bed/ & go home to thyne house. And he arose and departed to his owne house. And when the people sawe it they mervayled and glorifyed God, whiche had gyuen suche power to men. ✠

Palsye.

This miracle shalbe a signe to you that I haue power to forgyue synnes.

✠ And as Jesus passed thence, he sawe a man sytting at the custome house, named Mathew, and sayd to hym: folowe me. And he arose and folowed hym. And it came to passe as he sate at meate in the house: beholde many Publicans and synners came and sate downe also with Jesus and his disciples.

When the Pharisees sawe that they sayd to his disciples: Why eateth your master with Publycans and synners? When Jesus herde that, he sayde vnto them: The hole nede no phisycyon, but the sycke. Go and learne what is: I will mercye and not sacrifyce. For I am not come to call ryghtous, but the synners to repentaunce. ✠

Mercye not sacrifyce. Osee.vi.

✠ Then came the disciples of Johñ to hym sayenge: Why do we and the Pharysees faste ofte, but thy disciples faste not? And Jesus sayde vnto them: Can the weddynge cyldren mourne as longe as the bridegrome is with them? The tyme will come when the bridegrome shall be taken from them/ and then shall they faste. No man pecetly an olde garment with a pece of newe clothe. For then taketh he awaye the pece agayne from the garment/ and the rente is made greater. Neyther do men put newe wyne in to old bellels, for then the bellels breake, and the wyne runneth out, and the bellels perysshe. But they poure newe wyne in to newe bellels, and so are both saued togyther. ✠

Mat.ix. Luke.v.f

✠ Whyle he thus spake vnto them, ✠ beholde there came a certeyn ruler & worshypped hym sayenge: my doughter is euen now deceased/ but come and laye thy hande on her & she shall lyue. And Jesus arose and folowed hym with his disciples. And beholde a woman whiche was diseased with an yssue of bloode. xii. yeres came behynde hym and touched the hem of his garment. For she sayd in her selfe: yf I maye touche but euen his garment onely I shall be safe. Then Jesus turned hym about, and behelde her sayenge: Doughter be of good comforte, thy ✠ fayth hath made the safe. And the was made hole euen that same houre.

✠ fayth

And when Jesus came in to the rulers house, and sawe the mynstrels & the people in a rore/ he sayd vnto them: get you hence/ for the mayde is not deed, but sleepeth. And they laughed hym to scorne. As sone as the people were put forth he went in and toke her by the hande, and the mayde arose. And this was noysed throughout all that lande.

And as Jesus departed thence/ two blynde men folowed hym crying and saying: O thou son of David, haue mercy on vs. And when he was come home/ the blynde came to hym. And Jesus sayd vnto them, byleue ye that I am able to do this? And they sayd vnto hym, yea lorde. Then touched he their eyes saying: according to your fayth be it vnto you. And their eyes were opened. And Jesus charged them, sayinge. See no man know of it. But they as sone as they were departed, spred abrode his name throughout all the lande.

Two blynde receyue sight.

As they went out, ✠ beholde they brought to hym a domme man possessed of a devyll. And as sone as the devyll was cast out, the domme spake. And the people mervayled sayenge: It neuer appeared so in Israel. But the Pharisees sayd, he casteth out devyls by the power of the chefe of devyls.

Mat.xii.b Luke.xi

Domme.

Chefe of devyls.

And Jesus went about all cytyes and townes, teachynge in their synagoges and preachynge the glad tydynges of the kyngdome and healynge all maner sycknes and disease amonge the people. But when he sawe the people he had compassyon on them, because they were forsaken and scattered abrode, euen as shepe hauyng no shepherde.

Then sayd he to his disciples, the ✠ harueste

is great, but the labourers are fewe. Wherfore pray the lorde of the haruest to sende forth labourers into his haruest.

C Christe sendeth out his .xii. apostles to preache in Jurye, spueth them charge, teacheth and comforteth them agayns perserucion and trouble.

CAPI. X.

AND he called his .xii. disciples vnto hym and gaue them power ouer vncleane spyrytes, to cast them out, and to heale all sycknesses and diseases.

The names of the .xii. Apostles are these; The fyrst. Symon called Peter, and Andrew his brother. James the sonne of Zebede, and Johñ his brother. Philip & Bartylmew. Thomas and Mathew the publican. James the sone of Alphe, and Lebbeus surnamed Thaddeus. Symon the Cananyte/ and Judas Iscariot, which also betrayed hym.

These .xii. dyd Jesus send, and commaunded them, saying: Go not in to the ways that lede to gentyles/ and in the cytyes of the Samaritans enter ye not. But go rather to the lost shepe of the house of Israel. Go and preache, sayenge: the kyngdome of heuen is at hande. Heale the sycke/ clense the lepers/ rayse the dead/ cast out the devyls. Freely ye haue receyued, freely gyue. Possesse not golde ne syluer, nor money in your gyrdels, nor yet a scrip towarde your iourney: neyther two cotes, neyther shoes, nor yet a staffe. For the workeman is worthye his meate. In to what so euer citye or towne ye shal come enquyre who is worthy in it, and there abyde tyll ye departe. And when ye come in to an house, grete it. And yf the house be worthye, your peace shall come vpon it. But yf it be not worthye, your peace shall returne to you agayne.

Peace. Sparowes.

And who so euer shall not receyue you, nor heare your preaching: when ye departe out of that house or that cite, shake of the duste of your fete. Truly I say vnto you: it shall be easyer for the lande of Sodom & Gomorre in the daye of iudgement, then for that city.

Beholde I sende you forth as shepe amonge wolues. Be ye therfore wyse as serpentes, and innocent as doues. Beware of the men, for they shall delyuer you vp to the councels, and shall scourge you in their assembles. And ye shall be brought to the rulers and kynges for my sake/ in bytnes to to them and to the gentyles.

But when they delyuer you vp, take no thought how or what ye shall speke, for it shal be gyuen you in that same houre what ye shall saye. For it is not ye that speke, but the spirete of your father which speaketh in you. The brother shall betraye the brother to deth, and the father the sonne. And the chyldren shall ryse against their fathers and mothers, and shall put them to deth: and ye shall be hated of all for my name, but he that endureth to the ende, shall be saued.

Confesse. Denye. Swerde.

When they pursue you in one cite, flee ye to the other. I tell you for a truthe, ye shall not haue all the cytyes of Israel tyll the sonne of man be come. The disciple is not aboue his master: nor the seruaunt aboue his lorde. It is ynoughe for the disciple to be as his master is, and the seruaunt as his Lorde is. If they haue called the maister of the house Belzebub, how much more shal they call them of his houshold ye? Feare them not therfore. There is nothing so close, that shall not be opened, and nothyng so hyd, that shall not be knowen.

What I tell you in darknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the house toppes.

And feare ye not them whiche kyll the body and be not able to kyll the soule. But rather feare him which is able to destroy both soule and body in hell: Are not two sparowes solde for a farthynge? And none of them dothe fall on the grounde without your father. Yea all the heares of your heed are nombred. Feare ye not therfore ye are of more value then many sparowes.

Feare.

Who so euer then shall confesse me before men, him will I confesse also before my father which is in heuen. But who so euer shall denye me before men, him will I also deny before my father whiche is in heuen.

Confesse.

Thynke not I am come to send peace in to the erth. I came not to send peace, but a swerde. For I am come to set man at variance against his father, & the doughter against her mother, and the doughter in lawe against her mother in lawe. And a mans foes shall be they of his owne houshold.

Denye. Swerde.

He that loueth his father, or mother aboue me, is not mete for me. And he that loueth his sonne or doughter aboue me, is not mete for me. And he that taketh not his crosse and folowerth me, is not mete for me. He that ✠ fyndeth his lyfe, shal lose it: and he that loseth his lyfe for my sake, shall fynde it.

✠ To fynde his lyfe is to forgyue the delyte of his herte.

He that receyueth you, receyueth me: and he that receyueth me receyueth him that sent me. He that receyueth a prophete in the name of a prophete, shall receyue a prophetes rewarde. And he that receyueth a ryghtous mã in name of a ryghtous man, shall receyue the rewarde of a ryghtous man. ✠ And who so euer shall gyue vnto one of these lytle ones to drynke, a cuppe of colde water onely in name of a disciple: truly I tell you he shall not lose his rewarde.

Receyue.

Mar.ix.f

C Johñ Baptyst sendeth his disciples to Christe/ which gyueth them their answere, reproueth the vnthankfull cytyes, and louingly exhorteth men to take his yoke vpon them.

CAPI. XI.

AND it came to passe when Jesus had made an ende of commaundyng his .xii. disciples/ he departed thence to teache and preache in their cytyes.

✠ ✠ When Johñ in the prison herde the workes of Christ/ he sent two of his disciples and sayd vnto hym. Arte thou he that is commynge, or loke we for an other. Jesus answered and sayd vnto them. Go and shewe Johñ what ye haue herde and sene. The blynde se, the halte go, the lepers are clensed: the deef heare/ the deed ryse agayne/ and the gospell is preached to the poore. And happy is he that is not greued by me.

Luke.vii.a

And

And as they departed, Jesus began to speke vnto the people of Johñ. What went ye out in to the wylderneſſe to ſe? a ❡ reede ſhaken with the wynde? eyther what went ye out to ſe? a mã clothed in ſoft rayment? Beholde they that weare ſoft clothyng, are in kynges houſes. But what went ye out to ſe? A prophete? Yea I ſay to you and more then a prophete. For this is he of whom it is wryten. Beholde I ſend my meſſenger before thy face, whiche ſhall prepare thy way before the. ✠

✠ Verely I ſay vnto you amonge the chyldren of women aroſe there not a greater then Johñ the Baptiſt. Notwithſtandynge he that is leſſe ❡ in the kyngdome of heuen is greater then he. From the tyme of Johñ Baptyſt hytherto the kyngdome of heuen is entruded, and intruders pluckе it vnto them. For all the prophetes and the lawe prophecyed vnto the tyme of Johñ. And yf ye will receyue it, this is Helias which ſholde come. He that hath eares to heare let hym heare. ✠

But wherevnto ſhall I lyken this generacion? ❡ It is lyke vnto chyldren whiche ſyt in the market and call vnto theyr felowes, and ſay: we haye pyped vnto you, and ye haue not daunſed? We haue mourned vnto you, and ye haue not ſorowed. For Johñ came neyther eatynge nor drynkynge / and they ſaye he hath a deuyll. The ſonne of man came eatyng ❡ drynkyng / ❡ they ſaye, beholde a glutton ❡ dronkard of wyne, and a freend vnto publicans ❡ ſynners. And ❡ wyſdome is iuſtifyed of hyr chyldren.

✠ Then began he to vpbrayde the cyties, in whiche moſt of his myracles were done, becauſe they repented not. Wo be to the Coraſin. Wo be to the Bethſaida: for yf the myracles which were ſhewed in you had ben done in Tyre and Sydon, they had repented longe agone in ſacke cloth and aſſhes. Neuertheleſſe I ſaye to you: it ſhall be eaſyer for Tyre and Sydon at the day of iudgement, then for you. And thou Capernaum, which art lyft vp vnto heuen, ſhalte be brought downe to hell. For yf the myracles whiche haue ben done in the, had ben ſhewed in Sodom they had remayned to this daye. Neuertheleſſe I ſaye vnto you: it ſhalbe eaſyer for the lande of Sodom in the day of iudgement, then for the. ✠

✠ At that tyme Jeſus anſwered and ſayd: I prayſe the o father Lorde of heuen and erth, becauſe thou haſt hyd theſe thynges from the wyſe and prudent, and haſt opened them vnto babes: euen ſo father, for ſo it pleaſed the. All thynges are gyuen vnto me of my father. And no mã knoweth the ſon but the father: neither knoweth any man the father, ſaue the ſon, and he to whom the ſonne will open hym.

Come vnto me all ye that labour ❡ are laden and I will eaſe you. Take my yoke on you ❡ lerne of me, for I am meke and lowly in herte: and ye ſhall fynde reſt vnto your ſoules. For my yoke is eaſy, and my burthen is lyght. ✠

¶ The diſciples pluckе the eares of corne / he reproueth them / healeth the dryed hande / helpeth the poſſeſſed that was blynde ❡ dome / rebuketh the vnfaythfull that wold nedes haue tokens / and ſheweth who is his brother, ſyſter, and mother.

CAPI. XII.

AT that tyme Jeſus wente on the Sabboth dayes through the corne, and his diſciples were an hongred, and began to pluckе the eares of corne / and to eate. When the phariſees ſawe that, they ſayd vnto hym: Beholde, thy diſcyples do that whiche is not lawfull to do vpon the Sabboth daye. He ſayd vnto them. Haue ye not red what Dauid dyd whē he was an hōgred, & they alſo which were with hym? How he entred in to the houſe of God, and ate the ſhewbred whiche were not lawfull for him to eate, neither for them which were with hym, but onely for the prieſtes. Or haue ye not red in the lawe, how the prieſtes in the temple brake the Sabboth daye, and yet are blameleſſe? But I ſay vnto you, that here is one greater then the temple. Wherfore yf ye had wyſt what this ſayenge meaneth: I will mercy and not ſacrifice: ye wold not haue condemned the gyltles. For the ſonne of man is Lorde euen of the Sabboth daye.

And he departed thence, and went in to their ſynagoge: and beholde there was a mã whych had his hande dryed vp. And they aſked hym ſayeng: Is it lawfull to heale on the Sabboth dayes? becauſe they might accuſe hym. And he ſayd vnto them: which of you, yf he ſhall haue a ſhepe fallen in to a pytte on the Sabboth day wolde not take hym and lyfte hym out? And how moche is a man better then a ſhepe? Wherfore it is lefull to do a good dede on the Sabboth daye. Then ſayd he to the man: ſtretch forthe thy hande. And he ſtretched it forth. And it was made hole agayne lyke vnto the other.

✠ ✠ Then the phariſees went out, and helde a counſell agaynſte hym, how they myght deſtroy hym. When Jeſus knewe that, he departed thence / & moche people folowed hym / and he healed them all / and charged them they ſholde not make hym knowen: to fulfyll that was ſpoken by Eſay the prophet, which ſayth: ✠ Beholde my chylde, whome I haue choſen my beloued, in whome my ſoule delyteth. I will put my ſpyryte on hym / and he ſhal ſhewe iudgement to the gentiles. He ſhal not ſtryue / he ſhall not crye / neyther ſhall any man heare his voyce in the ſtretes / a broſed rede ſhal he not breake / and the ſmokynge flaxe he ſhall quenche, tyll he ſende forthe iudgement vnto victorye, and in his name ſhall the Gentyles truſte. ✠

Then was brought to hym one poſſeſſed with a deuyll, whiche was bothe blynde and domme, and he healed hym, in ſomoch that he which was blynd and domme, both ſpake and ſaw. And all the people were amazed, and ſaide ✠ Is not this that ſonne of Dauid? But when the phariſees herde that / they ſayd: This fellowe dryueth not forthe the deuyls but by the helpe of Belzebub chefe of the deuyls.

But Jeſus knewe theyr thoughtes and ſayd to them. Euery kyngdome diuided agaynſt it ſelfe, is brought to nought. Neyther ſhall any cyty or houſholde deuyded agaynſt it ſelfe ſtande. Do yt Satan caſt out Satan, he is deuyded agaynſt hym ſelfe. How ſhall then his kyngdome ſtande? And yf I by the helpe of Belzebub caſt

out deuyls: by whoſe helpe do your chyldren caſt them out? Therfore they ſhalbe your iudges. But yf I caſt oute the deuyls by the ſpyryte of God: then is the kyngdome of God come on you.

Either how can a man entre in to a ſtronge mans houſe, and bereue hym of his goodes: ſaue he fyrſt bynde the ſtrong man, and then ſpoyle his houſe? ✠ He that is not with me, is agaynſt me. And he that gathereth not with me, ſcatereth abrode. Wherfore I ſaye vnto you, all manor of ſynne and raylynge ſhall be forgyuen vnto men: but the raylynge agaynſt the ſpyryte, ſhall not be forgyuen vnto men. And who ſo euer ſpeaketh a worde agaynſte the ſonne of man, it ſhall be forgyuen hym. But who ſo euer ſpeaketh agaynſt the holye ghoſt, it ſhall not be forgyuen hym, neither in this worlde, neither in the worlde to come. Either make the tree good, and his frute good alſo: or elſe make the tree cuyll, and his frute cuyll alſo. For the tre is knowen by his frute. O generacyon of vypers, how can ye ſay wel, when ye youre ſelues are cuyll? For of the aboundaunce of the hert, the mouth ſpeaketh. A good man, out of the good treaſure of his herte, bryngeth forth good thynges. And an euill man out of his cuyll treaſure, bryngeth forthe cuyll thynges. But I ſaye vnto you, that of euery idell worde that men ſhall haue ſpoken: they ſhal yelde accomptes at the day of iudgement. For by thy wordes thou ſhalt be iuſtifyed: and by thy wordes thou ſhalt be condemned. ✠

✠ Then anſwered certayn of the Scribes and of the Phariſees, ſayinge: * Maiſter, we wolde ſayne ſe a ſygne of the. He anſwered and ſaide to them: The cuyl and aduoutrous generacyon ſeketh a ſygne, but there ſhall no ſygne be gyuen them, ſaue the ſygne of the Prophete Jonas. For as Jonas was thre dayes and thre nyghtes in the whales bely: ſo ſhall the ſonne of man be thre dayes and thre nyghtes in the herte of the earth. * The men of Nineue ſhall ryſe at the day of iudgement with this nacyon, and condemne them: for they amended at the preachyng of Jonas. And beholde, a greater then Jonas is here. * The quene of the ſouthe ſhall ryſe at the daye of Iudgemente with this generacyon, and ſhall condemne them: for ſhe came from the furtheſt parties of the worlde, to heare the wyſdome of Salomon. And beholde a greater then Salomon is here.

When the vncleane ſpyryte is gone out of a man, he walketh thrōughoute dyre places, ſekyng reſt and fyndeth none. Then he ſayth: I will returne agayne into my houſe, from whence I came oute. And when he is come, he fyndeth the houſe emtye and ſwepte, and garnyſhed. Then he goeth his waye, and taketh vnto hym ſeuen other ſpyrites worſe then hym ſelfe, and ſo entre they and dwell there. And the ende of that man is worſe then the beginnynge. Euen ſo ſhall it be with this cuyll nacyon.

Whyle he yet talked to the people: * behelde, his mother and his brethrē ſtode without, deſyrynge to ſpeake with hym. Then one ſayde vnto hym: beholde thy mother and thy brethren ſtande without, deſyrynge to ſpeake with the.

He anſwered and ſayde to hym that tolde hym: Who is my mother? or who are my brethren? And he ſtretched forth his hand ouer his diſciples and ſayde: beholde my mother and my brethren. For whoſoeuer doth my fathers wyll which is in heuen, the ſame is my brother, ſyſter and mother. ✠

¶ The parable of the ſeed, of the tares, of the muſtarde ſeed, of the leuen, of the treaſure hyd in the felde, of the the perles, and of the net.

CAPI. XIII.

THe ſame day went Jeſus oute of the houſe, and ſat by the ſee ſyde, and moch people reſorted vnto hym, ſo greatlye that he went, and ſat in a ſhyp, & all the people ſtode on the more. And he ſpake many thynges to them in parables, ſayeng: Behold the ſower went forth to ſowe. And as he ſowed, ſome fell by the wayes ſyde, & the foules came and deuoured them vp. Some fell vpō ſtony ground where they had not moch erth and anone they ſprange vp, becauſe they had no depth of erth: and when ❡ ſunne was vp, they caught heate, and for lacke of rotynge, wythered awaye. Some fell among thornes and the thornes ſprange vp and choked the. Parte fell in good grounde, & brought forth good frute: ſome an hundred fold, ſome ſix tye folde ſome thyrtye fold. Whoſoeuer hath eares to heare let hym heare.

And the diſciples came and ſayde to hym: Why ſpeakeſt thou to them in parables? He anſwered and ſayde vnto them, vnto you is it gyuen to knowe the ſecretes of the kyngdome of heauen, but to them it is not gyuen. For whoſoeuer hath, to hym ſhall be gyuen: and he ſhall haue aboundaunce. But whoſo euer hath not: from him ſhal be taken away euen that he hath. Therfore ſpeake I to the in parables: for though they ſe, they ſe not, and heatynge they heare not: neither vnder ſtande. And in them is fulfylled the prophecye of Eſay, whiche ſayth: with the eares ye ſhall heare and ſhall not vnderſtande, and th eyes ye ſhall ſe, & ſhall not perceyue. For this peoples hertes are waxed groſſe, & theyr eares are dull of hearynge, and theyr eyes haue they cloſed, leſt they ſhuld ſe with their eyes, and heare with their eares, and ſhulde vnderſtande with their hertes, & ſhuld turne that I myghte heale them.

But bleſſed are youre eyes, for they ſe: and your eares, for they heare. Verely I ſaye vnto you, that many prophetes, and perfect mē haue deſyred to ſe thoſe thynges which ye ſe, & haue not ſene the: & to heare thoſe thynges which ye heare, & haue not herd them. Heare ye therfore the parable of the ſower. Whoſo euer heareth the worde of the kyngdome & vnderſtandeth it not, there commeth the wicked & catcheth awaye ❡ which was ſowen in his hert. And this is he which was ſowen by the way ſyde. But he that was ſowen

the stony greunde, is he whiche heareth the
wozd of God, and anone with ioye receyueth
it, yet hath he no rote in him selfe, and ther-
fore dureth but a season: for as soone as tey-
bulacyon or persecucyon ariseth because of
the worde, forthwith he is offended. He that
was sowen amonge thornes, is he that hea-
reth the wozde of God: but the care of this
wozld, and the disceytfulnesse of ryches choke
the wozde, and so is he made vnfrutefull. He
whiche is sowen in the good grounde, is he
that heareth the wozde and vnderstandeth it:
which also beareth frute and bringeth forth,
some an hundred folde, some sixtye folde, and
some thrittye folde.

D An other parable he propounded vnto the,
saynge: ✣ The kyngdome of heauen is lyke
vnto a mā which sowed good seed in his feld.
But whyle the men slepte, there came his en-
emye and sowed tares amonge the wheate,
& wēt his way. Whē the blade was sprōg vp
and had broughte forthe frute, then appeared
the tares also. Then came the seruauntes to
the housholder, and sayde vnto him: Syr, so-
wedest not thou good seed in thy grounde, frō
whence then hath it tares? He sayd to them:
the enemye hath done this. Thē the seruaun-
tes sayde vnto hym: wylt thou then that we
go and wede them out? But he sayd: nay, lest
whyle ye go about to wede out the tares, ye
plucke vp also with them the wheate by the
rotes: let bothe growe together tyll harueste
come, and in tyme of harueste, I will say to the
reapers, gather ye fyrste the tares, and bynde
them in sheaues to be brente: but gather the
wheate in to my barne. ✣

Marke.iiii.d ✣ An other parable he put forth vnto them
saying: The kyngdome of heauen is lyke vn-
to a mustarde seed that a man taketh and so-
weth in his felde, which is the leest of all see-
des. But when it is growen, it is ye greatest a
monge herbes, and it is a tree: so that the byr-
des of the ayer come and buyld in the braun-
ches of it.

E An other symylitude sayd he to them. The
kingdom of heauen is lyke vnto leuen which
a woman taketh and hydeth in thre pecks of
meele, tyll all be leuended.

Marcth.iiii.e All these thynges spake Jesus vnto the
people by similitudes, and without similitu-
des spake he not vnto them, to fulfyl that
Psal.lxxviii.a was spoken by the Prophete, sayinge: ✣ I
will open my mouth in parables, and will
speake forth thynges which haue bene kepte
secrete, from the begynnyng of the wozlde. ✣

✣ Then sent Jesus the people away, and
came home. And his disciples came vnto him,
saying: Declare vnto vs the parable of the ta-
res of the felde. Then answered he, and sayd
vnto them: He that soweth the good seed is
the sonne of man. And the felde is the wozld.
And the chyldren of the kyngdome, they are
the good seed. And the tares are the chyldren
of the wycked. And the enemye that soweth
them, is the deuyll. The harueste is the ende
of the worlde. And the reapers be the Angels.
For euen as the tares are gathered and brente
in the fyre: so shall it be in the ende of this
wozlde. ✣ The sonne of man shall send forth Spiritus
his Angels, and they shall gather out of his ✣
kyngdome all greefes, and them which doo
wickednes, and shall cast them in to a furnes
of fyre. There shalbe wayling and gnashyng
of teeth. ✣ Then shal the righteous men shine Spiritus
as bryght as the sonne in the kyngdome of ✣
their father. Whosoeuer hath eares to heare
let hym heare. ✣

✣ Agayne the kyngdom of heauen is lyke
vnto treasure hydde in the felde, which a
man fyndeth and hydeth: and for ioye therof
goeth and selleth all that he hath, and bieth
that felde.

Agayne the kyngdome of heauen is lyke vn-
to a marchaunt that seketh fayre perles, which
when he had founde one precyous perle, wēt
and solde all that he had, and bought it.

Agayne the kyngdom of heauen is lyke vn-
to a net cast in to the see, that gathereth of
all kyndes of fyshes: which when it is ful,
men draw to land, and syt & gather the good
in to vessels, and cast the bad away. So shall G
it be at ye ende of the wozld. The angels shal
come out and seuer the bad from the good, &
shall caste them in to a furnes of fyre: there
shall be waylynge and gnashynge of teeth.

Jesus sayde vnto them. Vnderstande ye all
these thynges? They sayd: yea Lorde. Then
sayde he vnto them. Therfore euery scribe
which is taught vnto the kyngdom of hea-
uen is lyke an housholder, which bringeth
forth of his treasur, thinges both newe and
olde. ✣

And it came to passe when Jesus had en-
ded these symylitudes, he departed thence
and came into his awn countrey, and taught
them in their synagoges: in so moch that they
were astonyed and sayd: whence commeth al
this wysdome and power vnto hym? Is not
this the Carpenters sonne? Is not his mo-
ther called Marye? and his brethren be cal-
led James & Joses and Symon and Judas?
And are not his systers al here with vs? Whe-
fore hath he all these thynges. And they were of-
fended by hym. Then Jesus sayde to them, a
Prophete is not without honour, saue in his
awne countrey, and amonge his awne kyn.
And he did not many myracles there, because
of their vnbeleefe.

¶ Johñ is taken and beheeded. Christ feedeth fyue thousande men with .v. loaues and two fyshes, and
by nyght vnto his disciples vpon the see.

CAP. XIIII.

AT that tyme Herode the Tetrarch H
hearde of the fame of Jesu and sayde
vnto his seruauntes: this is Johñ the
Baptist. He is risen agayne from death and
therfore are suche myracles wrought by hym.
For Herode had taken Johñ, and bound him
and put him in prison for Herodis sake, his
brother Philips wyfe. For Johñ sayde vnto
hym it is not lawfull for the to haue her.
And when he wolde haue put hym to death, he
feared the people because they helde him
as a Prophete.

But when Herodes byrth daye was come,
the doughter of Herodias daunced before
them, and pleased Herode. Wherfore he pro-
mysed with an othe, that he wolde geue her
what so euer she wolde aske. And she beynge
informed of her mother before, sayde: geue
me here Johā Baptystes heed in a platter.
And the kynge was sory. Neuertheles because
of his othes, and them also whiche sate at the
table, he commaunded it to be geuen her, and
sent and beheeded Johñ in the prison, and his
heed was broughte in a platter, and geuen to
the damsell, and she brought it to her mother.
And his disceples came and toke vp his bodye
and buryed it, and went and tolde Jesus.

When Jesus herde that, he departed thence
by shyp in to a wyldernes place out of the waye.
And when the people had heerde therof, they
folowed hym a fote out of theyr cytyes. And
Jesus went forth and sawe moche people, and
his hert dyd melte vpon them, and he healed
of them those that were sycke. Now when e-
uen was come, his disciples came to hym sayn-
ge: this is a desert place, and the daye is
spente, let the people departe, that they maye
go in to the townes and bye them vytayles.
But Jesus sayd to them: They haue no nede
to go awaye. Geue ye them to eate. Then
sayde they vnto hym: we haue here but fyue
loues and two fyshes. And he sayde: bringe
them hyther. And he commaunded the people
to syt downe on the grasse, and toke the .v. lo-
aues and the two fyshes, & loked vp to heuen
and ✣ blessed, and brake and gaue the loues
to his disceples, and the disceples gaue them
to the people. And they dyd all eate and were
fulfylled. And they gathered vp of the gobets
that remayned .xij. baskets full. And they that
ate, were in nombre aboute fyue thousande
men beside women and chyldren.

✣ And streyght waye Jesus made his disci-
ples entre in to a shyp, and to go ouer before
hym, whyle he sent the people awaye. And as
sone as he had sent the people awaye, he went
vp in to a mouē ayne alone to pray. And when
nyght was come, he was there him self alone.
And the shyppe was nowe in the myddes of
the see, and was tost with waues, for it was a
contrary wynde. ✣ And in the foureth watche
of the nyghte Jesus came vnto them walk-
ynge on the see. And when his disceples
sawe hym walkynge on the see, they were
troubled, sayinge: it is some spirete, and cried
out for fere. And forthwith Jesus spake vn-
to them sayinge: be of good chere, it is I, be
not afrayde.

Peter answered hym, and sayd: master, yf
thou be he, byd me come vnto the on the wa-
ter. And he sayd, come. And when Peter was
come downe out of the shyppe, he walked on
the water to go to Jesus. But when he sawe
a myghty wynde, he was afrayde. And as he
beganne to syncke, he cryed sayinge: Master
saue me. And forthwith Jesus stretched forth
his hande and caught hym, and sayd to hym:
O litle fayth full, wherfore didest thou doubt?
And as sone as they were come in to the shyp,
the wynde ceased. So they in the shyp, came
and worshypped hym, sayinge: Certaynly
thou arte the sonne of God. And when they
were come ouer, they wente in to the lande
of Genazareth. And the men of that place
haynge knowlege of hym, sente out in to all D
that countrey rounde about, and brought vn-
to hym all that were sycke, and besought hym
that they myght but touche the hemme of his
garmente. And as many as touched, were
made safe.

¶ Christe. reuileth his disciples/and rebuketh the
scribes and Pharises. The thynge that goeth in to
the mouth defyleth not. He delyuereth the woman
of Canances daughter/healeth the multitude/ and
with .v. loaues and a fewe lytle fyshes feedeth
iiii. M. men.

CAPI. XV. ✣

THen came to Jesus Scribes and Pha- A
rysees frome Jerusalem sayinge: Why
do thy disceples breake the tradicyon
of the elders, for they washe not their han-
des when they eate breed. He answered and
sayd vnto them: Why do ye also breake the
commaundement of God thorow your tradi-
cyon? For God commaunded, saying: ✣ Ho- Exodi.xx.c.
nour thy father and mother, and he that cur- Deuter.v.b
seth father or mother shall suffre deth. But ye
saye, euery man shall saye to his father or mo-
ther: that whiche thou desyrest of me to helpe
the with: is giue God: and so shal he not ho-
nour his father or his mother. And thus haue
ye defeated the cōmaundement of God thrugh
your tradicion. Hypocrytes, well prophecyed Esai.xxix.d
of you Esaie sayinge. This people draweth
vnto me with their mouthes, and honoureth
me with their lyppes, but their hertes are B
farre frome me: in vayne they worshyppe
me, teachynge doctrynes, the preceptes of
men.

And he called the people vnto him and sayd
to them: heare and vnderstande. That which
goeth in to the mouthe defyleth not the man,
but that whiche commeth out of the mouthe
defyleth the man.

Then came his disceples and sayde vnto
hym: Perceyuest thou not howe the Pha-
rysees are offended in hearynge this sayinge?
He answered and sayd: all plantynge whiche
my heuenly father hath not planted, shall be
plucked vp by the rootes. Let them alone,
they be the blynde leaders of the blynde. Yf
the blynde leade the blynde, bothe shall fall in
to the dyche.

Then answered Peter and sayd to hym, de-
clare vnto vs this parable. Then sayd Jesus:
are ye yet without vnderstandynge? perceyue
ye not, that what so euer goeth at the mouth
descendeth downe in to the belly, and is cast out C
in to the draught? But those thynges which
come forth of the mouth, come from the herte,
and they defyle the man. For out of the herte
come cuyll thoughtes, murders, aduoutryes,
whoredome, theftes, false wytnesse, blas-
phemy: These are the thynges which defyle a
man. But to eate with vnwashen handes, de-
fyleth not a man. ✣

✣ And Jesus went thence, and departed in to the coostes of Tyre and Sydon. And beholde, a woman of Cane came out of the same coostes, and cryed vnto hym, sayinge: Haue mercy on me Lorde, thou sonne of Dauid, my doughter is sore vexed with a deuyll. And he gaue her neuer a worde to answere. Then came to hym his disciples and besought hym sayinge: Sende her awaye for she foloweth vs cryinge. He answered and sayde, I am not sente, but vnto the lost sheepe of the house of Israel. Then she came and worshypped hym, saying: master helpe me. He answered & sayd: it is not good to take the childrens breed and cast it to ❡ dogges. She answered and sayde: trouth Lord, neuertheles the dogges eate of the crommes whiche fall from theyr masters table. Then Jesus answered & sayd vnto her. O woman great is thy fayethe, be it to the as thou desyrest. And her doughter was made hole at that same houre. ✣

❡ The Jewes cal the Gethé and gentyles dogges / because of their ydolatrye.

D

Then Jesus went away from thence, and came nye vnto the see of Galile, and went vp in to a mountayne, and sat downe there. And moche people came vnto hym, hauynge with them, halt, blynde, domme, maymed, and other many, and cast them downe at Jesus fete. And he healed them, in so moche that the people wondred to se the domme speke, the maymed hole, the halt go, and the blynde se. And they glorifyed the god of Israel.

Then Jesus called his disciples to hym, and said: I haue compassion on the people because they haue continued with me now .iij. dayes, and haue nought to eate, and I wyll not let them go fastyng, lest they perysshe in the way. And his disciples sai vnto hym: whence should we get so moche breed in the wylderness to fyll so great a multitude? And Jesus sayde vnto them: how many loues haue ye? They sayde seuen, & a fewe lytle fyshes. And he cómaunded the people to syt downe on the grounde, and takynge the seuen loues, and the fyshes, gaue thākes, and brake them, and gaue to his disciples, and the disciples gaue them to the people. And they dyd all eate, and were fylled. And they toke vp of the fragmētes that were lefte seuen baskets full. And yet they that ate were foure .M. men, besyde women & children. And he sent awaye the people, and toke shyp and came in to the partyes of Magdala.

¶ The Pharises require a token. Jesus warneth his disciples of Pharises doctrine. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

CAPI. XVI.

I Mar.viii.b. Iohn.vi.b Luke.xii.g.

✣ Then came the Pharyses and Saduces temptynge hym, and desyred hym to shewe them some sygne from heuen. He answered and sayde vnto them. ✣ At euen ye saye, we shall haue fayre wedder, for the skye is redde. And in the morynge ye saye, to daye shall be foule wedder, for the skye is cloudye and redde. O ye hypocrytes, ye can discerne the countenaunce of the skye: and can ye not discerne the sygnes of tymes? The frowarde nacion and aduoutrous seketh a sygne, & there shall none other sygne be geuen them, but the sygne of the ✣ Prophete Jonas. So lefte he them and departed. Jonas.ii.

And when his disciples were come to the B other syde of the water, they had forgotten to take breed with them. Then Jesus sayd vnto them: Take hede and beware of the leuen of the Pharisees and of the Saduces. But they thoughte in them selues sayinge: we haue brought no breed with vs. When Jesus vnderstode that, he sayde vnto them. O ye of lytle fayth, why are your myndes cumbred because ye haue brought no breed? Do ye not yet perceyue neyther remembre those .v. loues when there were fyue thousande men, and how many baskets toke ye vp? Neyther the .vij. loues when there were .iiij. thousande, and how many baskets toke ye vp? Why perceyue ye not then, that I spake not vnto you of breed, whē I sayd, beware of the leuen of the Pharyses and of the Saduces? Then vnderstode they that he bade not them beware of the leuen of breed, but of the doctryne of the Phanisees, and of the Saduces.

C Mar.viii. Luke.xi.b.

✣ When Jesus ✣ came in to the coostes of the citye whiche is called Cesarea Philippi, he asked his disciples sayinge: whome do men saye that I the sonne of man am? They sayd some saye thou arte Johñ Baptyst, some Helyas, some Jeremias, or one of the prophetes. He sayd vnto them: but whome saye ye that I am? Symon Peter answered and sayde: ✣ Thou arte Christ the sonne of the lyuynge God. And Jesus answered and sayde to hym: Happy art thou Symon the sonne of Jonas, for fleshe and bloode hathe not opened vnto the that, but my father which is in heuen. And I saye also vnto the, that thou art Peter, and ✣ vpon this rocke I wyll buylde my congregacion, and the gates of hell shal not preuayle against it. And ❡ I wyl geue vnto the, the keyes of the kyngdom of heuen: what so euer thou byndest vpon erthe, shall be bounde in heuen, and what so euer thou lowsest on erth, shall be lowsed in heuen. ✣

✣ Thou arte the rocke that all layeth the foundacion vpon the confession which Peter made knowledgynge me to be Christe the sonne of the Lyuynge God.

D

❡ To the I wyl geue the keyes &c. Christ bylt his congregacion vpon Peter, affirmynge that their doctryne and preachynge should be of suche power and efficacie as Peter and preacte in by Christ Jesus.

Then he charged his disciples, that they shoulde tell no man that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples that he muste go vnto Jerusalem, and suffre many thynges of the elders, and of the hyghe preestes, and Scribes, and muste be kylled, and ryse agayne the thyrde daye. But Peter toke hym a syde, and began to rebuke hym sayinge: Master fauoure thy selfe, this shall not come vnto the. Then turned he aboute, and sayd vnto Peter: come after me Sathan, thou offendest me, because thou fauourest not thynges of God, but thynges of men.

Jesus then said to his disciples. If any man wyl folowe me, let hym deny hym self, and take vp his crosse, and folowe me. For who so euer wyll saue his lyfe shal lose it. And who so euer shal lese his lyfe for my sake, shal fynde it. What shall it profyte a man, thoughe he shoulde wyn all the hole worlde, if he lose his owne soule? Or els what shall a man gyue to redeme his soule agayne withall? For the sonne of man shall come in the glory of his father, with his angels: and then shall he reward euery man accordynge to his dedes. Verely I saye vnto you, some there be among them that here stāde which shal not taste of deth, tyll they shall se the sonne of man come in his kyngdome.

¶ The transfyguracion of Christe vpon the mount of Tabor. He healeth the lunatyke, and payeth tribute.

CAPI. XVII. ✣

And after syxe dayes Jesus toke Peter and James and Johñ his brother, and brought them vp in to an hygh mountayne out of the waye, and was transfygured before them: & his face did shyne as the sonne, and his clothes were as white as the lyght. And beholde there appeared vnto them Moses and Hely, talkynge with hym. Then answered Peter, and sayd to Jesus: master here is good being for vs. If thou wilt, let vs make here .iij. tabernacles, one for the, & one for Moses, and one for Hely. Whyle he yet spake, beholde a bright cloud shadowed them. And ✣ beholde there came a voyce out of that cloude saying: this is my dere sonne, in whom I delyte, heare hym. And when the disciples herde that they fell on theyr faces and were sore afrayde. And Jesus came and touched them, and sayd: aryse and be not afrayde. And when they loked vp, they sawe no man saue Jesus onely.

And as they came downe from the mountayne, Jesus charged them sayinge: See ye shewe the vysyon to no man, vntyll the sonne of man be ryssen agayne from dethe. ✣ And his disciples asked hym saying: ✣ Why then saye the Scribes that Hely muste fyrst come? Jesus answered and sayde vnto them: Hely shall fyrst come, and restore all thynges. And I say vnto you that Hely is come alredy, and they knewe hym not, but haue done vnto hym what soeuer they listed. In lykewyse shal also the sonne of man suffre of them. Then the disciples perceyued that he spake vnto them of Johñ Baptyst. And when they were come to the people, there came to hym a certayne man and kneled downe to hym, and sayde. Master haue mercye on my sonne, for he is lunatycke, and is sore vexed. And oft tymes he falleth in to the fyre, and oft in to the water. ✣ And I brought hym to thy disciples, and they could not heale hym. Jesus answered and sayd: O faythles nacion and croked: how longe shall I be with you? how longe shall I suffre you? bringe hym hyther to me. And Jesus rebuked the dyuyl, & he came out of hym. And the childe was healed euen that same houre. ✣

Then came the disciples to Jesus secretly, and sayde: Why could not we cast hym out? Jesus sayd vnto them: Because of your vnbelefe. For I saye verely vnto you: ✣ yf ye had faith as a mustard seed, ye shoulde say vnto this mountayne, remoue hence to yonder place, and he shold remoue: neither shold any thynge be impossible for you to do. How be it this kynde goth not out but by prayer and fastynge. As they went about in Galile, Jesus said vnto them: ✣ the sonne of man shal be betrayed in to the handes of men, and they shal kyll him, & the thyrde day shall he ryse agayne. And they sorowed greatly. Mach.xvi.c Mar.viii.d. Luke.ix.c.

✣ And when they were come to Capernaum, they that were wont to gather tribute money, came to Peter and sayd: Doth your master paye tribute? He sayd yea. And when he was come in to the house, Jesus preuented hym, saying: what thynkest thou Symon? of whome do the kynges of the erth take tribute or taxe money? of theyr children, or of straungers? Peter sayd vnto hym: of straungers. Then sayde Jesus vnto hym: Then are the children free. Neuertheles, lest we shulde offende them: go to the see, and cast in thyne angle, and take the fyshe that fyrst commeth vp: and when thou hast opened his mouthe, thou shalt fynde a pece of twentye pence, that take and paye for me and the. ✣

¶ He teacheth his disciples to be humble and harmles to auoyde occasions of euell, and one to forgyue anothers offence.

CAPI. XVIII. ✣

A

The same tyme the disciples came vnto Jesus sayinge: ✣ who is greater in the kyngdome of heauen? Jesus called a childe vnto hym, and set hym in the myddes of them and sayde: Verely I saye vnto you, ✣ except ye turne & become as children, ye can not entre in to the kyngdom of heuen. Who so euer therfore humbleth hym self as this child, the same is the greater man in the kyngdome of heauen. And who so euer receyueth suche a child in my name, receyueth me. ✣ But who so euer offende one of these lytle ones, which be leue in me: it were better for hym a mylstone were hanged about his necke, and were drowned in the depth of the see. Wo worth the worlde for offendynges. How be it, it can not be auoyded but that offences shall be geuen. Neuertheles wo worth the man by whome the offendyng commeth. Mar.x.b Luke.xviii.b

Wherefore yf thy hande or thy fote offende the, ✣ cut hym of and cast hym from the. It is better for the to entre in to life halte or maymed, then thou shuldest haue two handes or two fete be cast in to euerlastynge fyre. And yf thyne eye offende the, plucke it out, and caste it from the. It is better for the to entre in to life with one eye, then hauyng two eyes to be cast in to hell fyre. See ye despyse not one of these lytelones. For I tell you, that in heuen theyr aungels alwayes beholde the face of my father whiche is in heuen. ✣ For the sonne of man is come to saue that whiche is lost. How thinke ye? if a man haue an hundred shepe, and one of them be gone astray, doth he not leaue the .iiij. score and .xix. in the mountaynes, & go and seke that one whiche is gone astraye. ✣ If it happen that he fynde hym, verely I say vnto you, he reioyseth more of that shepe, then of the .iiij. score and .xix. which went not astraye. So it is not the wyll of your father in heuen that one of these lytelones shoulde be lost. D ✣ Cut him of This is expounded in Mathew.v.c Luke.xvii.a

✣ Moreouer ✣ yf thy brother trespace a- gaynst

Leuit.xix. c. Eccle.xix. b. Deut.xix.b

gaynste the. Go and tell hym his faute betwene hym and the alone. If he heare the, thou hast wonne thy brother: But if he heare the not, then take yet with the one or two, that ‡ in the mouth of two or three wytnesses euery word may stande. If he heare not them, tell it vnto the congregacion. If he heare not the congregacion, take hym as an heathen man, and as a publican. Verily I saye vnto you, * what so euer ye bynde on erth, shall be bounde in heuen. And what so euer ye lose on erth, shall be loosed in heuen. Agayne I saye vnto you, that yf two of you shall agree in erthe vpon any maner thing, what so euer they shal desyre: it shall be gruen them of my father which is in heuen. For where two or three are gathered togyther in my name, there am I in the myddes of them.

‡ Iacobi.v. b 1 Cornn.xiii.a Hebre.x.c

* whatsoeuer ye bynde &c. that is what soeuer ye condempne by my worde in erthe / the same is condempned in heuen And ye alowe by my worde in erth is alowed in heuen.

D

Then came Peter to hym, and sayd: master how oft shal I forgyue my brother if he synne agaynste me, seuen tymes? Jesus sayde vnto hym: I saye not vnto the. vij. tymes, but seuenty tymes. vij. tymes. ✠ ✠ Therfore is the kyngdom of heuē lykened vnto a certeyn king which wold take accomptes of his seruaūtes. And when he had begon to reckē, one was brought vnto hym, which ought hym.x. thousande talentes: whom bicause he had nought to pape, his master cōmaunded hym to be sold and his wyfe, and his children and all that he had, & payment to be made. The seruaunt fell downe and besought hym saynge: Sir, gyue me respyte, and I will pay it euery whit. Then had the Lorde pitye on that seruaunt, and losed hym, and forgaue hym the dette.

And the sayd seruaunt went out and found one of his felowes whiche ought hym an hundred pence, and layd handes on hym, and toke him by the throte, saynge: pape me that thou owest. And his felow fell downe and besought hym saying: haue patience with me, & I will pay the all. But he wolde not, but went & cast hym in to prysō, tyll he wolde paye the det. When his other felowes saw what was done they were very sory, and came and tolde their Lord all that had happened. Then his Lorde called hym, and sayd vnto him. O cuyl seruaunt I forgaue the all that det, bicause thou prayedst me: was it not mete also that thou sholdest haue had compassion on thy felowe, euen as I had pity on the? And his Lorde was wroth and deliuered him to the iaylers, tyll he shulde paye all that was due to him: So * likewyse shall my heuenly father do vnto you, except ye forgyue with your hertes eche one to his brother their trespaces. ✠

* Mat.vi.b Mar.xi.d

¶ Christ geueth answere concernynge mariage / and teacheth not to be carefull nor to loue worldly riches.

CAPI. XIX.

A Nd it came to passe when Jesus had ended these sayinges, he gat hym from Galile, and came into the costes of Jurye beyonde Jordan, and moche people folowed hym, and he healed them there.

* Mar.x.a * Then came vnto him the pharisees tempynge hym, and sayinge to hym: Is it lawfull for a man to put awaye his wyfe for all maner of causes? He answered and sayde vnto them: Haue ye not redde, how he * which made man at the begynnyng, made them man and woman, and sayd: * for this thyng shall man leaue father and mother, and cleue vnto his wyfe, and they twayne shal be one flesshe. Wherfore now are they not twayne, but one flesshe. Let not man therfore put asonder that God hath coupled. Then sayde they to hym: why dyd Moses cōmaunde to gyue a testimoniall of diuorsement, and to put her awaye? He sayd to them: Moses bicause of ✠ hardnes of your hertes, suffered you to put awaye your wyues: but from the begynnyng it was not so. I saye therfore vnto you, who so euer putteth awaye his wyfe, except it be for aduoutry and marryeth an other, committeth aduoutry. And who so euer marryeth her which is diuorsed doth commyt aduoutrye.

* Genes.i. Epha.v. 1 Cornn.vi.

Deut.xxiiij. Jere.iii. Malach.ii.

B

Then sayd his disciples to hym: yf the matter be so betwene man and wyfe, it is not good to marye. He sayd vnto them, all men can not awaye with that sayinge, saue they to whom it is gyuen. For there are some gelded, whiche were so borne out of their mothers belly. And there are gelded, whiche be made of men. And there be gelded, whiche haue gelded them selues for the kyngdome of heuen. He that can take, let hym take. Then were broughte to hym yonge children, that he shulde put his handes on them and praye. And the disciples rebuked them. But Jesus sayde: suffre the children, and forbyd them not to come to me, for of suche is the kyngdome of heauen. And when he had put his handes on them, he departed thence,

And beholde one came and sayd vnto hym: Good master, what good thynge shall I do, that I may haue euerlastynge lyfe? He sayde vnto hym: why callest thou me good? there is none good but one, and that is God. But if thou wylt entre in to lyfe, kepe the cōmaundementes. The other said to hym: Which? And Jesus said: thou shalt not kil, thou shalt not cōmyt aduoutry, thou shalt not stele, thou shalt not bere false witnes, honour father and mother. & thou shalte loue thy neyghbour as thy selfe. And the yong man said vnto him, I haue obserued all these thyngs from my youth, what lacke I yet? And Jesus said vnto him, * if thou wylt be perfecte, go sell that thou hast, & gyue it to the poore, and thou shalt haue treasure in heuen, and come folowe me. When the yonge man herde that sayinge, he went away mournynge. For he had great possessions.

* Mark. Luke.xviii. and xii.

C

Then Jesus sayd vnto his disciples: Verily I saye vnto you, it is harde for a ryche man to enter in to the kyngdome of heuen. And moreouer I saye vnto you: it is easyer for a camell to go through the eye of a nedle, then for a ryche man to entre in to the kyngdom of God. When his disciples herde that, they were exceedyngly amased, sayinge: who then can be saued? Jesus beheld them, and sayde vnto them: with men it is impossible, but with God all thynges are possyble.

✠ Then

D

✠ Then answered Peter, and sayde to hym: Beholde, we haue forsaken all and folowed the / what shall we haue? Jesus sayde vnto them: Verily I saye vnto you: when the sonne of man shall syt in the seate of his maiestie, ye whiche folowe me in the newe byrth, shall sytte also vpon the twelue seates and iudge the twelue tribes of Israel. And whosoeuer forsaketh houses, or brethren, or systers, or father or mother, or wife or children, or landes for my name, shall receyue an hundred folde, and shall inheryte euerlastynge lyfe. ✠ Many that are fyrst shall be last, and the laste shall be fyrste.

¶ Christe teacheth by a symilitude that God is debter vnto no man and how he is alway callynge men to his laboure. He teacheth his disciples to be lowly, and gyueth two blynde men their syght.

CAPI. XX.

1 FOr the kyngdome of heuen is lyke vnto an housholder, whiche went oute early in the mornynge to hyre labourers into his vyneyarde. And he agreed with the labourers for a peny a daye and sent them in to his vyneyarde. And he went out about the thyrde houre, and sawe other standynge ydell in the market place, and said vnto them, go ye also in to my vyneyarde: and what so euer is ryght, I wyll gyue you. And they went their waye. Agayne he went out about the sixte and nynth houre / and dyd lykewyse. And he went out about the eleuenth houre, and founde other standynge ydle, and sayde vnto them: Why stande ye here all the day ydle? They sayde vnto hym: bycause no man hath hyred vs. He sayde to them: go ye also in to my vyneyarde / and what so euer is ryght, that shall ye receyue.

When euen was come, the Lorde of the vyneyarde sayde vnto his stewarde: call the labourers, and gyue them their hyre / begynnynge at the laste, tyll thou come to the fyrst. And they whiche were hyred about the eleuenth houre came and receyued euery man a penye. Then came the fyrst, supposynge that they shulde receyue more / and they lykewyse receyued euery man a penye. And when they had receyued it, they murmured agaynste the goodman of the house, sayinge: These laste haue wroughte but one houre, and thou hast made them equall vnto vs whiche haue borne the burthen and heate of the daye.

2

He answered to one of them, sayinge: frende I do the no wronge: bydest thou not agree with me for a penye? Take that is thy dutye and go thy waye, I wyll gyue this laste as moche as the. Is it not lawfull for me to do as me lysteth with myne owne? Is thyne eye cuyll bycause I am good? * So the last shall be fyrst, and the fyrst last. For many are called and fewe be chosen. ✠

E

✠ And Jesus ascended to Jerusalem, and toke the.xij. disciples apart in the waye and sayd to them. * Beholde we go vp to Jerusalem, and the sonne of man shal be deliuered vnto the chefe priestes, and vnto the scribes, and they shall condemne hym to dethe, and shall deliuer hym to the Gentyles to be mocked, and scourged, and to be crucifyed, & the thyrde daye he shall ryse agayne.

* Mat.xvi.c Luke.xviii.c

✠ Then came to hym the mother of Zebedes children, with her sonnes * worshyppynge hym, and desyrynge a certayne thynge of hym. And he sayde vnto her: what wylte thou haue? She sayde vnto hym: Graunte that these my two sonnes maye sytte, one on thy ryght hande, and the other on the lefte hande in thy kyngdome.

* Mar.x.a

Jesus answered and sayde: Ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptysed with the baptysme that I shall be baptysed with. They answered to hym, that we are. And he sayde vnto them: Ye shall drynke of my cuppe, and shall be baptysed with the baptysme that I shall be baptysed with. But to syt on my ryght hande and on my lefte hande is not myne to gyue, but to them for whome it is prepared of my father. ✠

D

* And when the ten herde this, they disdayned at the two brethren: But Jesus called them vnto hym and sayde: * Ye knowe that the rulers of the Gentyles haue dominacion ouer them. And they that are greate exercyse power ouer them. It shall not be so amonge you. But who so euer wyll be great amonge you, let him be your minister / and who so euer wyll be chefe, let hym be your seruaunt / euen as the sonne of man came not to be ministred vnto, but to minister, and to gyue his lyfe for the redemption of many. ✠

* Mar.x.a Luke.xxii.a

* Mar.x.g

And as they departed from Hiericho, moche people folowed hym. * And beholde, two blynde men sytteynge by the waye syde, when they herde Jesus passe by, cryed saying: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuked them, bycause they shulde holde their peace / but they cryed the more saynge: haue mercye on vs thou Lorde whiche arte the sonne of Dauid. Then Jesus stode styll and called them, and sayde: What wyll ye I shulde do to you? They sayde to hym: Lorde, that our eyes maye be opened. Jesus had compassion on them, and touched their eyes, and forthwith their eyes receaued syght. And they folowed hym.

Luke.x.viii.g

Mar.x.g

¶ He ryeth into Jerusalem / dryueth the marchaūtes out of the temple / curseth the fyg tree / and rebuketh the Pharises with the similitude of the two sonnes and of the husbandemen.

CAPI. XXI. ✠

WHen they drewe nye vnto Jerusalem, and were come to Bethphage, vnto mount Oliuete: then sente Jesus two of his disciples, saying to them: Go in to the towne that lyeth ouer agaynst you, and anone ye shall fynde an Asse bounde, and her colte with her: loose them and drynge them vnto me. And yf any man saye ought vnto you, saye the Lorde hath nede of them, and forthwith he wyll let them go. All this was done to fulfyll that was spoken by the prophete, sayinge

A

Mar.xi.a c Luke.xix.a

Esaye.lxii.d

Esay.lxii.d
Zecha.ix.b
Iohn.xii.c
Luke.xix.f

Tell the doughter of Syon: ✱ Beholde, thy kyng commeth to the, meke and sytting vpon an asse and a colt, the sole of an asse vsed to the yoke. The disciples went and did as Jesus cõmaunded them, and brought the asse and the colte, and layde on them theyr clothes, and let hym theron. And many of the people spredde theyr garmẽtes in the way. Other cut downe braunches from the trees, and strawed them in the waye. Moreouer the people that went before, & they also that came after, cryed sayenge: Hosanna to the sonne of David. Blessed be he that cõmeth in the name of the Lorde, ✱ Hosanna in the hyest. ✠

✱ Hosanna / in Hebrewe Hoshahna / is as to saye. I praye / geue helth.

✱ Iere.vii.c

✠ And when he was come to Jerusalem, all the citye was moued sayenge: Who is this? And the people sayde: this is Jesus the Prophete of Nazareth a city of Galile. And Jesus went in to the temple of God, and cast out all them that soulde & bought in the temple, and ouerthrew the tables of the money chaũgers, and the seates of them that solde doues, & said to them: It is written, ✱ my house shalbe called the house of prayer. But ye haue made it a den of theues. And the blynde & the halte came to hym in the temple, and he healed them.

✱ Psa.viii.a

When the chefe priestes and Scribes sawe the meruayles that he dyd, and the chyldren crepinge in the temple and sayenge: Hosanna to the sonne of David/they disdayned, & sayde vnto hym: Hearest thou what these saye? Jesus sayd vnto them, yea, haue ye not red, ✱ of the mouthe of babes and suckelynges, thou hast ordeyned prayse? And he lefte them, and went out of the citye vnto Bethanie, and lodged there. ✠

Mar.xi.b
Luke.xx.a

In the morynge as he returned in to the city he hungred, and spyed a fygge trees in the waye, and came to it, and founde nothynge theron, but leues, and sayde to it: neuer frute growe on the hence forwardes. And anone the fygge tree wyddered awaye. And when his disciples sawe that, they meruayled sayenge. How sone is the fygge tree wyddered awaye? Jesus answered and sayd vnto them: Verely I saye vnto you, if ye shall haue fayth and shal not doubte, ye shall not onely do that which I haue done to the fygge tree, but also yf ye shall saye vnto this mountayne, take thy selfe away and cast thy selfe in to the see, it shall be done. And what so euer ye shall aske in prayer (yf ye beleue) ye shall receyue it.

✠ And when he was come in to the temple, the chefe priestes and the elders of the people, came vnto hym as he was teachynge, and sayd: by what auctorite doest thou these thynges? and who gaue the this power? Jesus answered and sayde vnto them: I also will aske of you a certayne question, which yf ye assoyle me, I in lykewyse will tell you by what auctorite I do these thynges. The baptysme of Johñ: whence was it? from heuen, or of men? Then they reasoned amonge them selues sayenge: yf we shall saye from heuen, he will saye vnto vs: why dyd ye not then beleue hym? But yf we shall saye ✠ of men, then feare we the people. For all holde Johñ as a prophet. And they answered Jesus and said: we can not tell. And he likewise said vnto them: neyther tell I you by what auctorite I do these thynges. ✠ What saye ye to this? ✠ A certayne man had two sonnes, and came to the elder and sayd: sonne go & worke to day in my vyneyarde. He answered & sayd, I will not: but afterwarde repented & went. Then came he to the seconde, and sayde lykewyse. And he answered and sayd: I will syr, yet went not. Whether of them twayne dyd the will of the father? And they sayde vnto hym: the fyrst. Jesus sayd vnto them: verely I saye vnto you that the publicans & the harlottes shall come in the kyngdome of God before you. For Johñ came vnto you in the way of ryghtwysnes / and ye beleued hym not. But the publicans and harlots beleued hym. And yet ye, though ye sawe it) were not yet moued with re pentaunce, that ye myght afterwarde haue beleued hym. ✠

D
✠ Herken an other parable. ✱ There was a certayne housholder which planted a vyneyarde, and hedged it rounde about and made a wynepresse in it, and bylte a toure, and let it out to husbandmen, and went in to a straũge countrey. And when the tyme of the frute drewe neare, he sent his seruauntes to the husbandmen to receaue the frutes of it. And the husbandmen caught his seruauntes / and beat one, killed an other, and stoned an other. Agayne he sent other seruauntes, mo then the fyrst, and they serued them lykewyse. But last of all, he sent vnto them his owne sonne, sayenge: they will feare my sonne. But when the husbandmen sawe the sonne, they sayd amonge them selues. ✱ This is the heyre, come let vs kyll hym, and let vs take his inheritaunce to our selues. And they caught hym, and thrust hym out of the vyneyarde, & slewe hym. When the Lorde of the vyneyarde commeth, what will he do with those husbandmen? They sayd vnto hym: he wyl cruelly destroye those cursed persons, and will let out his vyneyarde vnto other husbandmen, which shall delyuer hym the frute at tymes conuenient. Jesus sayd vnto them: dyd ye neuer rede in the scriptures: The stone which the buylders refused, the same is set in the principall parte of the corner: this was the Lordes doynge / and it is merueylous in our eyes. Therfore saye I vnto you, the kyngdome of God shall be taken from you, and shall be gyuen to the Gentyles, which shall bynge forthe the frutes of it. And who so euer shall fall on this stone, he shall be broken / but on who so euer it shall fall vpon, it will grynde hym to powder. And when the chefe priestes and Pharyses herde his parables, they perceaued he spake of them. ✱ And they went about to laye handes on hym, but they feared the people, because they toke hym as a Prophete. ✠

Esay.xxviii.b
Psa.cxvii.b
Dan.ii.b
Act.iv.b
Esay.viii.a
Jere.xxvi.b
Gen.xxxvii.b
Psa.cxviii.b
Esay.viii.a
Luke.xx.b

¶ The mariage of the kynges sonne. Tribute to be geuen to the emperour. Christ confuteth the opinion of the Sadduces concernynge the resurrection / and answereth the Scribe vnto his question.

CAPI. XXII.

And

1 AND Jesus answered, and spake vnto them agayne, in parables, sayenge.

✠ The kyngdome of heauen is lyke vnto a man beynge a kynge, whiche maryed his sonne, and sent forthe his seruauntes, to call them that were byd to the weddynge, & they wolde not come. Agayne he sente forthe other seruauntes, sayenge. Tell them whiche are bydden: beholde I haue prepared my dynner, myne oxen and my fatlynges are killed, & all thynges are redy, come vnto the mariage. But they regarded not, and wet their wayes: one to his house in the coũtrey, another about his marchaundyse, the remnaunt toke his seruauntes, and intreated them foule, and slew them. When the kynge hearde that, he was wrothe, and sent forth his warryers, and destroyed those murtherers, and brent vp their cytye.

Then sayde he to his seruauntes: the weddynge is prepared. But they which were bydden, were not worthy. Go ye therfore out into the hyghe wayes, and as many as ye fynde byd them to the mariage. The seruauntes went out into the hyghe wayes, and gathered together as many as they coulde fynde, both good and bad, and the weddynge was furnyshed with gestes. Then the kynge came in, to vyset the gestes, and spyed there a man whiche had not on a ✠ weddynge garment, and sayde vnto hym: Frende, how fortuned it that thou camest in hyther, and hast not on a weddynge garment? But he had neuer a worde to saye. Then sayde the kynge to his mynysters: take and bynde hym hande and fote, and caste hym into vtter darckenes, there shall be weppynge, and gnashynge of teeth. For many are called but fewe be chosen. ✠

✠ Then went the Pharises and toke counsell how they might trappe hym in his wordes. And they sent vnto hym their disciples, with Herodes officers, sayeng: ✱ Master, we know thou art true, and teachest the waye of God truly, neyther carest for any man, for thou cõsyderest not mens estate. Tell vs therfore: how thinkest thou? Is it lawfull to geue tribute vnto Cesar or not? Jesus perceyued their wickednes, and sayd: Why tempte ye me, ye hypocrites? Let me se the coyne of the tribute money. And they toke hym a penye. And he sayd vnto them: Whose is this Image and superscription? They sayd vnto him: Cesars. Then sayde he vnto them: Geue therfore to Cesar, that whiche is Cesars: and geue vnto God, that which is Gods. ✠ Whē they herd that, they marueled, and left him, and went their waye.

The same daye the Sadduces came to hym, (which saye that there is no resurrection) and asked him sayenge: Master, Moses bade, yf a man dye hauyng no children, that the brother mary his wyfe, and rayse vp seed vnto his brother. There were with vs seuen brethren and the first maryed and deceased without yssue & left his wyfe vnto his brother. Lykewyse the second and the thirde euen vntyll the seuenth. Last of all the woman dyed also. Now in the resurrection whose wyfe shall she be of the seuen? For all had her. Jesus answered & sayde vnto them ✱ ye are deceyued and vnderstand not the scriptures, nor yet the power of God. For in the resurrection they neyther mary nor be gyuē in mariage: but are as angels in heuē

✱ Mar.xii.b

As touchynge the resurrection of the dead: haue ye not red what is sayd vnto you of god which sayeth: ✱ I am Abrahams God, and Isaacs God, and the God of Jacob? God is not the God of the dead: but of the lyuynge. And when the people herde that, they were astonyed at his doctryne.

✱ Exod.iii.b

✠ When the Pharises had herde, howe he hadde stopped the Sadduces mouthes, they drewe together, and one of them a doctour of lawe, asked him a question, temptinge hym, & sayenge: Master which is the chefe cõmaundement in the law? Jesus sayde to hym: Thou shalt loue the Lorde thy God with all thyne herte, with all thy soule, & with all thy mynd. This is the first and the chefe commaundmẽt. And the seconde lyke vnto this. Thou shalt loue thy neyghboure as thy selfe. In these .ij. commaundementes hange all the lawe & the Prophetes.

Deutro.vi.d xxx.b
Leuitic.xix.c Rom.xiii.b

Whyle the Pharises were gathered togyther, Jesus asked them sayeng: What thinke ye of Christ? Whose sonne is he? They sayde vnto hym, The sonne of David. He sayd vnto them: How then doth David in spirite, call hym Lorde, sayenge: The Lorde sayd vnto my Lorde, syt on my ryghte hande, tyll I make thyn enemyes thy fote stole. If David cal hym Lorde: howe is he then his sonne? And none coulde answere him agayne one worde: neyther durst any frome that daye forth, aske him any mo questions. ✠

¶ Christe reproueth woo ouer the Pharises Scribes and hypocrites / and prophecieth the destruction of Jerusalem.

CAPI. XXIII.

1 THen spake Jesus to the people, and to his disciples, sayeng: The Scribes and Pharises ✠ syt in Moses chayre. All therfore whatsoeuer they byd you kepe, that kepe and do: but after their workes do not: for they saye, and do not. For they bynde heuy burdẽs and greuous to be borne, and laye theym on mennes shoulders: but they them selues will not moue theym with their fynger. All their workes they do, to be sene of men. They set abrode their phylacteries, and make large borders on their garmentes, and loue to syt vppermoste at feastes, and to haue the chefe seates in the assemblies, & greetynges in the marketes, and to be called of men Rabbi.

✠ To sit in Moses chayre, is to teache, not their owne deuises, but the lawes of god, promulgate by Moses.

B
But ye shall not suffre youre selues to be called Rabbi. For one is youre master, that is to wyt Christ, and all ye are brethren. And call no man youre father vpon the earthe, for there is but one youre father, and he is in heauen. Be not called maisters, for there is but one youre master, and he is Christ. He that is greatest amonge you, shalbe youre seruaunt. But whosoeuer exalteth hym selfe, shalbe humbled. And he that humbleth hym selfe, shalbe exalted. Wo be vnto you Scribes and Pharises hy-

ses, Hypocrites, because ye shut vp the kyngdome of Heauen before men: for ye youre selues go not in, nether suffre ye them that come to enter in.

Wo be to you Scribes and Phariſes, Hypocrites: because ye deuoure wydowes houses: and that vnder a colour of prayenge longe prayers, wherfore ye shall receaue the greater damnacion.

Wo be to you Scribes and Phariſes, Hypocrites, which cõpasse see and lande, to bring one into your beleife: and when he is brought ye make hym two folde moare the chylde of hell, then ye your selues are.

Wo be vnto you blynde guydes, which say: Who so euer sweare by the temple, it is nothynge: but who so euer sweareth by the gold of the temple, is bounde. Ye foles and blynde: whether is greater the golde or the temple that sanctifyeth the golde? And who so euer sweareth by the aulter, it is nothinge: But whosoeuer sweareth by the offerynge that lyeth on the aulter, is bounde. Ye foles and blynde: whether is greater the offerynge, or the aulter which sanctifyeth the offerynge? Who so euer therfore sweareth by the aulter, sweareth by it, and by all that there on is. L And whosoeuer sweareth by the temple, sweareth by it and by hym that dwelleth therin. And he that sweareth by heauen, sweareth by the trone of God, and by hym that sytteth theron.

Wo be to you Scribes and Phariſes, Hypocrites, whiche tythe mynt, anyse, and cõmyn, and leaue the wayghtyer matters of the lawe vnwne: iudgement, mercy, and faithe. These ought ye to haue wne, and not to leaue the other vndone. Ye blynde guydes whiche strayne out a gnat, and swalowe a camell.

Wo be to you Scribes and Phariſes, Hypocrites, whiche make cleane the vtter syde of the cuppe, and of the platter: but within they are full of rauyne and excesse. Thou blynde Phariſe, cleanse first the innerside of the cup and platter, that the outeside of them maye be cleane also.

Wo be to you Scribes and Phariſes, Hypocrites, for ye are lyke vnto payneted tombes which appeare beautyful outwardly: but are within full of dead bones, and of al fylthynes. So also ye, outwardly ye appeare righteous vnto men, when within, ye are full hypocrisy and wickednes.

Wo be vnto you Scribes and Phariſes hypocrites: for ye buylde the tombes of the Prophetes, and garnysshe the sepulchres of the righteous, and saye: yf we hadde bene in the dayes of our fathers, we wold not haue bene parteners with them, in the bloud of the Prophetes. So then ye be wytnesses vnto youre selues, that ye are the children of them which slewe the Prophetes. Fulfill ye also the measure of your fathers. Ye serpentes and generacion of vipers, howe shulde ye escape the iudgement of hell?

✣ Wherfore, beholde I sende you Prophetes, wyse men and scribes, of them some ye shall slee and crucifye: & some ye shall scourge in youre assembles, and pursue from cytie to cytie, that vpon you maye come all the righteous bloude that was shed vpon the erthe, frome the bloude of righteous Abell, vnto the bloude of Zachary, the sonne of Barachias, whome ye slewe betwene the temple and the aulter. Verely I saye vnto you, all these thynges shall lyght vpon this generacion. Jerusalem, Jerusalem which killest the Prophetes, and stonest them which are sent to the: howe often wolde I haue gathered thy chyldren togyther, as the hen gathereth her chickens vnder her wynges, and ye wolde not: Beholde, youre habitacion shalbe lefte vnto you desolate. For I saye to you, ye shall not se me hence forth, tyll that ye saye: blessed is he that cometh in the name of the Lorde. ✣

¶ Christ sheweth his disciples the destruction of the temple/the tokens of the latter dayes/and warneth them to wake/for the worlde shall sodenly perysshe.

CAPI. XXIIII.

AND Jesus went out and departed from A the temple: and his disciples came to hym, to shew hym the buyldyng of the temple. Jesus sayde vnto them: se ye not all these thinges? Verely I saye vnto you: there shall not be here lefte one stone vpon another, that shall not be cast downe.

And as he sat vpon the mount Olivete, his disciples came vnto hym secretly, sayeng. Tell vs when these thinges shalbe, and what signe shalbe of thy cõmynge and of the ende of the worlde? And Jesus answered and sayde vnto them: ✣ Beware no man deceyue you. For many shall come in my name, sayenge: I am Christ: and shall deceyue many. Ye shal heare of warres, and rumoures of warres: but se that ye be not troubled. For al must come to passe, but the ende is not yet. For nacion shall ryse against nacion, and realme against realme: & there shalbe pestilence, hõger and erthquakes in all places. All these are the beggynnynge of sorowes.

Then shall they put you to trouble, & shall kyll you: and ye shalbe hated of all nacions, for my names sake. And then shall many be offended, and shall betraye one another, and shall hate one the other. And many false prophetes shall aryse, and deceyue many. And because of the aboundaunce of wyckednes, the charitie of many shall waxe colde. But he that endureth to the ende, shalbe safe. And this glad tydinges of the kyngdome shalbe preached in all the worlde, for a wytnes vnto all nacions: and then shall the ende come.

When therfore ye shall se the abhommacion of desolation, spoken of by Daniel the Prophete, standynge in the holy place: let hym that redeth it, vnderstande it. Then let them which be in Jury, flee into the mountaynes. And hym whiche is on the house toppe, not come downe to fet any thing out of his house. Neyther let hym which is in the felde, returne backe to, fetche his clothes. Wo be in those dayes to women with chylde, and to them that geue sucke. But praye that youre flyght be not in the wynter, neyther on the Sabboth daye.

daye. For then shalbe great tribulation, suche as was not from the begynnyng of the world to this tyme, nor shalbe. And except those dayes shulde be shortened, there shoulde & no flesche be saued: but for the chosens sake, those dayes shalbe shortened.

Then yf any man shall saye vnto you: lo, here is Christ, or there is Christ: beleue it not. For there shall aryse false Christes, and false prophetes, and shall do great myracles and wonders. In so moche that yf it were possible euen the chosen persons shulde be deceaued. Take hede, I haue tolde you before. Wherfore yf they shall saye vnto you: ✣ beholde he is in the wyldernesse, go not forth: beholde he is in the secret places, beleue not. For as the lightynge cometh out of the east, and shyneth into the west: so shall the cõmynge of the sonne of man be. For where soeuer a dead karkas is euen thyther will the egles resorte. Forthwith ✣ after the tribulations of those dayes shall & sonne be darkened: & the mone shall not geue her lyght, and the starres shall fall frome heauen, and the powers of heauen shall moue. And then shall appeare the sygne of the sonne of man in heauen. And then shall all the kynredes of the earthe mourne, and they shall se the sonne of man come in the clowdes of heauen, with power and great glorye. ✣ And he shall sende his aungels with the greate voyce of a trompette, and they shall gather togyther his chosen, frome the. iiij. wyndes, and frome the one ende of & heauen to the other.

Lerne a parable of the frygge tree: When his braunches are yet tender, and his leaues sprynge, ye knowe that somer is nyghe. So lykewyse, when ye se all these thynges, be ye sure that it is neare, euen at the dores. Truely I say vnto you, that this age shall not passe tyll all these be fulfilled. Heauen and earthe shall passe, but my wordes shall not passe. But of that daye and houre knoweth no man no not the aungels of heauen, but my father onely.

✣ As the tyme of Noe was, so shall the cõmynge of the sonne of man be. For as they were in the dayes before the floude: eatynge and drynkynge, maryenge and gyuen in mariage, euen vnto the daye that Noe entred into the shyppe, and knewe of nothynge, tyll the floude came, and toke them all awaye, so shal also the commynge of the sonne of man be. Then two shalbe in the felde, the one is receyued, and the other refused, two wemen grynding at the mylle, the one is receyued, and the other refused. ✣ Wake therfore, because ye knowe not what houre your master wil come. Of this be sure, that yf the housholder knewe what houre the theefe wolde come: he wolde surely watche, and not suffre his house to be broken vp. Therfore be ye also redy, for in the houre ye thinke not: the sonne of man cometh. Who is the faythfull seruaunt and wyse, whõ his master hath made rular ouer his household to geue them meate in season: happy is that seruaunt whom his master (when he cometh) shall fynde so doynge. Verely I tell you, he shall make him rular ouer all his goodes.

That yf that euyll seruaunte shall saye in his herte, my master tareyeth, and begyn to smyte his felowes, yea to eate and to drynke with & dronken: the master of that seruaunte shall come in a daye when he loketh not for hym, & in an houre that he is not ware of, and shall hewe him, and geue him his part with hypocrites. There shalbe weppynge and gnaschynge of teeth.

¶ The ten virgins. The talentes deliuered to the seruauntes. and of the generall iudgement.

CAPI. XXV.

THen the kyngdome of heauen shalbe lykened vnto ten virgins, whiche toke their lampes, & went to mete the bridegrome: fyue of them were folysshe, and fyue were wyse. The folysshe toke their lampes, but toke none oyle with them. But the wyse toke oyle with them in their vessels togyther with their lampes. Whyle the bridegrome tarryed, all slombred and slepte, at mydnyght, a crye was made: beholde, the bridegrome cõmeth, go mete hym. Then all those virgins arose, and prepared their lampes. And the folysshe sayde to the wyse: Geue vs of youre oyle for our lampes be out. But the wyse answered, sayenge: Not so, lest there be not ynough for vs and you: but go rather to them that sell and bye for youre selues. And whyle they went to bye, the bridegrome came: and they that were redy, went in with hym to the weddyng and the gate was shut vp. Afterwardes came also the other virgins, sayenge: Lorde Lorde open to vs. But he answered, and sayde. Verely I tell you: I knowe you not. Watch therfore: for ye knowe neyther the daye, nor yet the houre, when the sonne of man shall come. ✣

✣ For lyke as a certayne man redy to take his iourney to a straunge country, called his seruauntes, and deliuered to them his goodes. ✣ And vnto one he gaue. v. talentes, to * Mathew xviii.d Luke.xix.c Luke.xix.b. Marci.xiii.d. an other. ij. and to an other one: to euery man after his habilyte, and forthwith departed. Then he that hadde receyued the fyue talentes, wente and occupyed them, and made other fyue talentes. Lykewyse he that receyued two, gayned other two. But he that receyued the one talent, went and dygged a pyt in the earth, and hyd his masters money. After a longe season, the Lorde of those seruauntes came and reckened with them. Then came he that receyued fyue talentes, and brought other fyue talentes, sayenge: Master, thou deliueredst vnto me fyue talentes: beholde, I haue gayned with them fyue talentes moo. His master sayde vnto hym: Oh good seruaunt and faythfull. Thou hast bene faythfull in lytell, I wyll make the ruler ouer moche: entre into thy masters ioye. Also he that receyued two talentes, came and sayde: Master thou deliueredst vnto me two talentes: beholde, I haue wonne two other talentes with them. And his master sayde vnto hym, Oh good seruaunt and faythfull. Thou hast bene faythfull in lytell, I will make the ruler ouer moche entre into thy masters ioye. ✣

Then

Then he whiche hadde receyued the one talente, came and sayde: Master, I consydered that thou arte an harde man, reppynge where thou sowedst not, and gatherynge where thou strawedst not, and was therfore afrayde, and wente and hyd thy talent in the earthe: Behalde, thou haste thyne owne. His master answered and sayde vnto hym: thou euyll seruaunte, and slowthfull, thou knewest that I reepe where I sowed not, and gather where I strawed not: thou oughtest therfore to haue put my money to the exchaungers, and then at my commyng, I shulde haue receyued myne owne, with gaynes. Take therfore the talent from hym, and geue it vnto hym which hath ten talentes. For vnto euery one that hath it, shalbe gyuen, and he shall haue abundance, and from hym that hath not, shall be taken awaye, euen that he hath. And caste that vnprofytable seruaunte, into vtter derckenesse: There shall be wepynge, and gnasshynge of teeth.

✝ When the sonne of man commeth in his glorye, and all the holy angels with hym, the shall he sytte vpon the seate of his glorye, and before hym shalbe gathered all nacyons. And he shall parte them one from another, as a shepeherde dyuydeth the sheepe from the gootes. And he shall set the sheepe on his ryghte hande, and the gootes on the lyft. Then shall the kynge saye to them on his ryghte hande: Come ye blessed children of my father, inherete the kyngdome prepared for you, from the begynnynge of the worlde. For I hongred, and ye gaue me meate. I thursted, and ye gaue me drynke. I was a straunger, and ye lodged me. I was naked and ye clothed me. I was sicke and ye vysyted me. I was in pryson, and ye came vnto me. Then shall the ryghteous answere hym, sayenge: Lorde, when sawe we the an hongred, and fed the? or a thurst, and gaue the drynke? When sawe we the a straunger, and lodged the? Or naked, and clothed the? Or when sawe we the sycke, or in pryson and came vnto the? And the kynge shall answere and saye vnto them: Verely I saye vnto you: in as moche as ye haue wrought it vnto one of the leaste of these my brethren, ye haue wrought it to me.

Then shall the kynge saye vnto them on his lyfte hande: departe from me ye cursed, into euerlastynge fyre: whiche is prepared for the deuyll and his aungels. For I hongred, and ye gaue me no meate. I thursted, and ye gaue me no drynke. I was a straunger, and ye lodged me not. I was naked, and ye clothed me not. I was sycke, and in pryson, and ye vysyted me not.

Then shall they also answere him, sayenge: Lorde, When sawe we the an hongred, or a thurst, or a straunger, or naked, or sicke, or in pryson, and dyd not minister vnto the? Then shall he answere them, and saye: Verely I saye vnto you, in as moche as ye dyd it not to one of the least of these, ye dyd it not to me. And these shall go into euerlastynge payne: & the ryghteous into lyfe euerlastynge. ✝

¶ The Magdalene anoynteth Christ. They eate the Passouer, and the Lapper of the Lorde. Judas betrayeth him. Peter sweareth of Malrus eare. Christ is accused by false witnesse. Peter denyeth him.

CAPI. XXVI.

And it came to passe, when Jesus hadde endred all these sayenges, he sayde vnto his disciples: ✝ ✳ Ye knowe that after two dayes shall be Easter, and the sonne of man shall be deliuered to be nayled to the crosse. Then assembled the chiefe prestes and the scribes, and the elders of the people to the palace of the hyghe preste, called Cayphas, & toke counsell, howe they myghte take Jesus by gyle, and kyll hym. But they sayde, not on the festiuall daye, least any arroure aryse in the people. g Mar.xiiii. Luke.xxii.

When ✳ Jesus was in Bethanye, in the house of Simon the leper, there came vnto hym a woman, whiche had an alabaster box of precyous oyntement, and powred it on his hedde, as he sate at the boorde. When his disciples sawe that, they disdayned, sayenge: What neded this waste? This oyntement myght haue bene sold for moch money, & gyue to the poore. When Jesus vnderstode that, he sayde vnto them: Why trouble ye the woman? She hath wrought a good worke vpon me. For ye haue poore folke alwayes with you but me haue ye not allwayes. For where as this woman hathe casten this oyntement on my body, she dyd it to burye me with. Verely I saye vnto you, Where so euer this Gospell shalbe preached throughout the hole worlde, there shall also this that she hath wrought be told for a remembraunce of her. Mar.xiiii. Luke.vii.

Then one of the twelue, called Judas Iscariot, went vnto the chiefe prestes, & sayde: What will ye geue me, ✳ and I shall deliuer hym vnto you? And they appointed vnto hym thirty peces of syluer. And from that tyme he sought opportunite to betraye hym. h Mar.xiiii. Luke.xxii.

✳ The first daye of swete breed, the disciples came to Jesus, sayenge vnto him: where wilt thou we prepare for the to eat the passouer? And he sayde: go into the cyte, to such a man and saye to him, the master sayeth my tyme is at hande, I wyll kepe myne Easter at thy house with my disciples. And the disciples dyd as Jesus had appointed them, and made redy the Easterlambe. Mar.xiiii. Luke.xxii.

✳ When the euen was come he sate downe with the .xij. And as they dyd eate, he sayde: Verely I saye vnto you, one of you shall betraye me. And they were very sorowfull, and began euery one of them to saye vnto hym: is it I master? He answered and sayde: he that hath dypped his hande with me in the dysshe, the same shall betraye me. ✳ The sonne of man goeth as it is wrytten of hym: but wo be to that man, by whome the sonne of man is betrayed. It hadde bene good for that man, yf he hadde neuer bene borne. Then Judas whiche betrayed hym, answered and sayde: is it I master? He sayde vnto hym: Thou haste sayde. Whyle they dyd eate, Jesus toke bred and Mar.xiiii. Luke.xxii. Joh.xiii.

and when he hadde geuen thankes, brake it, and gaue it to the disciples, and sayde: ✳ Take eate, this is my body. And he toke the cup, & thanked, and gaue it them, sayenge: drynke of it euery one. For this is my bloude of the newe couenaunt shedde for many, to the forgyuenesse of synnes. I saye vnto you: I shall not drynk hence forth of this frute of the vyne tyll that daye, when I shall drynke it new vnto you in my fathers kyngdome.

And when they hadde geuen prayses, they went oute into mounte Oliuete. Then sayd Jesus vnto them: all ye shall be offended by me this nyght. For it writen: ✳ I will smyte the shepeherde, and the shepe of the flocke shal be scattered abrode. But after I am ryssen agayne, I will go before you into Galile. Peter answered, and sayde vnto hym: thoughe all men shulde be offended by the, yet wolde I neuer be offended. Jesus sayde vnto hym: Verely I saye vnto the, that this same nyght before the cocke crow, thou shalt deny me thryse. Peter sayde vnto hym: ✳ If I shulde dye with the, yet wolde I not deny the. Lykewyse also sayde all the disciples. Mar.xiiii. Luke.xxii. Joh.xiii.

Then wente Jesus with them into a place called Gethsemane, and sayde vnto his disciples, syt ye here, whyle I go and praye yonder. And he toke with him Peter and the two sonnes of Zebede, and began to wexe sorowfull, and to be in an agonye. Then sayde Jesus vnto them: ✳ my soule is deup euen vnto the deth. Tary ye here: and watche with me. And he went a lytell forth, and fell flat on his face, and prayed, sayenge: My father, yf it be possible, ✳ let this cuppe passe from me: neuertheles, not as I will, but as thou wylte. And he came vnto the disciples, and founde them a slepe, and sayde to Peter: What, myghte ye not watche with me one houre: Watche: and praye that ye fall not into temptation. The spirite is prompte, but the flesshe is weake.

He went forthe ones agayne, and prayed, sayenge: My father, yf this cup can not passe away from me, but that I drynke of it, thy will be done. And he came, and founde them a slepe agayne. For their eyes were deup. And he left them and went agayne, and prayed the thirde tyme, sayenge the same wordes. Then came he to his disciples, and sayde vnto them: Slepe henceforth, and take your rest. Behold the houre is at hande, and the sonne of man is betraped into the handes of synners. Ryse, let vs be goyng: beholde, he is at hande that betrayeth me. Whyle he yet spake: Lo, Judas one of the .xij. came, and with him a great multitude with swerdes and staues, sent from the chefe prestes, and elders of the people. And he that betrayed hym, hadde geuen a token, sayenge: Whosoeuer I kysse, that same is he, laye handes on hym. And forthwith he came to Jesus, and sayde, hayle Master: and kyssed hym. And Jesus sayde vnto hym: frend wherefore arte thou come. Then came they, & layde handes on Jesus, and toke hym.

And beholde, one of them which were with Jesus, stretched oute his hande, and drue his swerde, and stroke a seruaunte of the hyghe preste, and smote of his eare. Then sayde Jesus vnto hym: Put vp thy swerde into his place. ✳ For all that take the swerde, shal perysshe with the swerde. Eyther thynkest thou that I can not nowe praye to my father, and he wolde geue me mo then .xij. Legions of angels? But howe then shulde the scriptures be fulfylled: that so it oughte to be. The same tyme sayde Jesus to the multitude: ye be come out as vnto a theefe, with swerdes and staues for to take me. I sate dayely teachynge in the temple amonge you, and ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfylled. ✳ Then all the disciples forsoke hym and fled. And they toke Jesus and led hym to Cayphas the chiefe Preest, where the Scribes and elders were assembled. Peter folowed him a farre of, vnto the hyghe prestes palace: and went in, and sate with the seruauntes to se the ende. Gene.ix.a Johan.xviii.b Mat.xxvi.b Luke.xxii.b Mar.xiiii. c Luke.xxii. f. Johan.xviii.c

The chiefe prestes and elders, and all the counsell, sought false witnesse against Jesus, to put him to death, but founde none: in so moch that when many false wytnesses came, yet founde they none. At last came two false wytnesses, and sayde: This man sayde: I can destroy the temple of God, and buylde it agayn in thre dayes. And the chefe Preest arose, and sayde to hym: answerest thou nothinge? Howe is it that these deare witnesse against the. But Jesus held his tongue. And the chiefe preste answered, and sayde to hym: I conjure the in the name of the lyuyng God, that thou tell vs, whether thou be Christ the sonne of God. Jesus sayde to hym: thou hast sayde. Mar.xiiii. Luke.xxii.

Neuertheles I say vnto you ✳ hereafter shal ye se the sonne of man sytynge on the ryghte hande of power, and come in the cloudes of the heauen. Mar.xiiii. g. Luke.xxii. g.

✳ Then the chiefe preste rent his clothes, sayenge: he hath blasphemed: what nede we any mo wytnesses? Beholde, nowe ye haue herde his blasphemy: what thinke ye? They answered and sayde: he is gyltie of deathe. Then spat they in his face and buffeted hym with fystes. And other smote hym with the palme of their handes on the face, sayenge: Prophecye vnto vs thou Christ, who is he that smote the? Mar.xiiii. g. Luke.xxii. f.

Peter sate without in the palace. And a damsell came to him, sayenge: Thou also were with Jesus of Galile: but he denyed before them al sayenge: I wote not what thou sayst. When he was gone oute into the porche, an other wenche sawe hym, and sayde vnto them that were there. This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe, I knowe not the man. And after a whyle came vnto hym they that stode by and sayde vnto Peter: ✳ Surely thou arte one of them, for thy speache bewrayeth the. Then began he to curse and to sweare, that he knew not the man. And by and by the cocke crewe. And Peter remembred the wordes of Jesus, which sayde vnto him: before the cocke crow, thou shalt denye me thryse: and went out at the wyes and wept bytterly. Mar.xiiii. g. Luke.xxii. Johan.xviii.c

¶ Christ

¶ Chryst is delyuered vnto Pilate. Judas hangeth hymselfe. Chryste is crucifyed amonge theues. He dyeth and is buryed. watchmen kepe the graue.

CAPI. XXVII.

Mar.xv.a Luke.xxiii.a

WHen the morynge was come, * all the chiefe prestes, and the elders of the people helde a counsayle agaynste Jesus, to put hym to deathe, and brought hym bounde, and delyuered hym vnto Poncius Pylate the deputie.

Then when Judas whiche betrayed hym, sawe that he was condempned, he repented hym selfe, and broughte agayne the.xxx. plates of syluer to the chiefe Prestes and elders, sayenge: I haue synned betrayenge the giltles bloude. And they sayde: what is that to vs? Se thou to that. And he caste downe the syluer plates, in the temple, and departed, and went and hounge hym selfe.

And the chiefe prestes toke the syluer plates and sayde: It is not lawfull to put them into the treasure, because it is the pryce of bloude. And they toke counsell, and boughte with them a potters felde, to bury straungers in. Wherfore that felde is called ✠ felde of bloud, vnto this daye. Then was fulfylled, that was spoken by Jeremye the Prophete, sayenge. Jere.xxxii.b Zacha.xi.c And they toke thirty syluer platts, the pryce of hym that was valued, whō they bought of the chyldren of Israel, and they gaue theym for the potters felde, as the Lorde appoynted me. * Jesus stode before the deputye: and the deputye asked hym, sayenge: Arte thou the kynge of the Jues: Jesus sayde vnto hym. Thou sayest. And when he was accused of the chiefe Prestes, and elders, he aunswered nothynge. Then sayde Pilate vnto hym: Hearest thou not, howe many thynges they laye againste the? And he answered hym to neuer a worde: in so moche that the deputie meruayled greatly.

Mar.xv.a Luke.xx.ii.a John.xviii.c

At that feast, the deputie was wont to delyuer vnto the people a prysoner, whom they wolde desyer. He had then a notable prysoner called Barrabas. And when they were gathered togyther, Pilate sayde vnto them: * Whether wyll ye that I geue lowse vnto you Barrabas or Jesus whiche is called Christe? For he knewe well, that for enuye they hadde delyuered hym.

Mar.xv.a John.xviii.g

When he was set wowne to geue iugement his wyfe sent to hym, sayeng: Haue thou nothinge to do with that iuste man. For I haue suffered many thynges this daye in a dreame, aboute hym. But the chiefe prestes and elders hadde persuaded the people, that they shulde aske Barrabas, and shulde destroye Jesus.

Then the deputie aunswered and sayde vnto them: whether of the twayne will ye that I let lowse vnto you? And they sayde, Barrabas. Pilate sayde vnto them: what shall I then with Jesus, whiche is called Christe? They all sayde to hym: let hym be crucifyed. Then sayde the deputie: What euyll hath he done? And they cryed the more, sayenge: Let hym be crucifyed. When Pilate sawe that he preuayled nothynge, but that more busynesse was made, he toke water, and washed his handes before the people, sayenge: I am innocent of the bloude of this * iuste person, se ye. Then answered all the people, and sayde: his bloude be on vs, and on oure chyldren. Then let he Barrabas lowse vnto them and skourged Jesus, and delyuered hym to be crucifyed. * Deu.xxi.c

Then the soudiours of the deputie toke Jesus vnto the comune hall; and gathered vnto hym all the companye. And they stripped hym and put on hym a purple robe, and platted a crowne of thornes and put vpon his hed and a reede in his ryghte hande: and bowed their knees before hym, and mocked hym, sayenge: Hayle kynge of Jewes: and spytted vpon hym, and toke the rede, and smote hym on the heed.

And when they hadde mocked hym, they toke the robe of hym agayne, & put his owne rayment on hym, and led hym awaye to crucifye hym. And as they came out, they founde a man of Cyren, named Simon: hym they compelled to beare his crosse. And when they came vnto the place, called Golgotha (that is to saye, a place of dead mens scullis) they gaue hym vyneger to drynke, mengled with gall. And when he had tasted therof, he wold not drynke. D

When they hadde crucifyed hym, they parted his garmentes, and dyd cast lottes: to fulfill that was spoken by the Prophet. * They deuyded my garmentes amonge them: and vpon my vesture dyd they caste lottes. And they sate and watched hym there, and they set vp ouer his hed the cause of his deathe wryten. This is Jesus the kynge of the Jewes. * And there were two theues crucifyed with hym, one on the ryghte hande, and an other on the lyfte. Mar.xv.b Luke.xxiii.c

They that passed by, reuyled hym, waggynge their heddes, and sayenge: Thou that destroyest the temple of God, and buyldest it in thre dayes, saue thy selfe. If thou be the sonne of God, come downe from the crosse. Lykewyse also the hygh Prestes mockynge hym, with the Scribes and elders, sayde: He saued other, hym selfe he can not saue. If he be the kynge of Israel: let hym nowe come downe from the crosse, and we wyll beleue hym. He trusted in God, let hym delyuer him nowe, yf he wyll haue hym: for he sayde, I am the sonne of God. That same also the theues, whiche were crucifyed with hym, cast in his teeth.

From the syxte houre was there derckenes ouer all the lande vnto the nynth houre. And aboute the nynthe houre, Jesus cryed with a loude voyce, sayenge: Eli Eli lama sabacthani. That is to say: * my God, my God, why hast thou forsaken me? Some of theym that stode there, when they herde that, sayde, this man calleth for Helf. And forthwith one of them ran and toke a sponge, and fylled it full of vyneger, and put it on a rede, and gaue him to drynke. Other sayde, let be: let vs se whether Helf wyll come, and delyuer hym. Jesus cryed E Mar.xv.d Psal.xxi.a F

eyed agayne with a loude voyce and yelded vp the ghoste.

And beholde the * vayle of the temple dyd rent in twayne, from the hyghest to the lowest, and the earthe dyd quake, and the stones dyd rent, and graues dyd open: and the bodyes of many sayntes whiche slepte, arose, and came oute of the graues after his resurrection, and came into the holy cytie, and appeared vnto many. * When the Centurion, and they that were with hym watchynge Jesus, sawe the earthe quake, and those thynges whiche happened, they feared greately, sayenge. Truely this was the sonne of God. Exo.xxvi.c

* And many wemen were there, beholding hym a farre of, whiche folowed Jesus from Galile, mynistringe vnto hym. Amonge whiche was Mary Magdalen, and Mary the mother of James and Joses, and the mother of Zebedes chyldren. G

* When the euen was come, there came a ryche man of Aramathia named Joseph, whiche man also was Jesus disciple. He went to Pilate and craued the bodye of Jesus. Then Pilate commaunded the body to be delyuered. And Joseph toke the body, and wrapped it in a clene lynnen clothe, and put it in his newe tombe, whiche he hadde hewen oute, euen in the rocke, and rolled a greate stone to the mouth of the sepulcre, and departed. And there was * Mary Magdalene, & the other Mary, syttynge ouer against the sepulcre. The nexte daye, that folowed the daye of preparing the Sabboth, the hyghe prestes and Pharises gat them selues to Pilate, and sayde: Syr, we remembre, that this deceyuer sayde whyle he was yet alyue. After thre dayes, I shall aryse agayne. Commaunde therfore that the sepulcre be made sure tyll the thirde daye, lest his disciples come and steale hym awaye, and saye vnto the people, he is risen from deathe and the laste errour be worse then the fyrste. Pylate sayde vnto them. Ye haue a watche: Go, and make it as sure as ye can. And they went and made the sepulcre sure with watche men, and sealed the stone. ✠

¶ The resurrection of Christe. The hye prestes hyre the soudiers monye to saye that Christe was stollen out of his graue. Christe appeareth to his disciples / and sendeth them to preache and to baptyse.

CAPI. XXVIII.

IN the euenynge of the Sabboth dayes, which dawneth vnto one of the Sabothes Mary Magdalene and the other Mary, came to se the sepulchre.

And beholde there was a great erth quake. For an aungell of the Lorde descended from heauen, and came and rolled backe the stone from the mouth, and sate vpon it. His countenaunce was lyke lyghtnynge, and his rayment whyte as snowe. And for feare of hym the kepers were astonyed, and were as dead.

* The aungell aunswered and sayde to the wemen, feare ye not. I know that ye seke Jesus whiche was crucifyed: he is not here: he is risen as he sayde. Come, and se the place where the Lorde was put: and goo quickely, and telle his disciples, that he is risen from deathe. And beholde, he goeth before you into Galile, there ye shall se hym. Lo I haue tolde you. ✠ H

✠ And they departed quickly from the sepulcre with feare and greate ioye: and ran to tell his disciples. And as they went to tell his disciples: beholde Jesus met them, sayenge: All hayle. And they came and helde hym by ✠ fete, and worshypped hym. Then sayde Jesus vnto them: Be not afrayde. Go and tell my brethren, that they go into Galile, and there shall they se me. When they were gone: Beholde, some of the kepers came into the cittie, and shewed vnto the hyghe Prestes, all the thinges that were happened. And they gathered them togyther with the elders, and toke counsell, and gaue large money vnto the soudiours, sayenge: Say that his disciples came by nyght, and stole hym away whyle ye slept. And yf this come to the rulars eares, we will appease hym, and saue you harmelesse. And they toke the money, and dyd as they were taughte. And this sayenge is noysed amonge the Jewes vnto this daye. ✠ Mark.xvi.b I K L

✠ Then the.xi. disciples went awaye in to Galile, into a mountayne, where Jesus had appoynted them. And when they sawe hym, they * worshypped hym. But some of theym doubted. And Jesus came and spake vnto the sayenge. All power is geuen vnto me in heauen, and in earth. Go therfore and teache all nacyons, Baptysynge them, in the name of the father, and the sonne, and the holy ghost: Teachynge the to obserue all thinges, what so euer I commaunded you. And lo, I am with you alwaye, euen vntyll the ende of the worlde. ✠ M Mark.xvi.d N

¶ Here endeth the Gospell after S. Mathew.

The Gospell after S. Marcke.

¶ The office of John Baptist. The baptisme of Christe. His callynge preachynge: and the callynge of Peter. Andrew/ James and John. Christ healeth the man with the vncleane spirite / Capern. Peters mother in lawe and clenseth the leper.

CAPI. I. ✠

a THe begynnynge of the Gospell of Jesu Christe, the sonne of God, as it is written in the Prophetes, ✠ Beholde, I sende my messenger before thy face, which shall prepare thy waye before the. The voyce of a cryer in the wildernesse: ✠ prepare ye the waye of the Lorde, make his pathes streyght. Mala.iii.a

Esaye.xl.a

Johñ dyd baptyse in the wildernesse, & preache the baptisme of repentaunce, for the remissiõ of synnes. And all that lande of Jurie and they of Jerusalem, went out vnto hym, and were all baptised of hym in the ryuer Jordan, confessynge their synnes.

Johñ was clothed with camels heare, and with a gyrdell of a skynne about his loynes. And he dyd eate locustes and wylde honye, and preached sayenge: a stronger then I commeth after me, whose sho latchet I am not worthy to stoupe downe and vnlose. I haue baptysed you with water: but he shall baptyse you wt the holy ghost. b The baptisme of Christ.

And it came to passe in those dayes, that Jesus came frome Nazareth, a citie of Galile: & was baptised of Johñ in Jordan. And assone as he was come out of the water: he sawe heauen open, and the holy ghost descendinge vpõ him, lyke a dwe. And there came a voyce frõ heauen. Thou arte my dere sonne in whom I delyte.

And forthwith the spyrite draue him into wyldernesse: and he was there in the wyldernesse. xl. dayes, and was tempted of Satan, & was with wylde beastes. And the angels ministred vnto hym. After Johñ was taken, Jesus came into Galile, preachinge the gospell of the kyngdome of God, sayenge: the tyme is come, and the kyngdome of God is at hande, repente and beleue the Gospell.

As he walked by the see of Galile, he sawe Simon and Andrew his brother, castinge nettes into the see, for they were fyshers. And Jesus sayde vnto them: folowe me, and I wil make you fyshers of men. And forthwith, they forsoke their nettes, and folowed hym. And when he had gone a lytell further thence, he sawe James the sonne of Zebede, and Johñ his brother, whiche also in the shyp were mẽdynge their nettes. And anone he called them And they lefte their father Zebede in the shyp with his hyred seruauntes, and wente their waye after hym. c

And they go to Capernaum: and forthwith on the Saboth dayes, he entred into the Synagoge and taught, and they merueled at his learnynge. For he taughte them as one that had power, and not as the Scribes.

And there was in their Synagoge a man vexed with an vncleane spirite, that cryed sayenge: Ah, what haue we a to with the, Jesu of Nazareth? Arte thou come to destroye vs? I knowe what thou art, that holy of God. And Jesus rebuked hym sayenge: be styll and come out of the man. And the vncleane spirite tare him, and cryed with a loude voyce, & came out of hym. And they were all amased, in so moch that they wmaunded one of an other amonge them selues sayenge: What thinge is this? & What newe doctrine is this? For he commaundeth the foule spirites with power, and they obey hym. And immediatly his fame spred abrode throughout all the region roundeynge on Galile. d Christes doctryne commended.

And forthwith, assone as they were come oute of the Synagoge, they entred into the house of Symon and Andrew, with James & Johñ. And Symons mother in lawe lay sicke of a feuer. And anone they tolde him of her. And he came and toke her by the handt, & lyft her vp: and the feuer forsoke her by and by: and she mynystred vnto theym. And at euen when the sonne was downe, they brought to hym all that were dyseased, and theym that were possessed with dyuels. And all the cyte gathered togither at the dore, and he healed many that were sycke of dyuers diseases. ✠ And he cast out many dyuels, and suffred not the dyuels to speake, because they knew him. D Luke.iv.a Ephesians.b

And in the mornyng very erly, Jesus arose and went out into a solitary place, and there prayed. And Symon and they that were with him folowed after hym. And when they had founde him, they sayde vnto hym: all men seke for the. And he sayde vnto them: let vs go in to the next tounes, that I maye preache there also: for euen I came out for that purpose. And he preached in their Synagoges throughout all Galile, and cast the dyuels out. Mark.i.b Luke.iv.

✠ And there came a leper to hym, besechyng hym, and kneled downe vnto hym, and sayde to hym: Yf thou wilte, thou canste make me cleane. And Jesus had compassion on hym, & put forth his handt, touched hym, and sayd to hym: I will, be thou cleane. And assone as he had spoken, immediatelye the leprosy departed frome hym, and sent hym awaye forthwith, & sayde vnto hym: See thou saye nothinge to any man: but get the hence, and shewe thy self to the Preste, and offre for thy clensynge, those thinges which Moses commanded, for a witnesse vnto them. But he (assone as he was departed) began to tell many thinges, & to publysshe the dede: in so moche that Jesus coulde no more openly entre into the citie, but was without in deserte places. And they came to hym frome euery quarter. Leuit.xiii.a

¶ He healeth the man of the palsye / calleth Leui the customer/ eateth with open synners/and excuseth his disciples.

CAPI. II.

AFter a fewe dayes, he entred into Capernaum agayne, and it was noysed that he was in a house. And anone many gathered togither, in so moche & now there was no rowme to receyue them, no not so moche as about the wyre. And he preached the worde vnto them. And there came vnto hym, that brought one sicke of the palsie, borne of foure men. And because they coulde not come nyghe vnto hym for preasse, they vncouered the roffe of the house, where he was. And when they hadde broken it open, they let downe the bed wherin the sicke of the palsye laye. When Jesus sawe their fayethe, he sayde to the sycke of the palsye, ✠ Sonne, thy synnes are forgyuen the. a

And there were certayne of the Scribes sittynge there, and reasonynge in their hertes: How weth this felowe so blaspheme? Who can forgyue synnes, but God onely? And immediatly when Jesus perceyued in his spyrite, that they so reasoned in them selues, he sayde vnto them: Why thynke ye suche thinges in your hertes? Whether is it easyer to saye to the sycke of the palsye, thy synnes are forgyue the: or to saye, aryse and take thy bedde, and walke? ✠ That ye maye know that the sonne of man hath power in erth to forgyue synnes, he spake vnto the sycke of the palsy: I say vnto the, aryse and take vp thy bed, and get the hense into thyne owne house. And by and by he arose, and toke vp the bed, and went forth before them all: in so moch that they were all amased, and glorified God, sayenge: we neuer sawe it on this fashyon. b

And he wente agayne vnto the see, and all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe Leui þ sonne of Alphey syt at the receyte of custome, and sayde vnto hym: folowe me. And he arose and folowed hym. ✠ And it came to passe, as Jesus sate at meate in his house, many publicans and synners sate at meate also with Jesus and his disciples. For there were many that folowed him. And when the Scribes & Pharises sawe hym eate with publicans and synners, they sayde vnto his disciples: How is it, that he eateth and drynketh with publicans and synners? When Jesus herde that, he sayde vnto them. ✠ The hole haue no nede of the Physicion, but the sycke. I came not to call the righteouse, but the synners to repentaunce.

And the disciples of Johñ and the Pharises dyd faste: and they come and say vnto hym. Why do the disciples of Johñ & of the Pharises faste, and thy disciples fast not. And Jesus sayde vnto them: Can the children of a weddynge faste, whyles the bridegrome is with them? As longe as they haue the bridegrome with them, they cannot faste. But the dayes shall come when the bridegrome shalbe taken frome them, and then shall they faste in those dayes. c

Also no man soweth a pece of newe clothe vnto an old garment, for then taketh he away the new pece frome the olde, and so is the rent worse. In lykewyse, no man powreth newe wyne into olde vessels: for yf he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vessels perysshe. But newe wyne, must be powred into new vessels.

And it chaunced that he went thorow the corne feldes, on the Sabboth daye: and his disciples as they went in their waye, began to plucke the eares of corne. And the Pharises sayde vnto hym: beholde, why do they on the Sabboth dayes, that whiche is not lawfull? And he sayd to them: haue ye neuer red what Dauid dyd, when he hadde nede, and was an hongred, bothe he / and they that were with hym? Howe he wente into the house of God in the dayes of Abiathar the hyghe preest, and dyd eate the halowed loues, whiche is not lawfull to eate, but for the Preestes onely: and gaue also to them whiche were with hym? And he sayde to them the Sabboth was made for man, and not man for the Sabboth. Wherfore the sonne of man is Lorde also of the Sabboth daye. 1. Regū.xxi.b

¶ He helpeth the man with the dryed hand/ chooseth his Apostles/ and casteth out the vncleane spyrite / whiche the Pharises accuse vnto the deuyll. The brother/ syster and mother of Christ.

CAPI. III.

A ✠ Nd he entred agayn into the Synagoge, and there was a man which had a ✠ wydered hand. And they watched hym to se, whether he would heale him on the Sabboth daye, that they myght accuse hym. And he sayde vnto the man whyche hadde the wydered hande: aryse, and stande in the myddes. And he sayde to them: whether is it lawfull to do a good dede on the Sabboth dayes, or an euyll? to saue lyfe or kyll? But they helde there peace. And he looked rounde about on them angerly mournynge on the blyndnes of their hertes, and sayde to the man, ✠ stretche forth thyne hande. And he stretched it oute. And his hande was restored, euen as hole as the other. b a Matth.xii.a

Marke.xii.b & Luke.vi.c

And the Pharises departed, and forthwith gathered a counsell, with them that belonged to Herode, against him, to destroye hym. And Jesus auoyded with his disciples to the see. And a great multitude folowed him from Galile and from Jurie, and from Jerusalem, and frome Idumea, and from beyonde Jordane, ✠ and they that dwelled about Tyre and Sidõ a great multitude: which when they had herd what thinges he dyd, came vnto hym. Matth.iiii.b Luke.vi.a John.vi.a

And he commaunded his disciples, that a shyppe shoulde wayte on hym, because of the people, lest they shoulde thronge hym. For he had healed many, in so moche that they preased vpon hym, for to touche hym as many as had plages. And whē the vncleane spyrites sawe hym, they fell downe before hym, and cryed, sayenge: thou arte the sonne of God. And he straytely charged them that they shuld not bete hym. B

✠ And he went vp into a mountayne, and called vnto hym whome he would, and they came vnto him. And he ordeyned the. xii. that they shulde be with hym, and that he myght sende them to preache: and þ they myght haue power to heale sycknesses, and to caste oute deuyls. And he gaue Symon to name Peter. Matthew.x.a Luke.vi.c c

And he called James the sonne of Zebede and Johñ James brother, and gaue them Bonargus to name, which is to saye, the sonnes of thounder. And Andrew, and Philip, & Bartlemew, and Mathewe, and Thomas, & James the sonne of Alphey, and Thaddeus, and Symon of Cane, and Judas Iscariot, whiche also betrayed hym.

And they came vnto house, and the people assembled together agayne, so greately that they had not leysur so moche as to eate bred. And when they that longed vnto him herde of it, they went out to laye handes on him. For they thought he had bene beside him selfe. * And the Scribes which came frome Jerusalē, sayde: He hath Beelzebub, and by the power of the chiefe deuill, casteth oute deuils. And he called them vnto hym, and sayde vnto the in similitudes.

How can Satan dryue out Satan? For yf a realme be deuided against it selfe, that realme can not endure. Or yf a house be deuyded against it selfe, that house can not continue: So yf Satan ryseth against hym selfe and be diuided, he can not continue but is at an ende No man can entre into a stronge mans house and take awaye his goodes, onles he fyrste bynde that stronge man, and then spoyle his house. Verely I saye vnto you, all synnes shal be forgyuen vnto mens children and blasphemy wher with they blaspheme. But he that * blasphemeth the holy goost, shall neuer haue forgyuenes: but is in daunger of eternall damnation: because they sayde, he had an vncleane spirite. Then came his mother and his brethre & stode without, and sent vnto hym & called hym. And the people sate aboute him, and sayde vnto hym: Beholde thy mother and thy * brethren seke for the without. And he answered them sayenge: Who is my mother & my brethren? And he loked rounde aboute on his disciples, whiche sate in compasse aboute him and sayde: Beholde my mother & my brethren. For who so euer weth the will of God, he is my brother, my sister and mother.

¶ The parable of the sower. Christ stilleth the tempest of the see, which obeyed him.

CAPI. IIII.

AND he began agayne to teach by the see syde. And there gathered togither vnto hym moch people, so greatly that he entred into a shyp, and sate in the see, and all the people was by the see syde on the shore. And he taught them many thinges in parables, and sayde vnto them in his doctrine. Herken: beholde, there went out a sower to sowe. And it fortuned as he sowed, some fell by the waye syde, and the fowles of the ayre came and deuoured it vp. Some fell on the stony grounde, where it had not moche erth: and by and by sprange vp, because it had not depth of earthe: but as sone as the sonne was vp, it ta ight hete, and because it had not rotynge, wydered awaye.

And some fell amonge the thornes, and the thornes grewe vp, and choked it, so that it gaue no fruite. And some fell vpon good grounde and dyd yelde frute that sprange and grewe, & brought forthe: some thirty folde, some sixty folde, and some an hundred folde. And he sayd vnto them: he that hathe eares to heare, let him heare.

And when he was alone, they that were aboute hym with the twelue, asked him of the parable. And he sayde vnto them. To you is it graūted to knowe the mysteryes of the kyngdome of God. But vnto them that are without, shall all thinges be done in parables: that when they se, they shall se, and not discerne: and when they heare, they shal heare, and not vnderstande: leaste at any tyme they shoulde tourne, and their synnes shoulde be forgyuen them. And he sayde vnto them: Perceyue ye not this parable? and how ye shal vnderstand all other parables.

The sower soweth the worde. And they that are by the wayes syde, where the worde is sowen, are they to whome alone as they haue herde it, Satan commeth immediatly, and taketh awaye the worde that was sowen in their hertes. And lykewyse they that are sowen on the stonye grounde, are they: whiche when they haue herde the worde, forthwith receyue it with gladnes, yet haue no rotes in them selues, and so endure but a tyme: and anon as trouble and persecution ariseth for the wordes sake, they fall immediatly. And they that are sowen amonge the thornes, are suche as heare the worde, and the care of this worlde and the disceytfulnes of ryches, and the lustes of other thynges entre in & choke the worde, and it is made vnfruteful. And those that were sowed in good grounde, are they that heare the worde and receyue it, and dryngе forthe frute, some thirty folde, some sixty folde, some an hundred folde.

And he sayd vnto them: is the candell lyghted to be put vnder a bushell, or vnder the table, and not rather to be put on a candelstycke? For there is not hynge so preuye that shall not be opened, neyther so secrete, but that it shall come abrode. If any man haue eares to heare, let hym heare. And he sayde vnto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you again. And vnto you that heare, shal more be gyuen. For * vnto hym that hath, shall it be gyuen, and from him that hath not, shal be taken awaye, euen that he hath.

And he sayde: so is the kyngdome of God, as yf a man shulde sowe seed in the grounde, and shulde slepe, and ryse vp nyght and daye: and the seede shulde springe and growe vp, he not ware. For the earthe bringeth forth frute of her selfe: first the blade, then the eares, after that full corne in the eares. And as sone as the frute is brought forth, anone he putteth to the sykell, because the haruest is come.

And he sayde: Where vnto shall we lyken the kyngdome of God? or with what parable shall we compare it? It is lyke a grayne of mustardseed, whiche when it is sowen in the erth, is the leest of all seedes that be in ẏ erth: but

wt after that it is sowen, it groweth vp, and is greatest of all herbes: and beareth greate braunches, so that the fowles of the ayre may bwell vnder the shawde of it.

And with many suche similitudes he preached the word vnto them, after as they might heare it. And without similitude spake he nothing vnto them. But when they were a part he expounded all thinges to his disciples. And the same daye when euen was come, he sayde vnto them: Let vs passe ouer vnto the other syde. And they lefte the people, and toke hym euen as he was in the shyppe. And there were also with hym other shyppes.

And there arose a great storme of wynde, & dashed the wawes into the shyppe, so that it was full. And he was in the sterne a slepe on a pyllowe. And they awoke him, and sayde to him: Master, carest thou not that we perysh? And he rose vp, and rebuked the wynde, and sayd vnto the see: peace be still. And the wynde ceased, and there followed a great calme. And he sayde vnto them: Why are ye so fearfull? Howe is it that ye haue no fayth? And they feared exceadingly, and sayde one to another what maner of one is this? For both wynde and see obeye hym.

¶ He deliuereth the possessed frome the vncleane spirite: the woman from the bloudye fluxe: and rayseth the captaynes doughter.

CAPI. V.

AND they came ouer to the other syde of the see, into the countrey of the Gadarenes. And when he was come out of the shyppe, there met him out of the graues a man possessed of an vncleane spirite, whiche had his abydinge amonge the graues. And no man coulde bynde him: no not with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the cheynes a sunder, and brake the fetters in peces. Neither coulde any man tame him. And alwayes both nyght and daye he cryed in the mountaynes, and in the graues, and bet him selfe with stones. When he had spyed Jesus a farre of, he ran and worshypped hym, and cryed with a loude voyce, and sayde: What haue I to do with the Jesus the sonne of the moste hyghest God? I requyre the in the name of God that thou torment me not. For he had sayde vnto him: Come out of the man thou foule spirite. And he asked him: What is thy name? and he answered sayenge: My name is Legion, for we are many. And he prayed him instauntely, that he woulde not sende them awaye, oute of the countrey.

And there was nygh vnto the mountaynes a great herde of swyne feedinge, and all the deuils besought him sayenge: Sende vs into the heerde of swyne, that we maye enter into the. And anone Jesus gaue them leaue. And the vncleane spirites went out and entred into the swyne. And the heerde ranne hedlinge in to the see. They were aboute .ij. M. swyne, and they were drowned in the see. And the swyne herdes fled, and tolde it in the cite and in the countrey. And they came oute for to se what had happened: and came to Jesus and sawe hym that was vexed with the fende and had the Legion, syt, both clothed, and in his right mynde, and were afrayed. And they that sawe it tolde them, howe it had happened to hym that was possessed with the deuel and also of the swyne. * And they beganne to praye hym, that he woulde departe frome their coastes. Math. viii. c. Luke. viii. d.

And when he was come into the shyp, he that had the deuyll, prayed hym that he myght be with him. Howbeit Jesus would not suffre hym, but sayde vnto hym: go home to thyne house, and to thy frendes, and shew them what greate thynges the Lorde hathe done vnto the, and howe he hadde compassion on the. And he departed, and began to publysshe in the ten cytes, what greate thinges Jesus hadde done vnto hym, and all men did meruayle.

And when Jesus was come ouer agayne by shyp vnto the other syde, moche people gathered to him, and he was nyghe vnto the see. * Math. ix. Luke. viii. And beholde, there came one of the rulers of the Synagoge, whose name was Jairus: and when he sawe him, he fell downe at his fete, & besought him greatly sayenge: my daughter lyeth at poynt of deathe, I wolde thou wouldest come, and laye thy hande on her, that she myght be safe, and lyue. And he went with hym, and moch people followed hym, & thronged hym. Jairus.

And there was a certayne woman, whiche was diseased of an yssue of bloude .xij. yeres, and had suffred many thinges of many physicions, and had spent all she had, and felt none amendment at al, but rather waxed worse & worse. When she had herde of Jesus: she came into the preace behynde hym, and touched his garmente. For she thought: yf I may but touche his clothes I shall be hole. And forthwith her fountayne of bloude was dryed vp, & she felte in her body, that she was healed of the plage.

And Jesus immediatly felt in him selfe, the vertue that went out of hym, and turned him rounde aboute in the preace, and sayde: who touched my clothes? And his disciples sayde vnto hym: seyst thou the people thrust the, and yet askest, who dyd touche me? And he loked rounde aboute, to se her that hadde done that thinge. The woman feared and trembled (for she knewe what was done in her,) & she came and fell downe before hym, and tolde him the hole trouthe. And he sayde to her: Daughter, thy fayth hath made the hole: go in peace, and be hole of thy plage.

* Whyle he yet spake, there came frome ẏ rular of the Synagoges house, certayne which sayde: thy doughter is dea: Why disease thou the Master any further? Assone as Jesus herde that worde spoken, he sayde vnto the ruler of the Synagoge: be not afrayed, onely beleue. And he suffred no man to folow hym, more then Peter and James, and Johñ the brother of James. * And he came vnto the house of the rular of the Synagoge, and sawe the wondrynge: and them that wept & wayled greatly, and went in, and sayd vnto them Why make ye this a do, & wepe? The mayde

C iij. is not

is not dead, but sleepeth. And they laughte him to scorne. Then he put them all out, and toke the father and the mother of the mayde, and thē that were with him, and entred in where the mayde laye, & toke the mayde by the hande and sayde vnto her: Tabitha, cumi: which is by interpretation: mayde, I saye vnto the, aryse. And streyght the mayde arose, and went on her fete. For she was of the age of twelue yeres. And they were astonyed at it out of measure. And he charged theym straytely that no man shulde knowe of it, and commaunded to gyue her meate.

¶ Christ sendeth his Apostles to heale them that were diseased. Of Iohn and Herode. Of the .v. loues and .ii. fisshes. And of the walkinge on the see.

CAPI. VI.

Matth.xiii.g. Luke.iiii.e

AND he departed thence, and came into his owne countrey, and his disciples folowed hym. And when the Sabboth daye was come, he began to teache in the Synagoge. And many that herde hym were astonyed, and sayde: From whence hathe he all these thinges? and what wysdome is this that is gyuen vnto hym: and such vertues that are wrought by his handes? Is not this that carpenter, Maryes sonne & the brother of James and Joses and of Juda and Simon? and are not his sisters here with vs? And they were offended by hym. And Jesus sayde vnto them: a Prophete is not despysed, but in his owne countrey, and amonge his owne kynne, and amonge them that are of the same household. And he couldē there shewe no myracles, but layde his handes vpon a few sicke folkes, and healed them, and he mercyeled at their vnbeleue. ✠

The Jewes call a kynsman a brother,

And he went about by the townes that lay on euery syde, teachyng. And he called the .xii. and began to sende theym, two and two, and gaue them power ouer vncleane spretes. And commaunded them, that they shulde take nothynge vnto their iourney, saue a rodde only: neyther scrippe, neyther bred, neyther money in their pourses, but shulde be shood with sandals. And that they shoulde not put on two cootes. And he sayde vnto them: Where so euer ye entre into an house, there abyde tyll ye departe thence. And whosoeuer shall not receyue you, nor heare you, when ye departe thence, shake of the duste that is vnder youre fete, for a wytnesse vnto them. I saye verely vnto you, it shalbe easyer for Sowme & Gomorre at the daye of iudgement, then for that cytie. And they went oute and preached, that they shuld repent: and they cast out many dyuels. And they annoynted many that were sycke, with oyle, and healed them.

a There a rod only. Although in Matthew .x. & Luke .ix. he shulde seme to forbyde them a rode / yet the sent meaneth not so in dede / but forbyddeth cote hose / rode nether a spare / to the entent only that they shuld vtterly put from them all carefulnes of any suche prouisions

And kynge Herode herde of hym (for his name was spred abrode) & sayde: Johā Baptiste is risen agayne frome deathe, and therfore myracles are wrought by hym. Other sayd it is Helyas: and some sayd: it is a Prophete, or as one of the Prophetes. But when Herode herde of him, he sayd: it is Johā whō I beheaded, he is risen frome deathe agayne.

✠ For Herode him selfe had sent forth, & had taken Johā, and bounde him, and cast him into prysō for Herodias sake, whiche was his brother Philippes wyfe. For he had maryed her. For Johā sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layd wayte for him, and would haue killed him, but she couldē not. For Herode feared Johā, knowynge that he was a iuste man and an holy: and gaue hym reuerence: & hearynge hym, he dyd many thynges, & herde hym gladly.

But when a conuenient daye was come: Herode on his byrth daye made a supper to the lordes, captaynes, and heddes of Galile. And the daughter of Herodias came in and daunsed, and pleased Herode, and theym that sate at bourde also. Then the kynge sayd vnto the mayde: aske of me what thou wilt, and I will gyue it the. And he sware vnto her, what soeuer thou shalt aske of me, I will gyue it the, euen vnto the one halfe of my kyngdome. And she went forth and sayde to her mother: what shall I aske? And she sayde: Johā Baptistes hed. And she came in streyght waye with haste vnto the kynge, and asked, sayenge: I will: that thou gyue me forthwith in a charger the hed of Johā Baptiste. And the kynge was sory: how be it because of his othe, and them which sate at supper also, he wolde not put her desyre from her purpose. And immediatly the kynge sent the hangman, and commaunded his hed to be brought in. And he went and beheded hym in the prysō, and brought his hed in a charger, and gaue it to the mayde, & the mayde gaue it to her mother. And when his disciples herde of it, they came and toke vp his body, & put it in a graue. ✠

And the Apostles gathered them selues together to Jesus, & tolde hym all thinges, both what they had done, & what they had taught. And he sayd vnto them ✠ come apart into the wildernes, and reste a while. For there were many comers and goers, that they had no leasure so much as to eat. And he went by ship out of the waye into a desert place. But the people spyed theym when they departed: and many knew him, and ran afote thyther out of all cities, and preuented them, & came together vnto him. And Jesus went out & sawe moche people, & had compassion on them, because they were lyke sheepe which had no shepherde. And he began to teache them many thinges.

Matth.xiiii.d Luke.ix.b Joh.vi.d

✠ And when the daye was now farre spent, his disciples came vnto hym, sayenge: This is a desert place, and nowe the daye is farre passed, let them departe, that they may go into the countrey rounde aboute, and into the townes, and bye them bred: for they haue nothynge to eate. He answered, and sayde vnto them: gyue ye theym to eate. And they sayde vnto hym: Shall we go and bye. ij. C. penyworth of bred, & gene them to eate? He sayde vnto them: how many loues haue ye, go and loke. And when they had serched, they sayde v. & two fisshes. And he commaunded them to make them all sit downe by cōpanies vpō the grene grasse. And they sate downe here a rowe and there a rowe, by hundredes and by syttes.

C Matth.xiii. Luke.ix. Joh.vi.

And he toke the fyue loues and the two fysshes, and loked vp to heuen ✠ and blessed, and brake the loues, and gaue them to his disciples to put before them: and the two fyshes he deuyded amonge them all, and they all dyd eate, and were fylled. And they toke vp twelue basketes full of the fragmentes and of the fysshes. And they that ate were aboute .v. thousande men.

And streyght way he cauled his disciples to go in to the shyp, and to go ouer the water before vnto Bethsaida, whyle he sent away the people. ✠ And as soone as he had sent them away, he departed in to a mountayne to praye. ✠ And when euen was come, the shyp was in the myddes of the see, & he alone on the lande, and he sawe them troubled in rowyng, for the wynde was contrarye vnto them. And aboute the fourth watche of the nyght, he came vnto them walkynge vpon the see, and wolde haue passed by them. When they saw him walking vpon the see, they supposed it had ben a spyrite and cryed out: for they all sawe hym, & were afrayde. And anone he talked with them & sayd vnto them: be of good chere, it is I, be not afrayde. ✠ And he went vp vnto them in to the shyp, and the wynde ceased, & they were sore amased in them selues beyonde measure, and marueyled. For they remembred not of the loues, because their hertes were blynded.

And they came ouer, & went in to the lande of Genazareth, and aryued in to the hauen. And as soone as they were come out of the shyppe, anone they knewe hym, and ran forth throughout all the region rounde about, and began to cary aboute in beddes all that were sycke, to the place where they herde tell that he was. And whyther so euer he entred in to townes, cityes, or villages, they layde their sycke in the stretes, and prayed hym they myghte touche, and it were but the edge of his garment. And as many as touched hym, were safe. ✠

¶ The disciples eate with vnwasshen handes. The commaundement of God is transgressed by manes traditions. Of the woman the Syrophenisse. Of the Sabboth.

CAPI. VII.

AND the Pharyseis came together vnto hym, and dyuers of the Scribes which came from Jerusalem. And when they sawe certayne of his disciples eate bred with commen handes (that is to saye, with vnwasshen handes) they complayned. For the Pharyseis and all the Jewes, onelesse they washe their handes ofte, eate not, obseruyng the traditions of the elders. And when they come fro the market, except they washe, they eate not. And many other thynges there be which they haue taken vpon them to obserue, as the washyng of cuppes and crues, and of brasen vessels, and of tables.

Then asked hym the Pharyseis & Scribes why walke not thy disciples accordyng to the traditions of the elders, but eate bread with vnwasshen handes? He answered and sayd vnto them: wel prophecied Esaie of you hypocrites as it is wryten: ✠ This people honoureth me with their lyppes, but their hert is farre from me: In vayne they worshyp me, teachyng doctrynes the cōmaundementes of men. For the commaundement of God layde asyde, ye obserue the traditions of men, as the washynge of crues and of cuppes, and many other suche lyke thynges ye do.

Esaie.xxix.b Mat.xv.b

And he sayd vnto them, well, ye cast asyde the cōmaundment of god to kepe your owne traditions. ✠ For Moses sayd: honour thy father and thy mother, & who so euer curseth father or mother, let hym dye the deth. But ye say: a mā shal say to father or mother Corban, which is, that thou desyrest of me to helpe the with, is gyuen to God. And so ye suffre him no more to do ought for his father or his mother, makyng the worde of God of none effect, throughe your traditions which ye haue ordeyned. And many such thynges do ye.

Exodi.xx.d Deuter.v.b. Ephes.vi.a Exodi.xxi.a Leuitic.xx.b Prouer.xx.b

And he called all the people vnto him, & sayd vnto them: herken vnto me euery one of you and vnderstande. ✠ There is nothyng without a mā that can defyle him when it entreth in to him, but those thynges which procede out of him are those which defyle the mā. If any mā haue eares to heare, let him heare. And whē he came to the house apart frō the people, his disciples asked hym of the symilitude. And he sayd vnto them: Are ye so without vnderstandyng? Do ye not perceyue, that what so euer thynge from without entreth in to a man, it can not defyle him, because it entreth not in to his hert but in to the belly, and goeth out in to the draught purgynge all meates?

Matth.xv.b

And he sayd, that defyleth a man which commeth out of a man. For from within, euen out of the hert of men proceede euyll thoughtes, aduoutery, fornication, murther, theft, couetousnes, wyckednes, deceyte, vnclennes, and wycked eye, blasphemye, pryde, folysshnes: all these euyll thynges come from within, and defyle man. ✠ And from thence he rose and went in to the borders of Tyre and Sydon, and entred in to an house, and wolde that no man shulde haue knowen. But he couldē not be hyd. For a certayne woman whose doughter had a foule spyryte herd of hym, and came and fell at his fete, The woman was a Dicke out of Syrophenicia, and she besought hym that he wolde cast out the deuyll out of her doughter. And Jesus sayd vnto her: let the chyldren fyrst be fedde. For it is not mete to take the chyldrens bred, and to cast it vnto whelpes. She answered and sayde vnto hym: euen so master, ✠ neuertheles, the whelpes also eate vnder the table of the chyldrens crommes. And he sayd vnto her: for this saying, go thy way, the deuyll is gone out of thy doughter. And when she was come home to her house, she founde the deuyll departed, and her doughter lyenge on the bed.

Matth.xv.d

✠ And he departed agayn from the costes of Tyre & Sydon, and came vnto the see of Galile, thorow the myddes of the costes of the .x. cityes. And they brought vnto hym one that was deft and dambed in his speche, & prayde hym

hym to put his hande vpon hym. And he toke hym aside from the people, and put his fyngers in his eares, and dyd spytte and touched his tonge, and loked vp to heuen, and sighed and sayd vnto hym: Ephatha, that is to saye be opened. And anone his eares were opened, and the stryng of his tonge was losed, and he spake playne. And he commaunded them they shold tell no mā. But the more he forbad them, the more a great deale they publyshed it, and were beyonde measure astonyed, saying: ✣ He hath done all thynges well, and hathe made bothe the deafe to heare, and the domme to speake.

Genesis.1.d Esai.xxxv.

¶ The myracle of the seuen loues. The Pharises aske a sygne. The leuen of the Pharises. The blynde receyueth his sight.

CAPI. VIII. ✣

A In those dayes when ther was a very great company, and had nothynge to eate, Jesus called his disciples vnto hym, and sayd vnto them: I haue pitye on this people, because they haue now ben with me thre dayes, and haue nothynge to eate: and yf I wolde sende them awaye fastynge to their houses, they wolde faynt by the waye. For dyuers of them came from farre. And his disciples answered hym: where shulde a man haue breed here in the wyldernes to satisfye these? And he asked them, how many loues haue ye? They sayde seuen. And he commaunded the people to sytte downe on the grounde. And he toke the seuen loues, gaue thankes, brake, and gaue to his disciples, to set before them. And they dyd set them before the people. And they had a fewe small fyshes. And he blessed them and commaunded them also to be set before them. And they ate and were full. And they toke vp of the broken meate that was lefte seuen basketes full. And they that ate were in nomber aboute foure thousande. And he sente them awaye. ✣

Mat.xv.b

B And anone he entred into a shyp with his disciples, and came in to the partyes of Dalmanutha. ✣ And the Pharyses came forthe and began to dispute with hym, askyng of hym a sygne from heuen, and temptynge hym. And he sighed in his spirite and sayd: why dothe this generation seke a sygne. Truly I tell you there shall no sygne be gyuen to this generation. And he lefte them and went in to the shyp agayne, and departed ouer the water.

Mat.xvi.a Luke.xii.b Joh.vi.b

And they had forgotten to take breed with them, neyther had they in the shyp with them more then one lofe. And he charged them sayinge. ✣ Take hede and beware of the leuen of the Pharyses, and of the leuen of Herode. And they reasoned amonge them selues, saying: we haue no breed. And whē Jesus knewe that, he sayd vnto them: why take ye thought because ye haue no breed? perceyue ye not yet neyther vnderstand? Haue ye your hertes yet blynded. Haue ye eyes and se not? and haue ye eares and heare not? Do ye not remembre? when I brake .v. loues amonge .v. thousande, how many basketes of fragmētes toke ye vp? They sayd vnto hym, twelue. When I brake seuen amonge foure thousande: how many baskets of fragmentes toke ye vp? They sayd seuen. And he sayd vnto them: how is it that ye vnderstande not?

✣ And he came to Bethsaida, & they brought a blynde man vnto hym, and desyred hym to touche hym. And he caught the blynde by the hande, and led him out of the towne, and spat in his eyes, and put his handes vpon hym, and asked hym whether he sawe ought. And he loked vp, and said: I se men, for I se them walke as they were trees. After that he put his handes agayne vpon his eyes, and made hym se. And he was restored to his sight, & saw euery mā clerely. And he sent him home to his house sayinge: neyther go in to the towne, nor tell it to any in the towne. ✣

C

And Jesus went out and his disciples in to the townes that longe to the cytye called Cesarea Philippi. And by the waye he asked his disciples, sayinge: whom do men saye I am? And they answered: some saye thou art Johñ Baptist, some saye Helye, and some one of the prophetes. And he said vnto them: but whom saye ye I am? ✣ Peter answered and said vnto hym, thou art euen Christ. And he charged them they shulde tell no man of hym. And he began to teache them that the sonne of man must suffre many thinges, and shulde be reproued of the elders and of the hyghe priestes and Scribes, and be killed, and after thre dayes aryse agayn. And he spake that saying openly. And Peter toke him aside, and began to chyde him. Then he turned about, and loked on his disciples, and rebuked Peter saying. Go after me Sathan, for thou sauourest not the thynges of God, but the thynges of men.

Mat.xvi.c Luke.ix.c

✣ And he called the people vnto hym, with his disciples also, and sayd vnto them. Who so euer wyll folowe me, let him deny him self and take his crosse and folow me. For who so euer wyll saue his lyfe, shall lose it. But who so euer shall lose his lyfe for my sake and the gospels, shall saue it. What shall it profyte a man, yf he shulde wyn all the worlde, and lose his owne soule? or els what shal a man gyue to redeme his soule agayne? Who so euer therfore shall be ashamed of me, and of my wordes amonge this aduoutrous and synfull generation, of hym shall the sonne of man be ashamed, when he commeth in the glory of his father with the holy aungels. And he sayd vnto them: Verely I say vnto you, there be some of them that stande here, which shall not taste of deth, tyll they haue sene the kyngdome of God come with power.

Mat.xvi.d Luke.ix.d

¶ The transfyguration. The lunatyke is healed. The disputation who shuld be greatest. Offences are forbydden.

CAPI. IX.

A And after syx dayes Jesus toke Peter, James and Johñ, and led them vp in to an hygh mountayne out of the way alone, and he was transfygured before them. And his rayment did shyne and was made very whyte, euen as snowe, so whyte as no fuller can make vpon the erth. And there appered vnto them Hely with Moses: & they talked with Jesu. And Peter answered and sayde to Jesu: master here is good being for vs, let vs make thre tabernacles, one for the, one for Moses, and one for Helias. For he wyst not what he sayd: for they were afrayde. And there was a cloude that shadowed them. And a voyce came out of the cloude sayinge: ✣ This is my deare sonne, heare hym. And sodenly they loked rounde about them, & sawe no man more then Jesus onely with them.

And as they came downe from the hyll, he charged them, that they shulde tell no man what they had sene, til the sonne of man were risen from deathe agayne. And they kepte that sayinge with them, and demaunded one of an other what the risynge from deathe agayne shulde meane? And they asked hym, sayinge: Why then saye the Scribes, that Helyas must fyrste come? He answered and sayd vnto them: ✣ Helyas verely shall fyrste come and restore all thynges. And also the son of man as it is written, shal suffre many thinges, and shall be set at nought. Moreouer, I saye vnto you that Helyas is come, and they haue done vnto hym what so euer pleased the, as it is wrytten of hym.

Mat.xvii.a Luke.ix.a

D

And he came to his disciples, & sawe moche people about them, and the Scribes questioning with them. And anone all the people when they beheld hym, were amased and ranne to hym, and greeted hym. And he sayde vnto the Scribes: What question ye with them? ✣ And one of the compayne answered and sayd: Master, I haue brought my sonne vnto the, which hath a dome spirite. And when so euer he taketh hym, he teareth hym, and he foometh & gnasheth with his teth, and pyneth away. And I spake to thy disciples that they shulde cast hym out, and they could not.

He answered hym and sayd: O vnfaythfull generation, how longe shall I be with you? how longe shall I suffre you? Bryngе hym vnto me. And they brought hym vnto hym. And as sone as the spirite sawe hym, he tare hym. And he fell downe on the grounde walowyng and foming. And he asked his father, how long is ago, sythens this hath happened him? He sayd, of a chylde, and ofte tymes casteth hym into the fyre, and also in to the water to destroye hym. But yf thou canste do any thynge haue mercye on vs, and helpe vs. And Jesus sayde vnto hym: Yf thou couldest beleue, all thynges are possyble to hym that beleueth. And forthwith the father of the chylde cried with teares: sayinge: Lorde I beleue, helpe myne vnbelefe.

When Jesus sawe that the people came runnynge together vnto hym, he rebuked the vnclene spirite, saying vnto hym: Thou dumme and deafe spirite, I charge the, come out of hym, and entre no more in to hym. And the spirite cried, and rent hym sore, and came out: and he was as dead, in so moch that many said he is dead. But Jesus caught his hande, and lyft hym vp, and he arose. And when he was come in to the house, his disciples asked hym secretly, why could not we caste hym out?

And he sayde vnto them: This kynde can by none other meanes come forth, but by prayer and fastynge. ✣

C

✣ And they departed thence, and toke their iourneye thorowe Galile, and he wolde not that any man shulde haue knowen it. For he taught his disciples and sayd vnto them: ✣ the sonne of man shall be delyuered in to the handes of men, and they shall kyll hym, and after that he is killed, he that aryse agayn the third daye. But they wyste not what that sayinge meant, and were afrayde to aske hym. And he came to Capernaum. And when he was come to house, he asked them, what was it that ye reasoned betwene you by the way? And they helde their peace: for by the waye they reasoned amonge them selues, who shulde be the chefest. ✣ And he sate downe and called the .xii. vnto hym, and said to them: yf any man desyre to be fyrst, the same shal be last of all, & seruant vnto all. And he toke a chylde, and set hym in the myddes of them, & toke him in his armes and layde vnto them: who so euer receyueth one of such children in my name, receyueth me. And who so euer receyueth me, receyueth not me, but hym that sent me. ✣

Mat.xviii.b Luke.ix.c

John answered hym, saynge: ✣ Master, we sawe one castynge out deuyls in thy name, which folowyth not vs, and we forbad hym because he folowyth vs not. But Jesus sayde, forbyd hym not. For there is no man that shall do a myracle in my name, that can lyghtly speake euyll of me. Who so euer is not agaynste you, is on your parte. And who so euer shall gyue you a cup of water to drinke for my names sake, because ye belonge to Christe, verely I saye vnto you he shall not loose his rewarde. And who so euer shall offende one of these sprytes that beleue in me, it were better for hym that a mylstone were hanged aboute his necke, and that he were cast in to the see. Wherfore yf thy hande offende the, cut hym of. It is better for the to entre in to lyfe maymed, then haynge two handes go in to hell in to fyre vnquenchable, where their worme dyeth not, and the fyre neuer goeth out. Lykewyse yf thy foote offende the, cut hym of. For it is better for the to go halte in to lyfe, then haynge two fete, to be caste in to hell in to fyre vnquenchable, where his worme dyeth not, and the fyre neuer goeth out. Euen so, yf thyne eye offende the, plucke hym out. It is better for the to go in to the kyngdome of God with one eye, then haynge two eyes to be caste in to hell fyre: where their worme dyeth not, and the fyre neuer goeth out. ✣

Mat.v.c

Mat.xviii.c Luke.xiv.a

Euery man therfore shall be salted with fyre. And euery sacrifice shall be seasoned with salte. Salte is good. But yf the salte be vnsauery, what shall ye salte therwith? Se that ye haue salte in your selues: and haue peace amonge your selues, one with an other.

Saltynge

¶ Of denoysement. The rych man questioneth with Christe. Of the sonnes of Zebede. Bartimeus the blynde man.

CAPI. X.

And

A Math.xix.a

✠ And he arose from thence and went into the coostes of Jury, throughe the regyon that is beyonde Jordane. And the people resorted vnto hym a fresshe, and as he was wont, he taught them agayne. And the Pharyses came and asked hym a questyon: whether it were lawful for a man to put away his wyfe, temptynge hym. And he answered and sayd vnto them: ✳ what dyd Moyses byd you do? And they sayde: Moyses suffred to wryte a testimonyall of deuorcement, and to put her awaye. And Jesus answered and sayd vnto them: For the hardnes of your hertes he wrote this precepte vnto you. But at the fyrste creacion God made them man and woman. ✳ For this cause shall man leaue his father and mother, and sticke to his wyfe, and they twayne shall be one flesshe. So then are they now not twayne, but one flesshe. Therfore what God hath coupled, let not man departe.

Deut.xxiiii.a Math.xix.a

Genesis.ii.d. 1 Corint.vi.d Math.v.c and.xix.a Ephe.v.g.

B And in the house his disciples asked hym agayne of that matter. And he sayd vnto them. Who so euer putteth away his wyfe and marryeth an other, is an aduoutrer to her warde. And yf a woman forsake her husbande and be maried to an other, she committeth aduoutery. ✳ And they brought chyldren to hym that he sholde touche them. And his disciples rebuked those that brought them. When Jesus saw that, he was displeased and said to them: Suffre the chyldren to come vnto me, and forbyd them not. For of suche is the kyngdome of God. Verely I saye vnto you, who so euer shall not receyue the kyngdome of God as a chylde, shal not enter therin. And he toke them vp in his armes, & put his handes vpon them, and blessed them.

Math.xix.c. Luke.v.viii.d

C ✠ ✳ And when he was come in to the way there came one runnynge and kneled to hym, and asked hym: Good master, what shal I do that I may inherite euerlastynge lyfe? Jesus said to him: why callest thou me good? There is no man good but one, which is God. Thou knowest the commaundementes. Do no aduoutry, kyll not, steale not, bere no false wytnes, defraude no man, honour thy father and mother. He answered and said to hym. Master all these I haue kepte from my youth. Jesus beheld hym, and had a fauour to hym, and said vnto hym: one thynge is lackynge vnto the. Go and sell all that thou hast, and gyue to the poore, and thou shalt haue treasure in heuen, and come and folowe me, and take vp the crosse. But he was discomforted with that sayinge, and wente awaye mournynge, for he had great possessions.

And Jesus loked rounde about, and sayd vnto his disciples: what an harde thynge is it for them that haue ryches to entre in to the kyngdome of God. And his disciples were astonyed at his wordes. But Jesus answered agayne, and sayde vnto them: chyldren howe harde is it for them that trust in ryches to entre in to the kyngdome of God? It is easyer for a camell to go throughe the eye of a nedle, then for a ryche man to entre in to the kyngdome of God. And they were astonyed out of measure, sayinge betwene them selues: who then can be saued? Jesus loked vpon them, and sayde: with men it is impossible, but not with God, for with God all thynges are possible.

D And Peter began to saye vnto hym: Lo, we haue forsaken all, and haue folowed the. Jesus answered and sayd: Truly I tell you, there is no man that forsaketh house, or brethren or systers, or father or mother, or wyfe or chyldren, or landes for my sake and the gospels which shall not receyue an hundred folde now in this tyme: houses and brethren and systers, and mothers and chyldren, and landes with persecutions: and in the worlde to come euerlastynge lyfe. Many fyrst, shall be laste, and the last, fyrst. And they were in the waye goyng vp to Jerusalem. And Jesus went before them, and they were amased, and as they folowed, were afrayde.

And Jesus toke the.xii. agayne, and began to tell them what thynges shold happen vnto hym. ✳ Beholde we go vp to Jerusalem, and the sonne of man shall be deliuered vnto the hyghe preestes, and vnto the Scribes: and they shall condemne hym to deathe, and shall deliuer hym to the heathen: and they shall mocke hym, and scourge hym, and spytte vpon hym, and kyll hym. And the thyrde daye he shall ryse agayne.

Math.xvi.d. Luke.ix.d and xviii.c

And then James and Johñ the sonnes Zebede came vnto hym, sayinge: Master, we wold thou sholdest do for vs what so euer we desyre. He sayde vnto them: What wolde ye I shulde do vnto you? They sayde to hym: Graunt vs we may syt, one on thy right hand and the other on thy lefte hande, in thy glory. But Jesus sayd vnto them, ye wote not what ye aske. Can ye drynke of the cup that I shall drynke of, and be baptised in the baptisme that I shall be baptysed in? And they sayde vnto hym: we can. Jesus sayd them: ye shal drynke of the cup that I shall drynke of, and be baptised with the baptysme that I shall be baptised in, but to syt on my right hande & on my lefte hande is not myne to gyue, but to them for whom it is prepared.

E

F ✳ And when the.x. herd that, they began to disdayne at James and Johñ. But Jesus called them vnto him, & sayd to them: ye knowe that they which seme to bere rule among the gētyles, raygne as lordes ouer them. And they that be greate amonge them, exercyse auctorite ouer them. So shal it not be among you, but who so euer of you wyll be great among you, shall be your seruaunt. And who so euer wyll be chiefe, shall be seruaunt vnto all. For euē the sonne of man came not to be ministred vnto: but to minister, and to gyue his lyfe for the redemption of many.

Math.xx.b

G And they came to Hiericho. ✳ And as he went out of Hiericho with his disciples, and a great nombre of people: Barthimeus the sonne of Thimeus whiche was blynde, sate by the hye wayes syde, beggynge. And when he herde that it was Jesus of Nazareth, he began to cry and to saye: Jesus the sonne of David, haue mercy on me. And many rebuked hym, that he sholde

Math.xx.b Luke.xviii.c

holde his peace. But he cryed the more a great deale, thou sonne of David haue mercy on me. And Jesus stode styll, and commaunded hym to be called. And they called the blynde, saying vnto hym: Be of good comforte: aryse, he calleth the. And he threwe awaye his cloke, and rose and came to Jesus. And Jesus answered and sayd vnto hym: what wylte thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. Jesus sayd vnto hym: Go thy waye, thy fayth hath saued the. And anone he receyued his syght, and folowed Jesus in the waye.

Christ rydeth to Jerusalem. The syggetre dryuen vp. The byers and sellers are caste oute of the temple. The Pharises question with Christe.

CAPI. XI.

A ✠ And when they came nye to Jerusalem vnto Bethphage and Bethanie, besydes mounte Oliuete, he sente forthe two of his disciples, and sayd vnto them. Go your wayes in to the towne that is ouer against you. And as sone as ye be entred in to it, ye shal fynde a colt bound, wheron neuer man sate: lose hym & bringe hym. And yf any man saye vnto you: wyp do ye so? Saye the Lorde hathe nede of hym: and anone he wyll sende hym hyther. And they wente forth and founde a colte tyed by the doze without at a partynge of a waye, and they loosed hym. And dyuers of them that stode there, sayde vnto them: what do ye lousynge the colt? And they sayd vnto them euen as Jesus had commaunded them, & they let the go. And they brought the colte to Jesus, and caste their garmentes on him, and he sat vpon hym. And many spred their garmentes on the way. Other cut downe braunches of the trees, and strawed them in the way. And they that went before and they that folowed, cryed saying: Hosanna, blessed be he that commeth in the name of the Lorde. Blessed be the kyngdom that commeth in the name of our father David: Hosanna in the hyest.

And the Lorde entred in to Jerusalem, and in to the temple. And when he had loked rounde about vpon all thynges, & now the euen tyde was come, he went out vnto Bethanye, with the twelue. And on the morowe when they were come out from Bethany, he hūgred, and espyed a tragge tree a farre of hauynge leues, and went to se whether he myght fynde any thynge theron. But when he came therto, he founde nothynge but leues, for the tyme of figges was not yet. And Jesus answered and sayd to it: neuer man eate frute of the hereafter wyple the worlde standeth. And his disciples herde it.

And they came to Jerusalem. And Jesus went in to the temple, and began to caste out the sellers and byers in the temple, and ouerthrew the tables of the money chaungers, and the stoles of them that solde doues: & wolde not suffre that any man caried a vessel thorow the temple. And he taught sayinge vnto them, ✳ Is it not wrytten: my house shall be called the house of prayer vnto all nations? But ye haue made it a den of theues.

Hieerem.vii.a iii.Reg.viii.d

And the Scribes and hyghe preestes herde it, and sought howe to destroye hym. For they feared hym, because all the people merueyled at his doctryne. And when euen was come, he went out of the cite. ✳ And in the morynge as they passed by, they saw the tragge tree dryed vp by the rotes. And Peter remembred, and sayde vnto hym: Master, beholde, the tragge tree which thou cursedest, is wydered away. And Jesus answered and sayde vnto them: haue fayth in God. ✠ Verely I saye vnto you, that who so euer shall saye vnto this mountayne: take away thy selfe, and cast thy selfe in to the see, and shall not wauer in his hert, but shall beleue those thynges whiche he sayth shal come to passe, what so euer he sayth shal be done to hym. Therfore I say vnto you, ✳ what so euer ye desyre when ye pray, beleue that ye shall haue it, and it shall be done vnto you. And when ye stande and praye, forgyue yf ye haue any thyng against any man: that your father also whiche is in heuen, maye forgyue you your trespaces.

Math.xxi.b

Fayth

D Math.xvi.d Johñ.xiv.c

Luke.xx.a Math.xxi.c

And they came agayne to Jerusalem. ✳ And as he walked in the temple, there came to him the chefe preestes, and the Scribes and the elders, and sayd vnto hym: by what auctorite doest thou these thynges? and who gaue the this auctorite to do these thynges? Jesus answered and sayde vnto them: I wyll also aske of you a certayne thynge, and answere ye me, and I wyl tell you by what auctorite I do these thynges. The baptysme of Johñ, was it from heuen, or of men? Answere me. And they thought in them selues, saying: yf we say from heuen: he wyll saye / why then dyd ye not beleue hym? but yf we shall saye, of men / then feare we the people. For all men counted Johñ, that he was a very Prophet. And they answered and said vnto Jesu, we can not tell. And Jesus answered and sayd vnto them, neither wyll I tell you, by what auctorite I do these thynges.

The vyneyarde is let out. Cyue to Cesar that he longeth to Cesar. Of the Saduces / of the doctoz of lawe. hypocrytes must be eschewed / the offrynge of the pooze widowe.

CAPI. XII.

A Math.xxi.d Luke.xx.b Esaye.v.a

✠ And he began to speke vnto them in parables. A certeyn man planted a vyneyarde, and compassed it with an hedge, and ordeyned a wyne pressle, and bilt a toure in it. And he let it out to hyre vnto husbandmen, And went in to a straunge countrey. And when the tyme was come, he sent to the tenaunters a seruaunt, that he might receyue of the tenauntes of the frute of the vyneyarde. And they caught him and bet him, and sent him agayne empty. And agayn he sent vnto them an other seruāt, and at him they cast stones and brake his hed and sent him agayne all to reuiled. And agayn he sente an other, & him they killed, and many other, beatyng some, and kyllynge some.

Wherfore hauynge yet one sonne whom he loued tenderly, hym also he sente at the laste vnto

vnto them, sayinge, they wyll reuerence my sonne. * But the tenauntes sayde amongest them selues: this is the heyre/come let vs kyll him, and the inheritaunce shall be ours. And they toke hym and kylled him, and caste hym out of the vineyarde. What shal then the lorde of the vineyarde do? He wyll come & destroy the tenauntes, and let out the vineyarde to other. Haue ye not redde this scripture. * The stone whiche the buylders dyd refuse, is made the chiefe stone in the cornet. This was done of the Lorde, and is maruelous in our eyes. And they went about to take hym, but they feared the people. For they perceyued that he spake that parable against them. And they left him and went their waye.

* And they sent vnto him certeyn of the phariſes with Herodes seruauntes, to trap him in his wordes. And when as they were come, they sayde vnto him: Master, we knowe that thou arte true, and carest for no man/for thou considerest not the personage of men, but teachest the waye of God truly: Is it lawfull to paye tribute vnto Cesar, or not? Ought we to gyue, or ought we not to gyue? He vnderstode their dissemblynge, and said vnto them: Why tempte ye me? Bringe me a peny, that I may se it. And they brought. And he said vnto them Whose is this ymage, & superscripcion? And they said vnto him, Cesars. And Jesus answered and sayd vnto them: * Then gyue to Cesar that whiche belongeth to Cesar: and to God that whiche pertayneth to God. And they maruayled at him.

Then came the Sadduces vnto him, which saye there is no resurrection. And they asked him sayinge: * Master, Moses wrote vnto vs: If any mannes brother dye, and leaue his wyfe behynde him, and leaue no children: that then his brother shulde take his wyfe, & reyse vp seed vnto his brother. There were seuen brethren, and the fyrst toke a wyfe, and when he dyed left no sede behynde him. And the seconde toke her, and dyed, neyther left any seed. And the thyrde lykewyse. And seuen had her, and lefte no seed behynde them. Laste of all the wyfe dyed also. In the resurrection then when they shall ryse agayne, whose wyfe shall she be of them? For seuen had her to wyfe. Jesus answered and sayde vnto them: Are ye not therfore deceyued, bicause ye vnderstande not the scriptures, neither the power of God? For when they ryse agayne from dethe, they neither marye, nor are maryed/but are as the aungels which are in heuen. As touchyng the dead, that they shall ryse agayne, haue ye not redde in the boke of Moses, how in the bushe God spake vnto hym, sayinge: * I am the God of Abraham, and God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the lyuynge. Ye are therfore greatly deceyued.

* And there came one of the Scribes that had herde them disputynge togyther, and perceyued that he had answered them well, and asked him: whiche is the fyrst of all the commaundementes? Jesus answered him, the first of all the commaundementes is. Heare Israel: * The Lorde God is one Lorde. And thou shalte loue thy Lorde thy God with all thy herte, and with all thy soule, and with all thy mynde, and with all thy strength. This is the first commaundement. And the seconde is lyke vnto this: * Thou shalte loue thy neighbour as thy selfe. There is none other commaundement greater then these.

And the Scribe said vnto him: well master thou hast sayde the truthe, that there is one god, and that there is none but he. And to loue him w all the herte, and with al the mynde, and with all the soule, & with all the strength, and to loue a mannes neighbour as him selfe, is a greater thing then all burnt offeringes and sacrifices. And when Jesus sawe that he answered discreetly, he said vnto him: * Thou art not farre from the kyngdome of God. And no man after that, durst aske him any question.

And Jesus answered and said, teachynge in the temple: how say the Scribes that Christ is the sonne of David? for David him selfe inspyred with the holy ghost, sayd. The Lorde sayd to my Lorde, sit on my right hande, till I make thyne ennemyes thy fote stole. Then David him selfe calleth him Lorde/ & by what meanes is he then his sonne? And moche people herde him gladly.

And he said vnto them in his doctryne: beware of the Scribes, which loue to go in long clothynge, and loue greetynges in the market places, and the chefe seates in the assemblies, and to sit in the vppermost rowmes at feestes, and deuour wydowes houses, and that vnder a colour of longe prayinge. These shall receyue greater damnation.

+ And Jesus sat ouer against the treasury, and sawe howe the people put money in to the treasury. And many that were riche caste in moche. And there came a certayne poore wydow, and she threw in two mites, which make a farthyng. And he called vnto hym his disciples and said vnto them: Verely I saye vnto you, that this poore wydowe hath caste more in, then all they which haue cast in to the treasury. For they all dyd cast in of their superfluite, but she of her pouertie dyd caste in all that she had, euen all her substaunce,

¶ The ende of the worlde. The daye and the houre is vnknowen.

CAPI. XIII.

AND as he went out of the temple, one of his disciples said vnto him: Master, se what stones, and what buyldinges are here. And Jesus answered and sayde vnto him: Seist thou these great buyldinges? There shall not be left stone vpon stone, that shal not be throwen downe. And as he sate on mounte Olyuet, ouer against the temple: Peter, and James and John, and Andrew asked him secretly: Tell vs when shall these be? And what is the sygne when all these shall be fulfilled? And Jesus answered them, and began to saye: * take heed lest any man deceyue you. For many shall come in my name, sayinge: I am Christ, and shal deceyue many.

When ye shal heare of warre, and rumoures of warre, be ye not troubled. For suche thinges must nedes be. But the ende is not yet. For there shall nation aryse agaynst nation, and realme agaynst realme. And there shall be erthquakes in all quarters, and lamyshment and troubles. These are the begynnynges of sorowes. * But take heede to your selues. For they shall bringe you vp to the consples, and in to the synagoges, and ye shal be beaten, yea and shall be brought before rulers and kynges for my sake for a wytnes vnto them. And the Gospell must fyrst be publyshed amonge all nations.

* But when they lede you and betraye you take no thought afore hande what ye shal say, neyther ymagen: but what so euer is gyuen you at the same tyme, that speake. For it shall not be ye that shall speake, but the holy ghost. Yea and the brother shall betraye the brother to dethe, and the father the sonne, and the children shall ryse agaynst their fathers and mothers, and shall put them to dethe. And ye shall be hated of all men for my names sake. But who so euer shall endure vnto the ende, the same shall be safe.

* Lowe, when ye se the abhominacion of desolacion, whereof is spoken by Daniel the prophet, stande where it ought not, let him that redeth vnderstande. Then let them that be in Jury, flee to the mountaynes. And let them that is on the house top not come downe in to the house, neyther entre therin to fetche any thyng out of his house. And let him that is in the felde, not turne backe agayn vnto the thinges whiche he lefte behynd him for to take his clothes with him. Wo shall be then to women with childe, and to them that gyue sucke in those dayes. But pray that your flyght be not in the wynter. For there shall be in those dayes suche tribulation, as was not from the beginning of creacion whiche God created vnto this tyme, neither shal be. And except that the Lord shold shorten those dayes, no flesshe shulde be saued. But for the electes sake which he hath chosen, he hath shortned those dayes.

* And then yf any man saye to you: lo, here is Christ: lo, he is there, beleue not. For false Christes shall aryse, and false prophetes, and shal shewe myracles and wondres, to deceyue (yf it were possyble) euen the chosen. But take ye hede: beholde I haue shewed you all thinges before.

* Moreouer in those dayes, after that tribulacion, the sonne shall were darke, and the mone shall not gyue her lyght, and the sterres of heuen shall fall/ and the powers which are in heuen shall moue. And then shall they se the sonne of man commynge in the clowdes, with great power and glory. And then shal he sende his aungels, and shal gather togither his chosen from the fower wyndes, and from the one ende of the worlde to thother.

Learne a similitude of the frygge tree. When his braunches are yet tender, and hath brought forth leaues, ye knowe that sommer is neare. So when ye se these come to passe, vnderstande that it is nye, at the dores. Verely I saye vnto you, that this generation shal not passe, tyl all these thynges be done. Heuen and erth shall passe, but my wordes shall not passe. But of the daye and houre knoweth no man, no not the aungels which are in heuen: + neither the sonne him selfe, saue the father onely.

Take hede, watche, and praye, for ye knowe not when the time is. As a man which is gone in to a straunge countrey, and hathe lefte his house, and geuen auctorite to his seruauntes, and to euery man his worke, and commaunded the porter to watche. Watche therfore, for ye know not when the master of the house wyll come, whether at euen, or at mydnyght/ whether at the cocke crowynge, or in the daunynge: lest yf he come sodeynly, he finde you sleppynge. And that I saye to you, I saye to all, watche.

¶ Mary Magdelen anoynteth Christ. The passeouer is eaten. Christ is taken. Peter denyeth him: with many other thynges that were demaunded of Christ.

CAPI. XIIII.

AFter two dayes followed Ester, and the dayes of swete breed. And the hygh priestes and the Scribes sought howe to take hym by grie and put him to dethe. But they sayd: not in the feest daye, lest any sorow aryse amonge the people.

* When he was in Bethani, in the house of Symon the leper, as he sate at meate, there came a woman, hauynge an alabaster box of oyntmente called narde, that was pure and costly/ and she brake the box and powred it on his heed. Now there were some that were not content in them selues, and sayde: what neded this waste of oyntment? For it might haue ben solde for more then. iij. hundred pens, and ben giuen vnto the poore. And they grudged agaynst her.

But Jesus sayde: let her be in reste, why trouble ye her? She hathe wrought a good worke on me. For ye haue poore with you alwayes/ and when so euer ye wyll ye maye do them good, but me ye haue not alwayes. She hath done that she coulde/ she came aforehande to anoynt my body to his burynge warde. Undoubtedly I saye vnto you: wher so euer this gospell shall be preached throughout the hole worlde, this also that she hath done, shall be tolde in remembraunce of her.

* And Judas Iscariot one of the twelue went away vnto the hyghe priestes, to betray him vnto them. When they herde that, they were glad, and promysed to gyue him money. And he sought howe he myght conuenyently betraye hym.

And the fyrst daye of swete breed, when men offre the Paschall lambe, his disciples sayde vnto hym: Where wylte thou that we goo and prepare that thou mayste eate the Ester lambe? And he sent forth two of his disciples and sayd vnto them. Go ye in to the cyte, and there shal a man mete you bearyng a tankard of water, folowe hym. And whither so euer he goeth in, say to the goodman of the house, the

+ Neyther the sonne him selfe se. So of ernynge his manhode he was lesse then his father/ & therfore knewe it not although by his Godhede he knewe it.

master asketh where is the gest chābre, where I shall eate the Ester lambe with my disciples, and he wyll shewe you a greate parlour paued and prepared: there make redye for vs. And his disciples went forth and came to the citie, and founde as he had sayd vnto them, and made redy the Ester lambe.

L

What.xxvi.b. Luke.xxii.b. John.xiii.c.

* And at euen he came with the .xii. And whyle they sate at borde and ate: Jesus sayd. Verely I saye vnto you, that one of you shall betraye me whiche eateth with me. And they began to mourne, and to saye to hym one by one: is it I? And an other sayd: is it I? He answered and said vnto them: One of the .xii. whiche dyppeth with me in the platter. The sonne of man goeth as it is written of hym: but wo be to that man by whom the sonne of man is betrayed. Good were it for him, if that man had neuer ben borne.

The lordes supper.

And whyle they ate, Jesus toke breed, blessed and brake, and gaue to them and sayd. Take, eate, this is my body. And he toke ỹ cup, gaue thankes, & gaue it to them, and they all dranke of it. And he said vnto them: this is my blood of the new couenaunt, which is shed for many. Verely I say vnto you, I shal drynke no more of this fruite of the vyne, tyll that daye that I drynke it newe in the kyngdome of God. And when they had geuen prayses, they went out to mount Oliuet.

And Jesus saith vnto them: All ye shal be offended thorow me this nyght. For it is written: I wyll smyte the shepherde, and the shepe shal be scattered. But after I am risen agayne, I wyll goo in to Galile before you. * Peter sayd vnto hym. Although all men sholde be offended yet would not I. And Jesus said vnto hym. Verely I saye vnto the, that to daye euen in this nyght before the cocke crowe twyse, thou shalt deny me thryse. And he spake boldlyer, no/yf I sholde dye with the, I wyl not deny the. Lykewyse also sayd they all.

Luke.xxii.d. John.xiii.d

And they came in to a place named Gethsemani. And he sayeth to his disciples: Sytte ye here while I go apart & pray. And he toke with hym Peter, James and Johā, and he began to waxe abashed, and to be in an agony, and said vnto them: My soule is very heuy euen vnto the death, tary here and watche. And he went forth a litle, and fell downe on the ground and prayed, that if it were possible, the houre might passe from hym. And he sayd: * Abba father, all thynges are possible vnto the, take away this cup from me. Neuertheles, not what I wyll, but what thou wylt, be done.

Mark.xiii.d Luke.xxii.c

And he came and founde them slepyng, and sayd to Peter: Symon slepest thou? Couldest not thou watche with me one houre? watche ye and praye, lest ye entre into temptacion, the spirite is redye, but the flesshe is weyke. And agayne he went awaye and prayed and spake the same wordes. And he returned and founde them a slepe agayne / for their eyes were heuye: neyther wyst they what to answere him. And he came the thyrde tyme, and sayde vnto them: Slepe henforth and take your ease, it is ynough. The houre is come, beholde, the sonne of man shall be delyuered in to the handes of synners. Aryse vp, let vs go. Lo, he that betrayeth me, is at hande.

And forthwith whyle he yet spake, came Judas one of the twelue, and with hym a greate route of people with swerdes and staues from the hyghe preestes and Scribes, and elders. And he that betrayed hym had geuen them a watche worde, saynge: whō so euer I do kysse, he it is: take hym and leade hym awaye warely. And as sone as he was come, he went anone to hym, and sayde vnto hym: master master, and kyssed hym. And they layde their handes on hym, and toke hym. And one of them that stode by, drewe out his swerde, and smote a seruaunt of the hyghe preest, and cut of his eare.

And Jesus answered and said vnto them: ye be come out as vnto a theefe with swerdes and with staues to take me. I was dayly with you in the temple teachynge / and ye toke me not, but that the scriptures sholde be fulfylled. And they all forsoke hym and ranne awaye. And there folowed him a certayne yonge man, clothed in lynnen vpon the bare, & the yonge men caught him, and he lefte his lynnen, and fledde from them naked. * And they led Jesus away to the hyest preest of all, and to hym came all the hye preestes and the elders, and the Scribes. And Peter folowed hym a great way of, euen in to the palace of the hye preest, and sat with the seruauntes, and warmed hym selfe at the fyre.

Mark.xiv.d Luke.xxii.d John.xviii.c

And the hyghe preestes, and all the counsyle sought for wytnes agaynst Jesu, to put him to death, & founde none. For many bare false wytnes agaynst hym, but their witnes agreed not togither. And there arose certeyn and brought false wytnes agaynst hym, sayinge. We herde hym say: I wil destroye this temple made with handes, and within thre dayes I wyll buylde an other made without handes. But their witnesse agreed not togither.

And the hyghest preest stode vp amongest them, and asked Jesus, sayinge: Answerest thou nothynge? Howe is it that these beare wytnes agaynst the? And he held his peace, and answered nothynge. Agayne the hyghest preest asked hym, and sayd vnto hym. Art thou Christ the sonne of the blessed? Jesus sayd, I am. * And ye shall se the sonne of man sytte on the ryghte hande of power, and come in the cloudes of heuen. Then the hyest preest rente his clothes and sayde: what nede we any further of witnes? ye haue herd blasphemy, what thinke ye? And they all condempned him that he was worthye of dethe. And some began to spyt at him, and to couer his face, and to beate hym with fystes, and to saye vnto hym, arede vnto vs. And the seruauntes bofeted hym on the face.

Mark.xiv.d Luke.xxii.d John.xviii.c

And as Peter was benethe in the palace, there came one of the wenches of the hyghest preest / and when she sawe Peter warmynge him selfe, she loked on him and sayd: wast not thou also with Jesus of Nazareth? And he denied it saying: I knowe him not, neither wote I what thou sayest. And he went out in to the porche, and the cocke crewe. And a damsell

sawe him, and agayne began to saye to them that stode by, this is one of them. And he denyed it agayn. And anone after they that stode by, sayd agayne to Peter: surely thou art one of them, for thou art of Galile, and thy speche agreeth therto. And he began to curse and to sweare, sayinge: I knowe not this man of whome ye speake. and agayn the cocke crewe. * and Peter remembred the worde that Jesus sayde vnto hym, before the cocke crowe twyse, thou shalte denye me thryse, and began to wepe.

¶ The passyon of Christ. Of his deth and burpall.

CAPI. XV.

AND anone in the daunting, the hye preestes helde counsell with the elders and the Scribes, and the hole congregation, and bounde Jesus and led him away and deliuered him to Pylate. And Pilate asked him: art thou the kynge of the Jewes? And he answered & sayd vnto him: thou sayest. And the hye preestes accused him of many thinges. Pilate asked him agayne sayinge: * Answerest thou nothyng? Beholde how many thynges they lay vnto thy charge. Jesus answered nare a worde, so that Pylate meruayled.

At that feest Pilate was wont to deliuer at their pleasure a presonce, whome so euer they wolde desyre. Now there was one named Barabas, which lay bound with them that made insurrection, & in the insurrection committed murther. And the people called vnto him, and began to desire accordyng as he had euer done vnto them. Pylate answered them and sayde: Wyll ye that I loose vnto you the kynge of Jewes? For he knewe that the hygh preestes had deliuered him of enuy. But the high preestes had moued the people that he sholde rather delyuer Barrabas vnto them.

And Pilate answered agayn, and said vnto them: * what wyl ye then that I do with him whome ye call the kynge of Jewes? And they cryed agayne: crucifye him. Pylate sayd vnto them: what cupl hath he done? And they cried the more feruently: Crucifye him. And so Pylate wyllyng to cōtent the people, loosed them Barrabas, and delyuered Jesus when he had skourged him, for to be crucifyed.

Mark.xv.d Luke.xxiii.c

And the souldiers ledde him awaye in to the common hall, and called togither the hole multitude, and they clothed him with purple, and they platted a crowne of thornes & crowned hym withall, and began to salute him. Hayle kynge of the Jewes. And they smote hym on the heed with a rede, and spat vpon him, and worshypped him.

And when they had mocked him, they vnclothed hym of the purple, and put his owne clothes on him and ledde him out, to crucifye hym. * And they compelled one that passed by called Symon of Syrene (whiche came out of the countrey, and was father of Alexandre and Rufus) to beare his crosse. And they broughte him to a place named Golgotha (whiche is interpreted, the place of dedd mens scalles) and they gaue hym to drynke, wyne myngled with myrre, but he toke it not.

Mark.xv.d Luke.xxiii.c John.xix.c

And when they had crucified him, they parted his garmentes, castynge lottes for them, what euery man wolde haue. Nowe it was about the thyrde houre, and they crucified him And the tytle of his cause was wryten: The kynge of the Jewes. And they crucifye with him two theues: the one on the ryght hande, and the other on his lefte. And the scripture was fulfylled which sayth: * he was counted amonge the wycked. Esaye.liii.b.

Mat.xxvii.c. Luke.xxiii.c.

* And they that wēt by rayled on him: waggyng their heedes and sayinge: Wo be to the that destroyest the temple, and buildest it in .iij. dayes: saue thy selfe, and come downe from the crosse. Lykewyse also mocked hym the hyghe preestes amonge them selues with the scribes, and said: he saued other men, him selfe he can not saue. Let Christ the kyng of Israel now descende from the crosse, that we maye se and beleue. And they that were crucifyed with him, reuyled him also.

And when the .vi. houre was come, darkenes arose ouer all the erth tyl the nynth houre. And at the nynth houre Jesus cryed with a loude voyce, sayinge: Eli Eli, lamasabathani, whiche is interpreted: * My God my God, why hast thou forsaken me. And some of them that stode by, when they herde that said: beholde he calleth for Helye. And one ranne and fylled a sponge full of vynegre, and put it on a rede, and gaue hym to drynke: sayinge: let hym alone, let vs se whether Helye wyll come and take hym downe Psal.xxi.b

But Jesus cryed with a loude voyce, and gaue vp the ghost. And the vayle of the temple dyd rente in two peces, from the toppe to the botome. And when the Centurion whiche stode before him, sawe that he so cryed & gaue vp the ghost, he sayde Truly this man was the sonne of God. There were also women a farre of beholdyng hym, amonge whome was Mary Magdaleyn, and Mary the mother of James the lytle, and of Joses, and Mary Salome: whiche also when he was in Galile, folowed him, and ministred vnto him, and many other women which came vp with him vnto Jerusalem.

And now when nyght was come (bicause it was the euen that goeth before the Sabboth) Joseph of Armathia a noble Senatour, which also loked for the kyndome of God, came and went in boldly vnto Pylate and begged the bodye of Jesu. And Pylate marueyled that he was alredy ded, and called vnto him the Centurion, and asked of hym whether he had ben any while deed. And when he knewe the truth of the * Centurion, he gaue the bodye to Joseph. And he bought a lynnen clothe, and toke hym downe, & wrapped him in a lynnen cloth, and layd him in a tombe that was hewen out of the rocke. And Mary Magdaleyn, & Mary Joses beheld where he was layde. ỹ

* Centurion is a Captayn of an hundred men.

¶ Christ is risen agayne and apered to the Apostles to whom he committeth the preachynge of the Gospell.

CAPI. XVI.

Now And

The Gospell after S. Luke.

FOr as moche as many haue taken in hand to compyle a treatyse of those thynges, whiche are surely knowen amonge vs, euen as they declared them vnto vs which from the begynnynge sawe them theyr selues, and were ministers at the doyng: I thought good also, sythens I had perfectly all thynges from the begynning, to wryte orderly vnto the good Theophilus, that thou myghtest knowe the certeyntie of those thinges wherof thou were by mouthe instructed.

¶ The conception and byrth of Iohn the baptyst. The conception of Christ. The thankfull songes of Mary and Zachary.

CAPI. I.

THere was in the dayes of Herode the kynge of Iury a certeyn preest named Zachary, of the course of Abia. And his wyfe was of the doughters of Aaron, & her name was Elizabeth. Bothe were perfecte before God, and walked in all the lawes and ordinaunces of the Lorde without reproue. And they had no chylde, bycause Elizabeth was barreyn, and bothe were well stryken in age.

And it came to passe, as he executed the preestes office before God, as his course came (according to the custome of the preestes office) his lot was to burne encense. And he went in to the temple of the Lorde, and the hole multitude of the people were without in prayer whyle the incense was a burning. And there appered vnto hym an aungell of the Lorde standyng on the ryght syde of the auiter of incense. And when Zachary sawe hym, he was abasshed, and feare came on hym.

But the aungell sayd vnto hym: feare not Zachary, for thy prayer is herde: & thy wyfe Elizabeth shall beare the a sonne, & thou shalt call his name Iohn, and thou shalt haue ioye and gladnes, and many shal reioyce at his byrth. For he shall be great in the syght of the Lorde, & shall neither drynke wyne ne stronge drynke. And he shall be fylled with the holy ghost, euen in his mothers wombe: and many of the chyldren of Israel shal he turne to theyr Lorde God. And he shall go before hym in the spyrite and power of Helias, to turne the hertes of the fathers to the chyldren, and the vnbeleuers to the wysdome of the iust men, to make the people redy to the Lorde.

And Zachary said vnto the aungell: whereby shall I knowe this: seynge I am olde, and my wyfe well stryken in yeres. The aungell answered and sayde vnto hym. I am Gabriel that stande in the syght of God, and am sent to speke vnto the: and to shewe the these glad tydynges. And beholde, thou shalte be domme, and not be able to speake, tyll the tyme that these be performed, bycause thou beleuedst not my wordes, which shalbe fulfylled in theyr season.

And the people wayted for Zachary, and marueyled that he taryed in the temple. And when he came out, he coulde not speake vnto them, wherby they perceyued that he had sene some vision in the temple. And he beckened vnto them, and remayned speacheles.

And it fortuned, as sone as the tyme of his office was out, he departed home in to his owne house. And after those dayes, his wyfe Elizabeth conceyued, and hyd her selfe. v. monethes, saying: This wise hath god delt with me, in the dayes when he loked on me, to take from me the rebuke that I suffred among men. And in the sixte moneth the aungell Gabriel was sent from God vnto a city of Galile, named Nazareth, to a virgyn spoused to a man whose name was Ioseph of ỹ house of Dauid, and the virgins name was Mary. And the aungell went in vnto her, and sayd. Haple full of grace, the Lorde with the: blessed arte thou amonge women.

When she sawe hym, she was abasshed at his saynge: and cast in her mynde what maner of greetynge that shulde be. And the aungell sayd vnto her: feare not Mary, for thou hast founde grace with God. Lo, thou shalte conceyue in thy wombe, & shalt beare a sonne, and shalt cal his name Iesus. He shal be great, and shal be called the sonne of the highest. And the Lorde God shall gyue vnto him the seate of his father Dauid, and he shall raygne ouer the house of Iacob for euer, and of his kyngdome shall be none ende.

Then sayd Mary vnto the aungell: How shall this be, sythens I knowe not man? And the aungell answered and sayd vnto her: The holy ghost shal come vpon the, and the power of the hyest shall ouershadowe the. ✻ Therfore also that holy thyng which shal be borne, shall be called the sonne of God. And beholde thy cosyn Elizabeth, she hath also conceyued a son in her age. And this is her syxte moneth, whiche was called barreyn: for with God can nothynge be impossible. And Mary sayde: beholde the handemayde of the Lorde: be it vnto me as thou hast sayde. ✠ And the aungell departed from her.

✠ Mary arose in those dayes, and went in to the mountaynes with haste, in to a citye of Iury, & entred in to the house of Zachary, and greted Elizabeth. And it fortuned as Elizabeth herde the greetyng of Mary, the babe sprange in her bely. And Elizabeth was filled with the holy ghost, and cryed with a loude voyce, and sayd: Blessed arte thou amonge women, and blessed is the frute of thy wombe. And whence happeneth this vnto me, that the mother of my Lorde shulde come vnto me? For lo, as sone as the voyce of thy greetynge sounded in myne eares, the babe sprang in my bely for ioye. And blessed art thou that beleuedst, for those thinges shall be performed, which were tolde the from the Lorde. And Mary sayd:

My soule magnifieth the Lorde. And my spyrite reioyseth in God my sauyour. ✠ For he hath loked on ỹ baselnes of his handmayde. Beholde nowe from henceforth shall all kynredes call me blessed. For he that is mighty hathe done to me greate thynges, and holy is his name. And his mercy is on them that feare hym throughout all generations. He sheweth strengthe with his arme, he scatereth them that are proude in the deuyse of theyr herte. He putteth downe the myghtye from theyr seates, and lifteth vp the lowly. He filleth the hongery with good thynges, and sendeth the ryche emptye. He remembryng mercye, hath taken his seruaunt Israel.

✻ Euen as he promysed to our fathers, to Abraham, and to his seed for euer. And Mary abode with her about a. iij. monethes, and returned agayne to her owne house.

✠ Elizabethes time was come that she shold be delyuered, and she broughte forthe a sonne. And her neyghbours and her cosyns herde tell how the Lorde had shewed great mercy vpon her, and they reioyced with her.

And it befell the eyght day, they came to circumcyse the chylde, and called his name Zacharye, after the name of his father. And his mother answered and sayd: not so, but he shal be called Iohn. And they said vnto her. There is none of thy kynne that is named with this name. And they made signes to his father how he wolde haue hym called. And he askynge for wrytynge tables wrote sayinge: his name is Iohn. And they merueyled all. And his mouth was opened forthwith, and his tonge, and he spake, praysing God. And fere came on all them that dwelt nygh vnto them. And all these sayinges were noysed abrode throughout all the hyll countrey of Iury, and all they that herde them, layde them vp in theyr herters, sayinge: What maner child shal this be? And the hand of the Lorde was with him.

And his father Zachary was fylled with the holy ghost, and prophecyed, sayinge:

Blessed be the Lorde God of Israel, for he hathe vysyted and made redempcyon of his people. ✠

And hath reysed vp an horne of helth vnto vs in the house of his seruaunt Dauid.

Euen as he promysed by the mouth of his holy prophetes which were sithens the worlde began. That we shulde be saued from our enemyes, and from the handes of all that hate vs.

To fulfyll the mercye promysed to our fathers, and to remembre his holy couenaunt.

✻ And to performe the othe which he sware to our father Abraham. And to gyue vnto vs, that we delyuered out of the handes of our enemyes, myght serue hym without feare, all the dayes of our lyfe, in holynes and ryghtwysnes before hym. And thou chylde shalte be called the prophete of the hyghest: for thou shalte go before the face of the Lorde, to prepare his wayes. And to gyue knowledge of helthe vnto his people, to the forgyuenes of synnes. Throughe the tender mercye of our God, wherby the ✠ dayespringe from an hygh hath visited vs.

To gyue lyght to them that sate in darkenes, and in shadowe of deth, and to dirrect our feete in to the waye of peace. And the chylde grewe and wexed strong in spirite, and was in wyldernes, tyll the daye came when he shulde shewe hym selfe vnto Israel.

Mat. xxviii. a Luke. xxiii. a John. xx. a

Mat. xxviii. a Luke. xxiii. a B

C

Luke. xxiiii. b

D

Gene. xvii. B

E

F

G

Gene. xxii. a

✠ Christe is the daye-springe that giueth lyght to them that sit in darknes of the ignorance of God.

Benedictus

¶ The byrth and circumcision of Christ. How he was receyued in to the temple / how Simeon and Anna prophecye of him / and how he was founde in the temple amonge the doctours.

CAPI. II.

1 ✣ And it chaunced in those dayes, that there went out a cõmaundement from August themperour, that all the worlde sholde be taxed. And this taxing was the fyrst, and executed when Syrenius was lieutenaũt in Siria. And euery man went vnto his owne cite to be taxed. And Joseph also wente vp frome Galile in to a cite called Nazareth, in to Jury, vnto the city of Dauid whiche is called Bethleem, bicause he was of the house and lynage of Dauid, to be taxed with Marye his spouse wyfe whiche was with childe.

And it fortuned whyle they were there, her tyme was come that she sholde be delyuered. And she brought forth her fyrst begoten sonne, and wrapped him in swadlynge clothes, and layde him in a manger, bicause there was no rowme for them within the Inne.

B And there were in the same regyon shepherdes abydynge in the felde, and watchynge theyr flocke by nyght. And lo, thaungell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde about them, & they were sore afrayde. But the aungell sayde vnto them. Be not afrayde. For beholde, I bring you tydynges of greate ioye that shall come to all the people, for vnto you is borne this daye in the city of Dauid, a sauiour whiche is Christe the Lorde, & take this for a sygne: ye shal fynde the childe swadled, and layde in a manger. And sodenly there was with the aungell a multitude of heuenly souldyers, praysyng God, and sayinge: Glorye to God on hye, and peace in the erth, in men reioysynge.

Gloria in excelsis. C And it fortuned, as soone as the aungelles were gone awaye frome them in to heauen, ✣ the shepherdes sayd one to an other: let vs go vnto Bethleem, and se this thynge that is happened, whiche the Lorde hath shewed vnto vs. And they came with haste, and founde Marye and Joseph, and the babe layde in a manger. And when they had sene it they published abrode the sayinge, whiche was tolde them of that childe. And all that herd it, wondred at those thynges, which were tolde them of the shepherdes. But Mary kept al those sayinges, ponderynge them in her herte. And the shepherdes returned glorifyng and prayesynge God for all that they had herde and sene, euen as it was tolde vnto them. ✣

✣ And when the eyght day was come that the childe sholde be circumcised, his name was called Jesus, which was named of the aungell before he was conceyued in the wombe. ✣

✣ And when the tyme of their purifycacion (after the lawe of Moses) was come, they broughte him to Hierusalem, to present him to the Lorde (as it is wrytten in the lawe of the Lorde: euery man childe that firste openeth the wombe, shall be called holy to the Lorde) and to offre (as it is sayde in the lawe of the Lorde) a payre of turtle doues, or two yonge pigyons. And beholde, there was a man in Hierusalē, whose name was Symeon. And the same man was iuste and feared God, and longed for the comforte of Israel, and the holy goost was in him. And an answere was geuen him of the holy ghoste, that he sholde not se deth, before he had sene the Lordes Christe. And he came in spirite in to the temple.

And when the father and mother brought in the childe Jesus, to do for him after the custome of the lawe, then toke he him vp in his armes and sayd. Lorde, nowe lettest thou thy seruaunt departe in peace, accordynge to the worde. For myne eyes haue sene thy sauiour sent frome the. Whiche thou hast prepared before the face of all people. A lyghte to lighten the gentyles, and the glorye of thy people Israel. ✣ Lume ad reuelationem.

✣ And his father and mother merueyled at those thynges which were spoken of him. And Symeon blessed them, & sayd vnto Marye his mother, beholde, this childe shal be the fall and ryssynge of many in Israel, and a sygne whiche shall be spoken agaynste. And moreouer the swerde shall pearce thy soule, that the thoughtes of many hertes may be opened.

E And there was a prophetesse, one Anna the doughter of Phanuel, of the tribe of Aser: which was of a great age, and had lyued with an husbande seuen yeres frome her virginitie. And she had ben a widowe aboute. iiij. score and foure yere / which went neuer out of the temple, but serued God with fastynge and prayer nyght and day. And the same came forth that same houre and prayesed the Lorde, and spake of him to all that loked for redemption in Hierusalem.

And as sone as they had performed al thynges accordyng to the lawe of the Lorde, they returned in to Galile to their owne city Nazareth. And the childe grewe and waxed stronge in spirite, and was fylled with wysdome, and the grace of God was with him. ✣

And his father and mother went to Hierusalem euery yere at the feest of Ester. ✣ And when he was. xij. yere olde, they wente vp to Hierusalem after the custome of the feest. And when they had fulfilled the dayes, as they returned home, the childe Jesus abode styll in Hierusalem vnknowing to his father and mother. For they supposed he had ben in the companye, and therfore came a dayes iourney and soughte him amonge their kynsfolke and acquayntaunce. And when they founde him not, they went backe agayne to Hierusalem, and soughte him. And it fortuned after the dayes that they founde him in the temple, sytting in the myddes of the doctours, both hearing them and askyng them. And all that herde him maruepled at his vnderstandyng and answeres.

And when they saw him they were astonied. And his mother sayd vnto him: Sonne, why hast thou thus dealte with vs? Beholde, thy father and I haue sought the sorowynge. And he sayd vnto them, howe is it that ye sought me? Wist ye not that I must go about my fathers busines? And they vnderstode not that sayinge that he spake to them. And he went with

with them, and came to Nazareth, and was obedient to them. But his mother kepte all these thinges in her herte. And Jesus increased in wysdome and age, and in fauoure with God and man. ✣

¶ The preachynge, baptysme, and prysonmente of Iohn. The baptysme of Christe / and a rehersall of the generacion of the fathers.

CAPI. III.

1 ✣ In the fyftene yere of the raygne of Tiberius Themperour, Pontius Pilate beyng rular of Jury, and Herode beyng Tetrarch of Galile, and his brother Philip, Tetrarche in Iturea, and in the region of Traconites, & Lysania the Tetrarche of Abyline, when Anna and Caiphas were the hyghe Priestes, the worde of God came vnto Johñ the sonne of Zachary, in the wyldernes. And he came into all the coostes about Jordan, preachynge the Baptysme of repentaunce for the remission of synnes, as it is wrytten in the boke of the sayenges of Esay the Prophete, which sayth. ✣ The voyce of a crye in wyldernes: prepare ye waye of the Lorde, make his pathes straight. Euery valley shalbe fylled, and euery mountayne and hyl, shalbe brought lowe. And croked thinges shalbe made streight, & the rough wayes shalbe made smooth: and all flesh shal se the sauoure sent of God. ✣

B Then sayd he to the people that were come to be baptised of him. O generacion of vypers who hath taught you to flee frome the wrath to come? Bringe forthe due frutes of repentaunce, and begyn not to saye in your selues, we haue Abraham to oure father. For I saye vnto you: God is able of these stones / to reyse vp children vnto Abraham. Now also is the axe layde vnto the rote of the trees: so that euery tree which bringeth not forth good frute is hewen downe, and cast into the fyre.

And the people asked him, sayenge: what shall we then? He answered, and sayde to them: He that hath two cotes, let him parte C with him that hath none: and he that hathe meate, let him do lyke wyse.

Then came also publicans to be baptised, & sayde vnto him: Master, what shall we do? And he sayde vnto them: take no more then that which is appointed vnto you.

The soudyours lykewyse demaunded of him, sayenge: and what shall we do? And he sayde vnto them. Oppresse you no man: neyther sklaunder any man: but be content with your wages.

1 As the people were in a doute, and all men disputed in their hertes of Johñ, whether he were very Christ: Johñ answered and sayd to them all: I baptyse you with water, but a stronger then I cometh after me, whose shoe latchet I am not worthy to vnlouse: he will baptyse you with the holy goost, and with fyre: who hath his fanne in his hande, & will purge his flore, and will gather the corne into his barne: but the chaffe will he burne with fyre vnquencheable. And many other thynges in his exhortation, preached he vnto the people.

Then Herode the Tetrarch (when he was D Matth.iii.a Mar.i.b. rebuked of him for Herodias his brother Philippes wyfe, and for all the euyls which Herode had done) put this to aboue all other euyls, and put Johñ in prison.

✣ And it befelle as all the people receyued Matth.iii.a. Marc.i.b baptysme (and when Jesus was baptised, & dyd praye) the heauen was opened, and the holy ghost came downe in a bodely shape lyke a doue vpon him, and a voyce came from heauen sayenge: Thou arte my dere sonne, in the do I delyte. E

And Jesus him selfe was begynnynge as about thirty yere of age, as was supposed the sonne of Joseph: Which was of Heli:

Which was of Mathat:
Which was of Leui:
Which was of Melchi:
Which was of Janna:
Which was of Joseph:
Which was of Matathias:
Which was of Amos:
Which was of Nahum:
Which was of Esli:
Which was of Nagge:
Which was of Maath: ✣
Which was of Matathias:
Which was of Semei:
Which was of Joseph:
Which was of Juda:
Which was of Joanna: ✣
Which was of Rhesa:
Which was of Zorobabel:
Which was of Salathiel:
Which was of Neri:
Which was of Melchi: ✣
Which was of Addi:
Which was of Cosam:
Which was of Helmadam:
Which was of Er: ✣
Which was of Jesu:
Which was of Heliezer:
Which was of Jorim:
Which was of Matthe:
Which was of Leui:
Which was of Simeon: ✣
Which was of Juda:
Which was of Joseph:
Which was of Jonam:
Which was of Heliachim:
Which was of Melea:
Which was of Menam:
Which was of Mathathan:
Which was of Nathan: G
Which was of Dauid:
Which was of Jesse:
Which was of Obed:
Which was of Boos: ✣
Which was of Salmon:
Which was of Naason:
Which was of Aminadab:
Which was of Aram:
Which was of Esrom:
Which was of Phares: ✣
Which was of Juda:
Which was of Jacob:
Which was of Isaac:
Which was of Abraham:

Which

Whiche was of Thara:
Whiche was of Nachor:
Whiche was of Haruch: ✠
Whiche was of Ragau:
Whiche was of Phalec:
Whiche was of Heber:
Whiche was of Sala:
Whiche was of Cainan: ✠
Whiche was of Arphaxat:
Whiche was of Sem:
Whiche was of Noe:
Whiche was of Lamech:
Whiche was of Mathusala:
Whiche was of Enoch: ✠
Whiche was of Jareth:
Whiche was of Malaleehel:
Whiche was of Cainan:
Whiche was of Enos:
Whiche was of Seth:
Whiche was of Adam:
Whiche was of God.

¶ Jesus is led in to the wyldernesse / ouercommeth the deuyll/preacheth at Nazareth and Capernaum the Jewes despyse hym/the deuyls knowledge hym he cõmeth in to Peters house and doth great myracles.

CAPI. IIII.

Math.iiii.a. Marke.i.b

A IEsus then full of the holy ghoste returned from Jordan, and was caryed of the spyrite into wyldernesse, and was. xl. dayes tempted of the deuyll. And in those dayes ate he nothynge. And when they were ended, he afterwarde hongred. And the deuyll sayde vnto hym: Yf thou be the sonne of God, cõmaunde this stone that it be breed. And Jesus answered hym, sayenge: ✠ It is wrytten, man shall not lyue by breed onely, but by euery worde of God.

Deut.viii.a.

And the deuyll toke him into an hyghe moũtayne, and shewed hym all the kyngdome of the worlde euen in the twynklynge of an eye. And the deuyll sayde vnto hym: all this power will I gyue the, and the glory of theym: for they be delyuered to me, and to who so euer I will, I gyue them. If thou therfore wilt worshyp me, they shalbe all thyne. Jesus answered him and sayde: Auoyde fro me Satã. For it is wrytten: ✠ Thou shalt honoure the Lorde thy God and him onely serue.

Deut.vi.c

And he caryed hym to Jerusalem, and set hym on a pynacle of the temple, and sayd vnto hym: Yf thou be the sonne of God, caste thy selfe downe from hens. For it wrytten, ✠

Psal.xcvi.a.

he shall gyue his aungels charge ouer the, to kepe the, and with their handes they shal lyft the vp, that thou dashe not thy foote againste a stone. Jesus answered and sayde to hym, it is sayde: ✠ thou shalt not tempte the Lorde thy God. As sone as the deuyll had ended all his temptations: he departed from hym for a season.

Deute.vi.c

¶ Math.iiii.c Marke.i.c

✠ And Jesus returned by the power of the spyrite into Galile, and there went a fame of hym thorow out all the region rounde about. And he taught in their Synagoges, and was commended of all men.

Math.xiii.b.

✠ And he came to Nazareth where he was nourysed, and as his custome was, went into the Synagoge on the Sabboth dayes, & stode vp for to rede. And there was delyuered vnto hym the boke of the Prophete Esai. And whe he hadde opened the boke, he founde the place, where it was wrytten. ✠ The spyrite of the Lorde vpon me, because he hathe annoynted me: to preache the Gospell to the poore, he hath sent me: and to heale the broken harted: to preache delyueraunce to the captyue, and syght to the blynde, and to delyuer the bruised in forgyuenes, and preache the acceptable yere of the Lorde.

Esai.lxi.a

And he closed the boke, and gaue it agayne to the minister, and sate downe. And the eyes of all that were in the Synagoge, were fastened on hym. And he began to saye vnto them. This day is this scripture fulfilled in your eares. And all bare hym wytnesse, and wondred at the gracious wordes whiche proceded oute of his mouthe. ✠ and sayde: Is not this Josephs sonne?

And he sayde vnto theym: In any wyse ye wyll saye vnto me this parable. Physicion, heale thy selfe. ✠ Whatsoeuer we haue herde done in Capernaum, do the same here in thyne owne countrey. And he sayde, verely I saye vnto you: No Prophet is receyued in his owne countrey.

But I tell you of a trouthe, ✠ many wydowes were in Israel in the dayes of Helyas / when heauen was shut thre yeres, and syx monethes, when greate famyshemente was throughe oute all the lande, and vnto none of them was Helyas sent, saue into Sarepta besydes Sydon, vnto a woman, that was a wydowe. ✠ And many lepers were in Israel in the tyme of Helizeus the Prophete: and yet none of theym was healed, saue Naaman of Syria.

And as many as were in ✠ Synagoge whe they herde that, were fylled with wrath: and rose vp, and thrust hym out of the cytie, & led hym euen vnto the edge of the hyll, wher on their cytie was buylt, to cast hym downe headlynge. But he wente his waye euen thorowe the myddes of the. ✠ ✠ And came into Capernaum a cytie of Galile, and there taught them on the Sabboth dayes. And they were astonyed at his doctryne: For his preachynge was with power. ✠ And in the Synagoge there was a man, hauynge a spyrite, of an vncleane deuyll, and cryed with a lowde voyce, sayenge: Let be, what haste thou to do with vs, thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the, what thou arte, euen the holy of God. And Jesus rebuked him sayenge: Be styll and come out of hym. And the deuyll threwe hym in the myddes of them and came out of hym, and hurt hym not. And feare came on them all, & they talked amonge them selues, sayenge: What maner a thynge is this? For with auctorytie / and power / he commaundeth the foule spyrites, and they come oute? And the fame of hym spred abrode thorowoute all places of the countrey rounde about. ✠

Luke.iv.a

¶ Mat.viii.a Marke.i.b

¶ Mat.viii.b Marke.i.b

✠ ✠ And he arose vp, and came out of the Synagoge, and entred into Simons house. And Simons mother in law was taken with a great ague, and they made intercessiõ to hym for her. And he stode ouer her, and rebuked the feuer: and it left her. And she forthwith arose and ministred vnto them.

When the sonne was downe, all they that had sycke persons taken with diuers diseases brought them vnto hym: and he layde his hãdes on euery one of them, and healed them. ✠ And deuels also came oute of many of them, crienge & sayenge: thou arte Christ the sonne of God. And he rebuked them, and suffered them not to speake: for they knewe that he was Christ.

As sone as it was daye, he departed & went awaye into a wyldsome place, and the people sought hym and came to hym, and kepte hym that he shulde not departe from them. And he sayde vnto them. I muste to other cyties also preache the kyngdome of God: ✠ for therfore am I sente. And he preached in the Synagoges of Galile.

¶ Christe preacheth in the shyppe. The disciples forsake all and folowe hym. He cleanseth the leper, healeth the man of the palsey, calleth Mathew the rulomer, and eateth with open synners.

CAPI. V.

Luke.v.a

1 IT came to passe as the people preased vpon hym, to heare the worde of God, that he stode by the lake of Genezareth: ✠ and sawe two shyppes stande by the lake syde, but the fyshermen were gone oute of them, and were washynge their nettes. And he entred into one of the shyppes, whiche pertayned to Simon, and prayed him, that he would thrust out a lytell from the lande. And he sate downe and taught the people oute of the shyp. When he had left speaking, he sayd vnto Simõ: launche out into the depe, and let slyp youre nettes to make a draught. And Simon answered and sayde to hym: Master, we haue labored all nyght, and haue taken nothynge: Neuertheles at thy worde I will lose forth the net. And when they had so done, they inclosed a greate multitude of fyshes. And their net brake: but they made signes to their felowes which were in the other shyp, that they shuld come & helpe them. And they came: and filled both ✠ shyppes that they soncke agayne.

When Simon Peter sawe that, he fell downe at Jesus knees, sayenge: Lorde, go fro me, for I am a synfull man. For he was vtterly astonyed and all that were with him, at the draught of fyshe whiche they toke: and so was also James and Johñ, the sonnes of Zebede, whiche were partakers with Simõ. And Jesus sayde vnto Simon: Feare not, frõ henceforthe thou shalte catche men. And they brought the shyppes to lande, and forsoke all and folowed him. ✠

¶ Luke.v.b

✠ And it happened as he was in a certayne cytie: Beholde, there was a man full of Leprosy: and when he had espyed Jesus, he fell on his face, and besought hym, sayeng: Lord, if thou wilt, thou canst make me cleane. And he stretched forth his hande, and touched him sayenge: I will, be thou cleane. And anone the leprosy departed from him. And he warned him, that he shulde tell no man: but that he shoulde goo, ✠ and shewe hym selfe to the Preste, and offer for his clensynge accordynge as Moses commaundement was, for a wytnes vnto them.

Leuitic.xiiii.a

But the more went the fame abrode of him and moche people assembled to heare, and to be healed of him, of their diseases. And he kepte him selfe apart in the wyldernesses, and gaue him selfe to prayer.

Marche.ii.a b

✠ And it happened on a certayn daye, that he taughte: and there sate the Pharises, and doctours of lawe, whiche were come out of al the townes of Galile, Jurie, and Jerusalem. And the power of the Lorde was to heale the.

Mathew.ix.a Marcke.ii.a

✠ And beholde, men broughte a man lyenge in his bed, whiche was taken with a palsy: and sought to bringe him in, and to laye hym before hym. And when they coulde not fynde by what waye they myghte bringe him in, because of the preasle, they went vp on the toppe of the house, and let hym downe thorow the tylynge, bed and all, in the myddes before Jesus. When he sawe their faith, he sayde vnto hym: Man, thy synnes are forgyuen the. And the Scribes and Pharises beganne to thynke, sayenge: Who is this, whiche speaketh blasphemy? ✠ Who can forgyue synnes but God onely.

Math.ix.b Marcke.ii.a

¶

When Jesus perceyued their thoughtes, he aunswered, and sayde vnto them: What thynke ye in your hertes? Whether is easyer to saye, thy synnes are forgyuen the, or to saye: aryse and walke? But that ye maye knowe, that the sonne of man hath power to forgyue synnes on earth, he sayd vnto the sycke of the palsye: I saye to the, aryse, take vp thy bed, and go home to thy house. And anone he rose vp before them, and toke vp his bed whet on he laye, and departed to his owne house, praysinge God. And they were all amased, and they lauded God, and were fylled with feare, sayenge: We haue sene straunge thynges to daye. ✠

¶ Math.ix.a Marcke.ii.b

✠ And after that he went forth and sawe a customer named Leuy, sittynge at the receyte of custome, and sayde vnto hym: folowe me. And he left all, rose vp, and folowed hym. And that same Leui made hym a greate feaste at home in his owne house. And there was a great company of publicans and of other that sate at meate with him. ✠ And the Scribes & Pharises murmured against his disciples, sayenge: Why eate ye and drynke ye with customers and synners? Jesus answered, and sayd vnto them: They that are hole, nede not the Physicion: but they that are sicke. I came not to call the vyght wyse, but synners, to repentaunce.

Math.ix.a Marcke.ii.b

Then they sayd vnto him: Why do the disciples of Johñ fast often, and praye, and the disciples of the Pharises also: but thyne eate and drynke? And he sayde vnto them: ✠ Can ye make the chyldren of the brydgrome fast, as longe as the brydegrome is present with the?

Math.ix.b Marcke.ii.c

The

The dayes shall come, when the bridegrome shall be taken awaye frome them: then shall they fast in those dayes.

Then he spake vnto them a similitude: No man putteth a pece of a newe garment, into an olde garment: for yf he do: then breaketh he the newe, and the pece that was taken out of the newe, agreeth not with the olde. Also no man powreth new wyne into olde vessels. For yf he do, the newe wyne shall breake the vessels, and shall renne out it selfe, & the vessels shall perysshe: But newe wyne muste be powred into newe vessels, and bothe are preserued. Also, no man that drynketh old wyne forthwith can awaye with newe, for he saith, the olde is better.

¶ He excuseth the disciples that plucke the eares of corne/ he healeth the man with the wydered hande/ chooseth his twelue Apostles/ maketh a sweete sermon and teacheth to do good for euyll.

CAPI. VI.

a Math.xii.a Marcke.ii.b

IT happened on an after Sabboth, that he went thorowe the corne felde, and that his disciples plucked the eares of corne, and ate and rubbed them in their hãdes. And certayne of the Phariſes sayde vnto them: Why do ye that whiche is not lawfull to do on the Sabboth dayes? And Jesus answered them, and sayde: ✻ Haue ye not red what Dauid dyd, when he hym selfe was an hungered, and they which were with hym: howe he went into ✠ house of God, and toke and ate the loues of halowed bred, and gaue also to them whiche were with hym: whiche was not lawfull to eate, but for the prestes only. And he sayd vnto them: The sonne of man is Lorde of the Sabboth daye.

b Math.xii.a Marcke.iii.a

✠ ✻ And it fortuned in an other Sabboth also, that he entred into the Synagoge, and taughte. And there was a man whose eyghte hande was dryed vp. And the Scribes & Phariſes watched hym, to se whether he wolde heale on the Sabboth daye, that they myght fynde an accusation against him. But he knew their thoughtes, and sayde to the man which had the wyddred hande: Ryse vp, and stande forthe in the myddes. And he arose and stepped forthe. Then sayde Jesus vnto them: I will aske you a question: Whether is it lawfull on the Sabboth dayes to do good, or to do euyll? to saue lyfe or for to destroy it? And beholding them all rounde about, sayde vnto the man: Stretche forth thy hande. And he dyd so: and his hande was restored, and made as hole as the other. And they were fylled full of madnes and spake togyther, what they myght do to Jesu. ✠

c Math.xiiii.a March.vi.b Johñ.vi.a

✻ And it befell in those dayes, that he went out into a mountayne for to praye, and continued all nyght in prayer to God. And as sone as it was daye, he called his disciples, and of them he chose twelue, whiche also he called ✠ Apostles. Simon whome, he named Peter, and Andrewe his brother. James and Johñ, Philippe and Bartelemewe. Matthewe and Thomas, James the sonne of Alpheus / and Simon called Zelotes, and Judas James sonne, and Judas Iscariot, which same was the traytour.

✠ And he came downe with them and stode in the playne felde, with the companye of his disciples, and a great multitude of people out of all partes of Jurie and Jerusalem, and from the see coste of Tyre and Sydon, which came to heare him, and to be healed, of their dyseases: And they also that were vexed with foule spyrites, and they were healed. And all the people preased, to touche hym: For there went vertue out of hym, and healed them all.

d The true eares of wit.

And he lyfted vp his eyes vpon the disciples and sayde: Blessed be ye poore: for yours is ✠ kyngdome of God. Blessed are ye that hunger now: for ye shal be fylled. Blessed are ye that wepe now: for ye shall laughe. Blessed are ye when men hate you, and thrust you out of their companye, and raple, and abhorre your name as an euyll thynge, for the sonne of mãs sake. Reioyse ye then, and be glad: for behold your rewarde is greate in heauen. ✠ After this maner, their fathers entreated the Prophetes.

But wo be to you that are ryche: that haue eherm your consolacion. Wo be to you that are full: for ye shall hunger. Wo be to you that nowe laughe: For ye shall waple, and wepe. Wo be to you when all men prayse you for so dyd their fathers to the false Prophetes.

e But I saye vnto you whiche heare: Loue your ennemyes. Do good to them which hate you. Blesse them that curse you. And praye for them, whiche wrongfullye trouble you. And vnto hym that smyteth the on the one cheke, offer also thother. And him that taketh away thy gowne, forbyd not to take thy cote also. Geue to euery man that asketh of the. And of hym that taketh awaye thy goodes, aske the not agayne. ✻ And as ye wolde men shuld do to you: so do ye to them lykewyse.

f Math.vii.a

If ye loue them, whiche loue you: what thanke are ye worthye of? For the very synners loue their louers. And yf ye do for them, whiche do for you: what thanke are ye worthy of? For the very synners do the same. If y elende to them of whom ye hope to receyue, what thanke shall ye haue? for the very synners lende to synners, to receyue as moche agayne. Wherfore, loue ye your ennemyes, do good and lende, lokynge for nothyng agayne: and your rewarde shall be great, and ye shall be the children of the hyghest: for he is kynde vnto the vnkynde and to the euyll.

g

✠ Be ye therfore mercyfull, as your father is mercyfull. ✻ Judge not, and ye shal not be iudged. Condemne not, and ye shall not be condemned. Forgyue, and ye shall be forgeuē. Gyue, & it shalbe gruen vnto you: good measure, prested downe, shaken togyther, & runnynge ouer, shall men gyue into your bosomes. ✻ For with what measure ye mete, with the same shall men mete to you agayne.

h Math.vii.a Marc.iiii.b

And he put forthe a symilitude vnto them: Can the blynde, leade the blynde? Doo they not bothe then fall into the dyche? The disciple is not aboue his master. Euery man shall be perfecte, euen as his master is. Why seyst thou thy broders eye, and considerest not the beame ✠ is in thyne owne eye? Eyther howe canst thou saye to thy brother: Brother, let me pull out the moote that is in thyne eye: when thou perceyuest not the beame that is in thyne owne eye? Dissembler, caste out the beame out of thyne owne eye first, and then shalte thou se perfectely, to pull oute the mote of thy brothers eye. ✠

✻ It is not a good tree that bringeth forth euyll frute: neyther is that an euyll tree, that bringeth forth good frute. For euery tree is knowen by his frute. Neyther of thornes gather men hygges, nor of bushes gather they grapes. A good man out of the good treasure of his herte, bryngeth forth good. And an euyll man out of the euyll treasure of his hert, bringeth forth euyll. For of the aboundance of the hert, his mouth speaketh.

Why call ye Master, Master: and do not as I byd you? Whosoeuer cometh to me, and heareth my sayenges, and doeth the same, I will shewe you, to whome he is lyke. He is lyke a man whiche buylte an house, and dyged depe, and layd the foundacion on a rocke. When the waters arose, the floude bet vpon that house, and coulde not moue it. For it was grounded vpon a rocke. But he that heareth and doeth not, is lyke a man that without foundacion buylt an house vpon the earthe / against whiche the floude dyd beate: and it fell by and by. And the fall of that house was greate.

¶ He healeth the Captaynes seruaunt rayseth vp the widowes sonne, enformeth ✠ disciples of Johñ, commendeth Johñ, and reproueth the Jewes for their vnfaythfulnes. He eateth with the Pharisee. The woman washeth his fete.

CAPI. VII.

WHen he had ended al his sayinges in the audience of the people, he entred into Capernaum. And a certayne ✻ Centurions seruaunt was syeke & redy to dye, whiche was deare to hym. And when he herde of Jesu, he sent vnto him the elders of the Jewes beseechinge hym that he wolde come and heale his seruaunt. And they came to Jesus and besought him busyly, sayenge: He is worthy ✠ thou shouldeste do this for him. For he loueth our nacyon, and hath buylt vs a Synagoge. So Jesus went with them.

And when he was not farre from the house the Centurion sent frendes to hym: sayenge vnto hym. ✻ Lorde trouble not thy selfe: for I am not worthy that thou shouldest enter vnder my rocke. Wherfore I thought not my self worthy to come vnto the: but saye the worde and my seruaunt shalbe hole. For I also am a man vnder power, and haue vnder me souldiours, and I saye vnto one: go, and he goeth. And to an other, come: and he commeth. And to my seruaunt, do this: and he doeth it. Whe Jesus herde this, he merueyled at hym, and turned hym about, and sayde to the people ✠ folowed hym: I saye vnto you, I haue not founde so greate fayth, no, not in Israel. And they that were sente, turned backe home & gayne, and founde the seruaunte that was sicke, hole.

✠ And it befell after that, that he went into a cyte called Naim, and many of his disciples went with him, and moch people. Whe he approched to the gate of the cyte: beholde there was a dred man caryed out, which was thonely begotten sonne of his mother, and she was a wydowe, and moche people of the cytie was with her. Whom when the Lorde saw, he had compassion on her, and sayde vnto her: wepe not. And he went and touched the beer, & they that bare hym, stode styll. And he sayde: Yonge man, I saye vnto the, aryse. And the ded sate vp, and began to speake. ✻ And he deliuered hym to his mother. And there came a feare on them all. And they glorified God, sayeng: a great Prophete is risen amonge vs and God hath vysited his people. ✠ ✠ And this rumor of him went forth throughout all Jurie, and thorow out all the regions whiche lye rounde about.

And the disciples of Johñ shewed hym of all these thinges. And Johñ called vnto him two of his disciples, and sente them to Jesus, sayenge: Arte thou he that shulde come: or shall we loke for an other? When the men were come vnto hym, they sayde: Johñ Baptiste sent vs vnto the, sayenge: Arte thou he, that shulde come: or shall we wayte for an other? And at that same howre, he cured many of their dyseases and plages, and of euyll spyrites, and vnto many that were blynde, he gaue syght. And Jesus answered, and sayde vnto them: Go your wayes and shew Johñ what thinges ye haue sene & herde, how the blynde se, the halt go, the lepers are clensed, & deafe heare, the dead aryse, to the poore is the glad tydinges preached, and happye is he, that is not offended by me.

When the messengers of Johñ were departed, he begane to speake vnto the people, of Johñ. What went ye out to the wyldernesse to see? a reede shaken with the wynde? But what wente ye oute to se? A man clothed in softe rayment? Beholde, they which are gorgeously apparelled, and lyue delycately, are in kynges courtes. But what went ye forthe to se? A Prophete? Yea, I saye to you, and more then a Prophete. This is he, of whome it is wrytten: Beholde, I sende my messenger ✻ before thy face, to prepare thy waye before the. For I saye vnto you: a greater Prophete then Johñ, amonge wemens chyldren is there none. Neuertheles, He that is lesse in the kyngedome of God, is greatter then he. ✠

Malach.iii.b

And all the people that herde, and the publicans, iustified God, and were baptised with the baptysme of Johñ. But the Phariſes and lerned men in the lawe, dyspysed the counsell of God against them selues, and were not baptysed of hym.

So the Lorde sayd: Whervnto shall I lyken the men of this generacion, and to what are they lyke? They are lyke vnto children syttinge in the market place, and crienge one to an

to an other, and sayeng: We haue ypped vnto you, and ye haue not daunced: We haue mourned to you, and ye haue not wepte. For Ihon Baptist came, neyther eatyng bred, ne drynkynge wyne, and ye saye: he hathe a dyuell. The sonne of man came eatynge and drynkynge, and ye saye: Behold, a man whiche is a glotton, & a drynker of wyne, a frend of publicans and synners. And wysdome is iustified of all her children.

F ✝ One of the Pharises desyred hym that he wolde eate with hym. And he went into the Pharises house, and sate downe to meate. And beholde, a woman in that cytie, whiche was a synner, as sone as she knewe that Jesus sate at meate in the Pharises house, she brought an Alabaster boxe of oyntment, and she stode at his fete behynde hym, weppynge, & began to wasshe his fete with teares, and dyd wype them with the heares of her heed, and kyssed his fete, and annoynted theym with oyntement.

When the Pharise whiche bade hym, sawe that, he spake with in hym selfe, sayenge: If this man were a Prophete, he wolde surely haue known who and what maner woman this is whiche toucheth hym, for she is a synfull woman. And Jesus answered and sayde vnto hym: Simon, I haue some what to say vnto the. And he sayd: master, saye on. There was a certayne creditoure whiche hadde two debters, the one ought fyue hundred pence, & the other fyftye. When they hadde nothinge to pay, he forgaue theym bothe. Whiche of them tell me, shall loue him most? Simon answered, and sayde: I suppose, that he to whom he forgaue most. The he sayd vnto him: Thou hast rightly iudged.

G And he turned to the woman, and sayd vnto Simon: Seist thou this woman? I entred in to thy house, and thou gauest me no water to my fete: but this hathe washed my fete with teares, and wyped theym with the heeres of her heed. Thou gauest me no kysse: but this, sythens the tyme I came in, hathe not ceased to kysse my fete. Myne heed with oyle thou dydest not annoynte: but this woman hathe annointed my fete with oyntment. Wherfore I saye vnto the: Many synnes are forgyuen her: Because she loued moche. To whome lesse is forgyuen, the same weth lesse loue. And he sayde vnto her, thy synnes are forgyuen ✝. And they that sate at meate with hym, began to saye with in theym selues: Who is this, whiche forgyueth synnes also? And he sayde to the woman: Thy fayth hathe saued the: Go in peace. ✝

¶ Christe with his Apostles goeth frome towne to towne and preacheth, the parable of the sede, who is his mother and his brother, stylleth the see, deliuereth the possessed, and dryueth the deuylles into the herde of swyne, and helpeth the sycke woman, and Jairus daughter.

CAPI. VIII.

AND it befell after that, that he him self I went throughe out cyties and townes, preachynge, and shewynge the kyngdome of God, and the twelue with hym. And also certayne wemen, whiche were healed of cuyll spretes, & sicknesses. Mary called Magdaleyn, out of whome went seuen deuyls, and Joanna the wyfe of Chusa Herodes stewarde and Susanna, and many other: which mynistred vnto hym of their substaunce.

✝ ✶ When moch people were gathered together, and were come to hym out of al cytes he spake by a parable. A sower went out to sowe his seede: and as he sowed, some fell by the waye syde, and it was troden downe, and foules of the ayre deuoured it vp. And some fell on the stone, & as sone as it was spronge vp, it wyddred awaye, because it lacked moysture. And some fell amonge thornes, and the thornes sprange vp with it, & choked it. And some fell on good grounde, and sprange vp, & bare frute, an hundred folde. And as he sayde these thinges, he cryed: He that hath eares to heare, let hym heare.

And his disciples asked hym, sayenge: what maner symilitude is this? And he sayd: Vnto you it is gyuen to knowe the mysteries of the kyngdome of God: but to other in symilitudes: that when they se they shulde not se, and when they heare / they shulde not vnderstande.

The parable is this. The sede is the worde of God. Those that are beyde the waye, are they that heare, and afterwarde commeth the deuell, and taketh awaye the worde oute of their hertes, least they shulde beleue, and be saued. They on the stonnes, are they whiche when they heare, receyue the worde with ioye And these haue no rotes, whiche for a whyle beleue, and in tyme of temptation go awaye. Nowe, that whiche fell amonge thornes, are they whiche heare, and as they go are choked with cares, and with ryches, and volupteous lyuinge, and bryngе forthe no frute. That in the good grounde, are they whiche with a good and pure herte, heare the worde, & kepe it, and bryngе forth frute with patience. ✝

✶ No man lyghteth a candell, and coureth it vnder a vessell, neyther putteth it vnder a bedde, but setteth it on a candelsticke, that they that enter in, maye se the lyght. For nothinge is in secret, that shall not come abrode: Neyther any thynge hyd, that shall not be knowen, and come to lyght. Take yede therfore, howe ye heare. For who so euer hath, to hym shalbe gyuen: And who so euer hath not, euen that whiche he supposed that he hathe, shalbe taken frome hym.

Then came to him his mother and his brethren, and couldе not come at him for preasse. And they tolde hym sayenge: Thy mother & thy brethren stande without, and wold se the. He answered and sayde vnto theym: my mother and my brethrē are these which heare the worde of God, and do it.

✝ It befell on a certayne daye he went into a shyp, and his disciples also, and he sayd vnto them: Let vs go ouer vnto thother syde of the lake. And they launched forthe. And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in ieopardy. So they wente to him, and awoke him, sayenge: Master, Master, we are lost. Then he arose and rebuked the wynde, and the tempeste of water, and they ceased, and it waxed calme. And he sayde vnto them: where is your faith? But they fearynge, wondred, sayenge one to an other: What person is this? For he commaundeth bothe the wyndes and water, and they obeye hym? ✝ And they sayled vnto the region of the Gadarenites, whiche is ouer against Galile.

And as he went out of the shyppe to lande, there met him a certayne man out of the cittie, which had a dyuell longe tyme, and ware no clothes, neyther abode in any house: but amonge graues.

When he sawe Jesus, he cryed, and fell downe before hym, & with a loude voyce sayde: What haue I a do with the, Jesu the sonne of the hyghest God? I beseche the, torment me not. For he commaunded the foule spryte to come oute of the man. For ofte tymes he caught hym, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was caryed of the fende, into wyldernesse.

So Jesus asked him sayenge: What is thy name? And he sayde: ✶ Legion, because many deuels were entred into him. And they besought him, that he wolde not commaunde them to go out into the depe. And there was there by an herde of many swyne, feadynge on an hyll, and they besought him, that he wold suffre them to enter into them. And he suffred them. Then went the deuyls out of the man, and entred into the swyne: And the heerd rushed in hedlonge into the lake, and were choked. When the heerdmen sawe what was done, they fled, and tolde it in the cytie, and in the villages.

Now, they came out to se what was done: and came to Jesus, and founde the man, out of whome the deuyls were departed, syttinge at the fete of Jesus, clothed and in his right mynde, and they were afrayed. They also whiche sawe it tolde them howe he that was possessed of the deuyll, was healed. And all ✝ multitude of the Sadarenes, besoughte him that he wolde departe frome them: for they were taken with great feare. But he takinge hym returned. ✶ Then the man out of whom the deuyls were departed, besought him to be with him. But Jesus sent him awaye, sayeng Retourne into thy house, and shewe all that euer God hathe done to the. And he went his waye, and preached throwe oute all the cytye, what thinges Jesus had done vnto him.

It happened when Jesus was come agayn that the people receyued him. For they all wayted for him: ✶ And beholde, there came a man named Jairus (and he was a rular of the Synagoge) and he fell downe at Jesus fete, and besought him to entre into his house for he hadde one onely doughter, vpon a. xij. yere of age, and she laye a dyenge. Nowe as he went the people thronged him.

And a woman haynge an yssue of blonde twelue yeres (whiche hadde spent all her substaunce amonge Phisitions, neyther couldе be healed of any) came behynde hym, and touched the hem of his garmente, and anone her issue of blonde staunched. And Jesus sayde: Who is it that touched me? When euery man denyed, Peter and they that were with him, sayde: Master, the people thrust the and vexe the: and sayest thou who touched me? And Jesus sayde: Some body hath touched me. For I perceyue vertue to haue gone out of me When the woman sawe that she was not hyd she came tremblynge, and fell at his fete, and tolde hym before all the people for what cause she had touched him, and howe she was healed immediatly. And he sayd vnto her: Daughter be of good comforte. ✶ Thy faith hathe made the hole, go in peace.

Whyle he yet spake, there came one frome the rular of the Synagogis house which sayd to him: thy doughter is deed, dysease not the master. When Jesus herde that, he answered the father, sayenge: ✶ Feare not, beleue onely, and she shall be made hole. And when he came to the house, he suffred no man to go in with him, saue Peter, James and Johñ, & the father and mother of the mayde. Nowe, euery person wept, and sorowed for her. And he sayde: Wepe not: for she is not deed, but slepeth. And they lowghe him to scorne, knowynge that she deed. But he dryuynge them all oute, caught her by the hande: and cryed, sayenge: Mayde aryse. And her spryte came agayne, and she arose forthwith. And he commaunded to gyue her meate. And the father, and the mother of her, were astonyed. But he warned them, that they shulde tell no man what was done.

¶ He sendeth out the .xii. Apostles to preache. He feedeth fyue thousande with fyue loaues and two fyshes, the disciples cōfesse him to be the sonne of God, he transfygureth him selfe. Teacheth his disciples to be lowly. They desyre vengeaunce, but he reproueth them.

CAPI. IX.

THen called he the twelue together, & gaue them power and auctorite ouer al deuyls, and to heale dyseases. And he sent them to preache the kyngdome of God, & to cure the sycke. And he sayd to them: Take nothinge towardes youre iourney, neyther staffe, nor scrippe, neyther bred, neyther money, neyther haue ye two cootes. And what so euer house ye enter into, there abyde, and thence departe. And who so euer will not receyue you, when ye go out of that cytie, shake of euen the dust frome your fete, for wytnesse against them. But they departinge went throw the townes, preachinge the gospell, and healynge euery where. ✝

Nowe Herode the Tetrarche heard of all that was done by hym, and doubted, because

it was sayde of some, that Johñ was risen agayne frome deathe: and of some, that Helyas had appeared: and of some, that one of the olde Prophetes was risen agayne. And Herode sayth: Johñ haue I beheaded: who is this of whome I heare such thynges? And he desyred to se hym.

B Math.xiiii.b Marci.vi.b Johñ.vi.a

And the Apostles returned: and told him what they had wone. ✻ And he toke them and went a syde into a solytary place, nygh to a cytie called Bethsaida. Whiche the people knowynge, folowed him. And he receyued them, and spake vnto them of the kyngdome of God, and healed them that had nede to be healed. But the daye began to weare awaye, then came the twelue, and sayde vnto hym: Sende the people awaye, that they maye go in to the townes and villages rounde about, to some Inne, and get meate, for we are here in a place of wildernesse. He sayde vnto theym: Gyue ye them to eate. And they sayde. We haue no mo but fyue loaues and two fysshes, oneles we shulde go, and bye meat for all this people. Nowe they were aboute fyue thousande men. And he sayde to his disciples: Make them syt downe by tymes in a company. And they dyd so, and made them all syt downe. And he toke the fyue loaues, and the two fysshes, and loked vp to heauen, and blessed them and brake, and gaue to the disciples, to set before the people. And they ate, and were all fylled. And there was taken vp of the fragmentes that they leaued, twelue baskets ful.

Math.xvi.b Marke.viii.c

✻ And it fortuned as he was alone prayng his disciples were with him, and he asked them sayenge: Who saye the people that I am? They answered, and sayde: Johñ Baptiste: Some saye Helye. And some saye, one of the olde Prophetes is risen agayne. He sayd vnto them, But who saye ye that I am? Peter answered and sayde: Thou art the Christ of God. And he warned and commaunded them that they shulde tell this to no man, sayenge: The sonne of man must suffre many thynges, and be reproued of the elders, and of the hygh preistes and scribes, and be slayne, and the.iij. daye, ryse agayne.

C

And he sayde to them all, yf any man wyll come after me, let him denye hym selfe, and and take vp his crosse daylye, and folowe me. Who so euer will saue his lyfe, shall lose it. And who so euer shall lose his lyfe for my sake the same shall saue it. For what auauntagery it a man to wynne the hole worlde, yf he lose hym selfe, or cumme in dommage of hym selfe? For who so euer is ashamed of me, and of my wordes, of hym shall the sonne of man be ashamed, when he commeth in his glorye, and in the glorye of his father, and of the holye Aungels. And I tell you of a trouthe. There be some of them that stande here, which shall not taste of deathe, tyll they se the kyngdome of God.

And it folowed aboute an. viij. dayes after these sayenges, he toke Peter, James, and Johñ, and went vp into a mountayne to praye. And as he prayed, the hue of his countenaunce was altered, and his garment was

D

wyte and shoon. And behold, two men talked with hym, whiche were Moses and Helyr, who sene in glorye shewed his departinge, whiche he shoulde ende at Ierusalem. Peter and they that were with hym, were heuye with slepe. And when they awoke, they sawe his glorye, and the two men standinge with hym.

And it chaunced, as they departed frome hym, Peter sayde vnto Jesus: Master, it is good for vs to be here, and let vs make three tabernacles, one for the, and one for Moses, and one for Helyr, not knowynge what he sayde. Whyle he thus spake, there came a cloude, and shadowed them, and they feared when they were come vnder the cloude. And there came a voyce oute of the cloude, sayeng: This is my deare sonne / heare hym. And as sone as the voyce was past, Jesus was found alone. And they kept it close: and tolde no mã in those dayes, any of those thinges, whyche they had sene.

And it chaunced on the nexte daye, as they came downe frome the hyll, moche people met hym. And beholde, a man oute of the multitude cryed oute, sayenge: Master, I beseche the behold my sonne, for he is all that I haue, And lo, a spyrite taketh him, and sodenly he cryeth, and he teareth him that he foometh agayne, and with moche payne departeth from hym, when he hath rent hym, and I besought thy disciples to caste hym out, and they could not. Jesus answered and sayde. O faythles generacion, and croked: howe longe shall I be with you, and shall suffre you? Bynge thy sonne hyther. As he yet was commynge, the deuyll rent him and tare hym. And Jesus rebuked the vncleane spyrite, and healed the child and rendred hym to his father. So they were all amased at the myghty worke of God.

Whyle they wondred euery one at all thinges whiche he dyd, he sayde vnto his disciples Let these wordes synke downe into your eares. The tyme shall come, when the sonne of man, shalbe delyuered into the handes of me. But they wiste not what that worde mente, and it was hyd frome them, that they vnderstode it not. And they feared to aske hym of that sayenge.

Mat.xviii.a Marci.ix.a Luce.ix.b

✻ Then there entred a debate amonge the who shoulde be greatteste. When Jesus perceyued the thoughtes of their hartes, he toke a childe, and set hym harde by hym, and sayd vnto them.

Who so euer receyueth this childe in my name, receyueth me. And who so euer receyueth me, receyueth hym that sent me. For he that is least amonge you all, that same shall be greate.

Johñ answered, and sayde: Master / we sawe one castinge oute deuyles in thy name, and we forbade hym, because he foloweth not with vs. And Jesus sayde vnto hym: forbyd ye hym not. For he that is not agaynste vs, is with vs.

And it folowed when the dayes were come of his assumption, he set his face to go to Jerusalem, and sent messengers before hym. And

And they wente and entred into a cytie of the Samaritans to make redy for him. And they receyued hym not, because his face was as thoughe he wold go to Jerusalem. When his disciples, James and Johñ, sawe that, they sayde. Lorde, wilt thou that we commaunde that fyre come downe frome heauen, and consume them, as Helyr dyd? Jesus turned about and rebuked theym, sayenge: Ye wote not of what spirite ye are. The sonne of man is not come to destroye mennes sowles, but to saue them. And they went to an other towne.

✻ And it chaunced as he went in the waye, a certayne man sayde vnto hym: I wil folowe the, whether so euer thou go. Jesus sayde to hym: Foxes haue holes, & byrdes of the ayer haue nestes: but the sonne of man hathe not where on to laye his heed.

And he sayde vnto an other: folowe me. But he sayde: Lorde, suffre me firste to go bury my father. Jesus sayde to hym. Let ye deed bury their deed: go thou and preache ye kyngdome of God.

And an other sayde: I wyll folowe the Lorde: but let me firste go byd them farewell, whiche are at home at my house. Jesus sayd vnto him No man that putteth his hande to the plowe and loketh backe, is mete to the kyngedome of God. ✻

¶ He sendeth the seuentye before him to preache, prayeth his heauenly father, answereth the Scribe that tempted him, sheweth who is a mans neyghbour, Martha receyueth the Lorde, Magdalene is feruent in hearynge his worde.

CAPI. X.

1 ✻ After these, the Lorde appoynted other seuenty also, and sent them two and two before hym into euery cytie & place, whyther he hym selfe shulde come. And sayde vnto them, the haruest is great, but the labourers are fewe. Praye therfore the Lorde of the haruest, to sende forth labourers into his haruest. Go your wayes: beholde, I send you forthe as lambes amonge wolues. Beare no wallet, ne scryppe, nor shoes, & greete no man by the waye. Into whatsoeuer house ye enter first say: Peax to this house. And yf the sonne 5 of peax be there, your peax shall rest vpon him yf not, it shall returne to you. And in the same house remayne, eatynge and drynkynge suche as they haue. For the labourer is worthy his rewarde. ✻

Go not frome house to house: & into whatsoeuer cytie ye enter, yf they receyue you, eate that is set before you, and heale the sicke that are there, and saye vnto them: the kyngdom of God, is approched vpon you. ✻ But into whatsoeuer cytie ye enter, yf they receyue you not, go your wayes out into the stretes of the same and saye: euen the dust, which cleaueth to vs of your cytie, we wype of againste you: Yet knowe this, that the kyngdome of God was come nyghe vpon you. I saye to you: it shalbe easyer in that daye for Sodome, then for that cytie.

L Wo to the Chorazim: wo to the Bethsaida. For yf the miracles had bene wone in Tyre and Sidon, whiche be done in you, they had longe sythens repented sittinge in heare and asshes. Neuertheles it shalbe easier for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum whiche arte exalted to heauen, shalt be thrust downe to hell. ✻ He that heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth him that sent me. Mathew.x.d Johñ.xiii.c

And the seuenty turned agayne with ioye, sayenge: Lorde, the very dyuels are subdued to vs thorow thy name. He sayde vnto them: I sawe Satan, as lightenyng fall downe frõ heuen. Beholde, I gyue you power to treade on serpentes & scorpions, and ouer all power of the enemy, and nothyng shal hurt you. Neuertheles, in this reioyce not that the spirites are subiecte to you / but reioyse, bicause youre names are wryten in the heuens.

That same tyme reioyced Jesus in the spirite, and said, I confesse vnto the father: ✻ Lord of heuen and erth, that thou hast hyd these from the wyse & prudent, and hast opened them to the babes. Euen so father, for so pleased it the. All are gyuen me of my father. And no man knoweth who the son is, but the father / and who the father is, saue the sonne / and he to whom the sonne wyll shewe hym.

D Math.xi.d

And turnyng to his disciples, sayd secretly. ✻ Happy are the eyes which se that ye se. For I tell you, that many prophetes and kynges haue desyred to se that ye se, and haue not sene / and to heare that ye heare, and haue not herde.

And beholde a certeyn lawyer stode vp, and tempted him, sayinge: ✻ Master, what shall I do, to inherite eternal life? He said vnto him. What is wryten in the lawe? Howe redest thou? And he answered, & sayd: ✻ Thou shalt loue thy Lorde God with all thy hert, and with all thy soule, and with all thy strengthe, and with all thy mynde, and thy neighbour as thy selfe. And he sayde vnto him: Thou hast answered ryght. This do, and thou shalte lyue. He willynge to iustifye him selfe, sayde vnto Jesus: Who is my neyghbour?

E Math.xxii.b. Deut.vi.b

Jesus answered, and said: A certayne man came downe frome Hierusalem to Hiericho, and fell in to the handes of theues, which robbed him of his rayment, and wounded hym / and departed, leuynge him halfe deed. And by chaunce there came a certeyn preest that same way, and when he sawe hym, he passed by: And lykewyse a Leuyte, when he was come nye to the place, went and loked on him, and passed by. Then a certayne Samaritane, as he iourneyed, came nye vnto him, and when he sawe him, he had compassion on him, and went to him and bounde vp his woundes, and poured in oyle & wyne, & put him on his owne beest, and brought him to a cõmon Inne, and made prouision for him. And on the morowe when he departed, he toke out two pence and gaue them to the host, & said vnto him. Take cure of him, and what so euer thou spendest more when I come agayne, I will recompence the. Whiche nowe of these thre thinkest thou

F

was neyghboure vnto him that fell into the theues handes? And he sayd: he that shewed mercye on him. Then sayde Jesus vnto him: Go and do thou lykewyse. ℣

B ✠ It befell as they went, he entred in to a certayne towne. And a certayne woman named Martha, receyued him into her house. This woman had a sister called Mary, whiche sate at Jesus fete, and herde his preaching. So Martha was combred aboute moche seruynge, and stode and sayde: master, doest thou not care, that my sister hathe left me to minister alone? Byd her therfore, that she helpe me. And Jesus answered, and sayde vnto her Martha, Martha, thou carest, and art troubled aboute many thinges: but one thinge is nedefull. Mary hathe chosen her that good parte, which shall not be taken away frome her. ℣

¶ She teacheth his disciples to praye. Rebuketh the blasphemous Pharises. They requyre sygnes. He eateth with the Pharisee.

CAPI. XI.

A And it fortuned as he was prayenge in a certayne place: when he ceased, one of his disciples sayde vnto him Master, teache vs to praye, as Johā taught his disciples. And he sayde vnto them: when ye praye, saye: O our father which arte in heauen, hallowed be thy name. Thy kyngdome come. Pater noster
Thy will be done in earth, as in heauen. Our dayly bred geue vs dayly. And forgeue vs our synnes: For also we forgeue euery man that trespaseth vs. And leade vs not into temptation. But deliuer vs from euyll.

And he sayde vnto theym: ✠ yf any of you shulde haue a frende, and shulde go to him at mydnyght, and saye vnto him: frende, lende me three loues, for a frende of myne is come out of the waye to me, and I haue nothinge to set before him: and he within shoulde answere & saye, trouble me not, the wyc is now shut, and my seruauntes are with me in the chamber, I can not ryse and geue them to ℣. I saye vnto you, thoughe he wolde not aryse and geue vym, because he is his frende: yet because of his vnshamefastnes he wold ryse, & geue him as many as he neded. And I say vnto you: ✠ aske, & it shalbe geuen you. Seke, and ye shall fynde. Knocke, and it shalbe opened vnto you. For euery one that asketh, receyueth: and who seketh fyndeth: and to him that knocketh, shal it be opened. Yf the sonne shall aske bred of any of you that is a father: will he geue him a stone? Or yf he aske fysshe, will he for a fysshe geue hym a serpent? Or yf he aske an egge: will he offer him a scorpion? Yf ye then beynge euyll, can geue good gyftes vnto your children, how moche more shal the father of heauen geue an holy spyrite to them, that aske him? ℣

Matth.vii.a
Iohn.xvi.f
Iacob.i.a

✠ And he was castinge out a deuyll, whiche was domme. And it folowed when the deuell was gone out, the domme spake, and the people wondred. But some of them sayde he casteth out deuels by the power of Belzebub the chefe of the deuels. And other temted him, seknge of hym a sygne frome heauen. C
But he knowinge their thoughtes, sayde vnto them: Euery kyngdome deuyded in it selfe is made wildernesse: and one house shall fall vpon an other. So yf Satan be deuyded in him selfe: how shall his kyngdome endure? Because ye say I cast out deuyls by the power of Belzebub. If I, by the power of Belzebub cast out deuels: by whome do youre children cast theym oute? Therfore shall they be youre iudges. But yf I, with the finger of God cast out deuels, assuredly the kyngdom of God is come vpon you.

When a stronge man armed watcheth his house: that he possessyth is in peace. But when a stronger then he commeth vpon him, and ouercommeth him: he taketh frome him his harnes wherein he trusted, and deuydeth his spoyles. He that is not with me, is agaynste me. And he that gathereth not with me, scatereth. D

When the vncleane spyrite is gone out of the man, he walketh throughe waterlesse places, seknge reste. And when he fyndeth none, he sayth: I will returne vnto my house, whence I came. And when he commeth, he fyndeth it swept and garnyshed. Then goeth he and taketh to him seuen other spyrites worse then him selfe: and they enter in, and dwell there. And so the extremes of that man, be worse then the begynnynges.

And it happened as he spake these thinges, a certayne woman of the company lyft vp her voyce, and sayde vnto him: Happy is the wombe that bare the, and the breastes whiche gaue the sucke. But he sayde: Nay, happy are they that heare the worde of God, and kepe it. ℣

When the people were gathered thicke together: he began to saye: This is an euyl nacion: they seke a sygne, and there shal no sygne be geuen them, but the sygne of Jonas ℣ Prophet. For as Jonas was a sygne to the Ninuites, so shall the sonne of man be to this nacion. ✠ The quene of the southe shall ryse at the iudgement, with the men of this generacion, and condempne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde, a greater then Salomon is here. The men of Ninue shall arise in the iudgement with this generacion: and shall condemne them: for they repented at the preachinge of Jonas. And beholde, a greater then Jonas is here. Jonas ii.a

✠ ✠ No man lyghteth a candell, and putteth it in an hyd place, ne vnder a bushel: but on a candelstycke, that they that come in may se the lyght. The light of thy body is the eye. Therfore when thyne eye is syngle: then is al thy body full of lighte. That yf thyne eye be cuyll: then shall all thy body be full of darcknesse. Take hede therfore that the lyght whiche is in the, be not darckenesse. For yf all thy body shall be lighte, hauinge no parte darcke: then shall all be full of lyght, euen as when a candell doeth lyghte the with his brightenesse. ℣ iii.Regū.x.a
ii.Paral.ix.a
Luc.xi.a
E
Lyght.vnd
Marcke.iiii.c
Luke.viii.a

And

And as he spake, a certayne Pharisee besought hym to dyne with him: and Jesus went in and sate downe to meate. When the Pharise sawe that, he merueiled that he hadde not first washed before dyner. And the Lorde sayd to him: ✠ Nowe do ye Pharyses, make clene the outside of the cup, & the platter: but your inwarde part is full of rauyne and wickednes. Foles, dyd not he that made that whiche is without: make that which is within also? F
Neuertheles that ye haue geue in almes, and beholde all is clene to you. But wo be to you Pharises, for ye tythe the mynt and rewe, and all maner herbes, and passe ouer iudgement & the loue of God. These ought ye to haue done and those not to haue left.

Wo to you Pharises: for ye loue the fyrste seates in assembles, and greetynges in the markets. Wo to you Scribes and Pharises Hypocrites, for ye are as graues whiche appeare not, and the men that walke ouer theym are not ware of them. Then answered one of the lawyers, and sayd to hym: Master, thus sayenge thou puttest vs to rebuke also. Then he sayde: Wo to you also ye lawyers: for ye lade men with burdens importable, and your selues touche not the packes with your one fynger. Wo to you, ye buylde the sepulcres of ℣ Prophetes, where as your fathers kylled the, truely ye beare witnesse, that ye alowe the dedes of your fathers: for they kylled them, but ye buylde their sepulcres. Therfore also sayde the wysdome of God: I will send them Prophetes and messangers, and of them they shal slay and persecute: that the bloude of all the Prophetes, whiche was shedde frome the begynnynge of the worlde, maye be requyred of this generacion, frome the bloude of ✠ Abel, vnto the bloude of Zacharye, who perysshed betwene the aulter and the temple. Verely I tell you: it shalbe requyred of this nacion.

Wo to you lawyars: for ye haue taken awaye the keye of knowledge, ye entred not in your selues, & the entrers in, ye forbade. Whe he thus spake vnto them, the lawyers and ℣ Pharises began to wexe busy about him, and to stop his mouth with many questions, lying in wayte for him, and seknge to catche some thinge of his mouthe, wherby they myghte accuse hym.

¶ The leuen of the Pharises, Christe conforteth his disciples agaynste persecution, warneth them to beware of couetousnes. He wyll not haue them to hange vpon earthly thynges.

CAPI. XII.

A As there gathered togither an innumerable multitude of people (in so moche that they trood one an other) he began to saye vnto his disciples: fyrste of all beware of the leuen of the Pharises, whiche is ℣ hypocrysy. For there is nothinge couered, that shall not be vncouered: ne hyd, that shall not be knowen. For what so euer ye haue spoken in darckenes: shall be herde in the lighte. And that ye haue spoken in the eare euen in secrete places, shall be preached on the top of houses.

I saye to you my frendes: be not afrayde of them that kyll the body, and after that haue no more that they can do. But I will shewe B
you, whome ye shall feare. Feare hym whiche after he hath kylled, hath power to cast into hell. Surely I saye vnto you, hym feare. Are not. b. sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also euen the very heeres of youre heedes are nombred. Feare not then: ye are more worth than many sparowes.

I saye vnto you: whosoeuer confesseth me before men, hym shall the sonne of man confesse also before the aungels of God. And he that denieth me before men: shal be denied before the aūgels of God. And whosoeuer speketh a worde against the sonne of man it shall be forgyuen hym. But vnto hym that blaspheneth the holy ghoste, it shall not be forgyuen. When they bynge you vnto the assembles, and vnto the rulers and officers, take no thought howe or what ye shall answere or what ye shall speake. For the holy ghost shall teache you in the same houre, what ye ought to saye.

✠ One of the companye sayde vnto hym: Master, byd my brother deuyde the enheritaunce with me. But he sayde vnto hym: Mā who made me a iudge or a deuyder ouer you? Wherfore he sayde vnto them: take hede, and beware of couetousnesse. For no mans lyfe standeth in the aboundaunce of thynges whiche he possesseth. And he put forthe a parable vnto theym, sayenge: The grounde of a certayne ryche men broughte forth frutes plenteously, and he thoughte in him selfe, sayenge: what shall I doo? because I haue no rowme where to bestowe my frutes? And he sayde: This will I do. I will destroye my barnes, and buylde greater, and therin wyll I gather all my frutes, and my goodes: And I will saye to my soule: Soule thou hast moch goodes layde vp in stoore for manye yeares, take thyne ease: eate, drynke, and be merey. But God sayde vnto hym: Thou fole, this night will they fetche awaye thy soule agayne from the. Then whose shall the thinges be whiche thou haste prouyded? So is it with him that gathereth ryches? and is not ryche in God. Matth.xxii.a
Marcke.xiii.a
Luke.xxi.a

And he spake vnto his disciples: Therfore I saye vnto you: Take no thought for youre lyfe, what ye shall eate; ne for youre bodye, what ye shall put on. The lyfe is more then meate, and the body is more then rayment. Consydre the rauens, for they neyther sowe nor repe, who neyther haue stoore house ne barne, and yet God fedeth them. Howe moche are ye better then foules? Whiche of you D
with takynge thought, can put to his stature one cubyt? If ye then be not able to do that is least: why take ye thought for the reste? Consydre the lylies howe they growe: They labour not: they spyn not: and yet I tell you Salomon in all his royalte, was not clothed lyke to one of these.

That yf the grasse, beynge to daye in the felde, and to morowe shalbe cast into the fornace, God so arayeth, howe moche more will

E iii. he clothe

he clothe you, o lytle faithfull? And aske not you what ye shall eate or what ye shal drinke and be ye not caryed in the clowdes: for all these the hethen people of the worlde seke for. Youre father knoweth that ye haue nede of these thinges. Wherfore seke ye after ꝑ kyngdome of God, and all these shall be cast vnto you. ✣ Feare not lytell flocke, for it is your fathers pleasure, to gyue you a kyngdome. Sell your substaunce, and gyue in almes. And make you bagges, whiche were not olde, and treasure that fayleth not in heauen, where no thefe commeth, neyther mooth corrupteth. For where your treasure is, there shalbe your herte also.

E Let your loynes be gyrt about, and youre lyghtes brennynge, and your selues lyke vnto men that wayte for there master, when he will returne frome the weddinge: that assone as he commeth and knocketh, they maye open vnto hym. Happy are those seruauntes, whiche the Lorde when he commeth, shall fynde wakynge. Verely I saye vnto you, he wyll gyrde hym selfe about, and make them to syt downe to meate, and walke by, and minister vnto theym. And yf he come in the seconde watche, yea yf he come in the thirde watche, & shall fynde them so, happy are those seruauntes. This vnderstonde, that yf the housholder knewe what houre the thefe would come, he would surely watche: and not suffre his house to be broken vp. Be ye redy therefore: for what houre ye thynke not, the sonne of man commeth. ꝑ

Mat.xxiiii.b Marke.xiii.f Then Peter sayde to hym: ✣ Master, speakest thou this similitude vnto vs, or to all me? And the Lorde sayde: Who thinkest thou is faithfull seruaunt and wyse, whom his Lorde shall make ruler ouer his housholde, to gyue them their duetie of meate at due season: happy is that seruaunt, whome his master when he commeth, shall fynde so wynge. Of a truth I saye vnto you: he wil make hym ruler ouer all that he hath. But yf the seruaunt shall say in his hert: My master differeth his cõmyng and shall begyn to smyte the seruauntes and maydens, and to eate, and drynke, and to be dronken: the lorde of that seruaunt will come in a daye when he thinketh not, & at an houre when he is not ware, and will cutte him, & put his part with the infideles.

The seruaunt that knewe his masters will and prepared not hym selfe, ne dyd accordyng to his will, shall be beaten with many stryppes. But he that knewe not, and yet dyd cõmitte thinges worthy of stryppes, shalbe beate with fewe stryppes. For vnto whome moche is gyuen, of him shalbe moche required. And to whom men moche commit, the more of him will they aske.

I am come to sende fyre on erth: and what is my desyre, but that it were al redy kyndled? Notwithstandinge I must be baptysed with a baptysme: and howe am I prested tyll it be ended? Suppose ye that I am come to sende peare on earthe? I tell you naye, but rather dissension. For frome hence forthe there shall be fyue in one house deuyded, three against two, and two against thre. The father shall be deuyded against the sonne, and the sonne against the father. The mother against the doughter, and the doughter against the mother. The mother in lawe against her doughter in lawe, and the doughter in lawe against her mother in lawe.

Then sayde he to the people: when ye se a clowde ryse out of the weste anone ye saye, a shower commeth, and so it is. And when ye se the south wynde blowe, ye saye: we shall haue heet, and it commeth to passe. Hypocrites, ye can skyll of the fassion of the skye, and of the earthe, but howe is it, that ye can not discerne this tyme? Yea and why iudge ye not of your selues what is right?

For whyle thou goest with thyne aduersary to the ruler: as thou arte in the waye, gyue diligence that thou mayst be delyuered frome hym, least he drynge the to the iudge, and the iudge delyuer the to the taylar, and the taylar cast the into pryson. I tell the, thou departest not thence, tyll thou haste yelded the vttermoste myte.

¶ Of the Galileans whom Pilate slewe. The symylitude of the fygge tre. Of the mustarde sede and leuen. Fewe entre into the kyngdome. Christ reproueth Herode and Jerusalem.

CAPI. XIII.

THere were presente at the same season that shewed him of the Galileãs, whose bloude Pilate mengled with their sacrifice. And Jesus answered, and sayde vnto them: Suppose ye that these Galileans were greater synners then all thother Galileans, because they suffred suche punysshemente? I tell you naye: but oncles ye repente, ye shall all lyke wyse perysshe. Or those. xviij. vpon whiche the toure in Syloe fell, and slew them, thinke ye that they were synners aboue all men that dwell in Jerusalem? I tell you naye But oncles ye repente, ye all shall lyke wyse perysshe.

✣ He put forthe this parable: a certayne man had a fygge tree planted in his vyneyarde and he came and sought frute theron, & found none. Then sayde he to the dresser of his vyneyarde: Beholde, these. iij. yeares haue I come and sought frute in this fygge tree, and fynde none: cut it downe: why occupyeth it the grounde? and he answered, and sayd vnto him: Lorde let it alone this yere also, tyll I dygge rounde about it, and donge it, and if it beare frute well and good, if not then thou shalte cut it downe. And he taughte in one of their Synagoges on the Sabboth dayes. And beholde, a woman whiche had a spirite of infirmitie. xviij. yeares: & was made cruen crooked, and coulde not ones lyft vp her self. Whe Jesus sawe her, he called her to him, and sayd to her: woman thou art delyuered frome thy disease. And he layde his handes on her, and forthwith she was streyght, & glorifyed God. Now the rular of the Synagoge answering and disdaynynge (because that Jesus had healed on the Sabboth day) sayd vnto the people. There are sixe dayes in which men ought to worke: in them come and be healed, & not on the Saboth daye.

Then answered hym the Lorde, and sayde: ✣ hypocryte, dothe not eche one of you on the Saboth daye, lose his oxe or his asse from the stall, and leade him to the watere? And ought not this doughter of Abraham, whom lo, Satan hath bound. xviij. yeres, be loosed from this bond on the Saboth daye? And when he thus sayd, all his aduersaryes were ashamed / and all the people reioysed on al the glorious dedes that were done by him. ꝑ

Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? It is like a graynе of mustard seed, which a mã toke and sowed in his garden / and it grew & wexed into great tree, and the foules of the ayre made nestes in the braunches of it.

And agayne he sayd: wherunto shall I lyken the kyngdome of God? It is lyke leuen which a woman toke and hyd in three busshels of floure, tyll all was thorow leuended. And he went thorow ye cityes and townes teachynge and iourneynge towardes Jerusalem. Then sayd one vnto him: Lorde, are there few that shall be saued? And he sayd vnto them / stryue to entre in at the strayte gate: for many I saye vnto you wyll seke to entre, and shall not be able.

When the goodman of the house is rysen vp, and hath shut the doore, ye shall begyn to stande without and to knocke at the doze, sayynge: Lorde Lorde, open vnto vs, and he shall answere and saye vnto you, I knowe you not whence ye are. Then shall ye begyn to saye: We haue eaten in thy presence and dronke / and thou hast taught i our stretes. And he shal saye: I tell you I knowe ye not whence ye are: departe frome me all ye workers of wyckednes. There shal be weppyng and gnasshyng of teeth, when ye shall se Abraham, and Isaac, and Jacob, and all the Prophetes in the kyngdome of God, and your selues thrust out. And they shall come frome the East and West and north and south, and syt in the kyngdome of God. And beholde, they be last, which shall be fyrst. And they be fyrst, which shal be last.

The same daye there came certayne of the pharises and said vnto him / get the out of the waye, and departe hence, for Herode wyl kyll the. And he sayd vnto them. Go tell that fore beholde I cast out deuyls and heale the people to daye and to morowe, and the thyrde daye I make an ende. Neuertheles, I muste walke to daye and to morowe, and the day folowynge / for it can not be, that a Prophet perysshe any other where then at Jerusalem.

✣ Jerusalem, Jerusalem, whiche kyllest Prophetes, and stonest them that are sent to the: howe ofte wolde I haue gathered thy chyldren togyther as the hennе gathereth her nest vnder her wynges, but he wolde not. Beholde your habitacion is lefte to you desolate. For I tell you, ye shall not se me tyll the tyme come that ye shall saye / blessed, that commeth in the name of the Lorde.

¶ Jesus eateth with the Pharisser, healeth the dropsy vpon the Sabboth, teacheth to be lowly, telleth of the great supper. The salt of the erth.

CAPI. XIIII.

A ✣ Nd it chaunced that he wente in to the house of one of the chefe Phariseos to ✣ eate breed on the Saboth daye: and they watched hym. And beholde, there was a man before hym, whiche had the dropsye. And Jesus answered and spake vnto the lawyers and Pharisees, sayynge: is it lawfull to heale on the Saboth daye? But they helde theyr peare. And he healed hym, and let hym go: and answered them, sayynge: Whiche of you shall haue an asse or an oxe fallen in to a pyt, and wyll not forthwith pull him out on the Saboth daye? And they coulde not answere hym to that. A ¶ To eate breed, ꝑ is to dyne, or to take a repaste

He put forthe a symylitude to the gestes, markynge howe they chase the hyghest rowmes, and sayd to them: When thou arte byd to a weddynge of any man, syt not downe in the hyghest rowme, leest a more honourable man then thou be bydden of him, and he that bade bothe hym and the, come and saye to the, gyue this man rowme, and thou then begyn with shame to take the lowest rowme. But rather when thou arte bydde, go and sytte in the lowest rowme, that when he that bade the commeth, he maye saye vnto the / frende syt vp higher. Then shalt thou haue worshyp in the presence of them that syt at meat with the. ✣ For who so euer exalteth him selfe, shal be humbled. And he that humbleth him selfe, shall be exalted. ꝑ B Math.xxiii.b Luke.xviii.c

Then sayd he also to him that had desyred him to dyner. ✣ When thou makest a dyner or a supper: call not thy frendes, nor thy brethren, ne thy kynsmen, neyther ryche neyghbours, lest they byd the agayne, and a recompence be made the. But when thou makest a feest, call poore, maymed, lame and blynde, and thou shalte be happy, for they can not reacquyte the. But thou shalte be recompensed in the vprysynge of the iust men.

When one of them that sate at meate also herde that, he said vnto him / happy is he that eateth breed in the kyngdome of God. ꝑ Then sayd he to him. ✣ A certayne man ordeyned a greate supper, and bade many, and sent his seruaunt at supper tyme, to saye to them that were bydden, come / for all thynges are now redye. And they all at ones began to make excuse. The fyrste sayde to him: I haue bought a pece of grounde, and I muste go se it, I praye the haue me excused. And an other sayde: I haue bought fyue yoke of oxen, and I go to proue them, I praye the haue me excused. The thyrde sayde: I haue maryed a wyfe, therfore I can not come. And the seruaunte wente, and tolde his master these thynges. D Math.xxii.a Apocali.xix.a

Then was the housholder displeased, and said to his seruaunt: Go out quyckly in to the stretes and quarters of the cyty, and bryng in hyther the poore, & maymed, and halt & blynde.

And the seruaunt sayde, Lorde it is done as thou commaundest, and yet is there rowme. And the Lorde sayd to the seruaunt: Go out in to the hygh wayes and hedges, and compel them to come in, that my house may be fylled. For I saye vnto you, that none of those men which were bydden, shal taste of my supper. ✠

There went a great companye with him, Math.xbvi.d. And he turned and sayd vnto them. ✠ Yf a Math.bvii.b man commeth to me, and hate not his father f and mother, and wyfe and chyldren, and brethren and systers, moreouer and his owne life he can not be my disciple. And who so euer beare not his crosse and come after me, can not be my disciple.

Whiche of you wyllynge to buylde a toure sytteth not downe first and counteth the cost, whether he hath to perfourme it? leest after he hath layde the foundacion and is not hable to perfourme it, all that behold it begyn to mocke him, sayinge: this man began to buylde, and g was not hable to fynysshe. Or what kynge goyng to make battayle agaynst an other kynge doth not syt downe first and consider whether he be hable with ten thousande to mete hym that cometh agaynst hym with twenty thousande. Or els whyle he is yet a great waye of, he sendeth ambassadours and desyre peace. So lykewise euery one of you that renounceth not all that he hath can be my disciple. ✠

Mathew.v.b Marcke.ix.g ✠ Salt is good, but if salt be vnsauery, wher with shall it be sauered. It is mete neyther for the lande, nor for the donghyll, they cast it out at the dores. He that hath eares to heare, let him heare.

¶ The louyng mercye of God is openly set forth in the parable of the hundreth shepe, and of the sonne that was lost.

CAPI. XV.

A Math.ix.b Luc.xv.a, b & xix.b.f THen resorted vnto him all the Publicans and synners to heare him. And the pharisees and Scribes grudged, saying: He receyueth synners, and eateth with them. And he spake this parable to them, saying: What man of you haynge an hundred shepe, yf he lose one of them, doth not leaue nyntye and.ix in the wyldernes, and go after that whiche is lost tyll he fynde him? And when he hathe founde him, he putteth him on his shoulders with ioye. And as sone as he commeth home, he calleth togither his frendes and neighbours saying vnto them: Reioyse with me, for I haue B founde my shepe whyche was lost. I say vnto you, that so ioye shall be in heuē ouer one synner that repenteth, more then ouer foure score and nyntene ryghtous persons, which nede no repentaunce. Either what woman haynge x. grotes, yf she lose one, doth not lyght a candel, and swepe the house, and seke diligently tyll she fynde it? And when she hath founde it, she calleth her frendes and her neighbours saying: C Reioyce with me, for I haue founde the grote which I had lost. So I say vnto you, ioye is made before the aungels of God ouer one synner that repenteth. ✠

Filius prodigus. ✠ And he sayde: A certayne man had two sonnes, and the yonger of them said to his father: father geue me the part of the goodes that to me belongeth. And he deuyded vnto them his substance. And not longe after, the yonger son gathered all that he had togither, and toke his iourney in to a farre countrey, & there ✠ he Produs wasted his goodes with ryotous lyuyng. And when he had spent all that he had, there arose a great derth throow out all that same lande and he began to lacke. And he went & claue to a citezyn of that same countrey, which sent him to his feld to kepe his swyne: & he wolde fayne haue fylled his bely with the coddes that the swyne ate, and no man gaue to him. D

Then he came to hym selfe and sayde: how many hyred seruauntes at my fathers haue breed ynough, and I dye for honger. I wyl arise and go to my father, and wyll saye vnto him: father: I haue synned agaynst heuen, and before the, and am no more worthye to be called thy son, make me as one of thy hyred seruauntes. And he arose & wente to his father. And when he was yet a greate waye of, his father sawe him, and had compassion, and ran and fell on his necke, and kyssed hym. And the sonne sayde vnto him: father, I haue synned agaynst heuen, and in thy sight, and am no more worthy E to be called thy sonne. Then his father said to his seruauntes, bryng forth that best garment and put it on him, and put a ring on his hand, and shoes on his fete. And bryng hyther that fatted calfe and kyll hym, and let vs eate and be merye: for this my sonne was ded, and is reuiued, he was lost, and is nowe founde. And they began to be merye. The elder brother was in the felde, and when he came & drewe nyghe to the house, he herde mynstrelsy and daunsynge, and called one of his seruauntes, F and asked what those thynges meante. And he sayde vnto hym: thy brother is come, and thy father hath kylled the fatted calfe, because he hath receyued him safe and sounde. So he was angry, and wolde not go in. Then came his father and entreated him. But he answered and sayd to his father: Lo these many yeres haue I haue done the, seruyce/neyther haue I broken at any tyme thy commaundement, and yet gauest thou me neuer so moche as a kydde to make merye with my frendes/ but as soone as this thy sonne was come, whiche hath deuoured thy goodes with harlottes, thou hast for him kylled the fatted calfe. And he sayde vnto hym: Sonne, thou arte euer with me, and all that I haue is thyne: it was mete that we sholde make merye and be glade, for this thy brother was deed, and is alyue agayne: and was lost, and is founde. ✠

¶ The parable of the wycked Mammon. Not one tytle of Gods worde shall perish. Of the ryche man, and poore Lazarus.

CAPI. XVI.

G HE sayd also vnto his disciples. ✠ There was a certayne ryche man, which had a stewarde, that was accused vnto him that he had wasted his goodes. And he called him, and sayth vnto him: Howe is it that I heare

heare this of the? Rendre accomptes of thy stewardshyp: for thou mayst be no longer stewarde. The stewarde sayde within hym selfe: what shall I do? for my master wyll take away from me the stewardshyp. I can not dyg, and to begge I am ashamed. I wote what I shal do, that whē I am put out of the stewardshyp, they may receyue me in to their houses.

So called he all his masters detters, and B sayd vnto the fyrst: howe moche owest thou vnto my master? And he said an hundred tonnes of oyle. And he sayd to hym: take thy bylle and syt downe quyckly, and wryte fyfty. Then said he to an other: what owest thou? And he sayd, an hundred quarters of wheate. He sayd to him: Take thy bylle, and wryte foure score. And the Lorde commended the vnryghtous C stewarde, because he had done wisely. For the chyldren of this worlde are in their kynde, wyser then the chyldren of lyght. And I saye also vnto you: Make you frendes of the wicked Mammon, that when ye shall departe, they maye receyue you in to euerlastynge habitacions. ✠

✠ He that is faythfull in the lest, is faythfull also in moche. And he that is vnryghtous in the lest: is vnryghtous also in moche. So then yf ye haue not ben faythfull in the wycked Mammon, who wyll byleue you in that whiche is true? And yf ye haue not ben faythfull in an other mannes busynes: who shall gyue you your owne? No seruaunt can serue two masters, for eyther he shall hate the one and loue thother, or els he shall leane to the one, and despise the other. Ye can not serue God and Mammon.

All these herde the Pharysees also, whiche D were couetous, and they mocked him. And he said vnto them: Ye are they which iustify your selues before men, but God knoweth your hertes. For that whiche is hygh amonge men, is abhominacion before God.

The lawe and the Prophetes reygned tyll the tyme of Iohn/and frō that tyme the kyngdome of God is preached, and euery man styreth to go in. Soner shall heuen and erth perysshe, then one tytle of the lawe shall perysshe. Who so euer forsaketh his wyfe and maryeth an other, dothe aduoutrye. And who so euer E maryeth her that is diuorsed from her husband commytteth aduoutrye.

✠ There was a certeyn ryche man, whiche was clothed in purple and costly lynnen, and fared delicyously euery daye. Now there was a certayne begger named Lazarus, whiche laye at his gate full of sores, desyrynge to be fylled with the crommes whiche fell frome the ryche mans table. Neuertheles the dogges came and lycked his sores. And it fortuned that the begger dyed, and was caryed by the aungels in to Abrahams bosome. The ryche man also F dyed, and was buryed.

And beynge in hell in tormentes, he lyfte vp his eyes and sawe Abraham a farre of, and Lazarus in his bosome, and he cryed and said: father Abraham, haue mercye on me, and sende Lazarus, that he maye dyp the typ of his fynger in water, and cole my tong: for I am tor- mented in this flame. But Abraham said vnto him: Sonne, remembre that thou in thy lyfe time, receyuedst thy good thynges, & Lazarus lykewyse payne. Nowe therfore is he comforted, and thou art punished. Besyde all this, betwene you and vs is a great dawte set, so that they whiche wolde go frome hence to you can not, neither may come from thence to vs. G

Then he said, I praye the therfore father that thou wyll sende him to my fathers house. For I haue fyue brethren: for to warne them lest they also come into this place of torment. Abraham said vnto him: they haue Moses and the prophetes, let the heare them. And he said, nay father Abraham, but yf one come vnto them from the ded, they wolde repent. He said vnto hym: Yf they heare not Moses and the Prophetes, neither wyll they byleue, thoughe one rose from deth agayne.

¶ Christ teacheth his disciples to auoyde occasions of euyll, one to forgyue another, & finally to trust in God and no man to presume in his owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the end of the worlde.

CAPI. XVII.

THen sayde he to his disciples, it can not A be auoyded but that offences come. But Mat.xviii.a Marcke.ix.f. wo to him thorow whom they come. It were better for him that a millstone were hanged about his necke, and that he were caste in to the see, then he sholde offende one of these litle ones. Take hede to your selues. ✠ Yf thy Math.xviii.c brother trespace agaynst the, rebuke him / and Leuitic.xix.c if he repent, forgyue him. And though he synne Eccleſi.xix.d agaynst the seuen tymes in a daye, and seuen tymes in a day turne agayne to the, sayinge/ it repenteth me, forgyue him.

And the apostles sayd vnto the Lorde: encrease our fayth. And the Lorde said: yf ye had fayth lyke a grayne of mustard seed, ye sholde saye vnto this sycampine tree, plucke thy selfe vp by the rootes, and plant thy selfe in the see and he sholde obey you. B

Who is it of you, yf he had a seruaunt earyng or fedynge cattell, that wolde saye vnto him when he were come frome the felde: Go quyckly and syt downe to meate, and wolde not rather saye to him, make redye wherwith I maye sup, and gyrde vp thy selfe and serue me tyll I haue eaten and dronken, and afterwarde, eate thou, and dryncke thou? Doth he thanke that seruaunt because he did that was commaunded hym? I trowe not. So also ye C when ye haue done all whiche are commaunded you, saye: we are vnprofytable seruauntes. We haue doone that whiche was oure dutye to do.

✠ And it befell as he wente to Ierusalem, he passed thorowe Samaria and Galile. And as he entred in to a certayne towne, there met hym ten men that were lepers. Whiche Ten lepers stode a farre of, and put forthe their voyces, and sayde: Iesu master, haue mercye on vs. When he sawe them, he sayde vnto them: Go and shewe your selues vnto the preestes.

And

D And it came to passe as they went, they were
cleansed. And one of them when he sawe he was
cleansed, turned backe agayne, and with a loude
voyce praysed God, and fell downe on his face
at his feete, and gaue him thankes. And the
same was a Samaritane. And Jesus answe-
red and sayd: are there not ten cleansed? But
where are those nyne? There are not founde
that returned agayne to gyue God prayse
saue onely this straunger. And he sayde vnto
him: aryse and go thy waye, thy fayth hath
saued the. ✠

C ✠ When he was demaunded of the Phary-
sees when the kyngdome of God shulde come
he answered them, and sayd: The kyngdome
of God cōmeth not with wayting for. Neither
shall men saye: Lo here, lo there. For beholde
the kyngdome of God is within you.

And he sayde vnto the disciples: the dayes
wyll come, when ye shall desyre to se one day
of the sonne of man, and ye shall not se it. And
they shall saye to you. Se here, Se there. Go
ye not, nor folowe them/ for as the lyghtnyng
Mayth.xxiv.c Mayre.xvii.d. Luke.xvii.e. that appereth out of thone part of heuen, and
shyneth vnto the other part of heuē: ✠ So shal
the sonne of man be in his daye. But fyrst must
he suffre many thynges, and be refused of this
nation.

F As it happened in the tyme of Noe, so shall
Ecne.vii.b. it be in the tyme of the sonne of man. They
ate they dranke, they maried wyues, & were gi-
uen in maryage, euen vnto that same day that
Genesi.xix.c. Noe went in to the arke, and the floode came
and destroyed them all. Lykewyse also, as it
chaunced in the dayes of Lot. They ate, they
dranke, they bought, they solde, they planted,
they buylte. And euen the same daye that Lot
went out of Sodom it rayned fyre and brym-
stone from heuen and destroyed them all. After
these exemples shal it be in the daye when the
sonne of man shall appere.

G And that day, he that is on the house toppe
and his vessels in the house, let him not come
downe to take it out. And lykewyse let not
him that is in the felde, turne backe agayne to
Genes.xix.c that he lefte behynde. Remembre Lots wyfe.
Who so euer wyll seke to saue his lyfe, shall
lose it/ and who so euer wyll lose his lyfe, shall
saue it. I tell you, in that nyght there shall be
two in one bed, the one shall be receyued, and
thother forsaken. Two women shall be grynd-
ynge together/ thone shall be receyued, & the
other forsaken. And they answered, and sayde
to him: where Lorde? And he said vnto them:
where so euer the body shall be, thyther wyll
the Egles resorte.

¶ He teacheth to be feruent in prayer. Pharisee and
the publican. Christe answereth the ruler, and pro-
miseth reward vnto such as suffre losse for his sake.

CAPI. XVIII.

A ✠ And he spake a parable vnto them, sig-
nifyinge that men ought alwayes to
pray, and not to be wery, saying. There
was a Judge in a certayne city, whiche feared
not God, neither regarded man. And there
was a certeyn wydow in the same city, which
came vnto him, sayinge: reuenge me of myne
aduersary. And he wolde not for a whyle. But
afterwarde he sayde to him selfe: thought I
feare not God, nor care for man, yet bycause
this wydow troubleth me, I wyl reuenge her
cause, lest at the last she come and hagge on me B
And the Lorde sayd: heare what the vnrigh-
teous Judge sayth. And shall not God auenge
his chosen, whiche crye daye and nyght vnto
him, though he deferre them? I tel you he wyl C
auenge them and that quyckly. ✠ Neuertheles
when the sonne of man commeth, suppose ye
he shall fynde fayth on the erth.

✠ And he spake this symilitude, vnto cer-
tayne whiche trusted in them selues that they
were perfecte, and despysed other. Two men
went vp in to the temple to praye: the one a
Pharisey, and thother a Publican. The Pha-
risey stode and prayed thus with him self. God E
I thanke the that I am not as the rest of men,
extortioners, vniust, aduoutrers, or as this pu
blican. I fast twyse in the weke, I gyue tythe
of al that I possesse. And the publican standing
a farre of, wolde not lyft vp his eyes to heuen,
but smote his brest, saying: God be mercyfull
to me synner. I tel you this mā departed home
to his house iustified more then the other, ✠ for Mayth.xxiii.d
euery man that exalteth hym selfe, shall be
lowyped: And he that lowyeth hym selfe, shal
be exalted. ✠

✠ They brought vnto him also babes, that D
he shulde touche them. When his disciples saw Mayth.xix.d
that, they rebuked the. But Jesus called them Marcke.x.d
vnto him, and sayde: Suffre the chyldren to
come vnto me, & forbyd them not. For of suche
is the kyngdom of God. Verely, I say to you:
who so euer receyueth not the kyngdome of
God as a chylde: shall not entre therin.

And a certayne ruler asked hym, sayinge:
good master: what ought I to do, to obtayne
euerlastynge lyfe? Jesus sayde to hym: Why
callest thou me good? None is good, saue God Exodi.xx.d
onely. Thou knowest the commaundementes:
Thou shalt not commyt aduoutry/ thou shalt
not kyll/ thou shalt not steale/ thou shalt not
beare false wytnes. Honoure thy father and
thy mother. And he sayd, all these haue I kept
from my youthe. When Jesus herde that, he
sayde vnto him: Yet lackest thou one thynge.
Sell all that thou hast, and distribute it vnto
the poore, and thou shalt haue treasure in he-
uen, and come folowe me. When he herd this E
he was heuy, for he was very ryche.

When Jesus sawe him mourne, he sayde:
How hardly shall they that haue ryches en-
ter in to the kyngdome of God: it is easyer
for a camell to goo thorowe a needles eye,
then a ryche man to entre into the kyngdom
of God. Then sayd they that herde that. And
who shall then be saued? And he sayd: Those
thinges that are impossible with men, are pos-
sible with God. F Mayth.xix.d Marcke.x.d

Then Peter sayd: Lo, we haue left all, and
haue folowed the. And he said vnto the. ✠ Ver-
ely I saye vnto you/ there is no man that le-
ueth houle, eyther father and mother, eyther
brethren, or wyfe, or chyldren for the kyng-
dome of God, whiche shall not receyue moche
more

more in this world, and in the worlde to come
lyfe euerlastynge.

✠ He toke vnto him the twelue, and sayde
vnto them. Beholde we go vp to Jerusalem,
and all shall be fulfylled that are wrytten by
the prophetes of the sonne of man. He shal be
delyuered vnto the gentyles, & shal be mocked
and shall be despytfully entreated, and shall be
spytted on/ and when they haue scourged him
they shall put him to deth, and the thyrd daye
he shall aryse agayne. But they vnderstode
none of these thynges. And this sayinge was
hyd from them. Neither they perceyued the
things whiche were spoken.

✠ And it came to passe as he approched nye
vnto Hiericho, a certeyn blynde man sate by the
way syde begging. And when he herd the peo-
ple passe by, he asked what it meant. And they
told vnto him, that Jesus of Nazareth passed
by. And he cryed, saying: Jesus the sonne of
Dauid, haue mercye on me. And they whiche
went before rebuked him, that he shold be styl.
But he cryed so moche the more, ✠ thou sonne
of Dauid, haue mercye on me. So Jesus stode
styl, and commaunded him to be brought vnto
him. And whē he was come nere, he asked him
saying: what wylt thou that I do vnto the?
And he said, Lorde, that I maye receyue my syght.
Jesus sayde vnto him/ receyue thy syght, thy
fayth hath saued the. And anone he sawe, & fo-
lowed him prayeng God. And all the people
when they sawe it, gaue prayse to God. ✠

¶ Zacheus, and the ten seruauntes to whome the
talentes were delyuered. Christ rydeth to Jeru-
salem, and weepeth ouer it.

CAPI. XIX.

A ✠ And he entred and went thorow Hie-
rico. And beholde there was a man na-
med Zacheus, whiche was a ruler a-
monge the Publicans, and was ryche. And he
sought to se Jesus, what he shold be: & could
not for the preace, bycause he was lyte of sta-
ture. And runnynge before, clymed vp in to a
wylde sygge tree to se him/ for he shulde come
that waye. And when Jesus came to the
place, he loked vp, and sawe hym/ and said vn-
to him: Zache, haste the downe, for to day
I must abyde at thy house. And he came downe
hastely, and receyued hym ioyfully. And when
they sawe that, they all grudged, saying: He
is gone in to tarye with a synfull man.

B And Zache stode forthe and sayde vnto the
Lorde: Beholde Lorde, the halfe of my goo-
des I gyue to the poore/ and yf I haue done
any man wronge, I restore hym foure folde.
And Jesus sayde to him: this daye is healthe
come vnto this house, for as moche as he al-
so is become the chylde of Abraham. ✠ For
the sonne of man is come to seke and to saue
the lost. F

C As they herde these, he put to and spake:
bycause he was nye to Hierusalem, and by-
cause they thoughte the kyngedome of God
shulde shortly appeare. He sayde therfore:
✠ ✠ A certayne noble man went in to a
farre countrey, to receyue hym a kyngdome,
and to come agayne. So he called his tenne
seruauntes, and delyuered them tenne pou-
des, saynge vnto them. Occupye tyll I come.
But his citezyns hated hym, and sent a mes-
sage after him, saying: we wyll not haue this
man to reygne ouer vs.

And it came to passe when he was come a- E
gayne and had receyued his kyngdom, he com-
maunded his seruantes to be called vnto him
(to whome he gaue his money) to wyt what
euery man had marchaundysed. Then came
the fyrst, saynge: Lorde, thy pounde hath en-
creased ten poundes. And he sayde vnto hym.
✠ Well good seruaunt, bycause thou hast ben Mayth.xxv.d
faythfull in a very lyte thynge, haue thou au-
thorite ouer ten citeyes. And the seconde came,
saying: Lorde, thy pound hath encreased fyue
poundes. He sayde also to this: and be thou
also ruler ouer fyue citeyes.

And an other came and sayd: Lorde beholde
thy pounde, whiche I haue kepte in a napkyn,
for I feared the bycause thou art a sterne man:
thou takest vp that thou laydest not downe/
and reapest that thou dydest not sowe. And he
sayd vnto him: ✠ Of thyne owne mouth iudge Mayth.xxv.d
I the, thou cursed seruaunt. Knewest thou that D
I am a sterne man/ taking vp that I layde not
downe, & reping that I dyd not sowe. Where-
fore then gauest not thou my money in to the
banke, that at my commynge I myght haue
requyred myne owne with gaynes?

And he sayd to them that stode by: take fro
him that pounde, and gyue it hym that hathe
ten poundes. And they sayd vnto him, Lorde
he hath tenne poundes. I saye vnto you, that
vnto euery one that hathe, it shall be gyuen/
and from him that hath not, euē that he hath
shal be taken from him. Moreouer those myne
enemyes whych wolde not I shold reigne ouer
them, bynge hither, and slē them before me. Mayth.xxi.a
✠ And when he had thus spoken, he went be- Marcke.xi.a.
fore, goynge vp to Jerusalem. F

And it fortuned, when he was come nye to
Bethphage and Bethany, besydes mount cal-
led Oliuet, he sent two of his disciples, saye-
inge: Go in to the towne ouer agaynste you.
In whiche as soone as ye are come, ye shall
fynde a colte tyed wheron yet neuer man sate.
Loose hym and bynge hym hyther. And yf
any man aske you, why do ye loose him/ thus
ye shall saye vnto him, the Lorde hath nede of
him.

They that were sent, went theyr way and
founde euen as he had said vnto them. And
as they were loosinge the colte, the owners of
it sayd vnto them: why loose ye the colte? And
they sayd, the Lorde hathe nede of him. And
they brought him to Jesus. And castynge their F
rayment on the colte, they sate Jesus theron.
And as he went, they spredde theyr clothes in
the waye.

And when he nowe approched nere to the
descente of the mounte Oliuet, the hole mul-
tytude of the disciples began to reioyse, and
prayse God with a great voyce, for all the my-
racles that they hadde sene, saynge: blessed
be the kyng that commeth in the name of the
Lorde

Lorde: peax in heuen, and glory in the highest. And some of the Pharisees of the trayne sayd to him: Master, rebuke thy disciples. He answered and sayd vnto them: I tell you if these sholde hold your peax, the stones wolde crye.

✣ And when he was come nere, he beheld the city, & wept on it sayinge. If thou knewest also euen in this daye the thinges apteynyng vnto thy peare. But nowe are they hyd from thyne eyes. For the dayes shall come vpon the that thy enemyes shall cast a banke about the and besiege the, and kepe the in on euery syde, and make the euen with the ground, with thy chyldren which are in the. And they shall not leue in the one stone vpon an other, because thou knowest not the tyme of thy visitacion.

And he entred the temple, and began to cast out them that soulde therin, and them that bought, sayinge vnto them: it is wrytten/ my house is the house of prayer, but ye haue made it a den of theues. And he taught dayly in the temple. ✣ The high priestes and the Scribes and the chiefe of the people went about to destroye him, but coulde not fynde what to do. For all the people did hange of his mouth hearynge him.

Esaye.lvi.b. Hierem.vii.a Johan.viii.e Marcke.xi.b

¶ They aske Christe one question, and he asketh them an other. The parable of the vynyard. Of tribute to be gruen vnto Cesar, and how Christ stoppeth the mouthes of the Sadducees.

CAPI. XX.

A ✣ And it befell in one of those dayes as he taught the people in the temple and preached the gospell, the chiefe priestes and Scribes came with the elders, and spake vnto him, sayinge: ✣ Tell vs by what auctoritie thou doest these thynges? Either who is he that gaue the this auctoritie? He answered and sayde vnto them: I also will aske you a word, and answere me. The baptisme of Johñ was it from heuē or of men? And they thought within them selues, sayinge: yf we shall saye from heuen: he will saye: why then beleued ye him not? But yf we shall saye, of men/ all the people will stone vs. For they be ascertayned that Johñ is a Prophet. And they answered, they coulde not tell whence it was. And Jesus sayde vnto them: neyther tell I you by what auctoritie I do these.

Matth.xxii.c. Marck.xi.d.

Then began he to speake to the people this parable. ✣ A certayne man planted a vyneyarde, and let it forth to husbandmen, & went him selfe in to a straunge countrey for a greate season. And when the tyme was come, he sent a seruaunt to the husbandmen that they sholde gyue him of the frutes of the vyneyarde. And they dyd beat him, and sent him away empty. And agayne he sente yet an other seruaunte. But they dyd beate him, and foule entreated him also, and sent him awaye emptye. He sent the thirde to, and him they wounded, and cast out. Then sayd the Lorde of the vyneyarde: What shal I do? I will sende my dere sonne, him peraduenture they will reuerence when they se him.

Matth.xxi.c. Marck.xii.b.

But when the fermers sawe him, they reasoned within them selues sayinge: this is the heyre, come let vs kyll hym, that the inheritaunce maye be ours. And they cast him out of the vyneyarde, and kylled him. Nowe, what shal the Lorde of the vyneyarde do vnto them? He will come and destroye these fermers, and will let out his vyneyarde to other. When they herde that, they sayd: God forbyd.

And he beheld them, and said: what meaneth this then that is wrytten: ✣ The stone that the buylders refused, the same is made the heed corner stone? Who so euer stomble at that stone shall be broken/ but on whom so euer it fall, it will grynde him to powder. And the hyghe priestes and Scribes the same houre went about to laye handes on hym/ but they feared the people. For they wyst he spake this parable agaynst them.

Psal.cxvii.a Matth.xxi.c Marck.xii.c

And they watched hym, and sente forthe espyes, whiche sholde fayne them selues perfecte to take him in his wordes, and to deliuer him vnto the power and auctoritie of the ruler. And they asked him, sayinge: Master, we knowe that thou sayest and teachest ryghtly/ neyther consyderest thou the person, but teachest the waye of God truly. Is it lawfull for vs to gyue Cesar tribute or no? He perceyued their craftines, and sayde vnto them: ✣ why tempte ye me? Shewe me a peny. Whose ymage and superscription hathe it? They answered & sayde, Cesars. And he said vnto them Gyue then vnto Cesar that whiche belongeth vnto Cesar, & to God that which pertayneth to god. And they could not reproue his sayng before the people. But they maruepled at his answere, and helde their peare.

Matth.xxii.c Marck.xii.c

There came to him certayne of the Sadducees, whiche deny there is any resurrection. And they asked him, sayinge: ✣ Master, Moses wrote vnto vs: If any mans brother dye hauynge a wyfe, and the same dye without issue, that then his brother shold take his wyfe, and raise vp seed vnto his brother. There were seuen brethren, and the first toke a wyfe, and dyed without issue. And the seconde toke the wyfe, and he dyed chyldelesse. And the thyrde toke her/ lykewyse the reskyue of the seuen, and left no issue behynde them, and dyed. Last of all the woman died also. Now at the resurrection whose wyfe of them shall she be? For seuen had her to wyfe.

Matth.xxii.c Marck.xii.c Deute.xxv.

Jesus answered and sayde vnto them. The chyldren of this worlde mary wyues, and are gyuen to maryage, but they which shal be made worthye for that worlde, and for the resurrection from deth, neither marye wyues, ne are maryed, nor can dye any more. For they are aungell lyke, and are the sonnes of God, in as moche as they are the children of the resurrection. Now that the deed shall ryse agayne, also Moses signified besydes the busshe, when he sayde: ✣ the Lorde God of Abraham, and the God of Isaac, and the God of Jacob. But he is not the God of the deed, but of them which lyue. For all lyue in him. Then certeyn of the Pharisees answered and sayd: Master, thou hast well sayde. And after that durst they aske him nothyng any more.

Exod.iii.b

Then

Then sayd he vnto them: ✣ how say they that Christe is Dauids sonne? And Dauid him selfe sayethe in the boke of the Psalmes: ✣ The Lorde sayd vnto my Lorde, syt on my ryght hande, tyll I make thyne ennemyes thy fote stole. So Dauid calleth him Lorde: and how is he then his sonne?

Psal.cx.a Matth.xxii.c Marck.xii.c

Then in the audience of all the people, he sayde vnto his disciples: ✣ beware of the scribes, which will go in long clothyng/ and loue greetynges in the markets, and the hyest seates in thassemblies, & the chefe rowmes at feestes, which deuour wydowes houses, and that vnder pretence of longe prayinge/ these shall receyue greater damnacion.

¶ Christe commendeth the poore wyddow, telleth of the destruction of Jerusalem, of false teachers, of the tokens and troubles for to come, of the ende of the worlde, and of his owne commynge.

CAPI. XXI.

A ✣ And he beheld, he sawe the ryche men castynge in their offrynges in to the treasury. And he sawe also a certayne poore wydowe castynge in thyther two mytes. And he sayd: of a truthe I say vnto you, this poore wydowe hath put in more then they all. For they all haue of their superfluite put to the gyftes of god. but this of her penury hath cast in all the substaunce that she had.

As some spake of the temple howe it was garnysshed with goodly stones and iewels, he sayde. ✣ The dayes will come, when of these whiche ye se/ shal not be lefte stone vpon stone that shall not be throwen downe. And they asked him, saying: Master when shal these be, and what signe is there when they shall come to passe.

And he said: take hede ye be not deceyued. For many shall come in my name, sayinge/ I am he: and the tyme approcheth. Followe ye not them therfore. But when ye heare of warres and seditions, be not afrayde. For these muste fyrste come, but the ende followeth not forthwith. Then sayd he vnto them: Nacion shal ryse agaynst nacion, and kyngdom against kyngdom, and great erthquakes shall be in all quarters, and honger, and pestilence, and fearfull thinges. And greate signes shall there be from heuen.

But before all these they shal lay their handes on you and pursue you, deliuerynge you vp to thassemblies, and in to pryson/ and bringe you before kynges and rulers for my name. And this shall chaunce you for a testimonye. Put therfore in your hertes, not to studye before what ye shall answere: For my selfe shal gyue you a mouthe and wysdome, wherein to all youre aduersaryes shall not be able to gaynsaye or resist. Yea, ye shall be betrayed of youre fathers and mothers, and of youre brethren, and kynsmen, and louers/ and some of you shall they put to deth. And hated shall ye be of all men for my name. And an heare of your heed shall not perysshe. With your pacience possesse your soules.

And when ye se Jerusalem besieged with hostes/ then understande, that the desolacion of it is nye. Then lette them whiche are in Jewrye, flee to the mountaynes. And let them whiche are in the myddes of it, departe out. And let not them that are in other countreys entre therin. For these be the dayes of vengeaunce, to fulfyll all that are wrytten. But woo to women with chylde, and to them that gyue sucke in those dayes: For there shall be greate trouble in the lande, and wrathe ouer all this people. And they shall fall on the edge of the swerde, and shall be lead captyue in to all nations. And Jerusalem shall be troden vnder fote of the Gentyles, tyll the tymes of the Gentyles be fulfylled.

✣ And there shall be signes in the sonne, and moone, and in sterres/ and vpon the erthe affliction of people, in despayre, the see and floode roryng, men consumynge for feare, and lokynge after those thynges which shall come on the erth. For the powers of the heuens shal moue. And then shall they se the sonne of man come in a cloude with power and great glory. When these thynges begyn to come to passe, then loke vp, and lyfte vp your heedes, for your redemption draweth nye.

And he spake to them a symilitude: Beholde the fygge tree and all other trees, when they shoote forthe their buddes, ye se and knowe of youre owne selues that sommer is nowe nere. So also ye (when ye se these come to passe) understande, that the kyngdome of God is nye. Verily I saye vnto you, this generacion shall not passe, tyll all be fulfylled. Heuen and erthe shall passe, but my wordes shall not passe. ✣

✣ Take hede to youre selues, leest youre hertes be greued with surfettynge and dronkennesse and cares of this worlde, and that day come sodeynly on you. For as a snare shall it come on all them that syt on the face of the erthe. Watche therfore continually, prayinge that he maye be hable worthy to flee all this that shall come, and that ye may stande before the sonne of man. ✣

In the daye tyme he taughte in the temple, and at nyghte he went out and lodged in the mounte Olyuete. ✣ And all the people came in the mornynge to hym, in the temple, to heare hym.

John.viii.a

¶ Christ is betrayed. They eate the Ester lambe. They stryue who shall be greatest. He prayeth vpon the mount. They take him and bringe him to the high prestes house. Peter denyeth him thryse.

CAPI. XXII.

A ✣ The feest of swete breed drewe nie, whiche is called Ester, and the high priestes and Scribes sought howe to kyll him but they feared the people. Then entred Satan in to Judas, whose syr name was Iscariot (which was of the nombre of the twelue) and he went and communed with the high priestes and rulers howe he myghte betraye him to them. And they were gladde/ and

Matth.xxvi.a Marc.xiiii.a

H couenaunte

couenaunted to gyue hym money. And he consented, and sought opportunyte to betraye hym vnto them when the people were awaye.

Math.xxvi.b Marc.xiiii.a. ✠ Then came the day of swete breed when of necessitie the Ester lambe muste be offred. And he sente Peter and Johñ, sayinge: Go prepare the Ester lambe, that we maye eate. They sayd to him. Where wylte thou, that we prepare? And he sayd vnto them. Beholde when ye be entred in to the citye, there shall a man mete you bearynge a pytcher of water/ hym folowe in to the same house that he entreth in, and saye vnto the housholder. The master saythe vnto the: where is the gelle chambre, where I shal eate my Passouer with my disciples? And he shall shewe you a greate paloure paued. There make redye. And they went, and founde as he had sayde vnto them/ and made redy the Passouer.

And when the houre was come, he sate downe and the twelue apostles with hym, and sayd vnto them: I haue desyrynglye desyred to eate this Ester lambe with you before that I suffre. For I saye vnto you henceforth I wyll not eate of it any more, tyll it be fulfylled in the kyngdome of God. ✠ And he toke the cup, and gaue thankes and said. Take this, and deuyde it amonge you. For I saye vnto you, I wyll not drynke of the frute of the vyne, tyll ꝑ kyngdome of God be come.

Math.xxvi.c Mark.xiiii.b 1.Corint.xi.c. And takyng breed and gyuyng thankes, he brake and gaue it to them, sayinge: This is my body whiche is gyuen for you. This do for my remembraunce. Lykewyse also the cuppe when he had supped, sayinge: This cuppe is the newe testament in my bloode, whiche is shedde.

But loo, the hande of him that betrayeth me, is with me on the table. And the sonne of man goeth as is appoynted: But wo to that man by whom he is betrayed. And they began to enquyre among them selues, which of them it sholde be that sholde do that.

Luke.xxii.a Mat.xx.b Marcke.ix.c Luke.ix.f ✠ ✠ And there was a stryfe amonge them, which of them sholde be taken for the greatest. But he said vnto them/ the kynges of the gentyles reygne ouer them, and they that beare rule ouer them are called gracious lordes. Ye shall not be so. But the greater amonge you, shal be as the yonger/ & the chiefe, as the ministre. For whether is greater he that syteth at the table, or he that serueth? Is not he ꝑ syteth at the table? But I am among you, as he that ministreth/ ye are they which haue abyded with me in tentacions. And I dispose vnto you a kyngdom as my father hath disposed to me: that ye may eate and drinke at my table in my kyngdom, and syt on seates, and iudge the.xii. trybes of Israel. ✠

D Math.xxvi.c. Mark.xiiii.c. And the Lorde said: Simon, Simon, beholde Satan hath desyred you, to syft you as it were whete / but I haue prayed for the, that thy fayth fayle not. And when thou art conuerted strengthen thy brethrē. But he sayd vnto him ✠ Lorde I am redye to go with the in to prison, and to deth. And he sayd: I tell the Peter the cocke shall not crowe this daye, tyll thou haue thryse denyed that thou knewest me.

And he sayde vnto them: when I sent you without wallet and scryppe and shoes: lacked ye oughte? And they sayde, no. And he sayd to them: But nowe he that hath a wallet, let him take it vp, and lykewyse his scryp. And he that hathe no swerde, let him sell his cote and bye one. For I saye vnto you, that yet that whiche is wrytten muste be performed in me: ✠ Euen with the wicked was he nombred. For those thynges which are of me, haue an ende. And they sayd: Lorde, beholde here are two swerdes. And he sayd vnto them: it is ynough.

And he came out, and went as he was wone to mounte Oliuet. And the disciples folowed him. And when he came to the place, he said to them, praye, lest ye fall in to temptacion.

And he was drawen from them aboute a stones cast, and kneled downe and prayed, sayinge: Father, if thou wylte, withdrawe this cup from me. Neuertheles, not my wyll, but thyne be fulfylled. And there appered an aungell vnto him from heuen, comfortynge hym. And beinge in an agonye, he prayed somwhat longer. And his sweat was lyke droppes of bloode, trickling downe to the grounde. And he arose vp from prayer and came to his disciples, and founde them sleepynge for heuynes. and said to them/ why slepe ye? Aryse & praye, lest ye fall in to temptacion.

Whyle he yet spake / beholde, there came a company, and that he was called Judas one of the twelue, went before them, and prealed nye vnto Jesus to kysse him. And Jesus said vnto him. Judas betrayest thou the sonne of man with a kysse? When they whiche were about him sawe what wolde folowe, they said vnto him: Lorde shall we smyte with the swerde. ✠ And one of them smote a seruant of the hyest preest and smote of his right eare. And Jesus answered and said, suffre ye thus farre forthe. And he touched his eare, and healed him.

Then Jesus sayde vnto the chiefe prestes and rulers of the temple, and thelders whiche were come to him. Be ye come out as vnto a thefe with swerdes and staues? When I was dayly with you in the temple, ye layde no handes vpon me. But this is your houre, and the power of darkenesse. Then toke they him, and ledde hym, and brought him to the hyghe Prestes house. But Peter folowed afarre of.

When they had kyndled a fyre in the myddes of the palace, and were set downe together ✠ Peter also sate downe amonge them. And a certayne damsell beheld him as he sate by the fyre, and beholdyng him sayd: This was also with him. Then he denyed him, sayinge woman I knowe him not. And after a lytle whyle, an other sawe him and said: thou arte also of them. And Peter sayd/ man, I am not. And about the distaunce of an houre, an other affyrmed saying: verely this felowe was with him, for he is of Galile/ and Peter sayd/ man, I wote not what thou sayest. And forthwith whyle he yet spake, the cocke crewe. And the Lorde turned abacke and loked vpon Peter.

And Peter remembred the wordes of the Lorde, how he said vnto him, before the cocke crowe, thou shalt denye me thryse. And Peter wente out, and wepte bytterly.

And the men that helde Jesus mocked him, smytynge and buffetynge him, they strake him on his face. And asked him saynge: arede who it is that smoote the? And many other thinges despitfully said they against him.

And as sone as it was daye, the elders of the people, and the high preestes and scribes came togither and led him in to their concile saying art thou very Christe? tell vs. And he sayde to them: yf I shall tell you, ye wyll not beleue. And yf also I aske you, ye wyll not answere me or let me go. Hereafter shall the sonne of man syt on the ryghte hande of the power of God. Then sayd they all: art thou then ꝑ son of God? He sayd to them: ye saye that I am. Then sayde they: what nede we any further wytnes? We oure selues haue herde of his owne mouthe.

¶ Jesus is brought before Pilate and Herode. The women make lamentacion for him. He prayeth for his enemyes, forgyueth the theke vpon his ryght hande, and dyeth on the crosse, and is buryed.

CAPI. XXIII.

AND the hole multytude of them arose, and led him vnto Pilate. And they began to accuse him, sayinge: we haue founde this man peruertynge the people, and forbyddyng to paye tribute to Cesar: sayinge that he is Christ a kyng. And Pylate examined him, saying: art thou the kyng of the Jewes? He answered him and said: thou sayest. Then said Pilate to the hyghe prestes, & to the people: I fynde no faute in this man. And they were the more fearce, saying. He maketh commocions in the people, teachinge throughout Jury, and began at Galile, euen to this place.

When Pylate herde mencyon of Galile, he asked whether the mā were of Galile. And as sone as he knewe that he was of Herodes iurisdiction, he sent him to Herode, which was also at Jerusalem in those dayes. And when Herode sawe Jesus, he was exceadyngly glad. For he was desyrous to se him of a longe season, bycause he hadde herde many thynges of him, and trusted to haue sene some myracle doone by him. Then questioned he with him of many thynges. But he answered him not one worde. The hyghe preestes and Scribes stode and accused him sharpely. But Herode with his men of warre despysed hym, and after he had mocked him, arayed him in whyte, and sente hym agayne to Pylate. ✠ And the same daye Pylate and Herode were made frendes togyther. For before they were at bayaunce.

Pylate assembled the hyghe preestes, and rulers, and the people, and said vnto them: ye haue brought this man vnto me, as one that peruerted the people. And beholde I haue examined him before you, haue founde no faute in this man, of those thynges wherof ye accuse him. No nor yet Herode. For I sente you to him: and lo, nothynge worthy of deth is done to him. I wyll therfore chasten him, and let hym go. ✠ For of necessitie he muste haue let one lose vnto them at that feest. Mat.xxvii.b Marck.xv.a Johñ.xviii.a

And all the people cryed togyther, sayinge: awaye with him, and delyuer to vs Barrabas: whiche for insurrection made in the citye and murther, was cast in prison. Pylate spake agayne to them, wyllynge to dimylle Jesus. And they cryed, sayinge: Crucifye him, crucify him. He sayd vnto them the thyrde tyme. what euyll hath he done? I fynde no cause of dethe in him, I wyll therfore chasten hym, and let him lose. ✠ And they cryed with a loude voyce. and requyred that he myght be crucified. And the voyce of them and of the hyghe prestes preuayled. Mat.xxvii.c. Marck.xv.a Johñ.xix.a

And Pylate gaue sentence that it sholde be as they requyred, and let lose vnto them, him that for insurrection and murther was caste in to prison, whome they desyred/ and delyuered Jesus to do with him what they wolde. ✠ And as they led him awaye, they caught one Symon a Cyrenense commynge out of the felde, and on him layde they the crosse, to beare it after Jesus. D Mat.xxvii.d Marck.xv.a

And there folowed him a great company of people and of women, whiche women bewayled & lamented him. But Jesus turned backe vnto them, and sayde: Doughters of Jerusalem, wepe not for me, but wepe for your selues and for your chyldren. For beholde, the dayes be commynge when men shall saye: ✠ happy are the bareyn, and the wombes that neuer bare, and the brestes which neuer gaue sucke. Then shall they begyn to saye to the mountaynes, fall on vs/ and to the hylles, couer vs. For yf they do this to a grene tree, what shall be done to the dye. Esay.liiii.a Sapien.iii.c Galath.iiii.d

And there were two felons led with hym to be slayne. ✠ And when they were come to the place called Caluary, there they crucifyed him, and the felons, one on the right hande, and an other on the left. Then said Jesus: father, forgyue them, for they wote not what they doo. And they parted his rayment, and cast lottes. And the people stode and beheld. Mat.xxvii.d. Marcke.xv.c Johñ.xix.d E

Also the rulers mocked him with them sayinge/ he holpe other, let him helpe him selfe/ yf he be Christe the chosen of God. The soudyours also mocked him, and came and gaue him vynegre and said: Yf thou be that kyng of the Jewes, saue thy selfe. And his inscription was wrytten ouer him, in Greke, and Latyn, and Hebrue letters: This is the kinge of the Jewes. F

Nowe, one of the felons whiche hanged, rayled on him, sayinge: Yf thou be Christe, saue thy selfe, and vs. The other answered and rebuked him, saying: Neither feareth thou God, bycause thou arte in the same damnacion? We are iustly punyshed, for we receyue accordynge to our dedes: But this man hath done nothynge amysse. And he sayd vnto Jesus: Lorde, remembre me when thou commest in thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the, to daye shalt thou be with me in Paradyse. G

It was aboute the sixte houre. And there came a darkenes ouer all the lande, tyll the .ix. houre, and the sonne was darkened. And the vayle of the temple dyd rent euen thorow the myddes. And Jesus cryed with a great voyce and sayd: Father, in to thy handes I cõmende my spyrete. And when he thus had said, he gaue vp the ghost. When the Centurion saw what had happened, he glorysied God, saying. Certaynly, this was a tryghtous man. And all the people that came togyther to that syght, beholdyng the thynges which were done, smote theyr brestes, and returned home. And all his acquayntaunce, and the women that folowed hym from Galile stode afarre of beholdynge these thynges.

Psal.xxx.a

S

And lo, a man named Joseph, a counceyloure, beyng a good man and a iuste, who was not consentynge to the counceil and dede of them, whiche was of Aramathia, a cytye of the Jewes: whiche same also wayted for the kyngdom of god: this man went vnto Pilate and begged the bodye of Jesus, and toke it downe, and wrapped it in a lynnen clothe, and layde it in an hewen tombe, wherin was neuer man before layde. ✠ And it was the daye of preparynge, and the Sabath drue on. The women that folowed after whiche came with him from Galile, beheld the sepulcre, and how his bodye was layde. And they returned and prepared odours and oyntmentes, but rested the Sabath day, accordyng to the commaundement.

¶ The women come to the graue, Christ appeareth vnto the two disciples that go towarde Emaus, standeth in the myddest of all his disciples, openeth theyr vnderstandynge in the scryptures, gyueth the charge, and ascendeth vp to heauen.

CAPI. XXIIII.

A

Math.xix.a
Marck.xvi.a
Joh.xx.a

O ✠ the morow after the Sabath, early in the mornynge, they came vnto the tombe, and brought the spyces whiche they hadde prepared, and other women with them. And they founde the stone rolled away from the sepulcre, and went in, but founde not the body of the Lorde Jesu. And it happened as they were amased therat: Loo, two men stode by them in shynynge garmentes. ✠ And as they were afrayde, and bowed downe theyr faces to the erth, they sayd to them: why seke ye the lyuyng among the ded? He is not here, but is ryssen. Remembre howe he spake vnto you when he was yet with you in Galile, sayinge that the sonne of man must be delyuered in to the handes of synfull men, and be crucified, and the thyrde daye ryse agayne.

Mat.xxviii.a
Marck.xvi.b

☞

B

Mat.xxviii.b
Marck.xvi.c

And they remembred his wordes, and returned from the sepulcre, and tolde all these vnto the eleuen, and to all the rest. ✠ It was Mary Magdaleyn, and Joanna, and Mary of James, and other that were with them, whiche tolde these thynges vnto thapostles/ and theyr wordes semed vnto them as a fable, neyther beleued they them. Then arose Peter, and ranne vnto the sepulcre, and stoupynge downe sawe the lynnen clothes layde alone, and departed wondrynge in hym selfe at the thynge happened. ✠

C

✠ And beholde, two of them went that same daye to a towne beynge frome Jerusalem aboute thre score fourlonges, called Emaus: and they talked togyther of all these thynges that had happened. And it chaunced whyle they commoned togyther and reasoned, that Jesus hym selfe drewe nere, & went with them. But theyr eyes were holden, that they coulde not knowe him. And he sayd vnto them: What communicacyons are these that ye haue one to an other as ye walke and are sadde? And one of them named Cleophas, answered and and sayd vnto hym: arte thou alone a straunger in Jerusalem, and hast not knowen that haue chaunced therin, in these dayes? To whome he sayde, what thynges?

And they sayd vnto hym: of Jesu the Nazarene, whiche was a Prophete myghtye in dede and worde before God, and all the people. And howe the hygh preestes, and our rulers delyuered him to be condempned to deth: and haue crucifyed him. But we trusted that it hadde ben he, that sholde haue delyuered Israel. And as touchynge all these thynges, to daye is euen the thyrde daye, sythens they were done.

D

Yea, and certayne women of our companye made vs astonyed, which came early vnto the sepulcre, and founde not his bodye/ and came, sayinge, they hadde sene a vision of aungels, whiche sayd that he was alyue. And certayne of them whiche were with vs went to the sepulcre, and founde it euen so as the women had sayd: but him they sawe not.

And he sayd vnto them: O foles and slowe in hert to beleue all that the Prophetes haue spoken: Oughte not Christe to haue suffred these thynges, and to entre in to his glorye? And he began at Moses, and at all the Prophetes, and interpreted vnto the in all the scriptures which were wrytten of him. And they approched the towne whiche they went to. And he made as thoughe he wolde haue gone further. But they constrayned him sayinge, abyde with vs, for it drawyth towardes night, and the daye is farre passed. And he went in to tarye with them.

E

And it came to passe, as he sate at table with them, he toke breed, blessed it, brake and gaue to them. And theyr eyes were opened, and they knewe him, and he vanysshed away from them. And they sayd bytwene them selues: Dyd not oure hertes burne within vs whyle he talked with vs by the way, & whyle he opened to vs the scriptures? And they rose vp the same houre, and returned to Jerusalem, and found the eleuen gathered togyther, and them that were with them, whiche sayd: the Lorde is ryssen in dede, and hath appeared to Symon. And they told what thynges was done in the waye, and howe they knewe hym in the breakynge of breed.

As they thus spake, ✠ Jesus hym selfe stode in myddes of them, and sayd vnto them: peare

F

peare be with you. And they were abasshed and afrayde, supposynge that they had sene a spyerte. And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in your hertes? Beholde my handes and my fete, for it is euen my selfe. Handle me and se: for spyrytes haue not flesshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his feete. And whyle they yet beleued not for ioye and wondred, he sayd vnto them: Haue ye here any meate? And they gaue him a pece of a broyled fysshe, and of an hony combe. And he toke it, and ate it before them.

And he sayd vnto them. These are the wordes whiche I spake vnto you whyle I was yet with you, that all must be fulfylled whiche were wrytten of me in the law of Moses, and in the prophetes, and in the psalmes. ✠ Then opened he their mynde, that they myght vnderstande the scriptures, and sayd vnto them. Thus it is wrytten, & thus it behoued Christ to suffre, and to ryse agayne frome deathe the thyrde daye, and that repentaunce and remission of synnes sholde be preached in his name amonge all nations, ✠ begynnynge at Jerusalem. Ye are wytnesses of these thynges. And lo, I sende the promyse of my father vpon you. ✠ But tary ye in the cytye of Jerusalem, tyll ye be endued with power frome an hye. And he led them out in to Bethanye, and lyfte vp his handes and blessed them. ✠ And it came to passe, as he blessed them, he departed from them, and was borne vp in to heuen. And they worshyppynge him, returned to Jerusalē with great ioye, and were continually in the tẽple prayinge and blessyng god. Amē.

☞

¶ The ende of the Gospell after S. Luke.

☞

The Gospell after S. Johñ.

¶ The euerlastynge byrth of Christe, and how he became man. The testimony of Johñ. The callynge of Andrew, Peter. &c.

CAPI. I. ✠

A

IN begynnynge was the worde, and the worde was with God / and the worde was God. This was in begynnynge with God. All were made by it, and without it was made nothyng that was made. In it was lyfe, and the lyfe was the lyghte of men, and the lyghte shyneth in the darkenes, and the darkenes comprehended it not.

This worde is the seconde ꝑson in Trinitye Jesus Christe.

There was a man sent frome God, whose name was Johñ. This came for a wytnes, to testifye of the lyghte, that all men thrughe him might beleue. He was not the lyght, but to beare wytnes of the lyghte. That was the true lyght whiche lyghteth all men commyng in to the worlde. He was in the worlde, and the worlde was made by him, and the worlde knewe him not.

He came in to his owne, and his owne receyued him not. But as many as receyued him, to them he gaue power to be made the sonnes of God, byleuynge on his name whiche were borne, not of bloode, nor of the will of the flesshe, nor of the will of man, but of God.

B

And the worde was made flesshe, and dwelt amonge vs/ and we sawe the glorye of it, as the glorye of the onely begotten sonne of the father, full of grace and trouthe. ✠

✠ Johñ wytnesseth of him, and cryed sayinge: This was he of whome I spake, he that cometh after me, was before me, because he was fyrst er I was. And of his fulnes haue all we receyued, and grace for grace. For the lawe was gyuen by Moses, but grace & trouth came by Jesus Christ. No man hath sene God at any time. The onely begotten sonne, which is in the bosome of the father, he hath declared him. ✠

C

✠ And this is the recorde of Johñ: when the Jewes sent preestes and Leuites from Jerusalem, to aske him, what arte thou? And he confessed and denyed not, and confessed I am not Christe. And they asked him: what then? Arte thou Helye? And he sayd: I am not. Arte thou the Prophet? And he answered no. Then sayd they vnto him: what arte thou, that we may gyue an answere to them that sente vs: What sayest thou of thy selfe? He sayd: I am a voyce of one crynge in the wyldernes, make streyght the waye of the Lorde, as sayd the prophet Esaie.

Esaye.xl.a

And they whiche were sente, were of the Pharisees. And they asked him, and said vnto him: Why baptyzest thou then, yf thou be not Christe, nor Helye, neither the Prophete? Johñ answered them, sayinge: I baptize with water: but one is come amonge you, whome ye knowe not/ he it is that commeth after me, whiche was before me, whose shoo latchet I

am not worthy to vnlose. These thinges were done in Bethabara beyonde Jordane, where Johñ dyd baptyse.

✠ The nexte daye Johñ sawe Jesus commynge vnto him, and said: beholde the lambe of God, which taketh awaye the synne of the worlde. This is he of whome I said. After me commeth a man whiche was before me, for he was yer then I, and I knewe him not, but that he sholde be declared to Israel/ therefore am I come baptisynge with water.

And Johñ wytnesed sayinge: I sawe the spyrete descende from heuen, lyke vnto a doue and abyde vpon him, and I knewe him not. But he that sent me to baptyse in water, he sayde vnto me, vpon whome thou shalt se the spyrete descende and tarye styll on hym, this is he whiche baptyseth with the holy ghoste. And I sawe and testified that this is the son of God. ✠

Math.iii.d Marcke.i.b. Luke.iii.d

The nexte daye after, Johñ stode agayne, and two of his disciples. And he beheld Jesus as he walked by, and sayde: Beholde the lambe of God. And the two disciples heed him speake and folowed Jesus. And Jesus turned aboute, and sawe them folowe, and sayd vnto them: What seke ye? They said vnto him: Rabbi (whiche is by interpretacion, Master) where dwellest thou? He sayde vnto them/ come and se. They came and sawe where he dwelt, and abode with him that daye. For it was about the tenth houre.

One of the two whiche heerde Johñ speake and folowed Jesus, was Andrew Symon Peters brother. This fyrste founde his brother Symon, and sayde vnto hym: we haue founde Messias, whiche is by interpretacion, annoynted/ and broughte hym to Jesus. And Jesus beheld hym and sayde/ thou arte Symon the sonne of Jonas/ thou shalte be called Cephas, whiche is by interpretacion a stone.

Messias.

The daye folowynge Jesus wolde go in to Galile, and founde Philip, and said vnto him: folowe me. Philip was of Bethsaida the cite of Andrew and Peter. And Philip founde Nathanael, and sayd vnto hym. We haue founde him of whom Moses in the lawe and the prophetes dyd wryte, Jesus the sonne of Joseph, a Nazarene. And Nathanael sayde vnto him: can there any good come out of Nazareth? Philip said to him: Come and se.

Jesus sawe Nathanael commynge to him/ and sayde of him. Beholde a ryght Israelyte, in whome is no gyle. Nathanael sayde vnto hym: where knewest thou me? Jesus answered, and sayde vnto him: Before that Philip called the, when thou wast vnder the fygge tree, I sawe the. Nathanael answered and sayde vnto him: Rabbi, thou art the sonne of God, thou art the kynge of Israel. Jesus answered and said vnto him: Because I sayd vnto the, I sawe the vnder the fygge tree, thou beleuest. Thou shalt se greater thynges then these. And he sayd vnto him: Verily, verily, I saye vnto you: hereafter shall ye se heuen open, and the aungels of God ascendynge and descendynge ouer the sonne of man.

¶ Christe turneth the water vnto wyne, and dryueth the byers and sellers out of the temple.

CAPI. II.

And the thyrde daye, was there a mariage in Cana a cite of Galile, and the mother of Jesus was there. And Jesus was bydden also & his disciples vnto the mariage. And when the wyne fayled, the mother of Jesus said vnto him/ they haue no wine. Jesus sayde vnto her: woman, what haue I to do with the? myne houre is not yet come. His mother sayd vnto the ministers: what so euer he sayth vnto you, do. And ther were standing there, sixe water pottes of stone, after the maner of the purifying of the Jewes, containyng two or thre fyrkyns a pece.

Watrie in wyne.

And Jesus said vnto them: fyll the water pottes with water. And they fylled them vp to the brym. And he said vnto them: draw out nowe, and beare vnto the gouernour of the feest. And they bare it. When the ruler of the feest had tasted of the water that was turned vnto wyne, and knewe not whence it was, (but the mynistres whiche drewe the water knewe) He called the bridegrome and sayde vnto him: all men at the begynnyng set forth good wyne, and when men were dronke, then that whiche is worse. But thou hast kepte backe the good wyne tyll now.

This begynnynge of myracles did Jesus in Cana of Galile, and shewed his glory, and his disciples beleued on him. ✠ After that he descended in to Capernaum, and his mother, and his brethren, and his disciples/ and there continued not many dayes.

And the Jewes Ester was at hande, and Jesus went vp to Jerusalem, and founde sherynge in the temple those that solde oxen and shepe and dues, and chaungers of money. And he made a scourge of small cordes, and draue them al out of the temple, with the shepe and oxen, and powred out the chaungers money. and ouerthrew the tables, and said vnto them that solde doues: Away with these thynges hence, and make not my fathers house an house of marchaundyse. And his disciples remembred how that it was written: ✳ The zele of thyne house hath euen eaten me.

Psal.lxviii.b

Then answered the Jewes, and sayd vnto him: What token shewest thou vnto vs, because thou doest these thinges? Jesus answered and said vnto them: ✳ destroye this temple, and in thre dayes I shal reare it vp agayn. Then said the Jewes. xlvj. yeres was this temple a buyldynge, and wylt thou reare it vp in thre dayes? But he spake of the temple of his bodye. As sone therfore as he was risen from deth agayne, his disciples remembred that he thus sayd. And they beleued the scripture, and the wordes whiche Jesus had sayd.

Matth.xxi.d Marcke.xi.d

When he was at Jerusalem at Ester in the feest, many beleued on his name, when they sawe his myracles whiche he dyd. But Jesus put not hym selfe in their handes, because he knewe all men, and neded not that any sholde testifie of him. For he knewe what was in man. ✠

The

¶ The communycacion of Christ with Nycodemus The doctrine and baptisme of Johñ, and what witnesse he beareth of Christe.

CAPI. III.

There was a man of the Pharises named Nycodemus, a rular amonge the Jewes. The same came to Jesus by nyght, and sayde vnto him. Rabbi, we know thou arte a teacher come frome God. For no man can do these tygnes that thou dost, except God were with. Jesus aunswered and sayde vnto him: Verely, verely I say vnto the: onles a man be borne a newe, he can not se the kyngdome of God. Nicodemus sayd vnto him how can a man be borne when he is olde? can he enter into his mothers wombe, & be borne agayne? Jesus answered: Verely, verely I saye vnto the: oneles a man be borne of water and spyrete, he can not enter in the kyngedome of God. That whiche is borne of the fleshe is flesshe: and that whiche is borne of the spyrte, is spirite. Marueyle not that I sayd to the, ye must be borne a newe. The spirite breatheth where he lysteth, and thou hearest his sounde: but canst not tell whence he commeth, and whether he goeth. So is euery mā that is borne of the spirite.

And Nycodemus aunswered and sayde vnto hym: howe can these be? Jesus aunswered and sayde vnto him: arte thou the master of Israel, and knowest not these thinges? Verely, verely I saye vnto the, we speake that we knowe, and witnesse that we haue sene: and ye receyue not oure wytnes. If when I tell you earthly thinges, ye beleue not: howe shulde ye beleue, yf I shall tell you heauenly thinges?

And no man ascendeth vp to heuen, but he that came downe frome heauen, the sonne of man whiche is in heauen.

And as ✳ Moses lyfted vp the serpent in the wyldernesse, euen so must the sonne of man be lyfte vp, that none that beleueth in hym perysshe: but haue eternall lyfe. ✠

Num.xxi.d

For God so loueth the worlde, that he hath gyuen his onely sonne, that none that beleue in him, shulde perysshe: but shuld haue euerlastinge lyfe. For God sent not his sonne into the worlde, to condemne the worlde: but that the worlde throughe him, might be saued. He that beleueth on him, shall not be condemned. But he that beleueth not, is condemned all redy, because he beleueth not in the name of the only sonne of God. And this is the condemnacion, that light is come into the world and the men loued darckenes more then light because their dedes were euyll. For euery mā that euyll doeth, hateth the lyghte: neyther commeth to lyghe, lest his dedes shulde be reproued. But he that doeth trueth, commeth to the lyght that his dedes might be knowē, how that they are wrought in God. ✠

After these came Jesus and his disciples into the land of Jewry, and there he abode with them and baptised. And Johñ also baptysed in Enon besydes Salim, because there was moche water there, and they came, and were baptysed. For Johñ was not yet caste in to pryson.

There arose a question betwene Johñs disciples and the Jewes about purifynge. And they came vnto Johñ, & sayde vnto him: Rabbi, he that was with the beyonde Jordan, to whome thou barest wytnesse, beholde he baptyseth, and all men come to hym. Johñ answered, and sayde: A man can receyue nothinge, oneles it be gyuen him frome heauen. Ye youre selues are witnesses, that I sayde: I am not Christ, but am sent before him. He that hath the bryde, is the brydegrome. But the frende of the brydegrome, which standeth by & heareth him, reioyseth greately of the brydegromes voyce. This my ioye is fulfylled. He must increace: and I must abate.

He that commeth from an hyghe, is aboue all: He that is of the earthe, is earthly, and speaketh of the earthe. He that commeth frō heauen, is aboue all, and what he hathe sene and herde: that he testifieth: but no man receyueth his testimonye. He that hathe receyued his testimonye, hath set to his seale that God is true. For he whome God hathe sent, speaketh the wordes of God. For God gyueth not the spirite by measure. The father loueth the sonne, and hath gyuen all thinges into his hand. He that beleueth on the sonne hath euerlastinge lyfe: & he that beleueth not the sonne, shall not se lyfe, but the wrathe of God abydeth on him. ✠

¶ The louynge communication of Christ with the woman of Samaria by the welles syde. How he healeth the rulars sonne.

CAP I. IIII.

As sone as the Lorde had knowledge, howe the Pharises had herde, that Jesus made and baptysed moo disciples then Johñ (thoughe that Jesus him selfe baptysed not: but his disciples) he lefte Jewry, & departed agayne into Galile. And it behoued him to go thorow Samaria. So came he to a cytie of Samaria called Sichar, besydes the possessiō that Jacob gaue to his sonne Joseph. And there was Jacobs well. Jesus then wered in his iorney, sate thus on the well. And it was about the sixte houre: and there came a woman of Samaria to drawe water. And Jesus sayd vnto her: gyue me drinke. For his disciples were gone awaye into the towne to bye meate. Then sayde the woman of Samaria vnto him: howe is it, that thou beynge a Jewe, askest drincke of me, beynge a Samaritane? For the Jewes medle not with the Samaritans. Jesus answered and sayd vnto her: Yf thou knewest the gyfte of God, and who it is that sayethe to the gyue me drynke, thou woldest haue asked of him, and he wold haue gyuen the, lyuinge water. The woman sayd to hym. Syr, thou hast nothinge wherewith to drawe, and the well is depe: frome whence then hast thou that water of lyfe? Arte thou greater then our father Jacob which gaue vs the well, and he him selfe dranke therof, and his children, and his catell?

Jesus answered and sayde vnto her: whosoeuer

so euer dyuketh of this water, shall thirste agayne. But why so euer shall dryuke of the water that I shall gyue hym, shall neuer be anoye a thirste: but the water that I shal gyue hym, shalbe in him a well of water, spryngyng vp into euerlastinge lyfe. The woman sayde to hym: Syr, gyue me of that water, that I thyrst not, neyther come hyther to drawe. Jesus sayde vnto her. Go and call thy husband, and come hyther. And the woman answered, and sayde to him: I haue no husbande. Jesus sayde to her: Thou hast well sayd, I haue no husbande. For thou hast had fyue husbandes, and he whome thou now hast, is not thy husbande. That sayest thou truely.

The woman sayde vnto him: Syr, I perceyue, thou arte a Prophet. Our fathers worshypped in this mountayne: and ye saye that in Jerusalem is the place, where men oughte to worshyppe. Jesus sayde vnto her: woman beleue me, the houre is commynge, when ye shall neyther in this mountayne nor yet at Jerusalem, worshippe the father. Ye worshyppe ye wot not what: we knowe what we worshyppe. For helth commeth of the Jewes. But the houre commeth and nowe is, when the true worshyppers shall worshyppe the father in spryte, and trouthe. For suche also the father seketh to worshyp hym. God is a spryte and they that worshyp him, must worshyppe hym in spryte and trouthe.

The woman sayde vnto hym: I wot well that Messias shal come, which is called Christ. When he is come, he will tell vs all. Jesus sayde to her: I that speake vnto the, am he. And euen with that came his disciples, & merueled that he talked with the woman. Yet no man sayde vnto hym: What meanest thou, or why talkest thou with her? The woman thē left her waterpot, and went her waye into ꝯ cytie, and sayde to the men. Come, se a man whiche tolde me all that euer I dyd. Is not he Christ? Then they went out of the cytie, & came to hym.

In the meane whyle, his disciples prayed him, sayenge: Master, eate. He sayde vnto them: I haue meate to eate, that ye knowe not of. Then sayde the disciples within them selues: hath any man brought him meate? Jesus sayde vnto them: my meate is to do ꝯ will of hym that sent me. And to fynyshe his worke. Saye not ye: there are yet foure monethes, & then commeth harueste? Beholde, I saye vnto you, lyfte vp your eyes, and loke on the regions: for they are whyte alreedy vnto harueste. And he that repeth receyueth rewarde, & gathereth frute vnto lyfe eternall: that both he that soweth, and he that repeth, myghte reioyce together. And herein is the sayenge true, that one soweth and an other repeth. I sente you to repe that wherin ye bestowed no labour. Other men laboured, and ye are entred into their labours.

Many of the Samaritans of that cytie beleued on him, for the sayenge of the woman / whiche testified: he tolde me all, that euer I dyd. Then when the Samaritans were come vnto hym they besought hym, that he wolde tary with them. And he abode there .ii. dayes. And many moo beleued, because of his owne wordes, and sayde vnto the woman: Now, we beleue not because of thy sayenge: for we haue herde him oure selues, and knowe that this is in dede Christe, the sauioure of the worlde. ✠

After two dayes, he departed thence, and went into Galile. ✠ And Jesus hym selfe testified that a Prophete hath none honoure in his owne countreye. Then as sone as he was come into Galile, the Galileās receyned him which had sene all that he dyd, at Jerusalem at the feast. For they went also vnto the feastfull daye. And Jesus came agayne into Cana of Galile, where he turned the water, into wyne. Matth.xiii. Marcke.vi. Luke.iiii.

✠ And there was a certayne rular, whose sonne was sicke at Capernaum. This man as sone as he herde that Jesus was come oute of Jewry into Galile, went vnto him, and besought him, that he wolde come downe, and heale his sonne. For he was at poynt of deth. Then sayde Jesus to hym: except ye se signes and wondres, ye can not beleue. The rular sayde vnto hym: Syr come away, or that my childe dye. Jesus sayde to him: Go thy waye thy sonne lyueth. And the man beleued the wordes that Jesus had spoken vnto him, and went his waye. And anone as he went on his waye, his seruauntes met him, and told him sayenge: thy child lyueth. Then enquyred he of them the houre when he began to amende. And they sayde vnto him: Yesterdaye the seuenth houre, the feuer left him. And the father knewe that it was the same houre, in whiche Jesus sayde vnto him: Thy sonne lyueth. And he beleued, and all his housholde. ✠ This is agayne the seconde myracle that Jesus dyd, after he was come oute of Jewry into Galile.

¶ He healeth the man that was sick eyght and thirtye yere. The Jewes accuse him, he answereth for him selfe, and reproueth them.

CAPI. V.

AFter that, there was a feast of the Jewes, and Jesus went vp to Jerusalem And there is at Jerusalem, by the ✠ slaughterhouse, a pole called in the Ebrewe tongue, Bethseda, haupnge fyue porches. In whiche lay a great multitude of sicke folcke, of blynde, halte and wyddered, waytinge for the mouynge of the water. For an angell went downe at a certayne season in to the pole, and troubled the water. Who so euer then first after the sterynge of the water, wente downe, was made hole of what so euer disease he had. A certayne man was there, which had bene diseased. xxxviii. yeres. When Jesus sawe him lye, and knewe that he nowe longe time had bene diseased, he sayde vnto hym. Wilt thou be made hole? The sicke man answered him. Syr, I haue no man when the water is troubled, to put me into the pole. But in ꝑ meane tyme, whyle I am aboute to come, an other stepped downe before me.

And Jesus sayde vnto hym: aryse, take vp thy

thy bedde and walke. And forthwith the man was made hole, and toke vp his bed, and walked. And the same daye was the Sabboth daye. The Jewes therefore sayde to hym that was made hole. It is the Sabboth daye, it is not lawfull for the, to take awaye thy bed. He answered them: he that made me hole, sayde vnto me: Take vp thy bed, and walke. Then asked they hym: What man is that, whiche sayde vnto the, take vp thy bed, and walke. But he that was healed, wist not who it was. For Jesus hadde gotten hym selfe awaye, because there was preace of people in the place.

After that, Jesus founde hym in the temple, and sayde vnto him: Beholde, thou arte made hole, synne no more, lest a worse thinge happen vnto the. The man departed and told the Jewes that it was Jesus, whiche hadde made him hole. ✠

And therefore the Jewes dyd pursue Jesus, and sought to slee him, because he had done this on the Sabboth. And Jesus answered them: ✠ My father worketh hytherto, and I worke. Therefore the Jewes sought the more to kyll hym, not onely because he had broken the Sabboth: but sayd also that God was his father, and made him selfe egall with God.

Then answered Jesus, and sayde to them: Verely, verely I saye vnto you: the sonne can worke nothinge of hym selfe, but that he seeth the father do. For what so euer he doeth, ꝑ doeth the sonne also. For the father loueth ꝑ sonne, and sheweth him all what so euer he doeth. And he will shewe hym greater workes then these, so that ye shall marueyle. For as the father rayseth vp the deed, and quyckeneth the, so the sonne also quyckeneth whome he will. Neither iudgeth the father any man: but hath gyuen all iudgement vnto the sonne, that all men shulde honour the sonne, as they honour the father. Who so honoureth not the sonne, honoureth not the father, whiche hath the sente hym. Verely, verely I say vnto you: He that heareth my wordes and beleueth on him that sent me, hath euerlastinge lyfe, and shall not come into damnacion: but hath passed frome death vnto lyfe.

Verely, verely I saye vnto you: the howre is commynge, and now is, when the deed shal heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath lyfe in him selfe, so hath he gyuen the sonne, to haue lyfe in hym selfe: and hath gyuen him power also to iudge, in that he is the sonne of man. Marueyle not at this: the houre shall come, in whiche all that are in the graues, shal heare his voyce, and shall come forthe: they that haue done good, vnto the resurrection of lyfe: and they that haue done euyll, vnto the resurrection of damnacion. ✠

✠ I can of my selfe do nothing. As I heare I iudge, and my iudgement is iuste, because I seke not my wyll, but the wyll of the father whiche hathe sente me. If I beare wytnes of my selfe, my wytnesse is not true. There is an other that beareth wytnesse of me, and I am sure that the wytnesse, whiche he beareth of me, is true.

Ye sent vnto Johñ, and he bare wytnesse vnto the trouthe. But I receyue not the recorde of man. But these thinges I saye, that ye myght be safe. He was a burnynge, and a shynynge lyght, & ye wolde for a season haue reioysed in his light. But I haue greater wytnesse then the wytnesse of Johñ. For the workes, whiche the father hathe gyuen me to fynyshe: the same workes that I do, beare wytnesse of me, that the father sent me. And the father him selfe whiche hath sent me, beareth wytnesse of me. Ye haue nor herde his voyce at any tyme nor ye haue sene his shape: And his wordes haue ye not abydinge in you For whome he hath sent: hym ye beleue not.

Searche the scriptures, for in the ye thinke ye haue eternall lyfe: and they are they whiche testifye of me. And yet will ye not come to me, that ye myghte haue lyfe. I receyue not prayse of mē. But I know you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receyue me not. If an other shall come in his owne name, hym will ye receyue. How can ye beleue which receyue glorye one of an other, and seke not the glory that commeth of God onely?

Do not thinke that I will accuse you to my father. There is one that accuseth you: euen Moses in whome ye truste. For hadde ye beleued Moses, ye wolde haue beleued me: for he wrote of me. But yf ye beleue not his writynges: howe shoulde ye beleue my wordes? ✠

¶ Jesus feedeth fyue thousande men, departeth awaye, that they shulde not make him kynge, and reproueth the fleshely hearers of his worde. The carnall are offended at him.

CAPI. VI.

AFter these Jesus went his way ouer the see of Galile nyghe to a cytie called Tiberias. And a great companye followed hym, because they had sene his myracles which he dyd on the diseased. And Jesus wēt vp into a mountayne, and there sate with his disciples. And Easter, a feaste of the Jewes, was nyghe. ✠

✠ Then Jesus lyft vp his eyes, and sawe a great company come vnto him, and sayd vnto Philip: Whence shall we bye breed that these might eate. This he sayde to proue him for him selfe knewe what he wolde do.

Philip aunswered him, two hundred penye worthe of bred are not sufficient for them, that euery one maye take a lytell. Then sayde vnto him one of his disciples, Andrewe Simon Peters brother. There is a ladde here, whiche hath fyue barley loaues and two fisshes: but what is that amonges so manye? And Jesus sayde: Make the people sit down: There was moche grasse in the place. And the men sate down, in nombre, about fyue thousand. Jesus toke the bred, and gruynge thankes / gaue to the disciples / and his disciples / to them that were set downe. And lykewyse of the fisshes /

Matth.xiiii. Marcke.vi. Luke.ix.

as moche as they wolde.

When they had eate ynoughe he sayd vnto his disciples, gather vp the broken meate þ remayneth: that nothynge be loste. And they gathered it togither, and filled twelue basskettes with the fragmentes, of the fyue barly loaues: whiche remayned vnto them that had eaten. Then the men, when they hadde sene the myracle that Jesus dyd, sayde: this is doubtles the prophete that shulde come into the worlde. ✠

When Jesus perceyued that they wolde come, and take him vp to make him kynge, ✳ he departed agayne into a mountayne, hym selfe alone. Math. xiiii.c Marche.vi.f Luke, vi.c

And when euen was come, his disciples went vnto the see, and entred into a shyppe & went ouer the see vnto Capernaum. And anone it was darcke, and Jesus was not come to them. And the see arose with a great wynd that blewe. Nowe, when they had rowen a bout. xxv. or. xxx. furlonges, they sawe Jesus walkynge on the see, & drawynge nyghe vnto the shyppe, and were afrayed. But he sayde vnto theym: It is I, be not afrayde. Then wolde they haue receyued hym into the shyp, and the shyp was forthwith at the land whyther they went. ℒ

The daye folowynge, the people whiche stode on the other syde of the see, sawe that there was none other shyppe there, saue that one into which his disciples were entred, and that Jesus entred not with his disciples in þ shyppe: but that his disciples were gone awaye alone. Howe be it, there came other shyppes frome Tiberias nygh vnto the place, where they ate breed, when the Lorde hadde blessed. Then when the people sawe that Jesus was not there, neyther his disciples, they also toke shyppynge, and came to Capernaum, seking Jesus.

And when they hadde founde hym, on thother syde of the see, they sayde vnto hym: Rabbi, when camest thou hyther? Jesus answered them and sayde: Verely, verely I say vnto you: Ye seke me, not because ye sawe the myracles: but because ye dyd eate of the loaues, and were filled.

✠ Worke ye not the meate whiche perysheth, but that endureth, vnto euerlastynge lyfe, whiche the sonne of man shall gyue vnto you. For him hath God the father sealed. D

Then sayde they vnto him: what shall we do that we myght worke the workes of God? Jesus answered and sayde vnto them. This is the worke of God, that ye beleue on hym, whome he hathe sent. They sayde vnto hym: what signe shewest thou then, that we maye se, and beleue the? What wilt thou worke? Oure fathers dyd eate Manna in the wyldernesse, as it is wrytten: He gaue theym breed frome heauen to eate. Jesus sayde vnto the: Verely, verely, I say vnto you: Moses gaue you not the breed frome heauen: but my father gyueth you the true breed frome heauen. For the breed of God is that commeth downe frome heauen, & gyueth lyfe vnto the worlde. Exodi.xvi.c Psalm.lxxvii.c

Then sayde they vnto hym: Lorde, euermore gyue vs this bred. And Jesus sayde vnto them: I am the bred of lyfe. Who commeth to me, shall not honger: and who beleueth in me shall neuer thurst. ✠

But I sayde vnto you: that ye haue sene me, and yet beleue not. All that the father gyueth me, shall come to me: and hym that cometh to me, I cast not to awai. For I came downe from heauen: not do myne owne will, but his will whiche hath sent me. And this is the fathers will whiche hath sent me, that of all whiche he hath gyuen me, I shulde lose nothinge: but shoulde rayse it vp agayne, at the last daye. And this is the wil of him that sent me: that euery man which seyth the sonne, & beleueth on hym, haue euerlastinge lyfe, and I will rayse hym vp at the last daye. The Jewes then murmured at him, because he sayd: I am the breed whiche is come downe frome heauen, and sayde: Is not this Jesus the son of Joseph, whose father & mother we knowe? Howe is it then that he sayth, I came downe frome heauen? Jesus answered, and sayde vnto theym. Murmure not, within youre selues. ✠ ✳ No man can come to me, onles the father which hath sent me, draw him/ and I will rayse him vp at the last daye. It is wryten in the Prophetes, ✳ that they shalbe all taught of God. Euery man therfore that hath herde and hath learned of the father, commeth vnto me, not that any man hathe sene the father, saue he whiche is of God, he hath sene the father. Math.xxi Luke.xx Esay.liiii. Jere.xxxi

Verely, verely, I saye vnto you, who beleueth on me, hath euerlastynge lyfe. I am the breed of lyfe. Youre fathers dyd eate Manna in the wyldernesse and are dead? This is that breed which commeth frome heauen, that one shulde eate of it, and not dye. I am the lyuing bred whiche came downe frome heauen. If any man eate of this bred, he shall lyue for euer. And the bred that I wyll gyue is my flesshe, which I will gyue for the lyfe of the world. ✠ E F

Then the Jewes stroue amonge them selues, sayenge: Howe can this man gyue his flesshe to eate? Jesus therfore sayde vnto the: ✠ Verely, verely I saye vnto you, onles ye eate the flesshe of the sonne of man, & drinke his bloude, ye haue not lyfe in you. Who so euer eateth my flesshe and drynketh my bloud hath eternall lyfe: and I shall rayse him vp at the last daye. ✠ For my flesshe is verely meate and my bloude is verely drynke. Who eateth my flesshe and drynketh my bloude, dwelleth in me, and I in hym. As the lyuynge father hath sent me, and I lyue by my father: so he that eateth me, shall lyue by me. This is the bred which came from heauen: not as youre fathers haue eaten Manna and are dead. Who eateth of this bred, shall lyue euer. ✠ G

These sayde he in the Synagoge, as he taught in Capernaum. Many therfore of his disciples: when they hadde herde this, sayde: This is an harde sayenge: Who can heare hym? Jesus knewe in him selfe, that his disciples murmured at this, and sayde vnto them: Doth this offende you? What then yfye shall se the sonne of man ascende vp where he was before? It is the spirite that quyckeneth, the flesshe profiteth nothinge. The wordes that I speake vnto you, are spirite and lyfe. But there are some of you that beleue not. For Jesus knewe from the begynnynge, which they were that beleued not, and who shulde betray him. And he sayd: therfore sayd I vnto you: that no man can come vnto me, onles it were gyuen vnto him of my father. H

From that tyme many of his disciples went backe and walked no more with him. Then sayde Jesus to the twelue: will ye also go awaye? Simon Peter answered: Master, to whome shall we go? thou hast the wordes of eternall lyfe, ✳ and we beleue and know that thou arte Christ the sonne of the lyuyng God Jesus answered them: Haue not I chosen you twelue, and yet one of you is a ✳ deuyll? He spake it of Judas Iscariot the sonne of Simon. For he it was that shulde betraye hym, and was one of the twelue. ✠ I K

¶ Jesus cometh to Jerusalem at the feast, teacheth the Jewes, and reproueth them. There are diuerse opinions of him, amonge the people. The Pharises rebuke the officers, because they haue not taken him, and chyde with Nycodemus, for takynge his parte.

CAPI. VII.

After that, Jesus walked about in Galile, and wolde not walke in Jewry for the Jewes sought to kyll hym. The Jewes tabernacle feast was at hande. His ✠ brethren therfore sayde vnto hym: get the hence and go into Jewry that thy disciples maye se thy workes that thou west. For there is no man that doth any thinge secretly, & he hym selfe seketh to be knowen openly. If thou do suche thinges, shewe thy selfe to the worlde. For as yet his brethren beleued not in hym.

Then Jesus sayde vnto them: My tyme is not yet come: but your tyme is all way redy. The worlde can not hate you. But me it hateth: because I testify of it, that the workes of it are euyll. Go ye vp vnto this feast. I wil not go vp yet vnto this feaste, for my tyme is not yet full come. These wordes he sayde vnto them, and abode styll in Galile. But as sone as his brethren were gone vp, then went he also vp vnto the feaste: not openly, but as it were preuely. Then sought him the Jewes at the feast, and sayde: Where is he. And moche murmuryng was there of hym amonge the people. Some sayde: He is good, others sayd nape, but he deceyueth the people. Howbe it no man spake openly of hym, for feare of the Jewes. ✠ L

✠ In the myddes of the feast, Jesus wente vp into the temple, & taught. And the Jewes marueyled, sayenge: Howe knoweth he the scriptures, whereas he neuer lerned? Jesus answered them, and sayde: My doctrine is not myne: but his that sent me: If any man will doo his will, he shall knowe of the doctryne, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe, seketh his own prayse. But he that seketh his prayse that sent him, he is true, and no vnrighteousnesse is in hym.

Dyd not Moses gyue you a lawe, and yet none of you kepeth the lawe? Why goo ye about to kyll me. The people answered, and sayde: Thou hast a deuyll: who seketh to kyll the? Jesus answered and sayde to them: I haue doone one worke, and ye all marueyle. Moses therfore gaue vnto you circumcision, not because it is of Moses: but of the fathers: And yet ye on the Sabboth daye, circumcyse a man. If a man on the Sabboth daye receyue circumcision without breakynge of the law of Moses: disdayne ye at me, because I haue healed an hole man on the Sabboth daye? Judge not after the vtter apparence: but iudge righteous iudgement. Gene.xvii.b

Then sayde some of them of Jerusalem: is not this he whome they seke to kyll? Beholde he speaketh boldely, and they saye nothinge to hym. Whether do the rulers know certayn lye that this is verye Christe? Howbe it we knowe this man, whence he is: But when Christe commeth, no man knoweth, whence he is. M

The cryed Jesus in the temple as he taught sayenge: ye knowe me, and whence I am, ye knowe. And I am not come of my selfe, but he that sent me is true, whome ye know not. I knowe hym: for I am of him, and he hath sent me. Then they sought to take hym: but no man layde handes on hym / because his tyme was not yet come. Many of the people beleued on hym, and sayde: When Christ cometh, shall he do mo myracles then this man hath done? N

The Pharises herde that the people murmured this about hym. Wherfore the Pharises and hyghe prestes sent ministers for the to take hym. Jesus therfore sayde vnto them: Yet am I a lytell whyle with you, and then go I vnto him that sent me. Ye shal seke me, and shall not fynde me: and where I am thyther can ye not come. Then sayd the Jewes to them selues: whyther shall he go, that we can not fynde hym? Will he go amonge the scatering of the Greakes, & teache the Greakes? What maner of sayeng is this that he sayde: Ye shal seke me, and shall not fynde me: and where I am, thyther can ye not come? O

In the last daye, which was the great daye of the feaste, Jesus stode and cryed, sayenge: If any man thirst, let him come vnto me and drynke. ✳ He that beleueth on me, as sayeth the scripture, oute of his belly shall flowe ryuers of water of lyfe. This spake he of the spirite, whiche they that beleued on hym, shulde receyue. ✠ For the holy ghost was not yet there, because that Jesus was not yet glorifyed. P Esay.lv.a

✠ Many of the people, whē they herde this sayenge sayde: this is vndoutedly a prophet: other sayde, this is Christ: Some sayde: Cōmeth Christ out of Galile? ✳ Hayth not the Scripture that Christ shal come of the sede of Dauid: and oute of the towne of Bethleem where Dauid was? So was there dissencion amonge the people about him. And some of them wolde haue taken him: but no mā layd han- Mich.v.a Mathew.ii.a Q

handes on him. Then came the mynisters to the bygh prestes and Pharises. And they sayd vnto them: Why haue ye not brought him? The ministers answered: neuer man spake as this man weth. Then answered them the Pharises: are ye also brought into errour? Doth any of the rulers or of the Pharises beleue on him? But this commune people whiche knowe not the lawe, are cursed. Nicodemus sayde vnto theym, he that came to Jesus by nyght, and was one of them. Doeth oure lawe iudge any man, before it heare him, and knowe what he hath done? They answered and sayde vnto hym: arte thou also a Galilean? Searche and loke, for out of Galile hath aryslen no Prophete. And euery man went vnto his owne house.

¶ A woman is taken in aduoutry, Christe deliuereth her. The fredome of suche as folowe Christe, whome they accuse to haue the deuyl with hym, and go about to stone hym.

CAPI. VIII.

Luce.xxi.g

IEsus went vp to the mount Oliuete, and early in the morynge came agayne into the temple, and all the people came vnto him, and he sate downe and taught them. Nowe, the Scribes and Pharises brought him a woman taken in aduoutry, and settynge her in the myddes, sayde vnto him: Master, this woman was taken in aduoutry, euen as the dede was doinge. * Moses in the lawe commaunded vs that suche shulde be stoned. What sayst thou therfore? And this they sayde to tempte him: that they might haue, wherof to accuse him. Jesus stouped downe, and with his fynger wrote on the grounde. So whyle they contynued askynge him, he lyft him selfe vp, and sayde vnto them: The faultelesse person of you, fyrst cast the stone at her. And agayne he stouped downe, and wrote on the grounde.

Luce.xx.b
Leuit.xx.

And as sone as they herde that, they went out one by one, begynninge at the Elders. And Jesus was lefte alone, and the woman standinge in the myddes. When Jesus had lyft vp hym selfe, agayne, and sawe no man, but the woman, he sayde vnto her: woman where are those thyne accusars? Hath no man condemned the? She sayde: No man, Lorde. Jesus sayde: Neyther do I condemne the. Go / & synne no more. ✠

Then spake Jesus agayne vnto them, sayenge: I am the lyghte of the worlde. He that foloweth me, shall not walke in darckenesse: but shall haue the lyght of lyfe. The Pharises sayde vnto hym: thou beareste recorde of thy selfe, thy recorde is not true. Jesus answered and sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I know whence I came, and whyther I goo. But ye can not tell whence I come, and whither I go. Ye iudge after the flesshe, I iudge no mã. And yf I iudge, my iudgement is true. For I am not alone: but I and the father that sent me. It is also wrytten in youre lawe, that the testimony of two men is true. I am one that beare wytnes of my selfe, and the father that sent me, beareth wytnes of me. Then sayde

Deuter.xvii.b
¶Matt.xviii.b
xxvi.b.Joh.viii.d
Ebrewes.x.c

they vnto hym: Where is thy father? Jesus answered: Ye neyther knowe me, nor yet my father. If ye had knowen me, ye shulde haue knowen my father also. These wordes spake Jesus in the treasury, as he taught in the temple, and no man layde handes on him, for his tyme was not yet come. ✠

Then sayde Jesus agayne vnto them: ✠I go my waye, and ye shall seke me, and shall dye in youre synnes. Whyther I go, thyther can ye not come. Then sayde the Jewes: will he kyll him selfe / because he sayth: Whyther I go, thyther can ye not come? And he sayde vnto them: Ye are frome beneth, I am frome aboue. Ye are of this world, I am not of this worlde. I sayd therfore vnto you, that ye shal dye in your synnes. For oneles ye beleue that I am he, ye shall dye in your synnes.

Then sayd they vnto hym, Who art thou? And Jesus sayde vnto them: First of all euen that I saye vnto you. I haue many thynges to saye, and to iudge of you. But he that sent me is true. And I speake in the worlde, those thinges which I haue herde of him. They vnderstode not that he spake vnto them of his father. Then sayde Jesus vnto them: When ye haue lyft vp on hygh the sonne of man, the shall ye knowe that I am, and that I do nothing of my self: but as my father hath taught me, these I speake: and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thynges that please him. ✠ As he spake these wordes, many beleued on hym.

✠ Jesus therfore sayde, to those Jewes, which beleued on hym. If ye continue in my wordes, then are ye my very disciples, & shall knowe the trouthe: and the trouthe shall enfraunchyle you. They answered hym: We be Abrahams sede, and were neuer bonde to any man: Why sayest thou then, ye shall be made free.

Jesus answered them: verely, * verely I saye vnto you, that who so euer committeth synne, is the seruaunte of synne. And the seruaunt abydeth not in the house for euer: But the sonne abydeth euer. Yf the sonne therfore shal enfraunchyle you, so are ye truely franke, I knowe that ye are Abrahams sede: but ye seke to kyll me, because my sayenge taketh no holde in you. I speake that I haue sene with my father: and ye do that which ye haue sene with your father. They answered and sayde vnto him: Abraham is our father. Jesus sayd to theym. If ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man that haue tolde you the trouth whiche I haue herde of God: this dyd not Abrahã. Ye do the dedes of youre father. Then sayde they to hym: we were not borne of aduoutrye. We haue one father, euē God. Jesus sayde vnto theym: yf God were your father, so wolde ye loue me. For I proceded, and came frome God. Neyther came I of my selfe, but he sent me. Why do ye not knowe my speache? Euen because ye can not heare my wordes.

Roma.vi.
ii.Petri.ii.

Ye are of youre father the dyuell, and the

lustes of your father ye wyll do. He was a murtherer frome the begynnynge, and abode not in the trouthe, because there is no trouthe in him. When he speaketh a lye, he speaketh of his owne. For he is a lyer, and the father therof. But I because I tell you the trouthe, therfore ye beleue me not.

✠ Whiche of you chalengeth me of synne? Yf I saye the trouthe, why do not ye beleue me? * He that is of God, heareth Gods wordes. ✠ Ye therfore heare them not, because ye are not of God. Then answered the Jewes and sayde vnto him: Saye we not well, that thou art a Samaritane, and hast a deuyll? Jesus answered: I haue no deuyll / but I honoure my father, and ye haue dishonoured me. I seke not myne owne glory / but there is one that seketh and iudgeth.

Verily verily I say vnto you, yf a man kepe my worde, he shall neuer se deathe. Then said the Jewes to hym. Nowe knowe we that thou hast a deuyll. Abraham is dead, and the Prophetes: and thou sayest: yf a man kepe my word, he shal neuer taste of deth. Arte thou greater then our father Abraham, whiche is dead? and the prophetes are dead: Whome makest thou thy selfe?

Jesus answered: Yf I glorifye my selfe my glorye is nothynge worthe. It is my father that glorifieth me, which ye saye is your God, and ye haue not knowen him: but I knowe him. And yf I shulde saye I knowe him not, I shulde be a lyer like vnto you. But I know hi and kepe his sayinge.

Your father Abraham reioyced to se my day, and he sawe it, and reioyced. Then sayde the Jewes vnto him: thou art not yet fyfty yeres old, and hast thou sene Abraham? Jesus sayde vnto them. Verily verily I saye vnto you: er Abraham was borne, I am. Then toke they vp stones to caste at him. But Jesus hyd him selfe, and went out of the temple. ✠

¶ Christe maketh the man to se, that was borne blynde.

CAPI. IX.

AND as Jesus passed by, he sawe a man blynde from his byrth. And his disciples asked him, sayinge: Master, who dyd synne: this man, or his parentes, that he was borne blynde? Jesus answered: Neyther hath this man synned, nor yet his parentes: but that the workes of God shulde be shewed in him. I must worke the workes of him that sent me, whyle it is daye. * The nyght commeth when no man can worke. As longe as I am in the worlde, I am the light of the worlde.

As sone as he had thus spoken, he spatte on the grounde, and made cleye of the spettle, and rubbed the claye on the eyes of the blynde, and sayde vnto hym: Goo washe the in the pole of Syloe, which by interpretation signifieth sent. He wente his waye and washed, and came agayne seynge. The neyghboures and they that had sene him before howe that he was a begger, sayde: Is not this he that sate and begged? Some sayde: this is he.

Other sayde: he is lyke hym.

But he him selfe sayd: I am euen he. They sayd therfore vnto him. How are thyne eyes opened? He answered and sayd. A man called Jesus, made claye, and anoynted myne eyes, and sayd vnto me. Go to the pole Syloe and washe. And I wente and washed, and receyued my syght. They sayd vnto him: where is he? He sayth: I can not tell.

They bringe hym to the Pharisees that a lytell before was blynde (for it was the Saboth daye when Jesus made the claye and opened his eyes.) Then agayne the Pharysees also asked him howe he had receyued his syght. He sayd vnto them: He put clay vpon myne eyes, and I washed, and I se. Then sayde some of the Pharysees: this man is not of God, because he kepeth not the Saboth daye. Other sayde: howe can a man that is a synner, doo suche myracles? And there was stryfe among them. Then spake they vnto the blynde agayne: What sayest thou of him, because he hath opened thyne eyes? And he said: He is a Prophete.

The Jewes therfore dyd not beleue of the felowe, that he was blynde, and receyued his syghte, tyll they hadde called the parentes of him that hadde receyued syghte. And they asked them, sayng: Is this your sonne, whom ye saye was borne blynde? Howe dothe he nowe se then? His parentes answered them and sayde: We wote well that this is oure sonne, and that he was borne blynde: but how he now seeth we know not, or who hath opened his eyes, can we not tell. He is of age aske him / let him answere for him self. Suche wordes spake his parentes, because they feared the Jewes. For the Jewes hadde nowe conspyred, that yf any man dyd confesse that he was Christe, he shulde be excommunicate. Therfore sayd his parentes: he is of age, aske him.

Then agayne called they the man that was blynde, and sayde vnto him: Gyue God the prayse: we knowe that this man is a synner. He answered and sayd: Whether he be a synner or no, I can not tell: One thynge I am sure of, that I was blynde, and nowe I se. Then sayd they to him agayne. What dyd he to the? Howe opened he thyne eyes? He answered them: I tolde you euen nowe, and ye dyd not heare. Wherfore wolde ye heare it agayne? Wyll ye also be his disciples? Then cated they him, and sayde: Be thou his disciple, we be Moses disciples. We are sure that God spake vnto Moses. This felow we knowe not from whence he is.

The man answered and sayde vnto them: this is a meruelous thyng, that ye wote not whence he is / and yet he hathe opened myne eyes. For we be sure that God heareth not synners. But yf any man be a worshypper of God and do his wyll, him heareth he. Sithes the worlde began, was it not herde that any man opened the eyes of one that was borne blynd. Yf this mã were not of God, he coulde haue done nothynge. They answered and sayd vnto him: thou art all togyther borne in

* God heareth no synners &c. that is, he heareth none that repent not neyther is not in mind to leaue them, tyll they

lynne, and doest thou teache vs? And they cast
hym oute.

G Jesus herde that they had cast him out: and
as sone as he had founde hym, he sayde vnto
him: doest thou beleue on the sonne of God?
He aunswered and sayde: Who is it Lorde,
that I myght beleue on him? And Jesus sayd
vnto hym: Thou hast hym, and he it is that
talketh with the. And he sayde: Lorde, I be-
leue, and worshypped him. ✠ Jesus sayde: I
am come vnto iudgemente into this worlde:
that they whiche se not, myght se, and they
whiche se, myght be made blynde. And some
of the Pharises which were with hym, herde
these wordes and sayde vnto him: are we the
blynde? Jesus sayde vnto them: Yf ye were
blynde, ye shoulde haue no synne. But nowe
ye say, we se, therfore your synne remayneth.

¶ Chryst is the true shepeherde, and the doze of the
shepe. Because he telleth the truth, the Jewes take
vp stones, to cast at him, call his preachyng blaspheme,
and go about to take him.

CAPI. X.

VERely, verely I saye vnto you: He
entreth not in, by the waye into the shepe
folde, but clymeth vp some other waye
he is a theef, and a robber. He that goeth in
by the waye, is the shepeherde of the shepe: to
him the porter openeth, and the shepe heare
his voyce, and he calleth his owne shepe, by
name, and leadeth them oute. And when he
hath sent forthe his owne shepe, he goeth be-
fore them, and the shepe folowe him: for they
know his voyce. A straunger they will not fo-
lowe, but will flee frome him: because they
B knowe not the voyce of straungers. This pro-
uerbe spake Jesus vnto them. But they vn-
derstode not what thynges they were, whiche
he spake vnto them. Then sayde Jesus vnto
them agayne. Verely verely I saye vnto you:
I am the waye of the shepe. All that euer came
before me, are theues and robbers: but the
shepe dyd not heare them. I am the doze: by
me yf any man entreth, he shalbe saufe, & shall
go in and oute, and fynde pasture. The theefe
commeth not, but to steale, kyll and destroye.
I am come that they myght haue lyfe, & haue
C it more aboundantly. ✠

✠ I am the good shepeherde. The good
shepeherde gyueth his lyfe for the shepe. An
hyred seruaunt, which is not the shepeherde,
neyther the shepe are his own, seyth the wolf
commynge, and leueth the shepe, and fleeth,
and the wolfe catcheth them, and scatereth
the shepe. The hyred seruaunt fleeth, because
he is an hyred seruaunt, and careth not for the
shepe. I am the good shepeherde, and knowe
myne, and am knowen of myne. ✶ As my fa-
ther knoweth me: euen so knowe I my father
And I gyue my lyfe, for the shepe: and other
shepe I haue, whiche are not of this folde.
D Them also muste I bryng, that they maye
heare my voyce, and that there maye be one
flocke and one shepeherde. ✠ Therfore weth
my father loue me, because, I put my lyfe frō
me, that I myght take it agayne. No man ta-
keth it from me: but I put it away of my self.
I haue power to put it from me, and haue po-
wer to take it agayne: This commaundement
haue I receyued of my father. Dissencion ther-
fore was agayne amonge the Jewes for these
sayinges/ and many of them sayde: He hathe
a deuyll, and is madde: why heare ye hym?
Other sayde, these are not the wordes of hym
that hath a deuyll. Can a deuyll open the eyes
of the blynde?

✠ It was at Jerusalem, the feest of the de-
dicacion of the temple, and it was winter, and
Jesus walked in Salomons porche. Then
came the Jewes roude aboute hym, and sayde
vnto him: How longe dost thou suspende our
myndes? Yf thou be Chryste, tell vs playnly.
Jesus answered them: I tolde you, and ye be-
leue not. The workes that I do in my fathers
name, they beare witnes of me. But ye beleue
not, bicause ye are not of my shepe. As I sayd
vnto you: My shepe heare my voyce/ and I
knowe them, and they folowe me, and I gyue
vnto them eternall lyfe, and they shall neuer
perysshe, neither shall any man plucke them
out of my hande. My father which gaue them
me, is greater then all, and no man is able to
take them out of my fathers hand. And I and
my father are one.

Then the Jewes agayne toke vp stones to
stone hym. Jesus answered them: many good
workes haue I shewed you frome my father,
for whiche of them do ye stone me? The Je-
wes answered him, sayinge. For good workes
we stone the not, but for blaspheme/ and be-
cause that thou beinge a man, makest thy self
God. Jesus answered them. Is it not wrytten Psalm. lxxxi.
in your lawe. ✶ I haue sayde, ye are Goddes? S
Yf he called them Goddes vnto whome the
worde of God was spoken (and the scripture
can not be broken) saye ye then to him, whom
the father hathe sanctifyed, and sente into the
worlde/ thou blasphemest, bycause I sayde I
am the sonne of God? Yf I do not the workes
of my father, bileue me not. But yf I do, then
thoughe ye bileue not me, yet bileue the wor-
kes, that ye maye knowe and vnderstande that the
father is in me, and I in hym. ✠

Agayne they went about to take hym/ but
he escaped oute of their handes, and wente a-
waye agayne beyonde Jordan, into the place
where Johñ before had baptised, and there a-
bode. And many resorted vnto him, and sayd.
Johñ dyd no myracle: but all thinges that
Johñ spake of this man, are true. And manye
beleued on him there.

¶ Chryst rayseth Lazarus frome death. The hyghe
prestes and pharyses, gather a counsell agaynst him,
he getteth him out of the waye.

CAPI. XI.

A ✠ Certayne man was sicke, named La- A
zarus of Bethania the towne of Mary
and her sister Martha. It was that
Marye whiche annoynted Jesus with oynt-
mente, and wyped his feete with her heere,
whose brother Lazarus was sycke, and his sy-
sters sente vnto him, sayinge. Lorde behold, he
whom

whō thou louest, is sicke. When Jesus herde
that, he sayd: This infirmite is not vnto deth
but for the glorye of God, that the sonne of
God, myghte be glorysied by it. Jesus loued
Martha, and her sister, and Lazarus. Then
after he had herde that he was sycke, he abode
two dayes styll in the same place.

B After that, sayde he to his disciples: let vs
go into Jewry agayne. His disciples sayd vn
to him: Master, the Jewes lately sought to
stone the, and wilt thou go thyther agayne?
Jesus answered, are there not twelue houres
in the daye? Yf a man walke in the daye, he
stombleth not, because he seyth the lyghte of
this worlde. But yf a mā walke in the nighe
he stombleth, because there is no lyght in him
This sayde he, and after that, he sayde vnto
them: our frende Lazarus sleepeth, but I goo
to awake him. Then sayde his disciples: Lorde
yf he slepe, he shall do well ynoughe. But Je-
sus spake of his death: wheras they thoughte
that he had spoken of the sleppynge of slepe.
Then sayde Jesus vnto theym playnly, Laza-
rus is dede, and I am glad for your sakes, that
I was not there, bicause ye maye beleue.
But go we vnto him. Then sayde Thomas
called Didimus, vnto the disciples: Let vs
C also go, that we maye dye with him. So wēt
Jesus, & founde that he had lyen in his graue
foure dayes alredy. Bethany was nyghe vn-
to Jerusalem, aboute. xb. furlonges of, & ma-
ny of the Jewes were come to Martha and
Mary to comforte them ouer their brother.
Martha as sone as she herde that Jesus was
commynge, wente and met hym: but Mary
sate styll in the house.

✠ Then sayde Martha vnto Jesus: Lorde
yf thou haddest bene here, my brother had not
bene ded: but also now I knowe that what
so euer thou askest of God, God wyll gyue it
the. Jesus sayde vnto her: Thy brother shall
ryse agayne. Martha sayde vnto him: I know
that he shal ryse agayne in the resurrection at
D the last daye. Jesus sayde vnto her: I am the
resurrection and the lyfe: He that beleueth in
me, thoughe he were ded, yet shall he lyue.
And who so euer lyueth, and beleueth in me,
shall neuer dye: Beleuest thou this? She sayd
vnto him: ye Lorde, I beleue that thou arte
Chryst the sonne of God whiche shoulde come
into the worlde. ✠

D And as sone as she had so sayde, she went &
called Mary her sister secretly, sayenge: The
master is come and calleth for the. And assone
as she herde that, she arose quickly, and came
vnto hym. Jesus was not yet come into the
towne: but was in the place where Martha
met hym. The Jewes then which were with
her in the house, & comforted her, when they
sawe Mary, that she rose vp hastely, and wēt
out, folowed her, sayenge: She goeth vnto
the graue, to wepe there.

Then when Mary was come where Jesus
was and sawe hym, she fell downe at his fete,
sayenge vnto him: Lorde yf thou haddest ben
E here, my brother hadde not bene ded. When
Jesus sawe her wepe, & the Jewes also wepe,
which came with her, he groned in the spirite,
and was troubled in him self, & sayde: Where
haue ye layd hym? They sayd vnto him: Lord
come and se. And Jesus wept. Then sayd the
Jewes: Beholde, howe he loued him. And
some of theym sayde: Coulde not this man
whiche opened the eyes of the blynde, haue
made also, that this man shulde not haue dy-
ed? Jesus agayne groned in hym selfe, & came
to the graue. It was a caue and a stone was
layde on it.

And Jesus sayde: Take awaye the stone.
Martha the sister of him that was ded, sayd
vnto him: Lorde by this tyme he stynketh.
For he hath ben ded foure dayes: Jesus sayd
vnto her: Sayd I not vnto the, that yf thou
beddest beleue, thou shouldest se the glory of
God. Then they toke awaye the stone frome
the place where the ded was layde. And Je-
sus lyfte vp his eyes, and sayde: Father I
thanke the, because thou haste herde me. I
wote that thou hearest me alwayes: but be-
cause of the people that stande by, I sayde it
that they maye beleue that thou hast sent me.

And when he thus hadde spoken, he cryed
with a loude voyce. Lazarus come forth. And F
he that was ded, came forth, bounde hande
and fote, with graue bōdes, and his face was
bounde with a napkin. Jesus sayde vnto the-
lowse hym, and let him go. Then many of the
Jewes which came to Mary, and hadde sene
the thynges whiche Jesus dyd, beleued on
hym. ✠ But some of them went their wayes
to the Pharises, and tolde them what Jesus
had done.

✠ Then gathered the hyghe Prestes, and
Pharises a concile, and sayde: What wo we?
This man weth manye myracles. Yf we lete
hym escape thus, all men will beleue on hym
and the Romayns shall come and take away
our countrey and the people. But one of the
named Caypphas beynge the hyghe preaste of
that yere, sayde vnto them: Ye perceyue no-
thinge, nor yet consyder that it is expedient for
vs, that one man dye for the people, and not
all the people perysshe. This spake he not of
hym selfe, but beynge hyghe Preste that same
yere, prophesyed that Jesus shulde dye for the
people, and not for the people onely, but that
he shulde gather togyther in one the children
of God whiche were scattered abroade. ✶ Matth. xxvi. a
From that daye forthe, they deuysed to put Marc. xiiii. a
hym to deathe.

Jesus therfore walked no more openly a-
monge the Jewes: but wente thence vnto a
countrey nyghe to the wyldernesse, into a cy-
tie called Ephraim, and there taryed with his
disciples. ✶ Nowe, the Jewes Easter was Matth. xxvi. a
nyghe, and many went oute of the countreye Marc. xiiii. a
vp to Jerusalem before the Easter, to purifye Luke xxii. a
them selues. Then sought they for Jesus, and
spake betwene theym selues, as they stode in
the temple: What thynke ye, that he com-
meth not to the feast. The hyghe Prestes and
Pharises hadde gyuen a commaundement,
that yf any man knewe where he were, he
shoulde shewe it, that they myghte take
hym. ✠

G.ij. ¶ Mary

¶ Mary anoynteth Chrystes fete. Judas murmureth, Chryst excuseth her, and rideth in to Jerusalem.

CAPI. XII.

Math.xxvi.a Marc.xiiii.a Luke.vii.c

A ✣Den Jesus, sixe dayes before Easter, came to Bethany, where Lazarus was which had bene ded, & whom Jesus had raysed from deth. There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with hym. Then toke mary a pounde of oyntment called Nardus, pure and precious, and annoynted Jesus fete, and wypt his fete with her heer, the house was filled with the sauer of ỹ oyntment. ✣ Then sayde one of his disciples, named Judas Iscariot, Simons sonne, whiche afterwarde betrayed hym: why was not this oyntment solde for thre hundred pence, & geuen to the poore? This sayde he, not that he cared for the poore: but because he was a theefe, and kept the bagge, & bare that whiche was geuen. Then sayde Jesus: Let her alone, against the daye of my buryenge she hath kept this. The poore allwayes ye haue with you, but me ye haue not allwayes.

Math.xxvi.a Marc.xiiii.a

B Moche people of the Jewes, hadde knowledge that he was there. And they came, not for Jesus sake onely, but that they myght se Lazarus also whom he had raysed from deth. The hyghe Prestes therfore helde a councell, that they myghte put Lazarus to deth also, because for his sake many of the Jewes went and beleued on Jesus. ✣

Math.xxi.a Marc.xiii.a Luke.xix.c

✣ On the morow, moche people that were come to the feast, when they herde that Jesus shulde come to Jerusalem, toke braunches of palme trees, and went and met him, & cryed Hosanna, blessed is he that in the name of the Lorde, commeth kynge of Israel. And Jesus got a ponge asse and sate theron, accordynge to that which was wrytten: feare not daughter of Syon, beholde thy kynge commeth sittynge on asses colte. These vnderstode not his disciples at the first: but when Jesus was glorifyed, then remembred they that suche thinges were written of him, and that suche thinges they had done vnto him. The people that was with hym when he called Lazarus oute of his graue, and raysed him from death, bare recorde. Therfore met hym the people, because they herde that he had done suche a myracle. The Pharises therfore sayde amonge the selues, perceyue ye how we preuayle nothinge? Beholde the worlde gorth awaye after him.

Zacharye.ix.b Esaye.lx.g.b

C There were certayne Grekes amonge the, that came to praye at the feast: these came to Philip, whiche was of Bethsaida a cytie in Galile, and desyred him, sayenge: Syr, we wolde fayne se Jesus. Philip came and tolde Andrewe. And agayne Andrewe and Philip, tolde Jesus. And Jesus answered them sayenge: the houre is come, that the sonne of mã must be glorifyed.

D ✣ Verely, verely I saye vnto you, oneles the wheate corne fall into the grounde & dye, it abydeth alone. Yf it dye, it bringeth forthe moche frute. He that loueth his lyfe shall destroye it: and he that hateth his lyfe, in this worlde, shall kepe it vnto lyfe euerlastinge. yf any man ministre vnto me, let him folow me, and where I am, there shall also my ministre be. And yf any man ministre vnto me, hym shal my father honoure. ✣

E Now is my soule troubled, & what shall I saye? Father delyuer me from this houre: but therfore came I vnto this houre. Father glorifye thy name. Then came there a voyce from heauen: I haue glorifyed it, and will glorifye it agayne. Then sayd the people that stode by and herde: it thoundreth. Other sayd, an angell spake to hym. Jesus answered, & sayde: This voyce came not because of me, but for your sakes.

✣ Now is the iudgement of this worlde: now shal the prince of this worlde be cast out. And I, yf I were lyfte vp from the earth, will draw all men vnto me. This sayd Jesus, signifienge what deathe he shulde dye. The people answered him: We haue herde out of the lawe that Christ abydeth euer, and how sayst thou then, that the sonne of man must be lyfte vp? Who is that sonne of man? Then Jesus sayde vnto them: yet a lytell whyle is the lyght he with you. Walke whyle ye haue lyght lest the darckenesse come on you. He that walketh in the darcke, wotteth not whyther he goeth. Whyle ye haue lyghte, beleue on the lyght, ỹ ye maye be the children of ỹ light. ✣

Psal.cix.a Esaie.liii.a Daniel.vii.a Miche.v.a

F These thinges spake Jesus and departed, and hyd hym selfe from them. And thoughe he had done so many miracles before them, yet beleued not they on hym, that the sayenge of Esay the Prophet myght be fulfilled, that he spake. ✣ Lorde who beleueth oure sayenge? And to whome is the arme of the Lorde opened? Therfore could they not beleue, because that Esaye sayth agayne: he hathe blynded their eyes, & hardened their hertes, that they shulde not se with their eyes, and vnderstand with their hertes, and shulde be conuerted, & I shulde heale them. Suche thynges sayd Esay when he saw his glory, and spake of him. Neuertheles also amonge the chefe rulers, many beleued on him. But because of the pharises, they wolde not be aknowen of it, leaste they shuld be thrust out of the Synagoge. For they loued the prayse, that is geuen of men, more then the prayse that commeth of God.

Esaie.liii.a Esaye.vi.c Math.xiii.b Marke.iiii.b Luke.viii.b Iohn.xii.b

G But Jesus cryed and sayd: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seyth me, seyth him that sent me. ✣ I am come a lyght into the worlde that who so euer beleueth on me, shulde not abyde in darckenes. And yf any man heare my wordes, and beleue not, I iudge hym not: for I came not to iudge the worlde: but to saue the worlde. He that refuseth me, and receyueth not my wordes, hathe one that iudgeth hym. The wordes that I haue spoken, they shall iudge him, in the last daye. For I haue not spoken of my selfe: but the father whiche sent me, he gaue me a commaundment what I shulde sayt and what I shulde speake. And I knowe that this commaundement is lyfe euerlastinge. What so euer I speake therfore, euen as the father bad me, so I speake. ✣

¶ Christ washeth the disciples fete, telleth them of Judas the traytour, and commaundeth the earnestly to loue one a nother.

CAPI. XIII.

A ✣Efore the feast of Easter, when Jesus knewe his houre was come, that he shuld departe out of this worlde, vnto the father, where as he loued his, whiche were in the worlde, vnto the ende he loued them. And when supper was ended, after that the deuyll had put in the hert of Judas Iscariot Simõs sonne, to betraye him: Jesus knowyng, that the father had geuen all thinges into his handes, and that he was come frome God, and went to God, ryseth frome supper, and layd a syde his vpper garmentes, and toke a towel, and gyrde hym selfe. After that, he powred water into a basyn, and began to washe the disciples fete, & to wype them with the towel wherwith he was gyrde.

Then came he to Simon Peter. And Peter sayde to hym: Lorde wasshest thou my fete? Jesus answered and sayde vnto him: What I do, thou wotest not nowe, but thou shalte knowe hereafter. Peter sayde vnto hym: thou shalt not washe my fete whyle the worlde stãdeth. Jesus answered hym: yf I wash the not, thou hast no part with me. Simon Peter sayde vnto him: Lorde, not my fete onely: but also my handes and my hed. Jesus sayde to him: He that is washed, needeth not saue to washe his fete, and is clene euery whit. And ye are cleane: but not all. For he knewe his betrayer. Therfore sayde he: Ye are not all cleane.

After he had washed their fete, and receyued his clothes, and was set downe agayne, he sayde vnto them: Wote ye what I haue done to you? Ye call me master and Lorde, and ye say well, for so am I. Yf I then, your Lord & master haue washed your fete, ye also ought to washe one an others fete. For I haue geuen you an exemple, that ye shulde do, as I haue done to you. ✣ Verely verely I saye vnto you, the seruaunt is not greatter then his master, neyther the ỹ Apostle greater then he that sent him.

Yfye vnderstande these thinges, happy are ye, yf ye do them. I speake not of you all, I knowe whome I haue chosen. But that the scripture be fulfilled: He that eateth breed with me, hath lyfte vp his hele against me. Nowe tell I you, before it come: that whẽ it is come to passe, ye might beleue, that I am he. Verely verely I saye vnto you. He that receyueth whom so euer I sende, receyueth me. And he that receyueth me, receyueth him that sent me.

When Jesus had thus sayde, he was troubled in the spirite, and testified & sayenge: verely verely I say vnto you, that one of you shal betraye me. And then the disciples loked one on an other doubtynge of whome he spake. There was one of his disciples, which leaned on Jesus bosome, whõ Jesus loued. To him beckened Simon Peter, that he shulde aske who it was of whome he spake. He then as he leaned on Jesus brest, sayd vnto hym: Lord who is it? Jesus answered, he it is to whom I geue a soppe, when I haue dypte it. And he wet a soppe, and gaue it to Judas Iscariot, Simons sonne. And after the soppe, Satan entred into him. Then sayde Jesus vnto him That thou doest, do quyckely. That wist no man at the table, for what intent he spake vnto hym. Some of them thought, because Judas had the bagge, that Jesus had sayde vnto him, bye those thynges that we haue nede of, against the feaste: or that he shulde geue some thinge to the poore. As sone then as he had receyued the soppe, he went out. And it was nyghte, when he was gone oute. Jesus sayde: now is the sonne of man glorifyed. And God is glorifyed by him. Yf God be glorifyed by him, God shal also glorifye him in him selfe: and shall forthwith glorifye him.

D ✣ Deare children, yet a lytell whyle, am I with you. Ye shall seke me, and as I sayd vnto the Jewes, whyther I goo, thyther can ye not come. And to you saye I now. A new cõmaundement geue I vnto you, that ye loue togyther, as I haue loued you, that euen so ye loue one an other. By this, shall all men know that ye are my disciples, yf ye shal haue loue one to an other. Simon peter sayd vnto him: Lorde whyther goest thou? Jesus answered hym: Whyther I go, thou canst not folow me now, but thou shalt folowe me afterwardes. ✣ Peter sayde vnto him: Lorde, why can not I folowe the now? I will geue my lyfe for thy sake? Jesus answered him: wilt thou geue thy lyfe for my sake? Verely, verely I saye vnto the, the cocke shall not crowe, tyll thou haue denyed me thryse.

¶ He cometh his disciples with consolacion against trouble, and promyseth them the holy ghost, the spirite of comforte.

CAPI. XIIII.

A ✣Nd he sayde vnto his disciples: Let not your hertes be troubled. Beleue in God, and beleue in me. In my fathers house are many dwellynges. Yf it were not so, I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you, I will come agayne, and receyue you euen vnto my selfe, that where I am, there maye ye be also. And whyther I go ye know, and the waye ye knowe.

B Thomas sayd vnto him: Lorde, we know not whyther thou gost, and how is it possible for vs to knowe the waye? Jesus sayd vnto hym: I am the waye, and the trouth and the lyfe. And no man commeth vnto the father, but by me. yf ye had knowen me, ye had known my father also. And nowe ye knowe him, and haue sene him.

Philip sayeth vnto hym: Lorde, shewe vs the father, and it sufficeth vs. Jesus sayd vnto him, haue I bene so longe tyme with you: & yet hast thou not knowen me? Philip, he ỹ hath sene me, hath sene the father. And howe sayest thou then: shewe vs the father? Beleuest thou not that I am in the father, & the father in me? The wordes ỹ I speake vnto you

I speake not of my selfe: but the father that dwelleth in me, is he that weth the workes. Beleue me that I am in the father, and the father in me. At the least, beleue me for the very workes sake.

Verely, verely I say vnto you, he that beleueth on me, the workes that I do, he shall also do, and greater workes then these, shall he do, because I go vnto my father. And what soeuer ye aske in my name, that will I doo, that the father, myght be glorified, by the sonne. If ye shall aske any thing in my name, I will do it. ✠

✠ If ye loue me, kepe my commaundmentes, and I will praye the father, and he shall giue you an other comforter, that he maye abyde with you euer: whiche is * the spirite of trouthe, whome the worlde can not receyue, because the worlde seyth hym not, neither knoweth hym. But ye knowe hym. For he dwelleth with you, and shall be in you. I will not leaue you fatherles: but will come to you.

Yet a lytell whyle, and the worlde seeth me no more: but ye shall se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

L Who that hath my commaundementes, & kepeth them, the same is he that loueth me. And who loueth me, shall be loued of my father: and I will loue hym, and open my selfe to hym. Judas sayde vnto hym (not Judas Iscariot) Lorde, what is the cause that thou wilt shewe thy selfe vnto vs, and not vnto ỹ worlde? Jesus answered and sayde vnto him: yf a man loue me, he will kepe my worde, and my father also will loue hym, & we will come vnto hym, and dwell with hym. He that loueth me not, kepeth not my sayenges. And ỹ wordes whiche ye heare, are not myne, but ỹ fathers whiche sent me.

D This haue I spoken vnto you, beynge yet present with you. But that comforter the holy ghoste (whome my father will sende in my name) he shall teache you all, and bringe all to your remembraunce, what so euer I haue tolde you.

Peax I leaue with you, my peax I giue vnto you. Not as the worlde giueth, giue I vnto you. Let not youre hertes be greued, neyther feare ye. Ye haue herde, how I sayde vnto you: I go, and come agayne vnto you. If ye loued me, ye wolde verely reioyce, because I sayde, I go vnto the father. For the father is greater then I. And nowe haue I shewed you, before it come, that when it is come to passe, ye myght beleue. Here after will I not speake many wordes vnto you. For the rular of this worlde commeth, and hath nought in me. But that the worlde maye knowe that I loue the father: Therfore as the father gaue me commaundement, euen so do I. ✠ Aryse, go we hence.

¶ The true vyne, the husbandman, and the braunches. A doctrine of loue, and a sweete cõforte against persecution.

CAPI. XV.

I ✠ Am the true vyne, and my father is the husbandman. Euery braunche that beareth not frute in me, he will take awaye. And A
eueryc braunche, that beareth frute, will he pourge, that it maye bringe more frute. Now are ye cleane, thorowe the wordes, whiche I haue spoken vnto you. Abyde in me, and let me abyde in you. As the braūche cannot beare frute of it selfe, except it abyde in the vyne: no more can ye, oneles ye abyde in me. I am the vyne, and ye are the braunches. Who abydeth in me, and I in him, the same bringeth forth moche frute. For without me, can ye do nothinge. If a man abyde not in me, he is cast forth as a braunche, and is wyddered: & men gather it, and cast it into the fyre, and it burneth. ✠ If ye abyde in me, and my wordes also abyde in you: what so euer ye will, ye shall aske, and it shalbe done to you. ✠ B Math.vii. Iohn.xv.

Herein is my father glorified, that ye beare moche frute, and be made my disciples.

As the father hath loued me, so haue I loued you. ✠ Continue in my loue. If ye shall kepe my commaundementes, ye shall abyde in my loue, euen as I haue kept my fathers cõmaundementes, and abyde in his loue. These haue I spoken vnto you, that my ioye myght remayne in you, and your ioye myght be full. * Charite is loue.

✠ This is my commaundement: That ye loue together, as I haue loued you. A greater loue then this, hath no man, that a man bestowe his life for his frendes. Ye are my frendes, if ye do what so euer I commaunde you. Henceforth the call I you not seruauntes: for the seruaunt knoweth not what his lorde doeth. But you haue I called frendes: for all that I haue herde of my father, I haue opened to you. L

Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go and bring forth frute, and that your frute remayne, that what so euer ye shall aske of the father, in my name, he shulde giue it you. ✠

✠ This commaunde I you. That ye loue together. If the worlde hate you, ye knowe that he hated me, before he hated you. If ye were of the worlde, the worlde wold loue his owne. Howe be it because ye are not of the world, but I haue chosen you out of the world therfore hateth you the world. Remember the sayenge that I sayde vnto you: The seruaũt is not greater then the Lord. ✠ If they haue persecuted me, so will they persecute you. If they haue kept my sayenges, so will they kepe youres. Mathei. Luke.xxi. Marcus.x

But all these thinges will they do vnto you for my names sake, because they haue not knowen hym that sent me. If I hadde not come, and spoken vnto them, they shulde not haue had synne: but nowe haue they nothinge, to cloke their synne with all. He that hateth me hateth my father. If I had not done workes amonge them, whiche none other man dyd, they had not had synne. But now haue they seene, and yet haue hated bothe me and my father: euen ỹ the sayenge myght be fulfilled ỹ is wrytten in their law: they hated me without a cause. ✠ D

✠ But when the comforter is come, whome I will sende vnto you frome the father, whiche is the spirite of trouthe/ whiche proceedeth of the father, he shall witnesse of me. And ye shall beare witnesse also, because ye haue ben with me frome the beginninge.

¶ Consolacion agaynst trouble. Prayers are herde thorow Christe.

CAPI. XVI.

1 THese thinges haue I sayd vnto you, because ye shulde not be offended. They shall excommunicate you/ yea the tyme shall come, that who so euer killeth you, will thynke that he dothe God seruice. And suche thinges will they do vnto you, because they haue not knowen the father, neyther yet me. But these thinges haue I tolde you, ỹ when that houre is come, ye myght remembre them that I tolde you so. ✠ These thinges sayd I not vnto you at the begynnynge, because I was present with you.

5 ✠ But now I go awaye to him that sent me, and none of you asketh me: whither goest thou? But because I haue sayd suche thinges vnto you, your hertes are full of sorowe. But I tell you the trouthe, it is expedient for you that I go awaye. For yf I go not awaye, the comforter will not come vnto you. But yf I departe, I will sende hym vnto you. And when he is come, he shal rebuke the worlde of synne, and of ryghtousnes, and of iudgement. * Of synne, because they beleue not on me/ of righteousnes, because I go to my father, & ye shall se me no more/ of iudgement, because the chiefe ruler of this worlde is iudged alredy. G

I haue yet many thynges to saye vnto you: but ye can not beare them awaye nowe. Howbeit when he is come (I meane the spirete of trouthe) he will leade you in to all trouthe. He shall not speake of hym selfe / but what so euer he shall heare, that shall he speake/ and he will shewe you thynges to come. He shall glorifye me / for he shall receyue of myne, and shall shewe vnto you. All thynges that the father hathe, are myne. Therfore sayde I vnto you, that he shall take of myne and shewe vnto you. ✠ E

✠ A whyle & ye se me not, agayne a whyle and ye shall se me/ for I go to the father. Then sayd some of his disciples within them selues: What is this that he sayth vnto vs/ a whyle and ye se me not, and agayne a whyle and ye shall se me, and that I go to the father. They sayde therefore: what is this that he sayth, a whyle? we can not tell what he sayth. Jesus perceyued that they wolde aske him, and sayd vnto them: This is it that ye enquyre of amonges your selues, that I sayde: a whyle and ye se me not, and agayne a whyle and ye shall se me. Verily verily I saye vnto you: ye shal wepe and lament, and the worlde shal reioyse: ye shall sorowe, but your sorow shall be turned to ioye. D

A woman when she trauayleth, hathe sorowe, because her houre is come: but as soone as she is delyuered of the chylde, she remembreth no more the anguysshe, for ioye that a man is borne in to the worlde. And ye nowe are in sorowe, but I will se you agayne, and youre hertes shall reioyce, and your ioye shall no man take frome you. ✠ And in that daye shall ye aske me no question. ✠ Verily verily I saye vnto you, what so euer ye shal aske the father in my name, he will giue it vnto you. Hytherto haue ye asked nothyng in my name. * Aske and ye shall receyue it: that your ioye may be full. F Math.vii.a Luke.xi.b Iacobi.i.a

These thynges haue I spoken vnto you in prouerbes. The tyme shall come when I shall no more speke to you in prouerbes/ but I shall shewe you playnly of my father. At that daye shall ye aske in my name. And I saye not vnto you that I will speke vnto my father for you. For the father him selfe loueth you, because ye haue loued me, and haue beleued that I came from God. I wente out from the father, and came in to the worlde/ and I leue the worlde agayne, and go to the father.

His disciples said vnto him: lo, nowe speakest thou playnly, and thou vsest no prouerbe. Nowe knowe we that thou understandest all thynges, and needest not that any man shulde aske the any question. Therfore beleue we that thou camest from God. ✠ Jesus answered them: Now ye beleue. * Beholde the houre draweth nye, and is already come, that ye shall be scattered euery man his wayes, & shall leue me alone. And yet am I not alone. For the father is with me. G Math.xxvi.c Marc.xiiii.c

These wordes haue I spoke vnto you, that in me ye might haue peace. For in the worlde shall ye haue tribulation/ but be of good chere I haue ouercome the worlde.

¶ The moste hartye and loueynge prayer of Christe vnto his father, for all such as receyue the truth

CAPI. XVII.

1 ✠ THese wordes spake Jesus and lyft vp his eyes to heuen, and sayd: father, the houre is come: glorifye thy sonne, that thy sonne maye glorifye the: as thou hast geuen him power ouer all flesshe, that he shulde geue euerlastyng lyfe to as many as thou hast geuen him. This is lyfe euerlastyng, that they might knowe the, thonly true God, & whome thou hast sent Jesus Christ.

I haue glorified the on the erthe. I haue fynished the worke whiche thou gauest me to do. And now glorifye me thou father at thyne owne selfe, with the glory whiche I had with the, er the worlde was. I haue declared thy name vnto the men whiche thou gauest me of the worlde. Thyne they were, and thou gauest them me, and they haue kepte thy sayenges. Now they knowe that all what so euer thou hast geuen me, are of the. For I haue geuen vnto them the wordes which thou gauest me, and they haue receyued them, and know surely that I came frome the/ and do beleue that thou dyddest sende me. 8

* I praye for them, I praye not for the worlde, but

but for them whiche thou hast gyuen me, for they are thyne. And all myne are thyne, and thyne are myne/and I am glorifyed in them. And nowe am I no more in the worlde, but they are in the worlde, and come to the. H ✣ Holy father kepe i thyne owne name them whiche thou hast gyuen me, that they may be one as we are. whyle I was with them in the world, I kept them in thy name. Those that thou gauest me, haue I kept, and none of them is lost, saue that sonne of perdicion, that the scripture myght be fulfylled.

L Now come I to the, & these wordes speake I in the worlde, that they might haue my ioye full in them. I haue gyuen them thy wordes, and the worlde hath hated them, bycause they are not of the worlde, lyke as I am not of the worlde. I desyre not that thou shouldest take them out of the worlde, but that thou kepe them from euyll. They are not of the worlde, like as I am not of the worlde. Sanctifie them with thy trouthe. Thy sayinge is trouthe. As thou diddest send me in to the worlde, so haue I sent them in to the worlde, & for their sakes sanctifye I my selfe, that they also might be sanctifyed thorowe the trouthe.

I praye not for them alone: but for them also whiche shall byleue on me thorowe their preachynge, that they all maye be one, as thou father art in me, and I in the/ that they maye be also one in vs, that the worlde may byleue that thou hast sente me. And that glorye that thou gauest me, I haue gyuen them/that they maye be one, as we are one. I in them, and thou in me, that they may be made perfecte in one/and that the worlde may know that thou hast sent me, and hast loued them, as thou hast loued me.

D Father, I wyll that they whiche thou hast gyuen me, be with me where I am/that they maye se my glory whiche thou hast gyuen me. For thou louedest me before the makynge of the worlde. ✣ O ryghtous father, the worlde hathe not knowen the, but I haue knowen the/ and these haue knowen that thou hast sente me. And I haue declared vnto them thy name, and wyll declare it/ that the loue wherwith thou hast loued me, be in them/ and I in them. F

Matth.xi.d Luke.x.d

¶ Christe is betraied. The wordes of his mouth smyte the officers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna Cayphas, and Pilate.

CAPI. XVIII.

A Matth.xxvi.d Marc.xiiii.d. & xlv.xvi.d

WHen Jesus had spoken these wordes he went forth with his disciples ouer the broke Cedron, where was a garden in to whiche he entred with his disciples. Now Judas whiche betrayed him knewe the place, for Jesus oft tymes resorted thyther with his disciples. Judas then after he had receyued a bande of men, and ministres of the hygh preestes & Pharisees, came thither with lanterns and fyrebrandes, and weapens. Then Jesus knowing al thinges that sholde come on him, went forth and said vnto them: whom seke ye? They answered him: Jesus of Nazareth. Jesus said vnto them: I am he. Judas also whiche betrayed him, stode with them. But as sone as he had sayde vnto them, I am he, they wente bakwardes and fell to the grounde. And he asked them agayne: whom seke ye? They sayd: Jesus of Nazareth. Jesus answered: I said vnto you, I am he/ yf ye seke me, let these go their way. That the saying myght be fulfylled whiche he spake: of them whiche thou gauest me, haue I not lost one.

B Matth.xxvi.d Marc.xiiii.d Luke.xxii.d

Simon Peter had a swerde, and drue it, and smote the hyghe preestes seruaunt, and cut of his ryghte eare. The seruauntes name was Malchus. Then sayd Jesus vnto Peter: put vp thy swerde in to the sheathe: shall I not drynke of the cup which my father hath gyuen me? Then the company and the captayne, and ministers of the Jewes toke Jesus and bounde him, and ledde him awaye to Anna fyrste / for he was fatherelawe vnto Cayphas, whiche was the hye preest that same yere. Cayphas was he that gaue counsell to the Jewes, that it was expedient that one man sholde dye for the people.

C Matth.xxvi.d Marc.xiiii.d Luke.xxii.d

✣ And Simon Peter folowed Jesus & another disciple, that disciple was knowen of the hye preest, & went in with Jesus in to the palace of the high preest. But Peter stode at the dore without. Then wente out that other disciple whiche was knowen vnto the hye preest, and spake to the damsell that kepte the dore, and brought in Peter. Then said the damsell that kept the dore vnto Peter: Art not thou one of this mans disciples? He said: I am not. The seruauntes and the ministers stode there, and had made a fyre of coles, for it was colde/ and they warmed them selues. Peter also stode amonge them, and warmed him selfe.

D Marc.xiiii.d Luke.xxii.d

✣ The hygh preest asked Jesus of his disciples & of his doctryne. Jesus answered him: I spake openly in the worlde. I euer taughte in the Synagoge, and in the temple whyther all the Jewes resorted, and in secrete haue I sayde nothynge: Why askest thou me? Aske them which herd me, what I said vnto them. Beholde, these can tell what I sayd. When he had thus spoken, one of the ministres whiche stode by smote Jesus on the face, sayinge: answerest thou the hygh preest so? Jesus answered him. Yf I haue euyll spoken, beare wytnes of the euyl: yf I haue wel spoken, why smytest thou me? And Annas sente him bounde vnto Cayphas the hygh preest.

E Matth.xxvi.d Marc.xiiii.d Luke.xxii.d

Symon Peter stode and warmed hym selfe. And they sayde vnto him: Art not thou also one of his disciples? He denyed it, and sayde: I am not. One of the seruauntes of the hyghe preestes (his cosyn whose eare Peter smote of) sayde vnto hym: Dyd not I se the in the garden with him? Peter denyed agayne / and anone the cocke crewe. ✣ Then ledde they Jesus from Cayphas in to the hall of iudgemēt. It was in the morning, and they them selues went not in to the iudgement hall lest they sholde be defyled, but that they might eate the passhe. Pylate then wente out vnto them and sayde: What accusation bynge ye against this man? They answered and sayde vnto him. If he were not an euyll doer, we wold not haue deliuered him vnto the. Then sayde Pylate vnto them: take ye him and iudge him after youre lawe. Then the Jewes sayde vnto him. It is not lawfull for vs to put any man to dethe. That the wordes of Jesus myghte be fulfylled, whiche he spake signifynge what dethe he sholde dye.

F

Then Pylate entred in to the iudgemente hall agayne/ and called Jesus, and sayde vnto him: Arte thou the kynge of the Jewes? Jesus answered: sayest thou that of thy selfe, or dyd other tell it the of me? Pilate answered: Am I a Jewe? Thyne owne nacion and hye preestes haue delyuered the vnto me. What hast thou done? Jesus answered: My kyngdome is not of this worlde. Yf my kyngdome were of this worlde, then wolde my ministers surely fyght, that I sholde not be delyuered to the Jewes/ but now is my kyngdom not from hence. Pilate said vnto him: Art thou a kynge then: Jesus answered / thou sayst that I am a kynge. For this cause was I borne, and for this cause came I in to the worlde, that I shold beare wytnesse vnto the trouthe. And all that are of the trouthe heare my voyce. Pylate said vnto him: what thing is trouthe? And when he had sayd that/ he went out agayn vnto the Jewes, and sayde vnto them: I fynde in him no cause at al. Ye haue a custome that I sholde delyuer you one lose at Ester. Wyll ye that I lose vnto you the kynge of the Jewes? Then cryed they all agayne, sayinge: Not him, but Barrabas/ that Barrabas was a robber.

G

¶ Christe is crucified, He commendeth his mother vnto Jhon, he dyeth his bloude, and is buryed.

CAPI. XIX.

THen Pylate toke Jesus and scourged him. ✣ And the souldyours wounde a crowne of thornes, & put it on his heed. And they dyd on him a purple garmente, and sayd, hayle kynge of the Jewes: & they smote him on the face. Pilate went forth agayn and sayd vnto them: Beholde I bynge him forth to you, that ye maye knowe that I fynde no faute in him. Then came Jesus forthe, weaynge a crowne of thorne, and a robe of purple. And Pilate sayd vnto them: beholde the man. ✣ When the hye preestes and ministers sawe him/ they cryed, sayinge: Crucifye him, crucifye him. Pylate sayd vnto them. Take ye him and crucifye him, for I fynde no cause in him. The Jewes answered him. We haue a lawe, and by our lawe he ought to dye: bycause he made him selfe the sonne of God. When Pilate herde this sayinge, he was the more afrayde, and went agayn in to the iudgement hall, and sayd vnto Jesus: Whence art thou? But Jesus gaue him none answere. Then sayde Pilate vnto him. Speakest thou not vnto me? Knowest thow not that I haue power to crucifye the, and haue power to lose the? Jesus answered. Thou couldest haue no power at all agaynste me, onelesse it were gyuen the from aboue. Therfore he that delyuered me vnto the, is more in synne. ✣ And from thence forthe sought Pilate meanes to lose hym. But the Jewes cryed, sayinge / yf thou let him go, thou arte not Cesars frend. For who so euer maketh him selfe a kynge, is agaynst Cesar.

Mat.xxvii.d Marck.xv.e Luke.xxiii.e

L

When Pilate herde this saying, he brought Jesus forth, and sate downe to gyue sentence, in a place called the pauement, but in the Hebrue tonge, Gabbatha. It was the Sabboth euen, whiche fallerh in the Ester feest, and aboute the syxte houre. And he sayde vnto the Jewes: beholde youre kynge. They cryed, awaye with him, awaye with him/ crucify him. Pilate sayde vnto them, shall I crucifye youe kynge? The hye preestes answered: we haue no kyng but Cesar: ✣ Then deliuered he him vnto them, to be crucified.

Luthofrotus.

Mat.xxvii.d Marcke.xv.e Luke.xxiii.e

D Cataaria.

And they toke Jesus, and ledde him awaye. And he bare his crosse, and wente forthe in to a place called the place of deed mens sculles, which is named in Hebrue, Golgotha. where they crucified him, and two other with hym/ on eyther syde one, and Jesus in the myddes. And Pilate wrote this tytle, and put it on the crosse. The wrytyng was: Jesus of Nazareth kynge of the Jewes. This title red many of the Jewes. For the place where Jesus was crucifyed, was nye to the city. And it was wryten, in Hebrue, Greke, and Latyn. Then sayd the high preestes of the Jewes to Pilate/ wryte not kyng of the Jewes, but that he sayd I am kynge of the Jewes. Pylate answered: what I haue wrytten, that haue I wrytten.

Then the souldioures when they had crucifyed Jesus, toke his garmentes and made foure partes, to euery souldioure a parte, and also his coote. The coote was without seme, wrought vpon thorowe out. And they sayd one to an other. Let vs not deuyde it/ but cast lottes who shall haue it. That the scripture myght be fulfylled whiche sayth. ✣ They parted my rayment amonge them, and on my coote dyd caste lottes. And the souldiours dyd these thynges in dede.

M Psalm.xxii.e

Then stode by the crosse of Jesus his mother, and his mothers systers, Mary the wyfe of Cleophas, and Mary Magdaleyn. When Jesus sawe his mother, and the disciple standynge whom he loued/ he sayd to his mother: woman, beholde thy sonne. Then sayde he to the disciple: beholde thy mother. And frome that houre the disciple toke her for his owne.

After that, when Jesus perceyued that all thynges were performed, that the scripture might be fulfylled, ✣ he sayd: I thurst. There stode a vessell full of vyneygre by. ✣ And they fylled a sponge with vineygre, and wounde it aboute with ysope, and put it to his mouthe. As sone as Jesus had receyued of the vineygre he sayde: It is fynished, and bowed his heed, and gaue vp the ghost. The Jewes then bycause it was the Saboth euē, that the bodyes shold not remayne vpon the crosse on the Saboth daye (for that Saboth daye was an hye day) besought Pilate that their legges might be broken, & that they might be taken downe.

Psal.lxviii. Mat.xxvii.f. Marcke.xv.f

Then

Then came the ſouldyours and brake the legges of the thyefe and of the other whyche was crucifyed with Jeſus. But when they came to Jeſus, and ſawe that he was deed alredye, they brake not his legges: But one of the ſouldyours with a ſpeare thruſt hym in to the ſyde, and forthwith came there out bloode and water.

And he that ſawe it, bare recorde, and his recorde is true. And he knoweth that he ſayth true, that ye myghte bylieue alſo. Theſe thynges were done that the ſcripture ſholde be fulfylled. ✣ Ye ſhall not breake a bone of hym. And agayne an other ſcripture ſayethe: They ſhall loke on hym whome they pearſed. ✣ After that Joſeph of Aramathia (whyche was a diſciple of Jeſus: but ſecretly for feare of the Jewes) beſought Pylate that he myght take downe the bodye of Jeſus. And Pylate gaue him lycence. And there came alſo Nicodemus, whyche at the begynnynge came to Jeſus by nyght, and brought of myrre and aloes myngled togrther aboute an. C. pounde wayght. Then toke they the body of Jeſu, and wounde it in lynnen clothes with the odours, as the maner of the Jewes is to bury. And in ꝑ place where Jeſus was crucifyed, was a garden, and in the garden a newe ſepulcre, wherin was neuer man layde. There layd they Jeſus becauſe of the Jewes Sabboth euen, for the ſepulcre was nye at hande. ✣

Exod.xii.g Nume.ix.b zacha.xii.e

B Mat.xxvii.g Marck.xv.d Luke.xxiii.g.

¶ The reſurrection of Chriſt, whiche appeareth to Marye Magdaleyn, and to all his diſciples, to their great comforte.

CAPI. XX.

A Mat.xxviii.a Luke.xxiiii.a Marck.xvi.a

✣ The morowe after the Saboth daye, came Marye Magdaleyn early, when it was yet darke, vnto the ſepulcre, and ſawe the ſtone taken awaye frome the graue. Then ſhe ranne, and came to Symon Peter and to thother diſcyple whome Jeſus loued, and ſayd vnto them. They haue taken awaye the Lorde out of the graue, & we can not tell where they haue layde him. Peter went forth and that other diſcyple, and came to the ſepulcre. They ranne bothe togrther, and that other diſciple dyd out runne Peter, & came fyrſt to the ſepulcre. And he ſtouped downe, & ſawe the lynnen clothes lyinge/ yet went he not in.

B Then came Symon Peter folowynge hym, and went in to the ſepulcre/ and ſawe the lynnen clothes lye, and the naphyn that was about his heed not lyinge with the lynnen cloth but wrapped togrther in a place by it ſelfe. Then went in alſo that other diſcyple whyche came fyrſt to the ſepulcre, and he ſawe and bylieued. For as yet they knewe not the ſcryptures that he ſholde ryſe agayne from deth. ✣ And the diſciples went awaye agayne vnto theyr owne home.

✣ Mary ſtode without at the ſepulcre weepynge. And as ſhe wepte, ſhe bowed her ſelfe C in to the ſepulcre, and ſawe two aungelles in whyte ſyttynge, thone at the heed, and the other at the fete, where they had layde the bodye of Jeſus. And they ſaid vnto her: woman, why wepeſt thou? She ſayde vnto them/ for they haue taken awaye my Lorde, & I wote not where they haue layd hym. When ſhe had thus ſayd, ſhe turned her ſelfe backe, and ſawe Jeſus ſtandynge, and knewe not that it was Jeſus. Jeſus ſayde vnto her: Woman, why wepeſt thou? Whome ſeketh thou? She ſuppoſynge he had ben a gardener, ſayd vnto him. Syr, yf thou haue borne him hence, tell me where thou haſt layd him, that I may fet him. Jeſus ſayd vnto her: Marye. She turned her ſelfe, and ſayd vnto hym: Rabboni/ whyche is to ſaye, maiſter. Jeſus ſayde vnto her, ꝑ touche me not, for I am not yet aſcended to my father. But go to my brethren & ſaye vnto them: I aſcend to my father and youre father: to my God and youre God. Mary Magdaleyn came and tolde the diſciples that ſhe hadde ſene the Lorde, and that he had ſpoken ſuche thynges vnto her. ✣

D ꝑ Touch not me becauſe I am not yet aſcended to my father, I am aſcended to my God, I am comynge to you.

✣ The ſame daye at nyght, which was the morowe after the Saboth, when the doores were ſhut where the diſciples were aſſembled for feare of the Jewes: came Jeſus and ſtode in the myddes, and ſayde to them: peax with you. And when he had ſo ſayd: he ſhewed vnto them his handes and his ſyde. Then were the diſcyples glad, when they ſawe the Lorde. Then ſayde Jeſus to them agayne: peax be with you. As my father ſent me, ſo ſend I you. And when he had ſaid that, he brethed on the, and ſayd vnto them: Receyue the holy ghoſt. Who ſo euers ſynnes ye remytte, they are remytted vnto them. And who ſo euers ſynnes ye retayne, they are retayned. ✣

E F ꝑ I ſuffred death, & roſe to life not

✣ But Thomas one of the twelue, called Didimus, was not with them when Jeſus came. Thother diſciples ſayde vnto hym: we haue ſene the Lorde. And he ſayde vnto them: Onleſſe I ſe in his handes the pynte of the G naples, and thruſt my hande in to his ſyde/ I wyll not bylieue. And after eyght dayes agayn his diſcyples were within, and Thomas with them. Then came Jeſus when the doores were ſhut, and ſtode in the myddes, and ſayd: peax with you.

After that ſayd he to Thomas: bynge thy fynger hyther, and ſe my handes/ and bynge thy hande and thruſte in to my ſyde, and be not faythleſſe, but bylieuynge. Thomas anſwered and ſayd vnto him: My Lorde, and my God. Jeſus ſayde vnto hym. Thomas, becauſe thou haſt ſene me, therfore thou bylieueſt: Happy are they that haue not ſene, and bylieue. ✣ H

And many other ſygnes dyd Jeſus in the ſyghte of his diſcyples, whyche is not wryten in this boke. Theſe are wryttē that ye myght bylieue that Jeſus is Chryſt the ſonne of God/ and that in bylieuyng, ye myght haue lyfe thorowe his name.

¶ He appeareth to his diſciples agayne by the ſee of Tiberias, and commaundeth Peter eruelly to fede his ſhepe.

CAPI. XXI.

After

A ✣ After that Jeſus ſhewed hym ſelfe agayne, at the ſee of Tyberias. And on this wyſe ſhewed he him ſelfe. There were togrther Symon Peter, Thomas called Didimus: and Nathanael of Cana a cyte of Galile, and the ſonnes of Zebedei, & two other of the diſcyples. Simon Peter ſayth vnto them: I go a fyſſhynge. They ſayde vnto him: We alſo wyll go with the. They wente theyr waye, and entred in to the fyſſhype forthwith, and that nyght caught they nothynge. But when the mornynge was now come, Jeſus ſtode on the ſhoze: neuertheleſſe the diſciples knewe not that it was Jeſus. Jeſus ſayde vnto them: Chyldren, haue ye any meate? They anſwered hym, no. And he ſayde vnto them: caſt out the net on the eyght ſyde of the ſhyp, and ye ſhall fynde. They caſt out, and anone they were not hable to drawe it vp, for the multitude of fyſſhes.

C Then ſayd the diſcyple whom Jeſus loued vnto Peter: It is the Lorde. When Symon Peter herde it was the Lorde, he gyrde his mantell to him (for he was naked) and ſprange in to to ſee. The other diſcyples came by ſhyp, for they were not farre frome lande, but as it were two hundred cubites, and they drue the nette with fyſſhes. When they were come to to lande, they ſaw hote coles and fyſſhes layde theron, & breed: Jeſus ſayd vnto them: bring of the fyſſhe which ye haue nowe caught. Symon Peter ſtepped forthe and drewe the nette to lande full of greate fyſſhes, an hundred and D liij. And for al there was ſo many, yet was not the net broken. Jeſus ſayde vnto them: come and dyne. And none of the diſcyples durſt aſke him: what art thou? For they knewe it was the Lorde. Jeſus then came and toke breed, and gaue them, and fyſſhe lykewyſe. And this is nowe the thyrde tyme that Jeſus appeared to his diſcyples, after he was ryſen agayne frome deathe. ✣

E When they had dyned: Jeſus ſayd to Symon Peter: Simon Joanna, loueſt thou me more then theſe? He ſayde vnto hym: Yea Lorde, thou knoweſt I loue the. He ſayde to him: fede my ✣ lambes. He ſaid to him agayne the ſeconde tyme: Simon Joanna loueſt thou me? He ſayd to him: Yea Lorde thou knoweſt I loue the. He ſayd vnto him: fede my ſhepe. He ſayde vnto him the thyrde tyme: Symon Joanna loueſt thou me? And Peter ſorowed becauſe he ſaid to him the thyrde tyme, loueſt thou me/ and ſayd vnto him: Lorde thou knoweſt all/ thou knoweſt that I loue the. Jeſus ſayd to hym: fede my ſhepe.

* He loueth Chryſte that fedeth his ſiſters and theyr

F Verily verily I ſaye vnto the, when thou waſt yonge, thou gyrdedſt thy ſelfe, and walkedſt whyther thou woldeſt/ but when thou arte olde, thou ſhalt ſtretche forth thy handes and an other ſhal gyrde the, and lede the whyther thou wylt not. That ſpake he, ſignifyinge by what deth he ſholde glorifye God.

And when he had ſayd thus, he ſayd to him ✣ folowe me. Peter turned about, and ſawe that diſcyple whome Jeſus loued folowynge whyche alſo lened on his breſt at ſupper, and ſayde: Lorde, whyche is he that ſhall betraye the. When Peter ſawe him, he ſayd to Jeſus: G Lorde, but what ſhal this man do? Jeſus ſaid vnto him: Yf I wyll haue hym tarye tyll I come, what is ꝑ to the? folow thou me. Then went this ſaying abrode amonge the brethren that that diſcyple ſholde not dye. Yet Jeſus ſayd not to him, he ſhal not dye/ but yf I wyll that he tary tyll I come, what is that to the?

The ſame diſcyple is he whyche teſtifyeth of theſe thynges, and wrote theſe thynges: And we knowe that his teſtimonye is true. ✣ There are alſo many other thynges whyche Jeſus dyd, whyche yf they ſholde be wryten euery one, I ſuppoſe the worlde coulde not contayne the bokes that ſholde be wrytten.

There endeth the Goſpell after S. Johñ.

The Actes of the Apostles.

¶ The ascension of Christe, Mathias is chosen in the rowme of Judas.

CAPI. I. ✣

IN the former treatyse (dere frende Theophilus) I have written of all that Jesus began to do and teache, tyll the day in which he was taken vp, after that he throughe the holy ghost had geuen commaundementes vnto the apostles, which he had chosen: to whome also he shewed him selfe alyue after his passion by many tokens, appearynge vnto them fourtye dayes, and speakyng of the kyngdome of God, and gathered them Luke.xxiiii.g togyther, ✣ and commaunded them that they sholde not departe frome Jerusalem, but wayte for the promelle of the father, whereof sayth he ye have herde of me. For Johñ baptised with water: but ye shall be baptised with the holy ghoste, and that within this fewe dayes. When they were come togyther, they asked of hym, sayinge: Lorde wylte thou at this tyme restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes or the seasons, which the father hathe put in his owne power: but ye shall receyue power of thholy ghoste, which shal come on you. And ye shall be witnesses vnto me in Jerusalem, and in all Jewrye, and in Samary, and euen vnto the worldes ende.

B Matth.xxviii.d Luke.xxiiii.c. ✣ And when he had spoken these thynges, while they beheld, he was taken vp / and a cloude receyued him vp out of their syghte. And while they loked stedfastly vp to heuen, as he went, beholde, two men stode by them in white apparell, which also sayd: ye men of Galile, why stande ye gasynge vp in to heuen. This same Jesus which is taken vp from you in to heuen, shall so come euen as ye have sene him go in to heuen. ✣ Then returned they vnto Jerusalem frome mounte Oliuet, which is nye to Jerusalem, conteynynge a ✣ Saboth dayes iourney. And when they were come in, they went vp in to a parloure, where abode both Peter and James, Johñ and Andrew, Philip and Thomas, Bartlemew and Mathew, James the sonne of Alpheus, and Symon Zelotes, and Judas James sonne. These all contynued with one accorde in prayer and supplication with the women, and Mary the mother of Jesu, and with his brethren.

✣ Sabothe dayes iourney was about a myle.

C ✣ And in those dayes Peter stode vp in the myddes of the disciples and sayd (the nombre of names that were togyther were aboute an hundred and twentye) Ye men and brethren, this scripture muste nedes have ben fulfylled which the holy ghost throughe the mouthe of Johñ.xviii.a Psal.xl.e Dauid, spake before of Judas, which was gyde to them that toke Jesus. For he was nombred with vs, and hadde obteyned felowshyp in this ministracion. And the same hathe now possessed a plot of grounde w the rewarde of iniquite, and when he was hanged, brast asonder in the myddes, and all his bowels gusshed out. And it is knowen vnto all the inhabiters of Jerusalem, in so moche that that felde is called in theyr mother tonge, Acheldama/ that is to saye, the bloode felde.

It is wrytten in the booke of Psalmes: ✣ his habitacion be voyde, and no man be dwellyng therin: ✣ and his bysshoprycke let an other take. Wherfore of these men which have companyed with vs all the tyme that the Lorde Jesus went in and out amonge vs, begynnyng at the baptisme of Johñ vnto that same daye that he was taken vp from vs, muste one be ordeyned to beare wytnesse with vs of his resurrection.

Psal.lxviii.b Psal.cix.b D

And they appoynted two: Joseph called Barsabas (whose syr name was Justus) and Mathias. And they prayed sayinge: Thou Lorde, whiche knowest the herte of all men, shewe whether of these two, thou hast chosē, that the one may take the lotte of this ministracion and apostleshyp, from whiche Judas by transgression fell, that he myghte go to his owne place. And they gave forth their lottes, and the lot fell on Mathias, and he was counted with the eleuen apostles. ✣

¶ The commynge of the holy ghost. The sermon of Peter before the congregacion at Jerusalem, and the increase of the faythful.

CAPI. II.

WHen the daye of Pentecost was come, they were all with one accorde togyther in one place. And soderenly there came a sounde from heuen, as it had ben the cōmynge of a myghty wynde/ and it fylled all the house where they sat, And there appered vnto them clouen tonges, lyke as they had ben fyre, and it sate vpon eche of them: ✣ and they were all fylled with the holy ghost, and began to speke with other tonges, euen as the spirite gave them vtteraunce,

A Pentecost. Deu.xvi.g Leuit.xxiii.g

Actu.viii.d

And there were dwellyng at Jerusalem Jewes, deuoute men, which were of all nacions vnder heuen. When this rumour was blased the multitude came togyther and were astonyed, because euery man herde them speke his owne tonge. They wondred all, and mervayled, sayinge amonge them selues: beholde are not all these which speke of Galile? And how here we euery man his owne tonge, wherin we were borne? Parthians, Medes, and Elamites, and the inhabiters of Mesopotamia, of Jurye, and of Capadocia, of Ponthus and Asia, Phrygia, Pamphylia, and of Egypte, and of the partyes of Lybia, whiche is beside Cyrene, and straungers of Rome, Jewes, & ✣ conuertes, Gretes and Arabians: we have herde them speke with our owne tonges the greate workes of God. ✣ They were all amased, and wondred, sayinge one to an other: what meaneth this? Other mocked them, sayinge: they are full of newe wyne.

B

* Conuertes, that is or strangers conuerted to the Jewes fayth.

C ✣ But Peter stepped forth with the eleuen and lyfte vp his voyce, and sayde vnto them: Ye men of Jurye, and all ye that inhabyte Jerusalem:

rusalem: be this knowen vnto you and with youre eares heare my wordes. These are not dronken, as ye suppose: for it is yet but the thyrde hour of the day. But this is that whiche was spoken by the Prophet Joel: ✣ It shalbe in the last dayes (sayth the God) of my spirite I will powre out vpon all flesche. And youre sonnes and youre daughters shall prophesye and youre yonge men shall se visions, and youre olde men shall dreme dremes. And on my seruauntes, and on my handemaydens I wyll powre out of my spirite in those dayes, and they shall prophesye. And I wyll shewe wonders in heauen aboue, and tokens in the erthe beneth, bloude and fyre, and the vapoure of smoke. ✣ The sonne shalbe turned in to darknes, and the mone in to bloude before þ̄ that greate & notable daye of the Lorde come. ✣ And it shalbe, that whosoeuer shall call on the name of the Lorde, shalbe saued. ✣

D

✣ Ye men of Israell heare these wordes. Jesus of Nazareth a man approued of God amonge you with myracles, wondres and sygnes which God dyd by hym in the myddes of you, as ye youre selues knowe: hym have ye taken by the handes of vnryghtewyse persones, after he was delyuered by the determinat councell and fore knowledge of God, and have crucified and slayne: whome God hathe rayled vp lowsynge the sorowes of death, because it was impossyble that he shulde be holden of it. For David speketh of him. ✣ Afore hande I sawe God alwayes before me: for he is on my ryghte hande, that I shulde not be moued. Therefore dyd my herte reioyce, and my tonge was glad. Moreouer also my flesshe shal rest in hope, because thou wylte not leaue my soule in hell, neyther wylte suffre thyn holy to se corruption. Thou hast shewed me the wayes of lyfe, and shalte make me full of ioye with thy countenaunce. ✣

Psal.xv.a

Men and brethren, for as moche as I may freely speake vnto you of the Patriarke David ✣ for he is both deed and buryed, and his sepulchre remayneth with vs vnto this daye. Where as he then was a Prophet, and knew that God had swome with an othe to hym, that the frute of his loynes shulde syt on his seate (in that Christ shulde ryse agayne in the flesshe) he sawe before: and spake of the resurrection of Christ, that his soule shulde not be left in hell: neyther his flesshe shoulde se corruption. This Jesus hathe God rayled vp, wherof we all are wytnesses.

E Psal.xvi.b

Sythens now that he by the ryght hand of God is exalted, and hathe receyued of the father the promyse of the holy ghoste, he hathe shed forthe this whiche ye now se and heare. For David is not ascended into heauen: but he sayde. ✣ The Lorde sayde to my Lorde syt on my ryghte hande, tyll I make thyne ennemyes thy fote stole. Soo therfore let all the house of Israel know for a suretye, that God hath made that same Jesus / whome ye have crucyfyed, Lorde and Christ.

When they herde this, they were pricked in their hertes, and sayde vnto Peter and the other Apostles: Ye men and brethren, what shall we do? Peter sayde vnto them: repent and be baptysed euery one of you in the name of Jesus Christ, for the remission of synnes, & ye shall receyue the gyft of the holy ghost: for the promyse was made vnto you and to your children, and to all that are a farre, euen as many as the Lorde our God shall call. And with many other wordes bare he witnes and exhorted them, sayeng: Save youre selues frō this croked generacion. Then they that gladly receyued his preachinge, were baptysed: & the same daye, there were added vnto theym aboute thre thousande soules. G

And they continued in the apostles doctrine and felowshyp, and in breakinge of breed, and in prayer. And feare came ouer euery soule. And many wondres and tygnes were shewed by the Apostles. And al that beleued kept the selues togither, and had all thinges comen, & solde their possessions and goodes, and departed them to all men, as euery man had nede. And they continued dayly with one accorde in the temple, and brake breed in euery house, & dyd eate their meate togither, with gladnes and synglenes of hert, prayinge God, & had fauour with all the people. And the Lorde added to the congregacyon dayly suche as shuld be saued.

¶ The halte is restored to his fete. Peter preacheth Christ vnto the people.

CAPI. III

A

PEter & Johñ wet vp togither into the temple at the nynth houre of prayer. And there was a certayne man halt, from his mothers wombe, whom they brought & layd at the gate of the temple called beutyfull, to aske almes of them that entred into the temple. Which same when he sawe Peter & Johñ that they wolde entre into the temple, desired to receyue an almes. And Peter stringe his eyes on him with Johñ, sayde: Loke on vs. And he gave hede vnto them, trustynge to receyue some thinge of them. Then sayd Peter: Syluer & golde have I none, suche as I have, gyve I the. In the name of Jesu Christ of Nazareth, ryse vp and walke. And he toke him by the right hande, and lyft him vp. And anone his feete and ancledones receyued strength. And he sprange, stode and also walked, & entred with them into the temple, walkinge & leapinge, and prayisynge God. B

And all the people saw him walke & prayse God. And they knew him, ✣ it was he which sate and begged at the beutyfull gate of the temple. And they wondred and were sore astonyed at that which had happened vnto him. And as the halt which was healed, helde Peter and Johñ, all the people ran, amased vnto them in Salomons porche.

When Peter sawe that, he answered vnto the people. ✣ Ye men of Israel, why marvell ye at this, or why loke ye so stedfastly on vs, as though by our owne power or holynes we had made this man goo? The God of Abraham, Isaac and Jacob, the God of our fathers hath glorified his sonne Jesus, whome

ye delyuered and denyed in the presence of Pylate, when he had iudged him to be loosed. But ye denyed the holy and iust, and desyred a murtherer to be gyuen you, and killed the Lorde of lyfe, whō god hath raysed from deth, of the wytch we ar witnesses. And his name thorow the fayeth of his name, hathe made this man sounde, whom ye se and knowe. And the fayth which is by him, hath gyuen to him this helth in the presence of you all:

And now brethren, I wot wel that thorow ignorance ye dyd it, as dyd also your rulers. But those thinges which god before had shewed by the mouth of all his Prophetes, how that Christ sholde suffre, he hathe thus wyse fulfylled. Repent ye therfore and turne, that your synnes may be done awaye. ✣ When the tyme of refreshyng commeth, whiche we shall haue of the presence of the Lorde, & when God shall sende him, whiche before was preached vnto you, that is to wit, Jesus Christe, whiche must receyue heuen, tyll tyme all thinges whiche God had spoken by the mouth of al his holy Prophetes ✠ sithens the worlde began be restored agayne.

Deut. xviii. c. Deu. xii. c. For Moses sayd vnto the fathers: ✠ a Prophete shal the Lorde your God rayse vp vnto you, euen of your brethren lyke vnto me: him shal ye heare, in al thinges what so euer he shal saye vnto you. For the tyme shall come that euery soule whiche shall not heare that same Prophete, shall be destroyed out of the people. Also al the Prophetes from Samuel & thence forthe, as many as haue spoken haue in lykewyse tolde of these dayes.

Testament) a couenaunt or promyse. Genesis. xii. a Ye are the chyldren of the prophetes and of the testament, whiche God hathe made vnto our fathers, sayinge to Abraham: ✠ Euen in thy seed shall all the kynredes of the earth be blessed. First vnto you hath god raysed vp his sonne Jesus, and him he hathe sente to blesse you, that euery one of you sholde turne from your wyckednesse. ✠

¶ The Apostles are taken and brought before the Councille. They are forbydden to preache, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

CAPI. IIII.

A As they spake vnto the people, the preestes and the ruler of the temple, and the Sadducees came vpon them takynge it grenously that they taught the people & preached in Jesus the resurrection from deth. And they layde handes on them, and put them in holde tyl the nexte daye: for it was now euen tyde. How be it many of them which herde the wordes, beleued, and the nombre of the men was aboute fyue thousande,

And it chaunced on the morowe that their rulers, and elders, and Scribes, as Annas the chefe preest and Cayphas, and Johñ and Alexander, & as many as were of ỳ kynred of B the hygh preestes gathered together at Jerusalem, and set the other before them, and asked by what power, or in what name haue ye done this? ✣ Then Peter full of holy ghost sayd vnto them: Ye rulers of the people, and elders of Israel, yf we this daye are examined of the good dede doone to the sycke man, by what meanes he is made hole: be it knowen vnto you all, and to the people of Israel, that in the name of Jesu Christe of Nazareth, whome ye crucified, and whom God rayed agayne from deathe: euen by him dothe this man stande here present before you hole. ✠ This is the stone caste a syde of you buylders, which is set in the chefe place of the corner. Neither is ther saluacion in any other. For there is not any other name gyuen to men, wherin we must be saued. ✠ Matth. xxi. Marc. xii. Luke. xx. Psal. cxvii. C D

When they sawe the boldnes of Peter and Johñ, and vnderstode that they were vnlerned and laye people, they merueyled, and they knewe them, that they were with Jesu, and beholdynge also the man whiche was healed standynge with them, they couide not saye agaynste it. But they commaunded them to go aside out of the concile, and coūseyled among them selues saying: what shall we do to these men? For a manifest sygne is done by them, and is openly knowen to al them that dwel in Jerusalem, and we can not denye it. But that it be noysed no farther among the people, let vs threaten and charge them they speake henceforth to no man in this name.

And they called them, and commaunded them that in no wyse they sholde speake or teache in the name of Jesu. But Peter & Johñ answered vnto them, and sayd: whether it be right in the sight of God, to obeye you more then God, iudge ye. For we can not, but speke that which we haue sene and herde. So threatned they them, and let theym goo, and founde nothynge howe to punysshe them, because of the people. For all men glorified God for the myracle whiche was doone, for the man was aboue fourty yere olde, on whome this myracle of healynge was shewed. D E

As soone as they were let go, they came to their felowes, and shewed all that the hyghe preestes & elders had sayd to them. And when they herde that, they lyfte vp their voyces to God with one accorde, and sayd: Lorde, thou arte God whiche hast made heuen and erthe, the see and all that in them is, whiche by the mouth of thy seruant David hast sayd: ✠ why dyd the hethen rage, and the people imagen vayne thynges. The kynges of the erth stode vp, and the rulers came togither agaynste the Lorde, and agaynst his annoynted. Psalm. ii. a

For of a trouth, agaynst thy holy sonne Jesus whom thou hast anoynted, bothe Herode and also Poncius Pylate, with the Gentiles and the people of Israel gathered them selues togither to do what so euer thy hande and thy counsell determined before to be doone. And now Lorde, beholde their threatnynges, & graūt vnto thy seruaunttes yt all confydence to speke thy worde. So that thou stretche forthe thyne hande, that healyng, and signes and wonders be done by the name of thy holy sonne Jesus. And as soone as they had prayd, the place moued where they were assembled togither, and they were all fylled with the holy ghoste, and they spake the worde of God boldly. F

✣ And

G ✣ And the multitude of them that beleued were of one herte, and of one soule. And none of them sayde that any of the thynges whiche he possessed was his owne, but had al thynges commen. And with greate power the apostles gaue witnes of the resurrection of the Lorde Jesu. And greate grace was with them all. Neyther was there any among them, that lacked. For as many as were possessers of landes or houses, solde them and broughte the pryce of the thynges that were solde, and layde it downe at the apostles fete. So distribucion was made vnto euery man accordynge as he had nede. ✠

And Joses which was also called of the apostles, Barnabas (that is to saye the sonne of consolacion) being a Leuyte, and of the countrey of Cypres had lande, and solde it, and layd the pryce downe at the apostles fete.

¶ The dissemblynge of Ananias and Saphira is punyshed. Miracles are done by the apostles, which are taken, but the angell of God bryngeth them out of pryson. The sentence of Gamaliel. The Apostles are beate, they reioyce in trouble.

CAPI. V.

A A certayne man named Ananias wt Saphira his wyfe, solde a possession, and kepte awaye part of the pryce (his wife also beynge of counsell) and broughte a certayne part, and layd it downe at the apostles fete. Thē said Peter: Ananias, how is it that Sathan hath fylled thyne hert, that thou sholdest lye vnto the holy ghost, & kepe away part of the ỳ solde? Perteyned it not vnto the onely, and after it was solde, was not the pryce in thyne owne power. Howe is it that thou hast put this thynge in thine hert? Thou hast not lyed vnto men, but vnto God. When B Ananias herd these wordes, he fell downe and gaue vp the ghost. And great feare came on all them that these thynges herde. And the yonge men rose vp, and put him aparte, and caryed him out, and buryed him.

And it fortuned, as it were aboute the space of iij. hourrs after, that his wyfe came in, not knowynge what was done. And Peter sayd vnto her: Tell me, gaue ye the lande for so moche? And she sayd: yea, for so moche. Then Peter sayd vnto her: Why haue ye agreed together, to tempte the spirite of the Lorde? Beholde the fete of them which haue buryed thy husbande, are at the dore / and shall carye the out. Then she fel downe, forthwith at his fete and yelded vp the ghost. And the yonge men came in, and founde her dede, and caryed her out, and buried her by her husband. And great feare came on all the congregacion, and on as many as herde it.

C By the handes of the apostles were manye signes and wonders shewed amonge the people. And they were all togither with one accorde in Salomons porche. And of other durst no man ioyne him selfe to them: neuertheles the people magnified them. The nōbre of them that beleued in the Lorde bothe of men and women grewe more & more, in so moche they brought the sicke in to the stretes, and layde them on beddes and paletes, that at the least waye the shadowe of Peter when he came by, might shadow some of them. There came also a multitude out of the cities rounde about vnto Jerusalem, bryngynge sycke folkes, and them whiche were vexed with vncleane spirites. And D they were healed euery one.

Then the chefe preest rose vp, and all they that were with him (which is the secte of the Sadducees) and were full of indignacion, and layde handes on the apostles, and put them in the comon pryson. But the aungel of the lorde by nyght opened the pryson doores, & brought them forthe, and sayde: go, steppe forthe, and speake in the temple to the people all the wordes of this lyfe. When they herde that, they entred in to the temple early in the morynge and taught. The chefe preest came, and they that were with him, and assembled the concile and hole order of the elders of the chyldren of Israel, & sent to the pryson to fet them. When the ministers came, and found them not in the prison, they returned and tolde, sayinge: the pryson found we shut as sure as was possible, and the kepers standynge without before the doores. But when we had opened, we found no man with in. When the chefe preest, and the E ruler of the temple, and the hye preestes herde these thynges, they doubted of them, wherevnto this would growe.

But now came one, and shewed them: beholde the men that ye put in pryson, stande in the temple, and teache the people. Then went the ruler of the temple with ministers, and brought them wout violence. For they feared the people, lest they sholde haue ben stoned. And when they had brought them, they set the before the counsell. And the chefe preest asked them, saying: Did not we straytly commaunde you ye sholde not teache in this name? And beholde ye haue fylled Jerusalem with youre doctryne, and ye intende to bryng this mans bloode vpon vs.

Peter and the other apostles answered and sayde: ✠ We ought more to obey God, then men. The God of our fathers rayed vp Jesus, whom ye slewe and hanged on tree. Him hath God lyft vp with his ryght hande, to be a ruler and a sauyour, for to gyue repentaunce to Israel, and forgyuenes of synnes. And we are his recordes concernynge these thynges, and also the holy ghost, whome God hath gyuen to them that obey him. When they herde that, they claue asunder, and sought to slee them. Then stode there vp one in the counsel, a Pharisey named Gamaliel, a doctour of law had in auctorite amonge all the people, and commaunded to put the Apostles aside a lytell space, and sayde vnto them: men of Israel take hede to youre selues what ye entende to do as touchynge these men. Before these days rose vp one Theudas bostynge hym selfe, to whome resorted a nombre of men, aboute a foure hundred which was slayne, and they all whiche beleued him were scattered abrode, and brought to nought. After this man, arose there vppe one Judas of Galile, in the tyme when tribute beganne, and drewe awaye

F Gene. xxvi. a Exodi. xx. c Deutero. vi. b

Gamaliel.

moche people after him. He also perished, and al euen as many as harkened to him, are scattered abrode.

And nowe I saye vnto you: refrayne youre selues from these men, let them alone. For yf this counsayle or worke be of men, it will come to nought. But yf it be of God, ye can not destroye it, lest happyly ye be founde to fyght against God. Now to him they agreed, and called the apostles, and bet them, and commaunded that they shulde not speake in the name of Jesu, and let them go.

And they departed from the counsell reioysyng that they were counted worthy to suffre rebuke for his name. And dayly in the temple and in every house they ceased not, teachynge and preachinge Jesus Christ.

¶ Ministers or deacons are ordeyned in the congregacion to do seruice in necessary thinges of the body that the Apostles maye wayte onely vpon the worde of God. Steuen is accused.

CAP. VI.

IN those dayes, as the nombre of the disciples grew, there arose a grudge among the Grekes against the Hebrues, because their wydowes were despised in ꝑ dayly ministering. Then the twelue called the multitude of the disciples together, & sayd: it is not mete that we shulde leaue the worde of God, and serue at tables. Wherfore brethren loke ye oute amonge you, seuen men of honest reporte, and full of the holy ghost and wysdome, which we may appoynt to this nedefull busynelle. But we will gyue our selues continually to prayer, and to the ministracion of the worde. And the sayinge pleased the hole multitude. And they chose Steuen, a man full of fayth, and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, & Nicholas a conuerte of Antioche. Whiche they set before the apostles, and they prayed & layde their handes on them.

And the worde of God encreased, and the nombre of the disciples multiplyed in Jerusalem greatly, and a greate companye of the preestes, were obedient to the fayth. ✣ And Steuen full of fayth and power, dyd greate wonders and myracles amonge the people. Nowe, there arose certayne of the Synagoge, whiche is called the Synagoge of the Lybertynes and Syrenytes, and of Alexandria, and Cecilia, & Asia, and disputed with Steuē. And they coulde not resiste the wysdome and the spirite, with whiche he spake. Then sent they in men, which sayd: We haue herd him speke blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the elders, and the Scribes, & came vpon him and caught him, and brought him to the counsile, and brought forth false witnesses, whiche sayde. This man ceaseth not to speke blasphemous wordes against this holy place, and the lawe. For we herd him say: this Jesus of Nazareth shall destroy this place, and shal chaunge the ordinaunce whiche Moses gaue vs. And all that sate in the counsell, loked stedfastly on him, and sawe his face as it had ben the face of an aungell.

¶ Steuen maketh answere to his accusacion, rebuketh the harde necked Jewes, and is stoned vnto deathe.

CAPI. VII.

THen sayd the chefe preest: is it euen so? And he said: ye men, brethren & fathers, harken to. The God of glorye appered vnto our father Abraham, while he was yet in Mesopotamia, before he dwelt in Charran, & said vnto him: *come out of thy countrey and from thy kynred, & come in to the lande which I shal shew the. Then came he out of the land of Caldey, & dwelt in Charran. And after that, as sone as his father was ded, he brought him in to this lande in whiche ye nowe dwell, and he gaue him none inheritaūce in it, no not the bredth of a fote: *but promised that he wold gyue it to him to possesse, and to his seed after him, when as yet he had no childe.

God verily spake on this wise, that his seed shulde be a dweller in a straunge lande, & that they shold kepe them in bondage, and intreate them euil.iiij. hundred yeres. But the nacion to whome they shall be in bondage wyll I iudge, sayd God. And after that shal they come forth and serue me in this place. *And he gaue him the couenaunt of circumcision. And he begate Isaac, and circumcised him the eight daye, and Isaac begat Jacob, and Jacob the.xij. Patriarkes. *And the Patriarkes, hauing indignacion, solde Joseph in to Egypt. And God was with him, & deliuered him out of all his aduersities, and gaue him fauour and wisdom in the sight of Pharao king of Egypt, which made him gouernor of Egypt, and oure all his household.

✣ Then came there a derth ouer all the lande of Egypt & Canaan, and great affliction, that our fathers founde no sustenaunce. But when Jacob herde that there was corne in Egypte, he sent oute fathers firste. *And at the seconde time Joseph was knowen of his brethren, and Josephs kinred was made knowen vnto Pharao. Then sente Joseph, and called his father to be brought and al his kynne, thre score and xv. *soules. And Jacob descended in to Egypt and ded bothe he and oure fathers, and were translated in to Sichem, and were put in the sepulcre that Abraham bought for money of the sonnes of Emor at Sichem.

When the tyme of the promes drewe nye (which god had sworne to Abraham) the people grewe and multiplyed in Egypte, till an other kynge arose whiche knewe not Joseph. The same dealynge subtelly with our kynred cupil entreated oure fathers, and made them to caste oute their yonge children, that they shold not remayne aliue. The same time was Moses borne, and was a proper childe in the sight of God, whiche was nourysshed vp in his fathers house thre monethes. When he was cast out, Pharaos doughter toke him vp, and nourysshed him vp for her owne sonne. And Moses was lerned in all maner wysdom of the Egyptians, and was myghtye in dedes and in wordes.

And when he was full forty yere olde, it came in to his herte to vysyte his brethren the childre of Israel. And when he sawe one of them suffre wronge, he defended him and auenged his quarell that had the harme doone to him, and smote the Egyptian. For he supposed his brethren wolde haue vnderstande, how that god by his handes shulde saue them. But they vnderstode not.

And the nexte daye he shewed him selfe vnto them as they stroue, and wolde haue sette them at one agayne, sayng: Syrs, ye are brethren, why hurt ye one an other? But he that dyd his neyghboure wronge, thrust him away, sayinge: Who made the a ruler and a iudge amonge vs? What, wilte thou kyll me, as thou diddest the Egyptian yesterday? *Then fledde Moses at that saying, and was a straūger in the lande of Madian, where he begate two sonnes.

✣ And when. xl. yeres was fulfilled, there appered to him in the wyldernesse of mounte Syna, an angell of the Lorde in a flame of fire in a bushe. When Moses saw it, he wondred at the sight. And as he drewe nere to beholde, the voyce of the Lorde came vnto him: I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses trembled and durst not beholde. Then said the Lorde to him. *Put of thy shoes from thy fete, for the place where thou standest, is holy grounde. I haue perfectly sene the affliction of my people whiche is in Egypt, & I haue herde their groninge, and am come downe to deliuer them. And now come, and I wyl sende the in to Egypte.

This Moses whom they forsoke, sayinge: Who made te a ruler and a iudge, God sent bothe a ruler and a deliuerer, by the handes of the angel, which appered to him in the bushe. And the same brought them out, shewynge wonders and sygnes in Egypt, and in the red see, and in the wildernes. xl. yeres. This is that Moses, whiche sayde vnto the childre of Israel: *A Prophete shall the Lorde your God rayse vp vnto you of your brethren, lyke vnto me, him shall ye heare.

This is he that was in the congregacion in the wildernes with the aungell whiche spake to him in the mounte Syna, and with our fathers. This man receyued the worde of lyfe to giue vnto vs, to whom our fathers coulde not obey, but cast it from them, and in their hertes turned backe agayne in to Egypt, saying vnto Aaron: *make vs Goddes to go before vs, for this Moses that brought vs out of the lande of Egypt, we wote not what is becom of him. and they made a calfe in those dayes, and offred sacrifice vnto the ymage, and reioysed in the workes of their owne handes.

Then God turned him selfe, and gaue them vp, that they shulde worshyp the sterres of the skye: as it is written in the boke of the Prophetes. *O ye of the house of Israel, gaue ye to me sacrifices and meat offringes by ꝑ space of fourty yeres in the wyldernes? And ye take vnto you the tabernacle of Moloch, and the sterre of your God Remphan, figures whiche ye made to worshyp them. And I wyll translate you beyonde Babylon.

Our fathers had the tabernacle of wytnes in the wildernes, as he had ordeyned them speaking vnto Moses, that he shulde make it accordyng to the fassion that he had sene. Whiche tabernacle our fathers receyued, & brought it in with Josue in to the possession of the gentyles, whiche God draue out before the face of our fathers, vnto the tyme of David. Whiche founde fauour before God, and wolde fayne haue made a tabernacle for the God of Jacob. But Salomon bylt him an house.

How be it he that is hyest of all, dwelleth not in temples made with handes, as sayth the Prophete: Heuen is my seate, and erth is my foote stole: what house wyll ye buylde for me sayth the Lorde? or what place is it that I shulde rest in? ha the not my hande made all these thynges?

Ye stiffnecked, and vncircumcised hertes and eares, ye haue always resysted the holy ghost: as your fathers dyd, so do ye. Whiche of the Prophetes haue not your fathers persecuted? And they haue slayne them which shewed before of the commynge of that righteous person whome ye haue nowe betrayed and murdred. And ye also haue receyued a lawe by the ordynaunce of aungels, and haue not kept it.

✣ When they herde these thynges, their hertes claue a sunder, and they gnasshed on him with their teethe. But he being full of the holy ghost, loked vp stedfastly with his eyes in to heuen, and sawe the glory of God, and Jesus standing on the right hand of God, and sayd: beholde, I se the heuens open, and the sonne of man standynge on the right hande of God. Then they gaue a shoute with a loude voyce, and stopped their eares, and ran vpon him with one accorde, and cast him out of the citye, and stoned him. And the wytnesses layde downe their clothes at a yonge mans fete named Saul. And they stoned Steuen, callynge on and sayinge: Lorde Jesu receyue my spirite. And he kneled downe, and cryed with a loude voyce: Lorde, laye not this synne to their charge. And when he had thus spoken, he fell a slepe. ✣

¶ Saule persecuteth the Christen. The Apostles are scattered abrode. Philip commeth in to Samaria. Simon magus is baptysed, he dissembleth. Philip baptyseth the chamberlayne.

CAP. VIII.

SAul was consentynge to his dethe. And at that tyme there was a great persecucion agaynst the congregacion whiche was at Jerusalem, & they were all scattered abrode throughout the regions of Jewrye and Samaria, excepte the apostles. Then deuout men buried Steuen, and made greate lamentacion ouer him. But Saul made hauoke of the congregacion, and entred in to euery house, and drewe out bothe man and woman, and thrust them in to prison. How be it, they that were scattered abrode, went euerye where preachynge the worde. Then came Philip in to a citye of Samaria, and preached Christe vnto

B them. And ꝑ people gaue hede vnto those thinges whiche Philip spake with one accorde in that they herde and sawe the myracles which he dyd. For vncleane spirites crying with loude voyce, came out of many that were possessed of them. And many taken with palsyes, and many that halted, were healed. And there was great ioye in that cite. Now there was a certayne man called Symon, which before tyme in the same cite, vsed witchecraft, and bewytched the people of Samarie, sayinge that he was a man that coulde do greate thynges. Whom they regarded from the leest to the greatest, saying: this felowe is the great power of God. And him they set moche by, bicause that of long tyme he had mocked them with sorcery. But as sone as they beleued Philips preachyng of the kingdom of god, and of the name of Iesu Christ, they were baptised bothe men and women. Then Symon him selfe beleued also, and was baptised / and continued with Philip, and wondred, beholdyng the myracles and signes whiche were shewed.

✠ When the apostles which were at Ierusalem, herde saye that Samaria had receyued the worde of God, they sent vnto them Peter and Iohñ / which whē they were come prayed for them that they might receyue ꝑ holy ghost. For as yet he was come on none of them: but they were baptised only in the name of Christ Iesu. Then layde they their handes on them, and they receyued the holy ghost. ✠

Simon Magus.

When Symon sawe, that thorow layinge on of ꝑ apostles hãdes on them, the holy ghost was gyuen: he offered them money sayinge: gyue me also this power, that on whom so euer I put the handes, he may receyue the holy ghost. Then said Peter vnto him: thy money perysshe with the, bicause thou wenest that the gyfte of God maye be obteyned with money. Thou hast neyther parte nor felowshyp in this busynes. For thy herte is not ryghte in the sight of God. Repent therfore of this thy wyckednes, and praye God that the thought of thyne herte may be forgyuen the. For I perceyue that thou art full of byttter gall, & wrapped in wyckednes.

Then answered Simon and said: praye ye to the Lorde for me, that none of these thynges whiche ye haue spoken, fall on me. And they when they had testified and preached the worde of the Lorde, returned towarde Ierusalem, and preached the gospell in many tounes of the Samaritans.

✠ Then the aungel of the Lorde spake vnto Philip, saying: aryse, & go towarde South, vnto the waye that goeth downe frome Ierusalem vnto Gaza, whiche is in the desert. And he arose and wente on. And beholde a man of Ethiopia, which was a chamberlayne, and of greate auctorite with Candace quene of the Ethiopians, & had the rule of all her treasure, came to Ierusalem for to praye. And as he returned home agayne syttyng in his charet, he red Esaie the prophete.

Then the spirite said vnto Philip: go nere and ioyne thy selfe to yonder charet. And Philip ran to him, and herd him rede the Prophet

E saie, and sayd: Vnderstandest thou what thou redest? And he sayd: How can I, onles I had a guyde? And he desyred Philip that he wolde come vp & syt with hym. The tenour of the scripture which he red, was this. He was ledde as a shepe to be slayne, and lyke a lambe domme before his shearer, so opened he not his mouth. Bicause of his humblenes, he was not estemed: who shall declare his generation? for his lyfe is taken from the erth. The chamberlayne answered Philip, and sayd: I praye the, of whome speaketh the Prophete this? of him selfe, or of some other man? F

And Philip opened his mouth, and began at the same scripture, and preached vnto hym Iesus. And as they went on their waye, they came vnto a certeyn water / and the chamberlayne sayde: Se, here is water / what shal let me to be baptysed? Philip sayd vnto him. If thou beleue with all thyne herte, thou mayst. He answered and sayde: I beleue that Iesus Christ is the sonne of God. And he commaunded the charet to stande styll. And they wente downe both in to the water: both Philip and also the chamberlayne, and he baptised hym. And as sone as they were come out of the water, the spirite of the Lorde caught awaye Philip, that the chamberlayne sawe him no more. And he went on his way reioysyng: but Philip was found at Azotus. And he walked thorowe out the countrey, preachynge in their cytes, tyll he came to Cesarea. ✠

Elayesiij

G

¶ Paul is conuerted, and confoundeth the Iewes Peter rayseth Tabitha.

CAPI. IX.

A ✠ And Saul yet brethyng out threteninges and slaughter agaynst the disciples of the Lorde, went on to the high preest and desired of him letters to Damasco, to the synagoges: * that yf he founde any of this waye, whether they were men or women, he myght bringe them bounde vnto Ierusalem. But as he iourneyed & was come nye to Damasco, sodenly there shyned round about him a light from heuen, and he fel to the erth, and herde a voyce, sayinge to him: * Saul, Saul, why persecutest thou me? And he sayd: what arte thou Lorde? And the Lorde sayd: I am Iesus whome thou persecutest, it is harde for the to kycke agaynst the pricke. And he bothe trembling and astonyed, sayd: Lorde, what wilt thou haue me to do? And the Lorde sayd vnto him: Arise, and go in to the citye, and it shal be tolde the what thou shalt do.

* Iesu nisi.

* Iesu crist.

Saul is conuerted.

B

The men whiche iourneyed with him, stode amased, for they herde a voyce, but sawe no man. And Saul arose from the erth, and opened his eyes, but sawe no man. Then led they him by the hande, and brought him in to Damasco. And he was thre dayes without sight, and neyther ate nor dranke. Now there was a certeyn disciple at Damasco named Ananias, to hym sayd the Lorde in a vysion: Ananias? And he sayd: beholde, I am heare Lorde. And the Lorde sayde vnto him: arise, and go in to the strete called straight, and seke in the house Iudas, after one called Saul of Tharsus.

For

For beholde he prayeth, and hath sene in a vision, a man named Ananias commynge into him, and puttinge his handes on him, that he myght receyue his sight.

C Then Ananias aunswered: Lorde, I haue herde by many of this man, how moche euyll he hath done to thy saynctes at Ierusalem: & here he hath auctorite of the hyghe Prestes to bynde all that call on thy name. The Lorde sayde vnto him: Go thy waye, for he is a chosen vessell vnto me, to beare my name before the gentyles and kynges, and the children of Israel. For I will shew him how great thinges he must suffre for my name.

Ananias went his waye and entred into ꝑ house, and put his handes on him, and sayde: brother Saul, the Lorde that appeared vnto the in the waye as thou camest, hath sent me, that thou myghtest receyue thy sight, and be fylled with ꝑ holy ghost. And forthwith there fell frome his eyes as it had bene scales, and he receyued syght, and arose, and was baptised, and receyued meate, and was comforted. Then was Saul a certayne dayes, with the Disciples whyche were at Damasco. And streight waye he preached Christ in the Synagoges, how that he was the sonne of God. All that herde him, were amased, and sayde: Is not this he, that spoyled them which called on this name in Ierusalem, and came hyther for the entent that he shuld bringe them bounde vnto the chiefe prestes? But Saul encreased in strength, & confounded the Iewes whiche dwelte at Damasco, affirminge that this was very Christ. ✠

And after a good whyle, the Iewes toke counsell togither, to kyll him. But their layenge awayt was knowen of Saul. And they watched at the gates, daye and nyght, to kyl him. * Then the disciples toke hym by night and put him thorowe the wall, and let hym downe in a basket.

* Act. ix. g

And when Saul was come to Ierusalem, he assayde to couple him selfe with the disciples, and they were all afrayde of hym, and beleued not that he was a disciple. But Barnabas toke him and brought him to the Apostles, and declared to them, howe he had sene the Lorde in the waye, and had spoken with him: and how he had done boldely at Damasco, in the name of Iesu. And he had his conuersation with them at Ierusalem, and quite him selfe boldely in the name of the Lorde Iesu. And he spake and disputed with the Grekes: and they wente about to slay him. But when the brethre knew of that, they brought him to Cesarea, and sent him forth to Tharsus. Then had the congregations rest thorow out all Iewry and Galile, and Samary, and were edified, and walked in the feare of the Lorde, and multiplied by the comforte of the holy ghost. f

And it chaunced as Peter walked throughout al quarters, he came to the saynctes whiche dwelte at Lydda. And there he founde a certayne man, named Eneas, which had kept his bed. viij. yeres, sycke of the palsye. Then sayde Peter vnto him: Eneas, Iesus Christ make the hole: aryse and make thy bed. And he arose forthwith. And all ꝑ dwelt at Lydda and Sharon, sawe hym, and tourned to the Lorde.

There was at Ioppa a certayne woman / (which was a disciple named Tabitha, whiche by interpretation is called Dorcas) the same was full of good workes and almes dedes, whiche she dyd. And it chaunced in those dayes, that she was sycke, and dyed. When they had washed her and layde her in a chamber: because Lydda was nyghe to Ioppa, & the disciples had herde that Peter was there they sent vnto him, desiring him that he wold not be greued to come vnto them. Tabitha. Dorcas. D

Peter arose and came with them. And whē he was come, they brought him into ꝑ chaumber. And all the wydowes stode rounde about him wepinge and shewinge the cotes and garmentes whiche Dorcas made, whyle she was with them. And Peter put them al forth and kneled downe and prayed, and turned him to the body, and sayde: Tabytha, aryse. And she opened her eyes, and when she sawe Peter, sate vp. And he gaue her the hande, and lyft her vp, and called the saynctes and wydowes and shewed her alyue. And it was knowen thorowout all Ioppa, and many beleued on the Lorde. And it fortuned that he tarryed many dayes in Ioppa, with one Symon, a tanner. G

¶ The vision that Peter sawe. Howe he was sent to Cornelius. The heythen also receyue the spirite, and are baptysed.

CAPI. X.

T ✠ There was a certayne man in Cesarea A called Cornelius, a captayne of the soudiers of Italy, a deuoute man, and one that feared God with all his housholde, whiche gaue moche almes to the people, & prayde God alwayes. The same sawe in a vision euidently aboute the nynthe houre of the daye an Aungell of God commynge in, to him, & sayenge vnto hym: Cornelius. When he loked on him, he was afrayde and sayde: What is it Lorde? He sayde vnto him. Thy prayers & thy almes are come vp into remembraūce before God. And now sende men to Ioppa, & cal for one Simon named also Peter. He lodgeth with one Symon a tanner, whose house is by the see syde. He shal tell the, what thou oughtest to doo. When the Aungell whiche spake vnto Cornelius, was departed, he called two of his housholde seruauntes, and a deuout soudyer of them that wayted on him, and tolde them all the matter, and sent them to Ioppa. D

On the morowe as they went on their iorney, & drewe nyghe vnto the cyte, Peter wēt vp vpō the toppe of the house to praye, about the sixt houre. Then waxed he an hongred, & wolde haue eaten. But whyle they made redy, he fell into a traunce, and sawe heauen opened, and a certayne vessell come downe vnto him, as it had bene a great sheete, knyt at the .iiij. corners, and was let downe to the earthe E

earthe, where in were all maner of. vij. foted beastes of the earth, and bermen and wormes and foules of ꝑ ayer. And there came a voyce to him: aryse Peter, kyll, and eate. But Peter sayde: God forbyd Lorde, for I haue neuer eate any thinge that is comen or vncleane. And the voyce spake vnto him agayne the seconde tyme: What God hathe cleansed, that make thou not comen. This was done thryse and the vessell was receyued vp agayne into heauen.

Whyle Peter mused in him selfe what this vysion whiche he had sene, meant: Beholde, the men whiche were sent frome Cornelius, had made enquyrie for Simons house, & stode before the dore. And called out one and asked whether Simon whiche was also called Peter were lodged there. Whyle Peter thought on this vysion, the spyrite sayde vnto him: beholde, men seke the: aryse therfore, get the downe, and go with theym, and doubte not: for I haue sent them. Peter went downe to ꝑ men whiche were sent vnto him, frome Cornelius, and sayde. Beholde, I am he whome ye seke, what is the cause wherfore ye are come? And they sayde vnto him: Cornelius ꝑ captayne, a iust man, & one that feareth God, and of good reporte amonge al the people of the Jewes, was warned by an holy Aungell, to sende for the into his house, and to heare wordes of the. Then called he theym in, and lodged them.

And on the morow Peter went away with them, and certayne brethren frome Joppa accompanyed hym. And the thurde daye entred they into Cesaria. And Cornelius waited for them, and had called togyther his kynsmen, & speciall frendes. And as it chaunced Peter to come in, Cornelius met him, and fell downe at his fete, and worshypped him. But Peter toke him vp, sayeng: stand vp: for euen I my selfe am a man. And as he talked with hym, he came in, and founde many that were come togyther. And he sayde vnto them: Ye knowe how that it is an vnlawfull thinge for a man that is a Jewe, to companye or come vnto a straunger: but God hathe shewed me that I shulde not call any man commen or vncleane: therfore came I vnto you, withoute sayenge naye, as sone as I was sent for. I aske therfore, for what intent haue ye sent for me?

And Cornelius sayde: This daye now. iiij. dayes I fasted, and at the. ix. houre I prayde in my house: and beholde, a man stode before me in bright clothinge, and sayde: Cornelius thy prayer is herde, and thyne almes dedes are had in remembraunce in the sight of God. Sende therfore to Joppa, and call for Simō whiche is also called Peter. He is lodged in the house of one Symon, a tanner by the see syde, who as sone as he is come, shall speake vnto the. Then sent I for the immediately: and thou hast well done for to come. Nowe are we all here present before God, to heare all thynges that are commaunded vnto the, of God.

Then Peter opened his mouth, and sayde: Of a trouth, I perceyue that God is not par

clall: but in all people, he that feareth hym, and worketh righteousnesse, is accepted with hym.

Ye knowe the preachynge that God sente vnto the children of Israell, preachinge peace by Jesu Christ, which is Lorde ouer all: ✣ Which preachinge was publyshed thorowe out all Jewry, and began in Galile, after the baptysme whiche Johū preached, howe God had annoynted Jesus of Nazareth, with the holy ghoste, and with power. Whiche Jesus went aboute doynge good, and healynge all that were oppressed of the deuyls, for God was with him. And we are wytnesses, of all thynges whiche he dyd in the lande of the Jewes, and at Jerusalem: whome they slewe & honge on tree. Him God reysed vp the thirde daye, and shewed him openly, not to all the people, but vnto vs witnesses chosen before of God, whiche ate and dronke with him, after he arose frome deathe. ✣ And he commaunded vs to preache vnto the people and testify, that it is he that is ordened of God, a iudge of quycke and deed. To him gyue all the prophetes witnesse, that thorowe his name, all that beleue in him, shall receyue remission of synnes. ✣

Whyle Peter yet spake these wordes, the holy ghoste fell on all theym whiche herde the preachinge. And they of the circumcision whiche beleued, were astonyed, as many as came with Peter, because that on the Gentyls also was shed out the gyfte of the holy ghoste. For they herde them speake with tonges and magnifye God. Then answered Peter: can any man forbyd, that these shulde not be baptysed with water, whiche haue receyued the holy ghoste as well as we? And he commaunded theym to be baptised, in the name of the Lorde. ✣ Then prayd they hym to tary a few dayes.

They of the circumcision, that is to say, the Jewes.

¶ Peter sheweth the cause wherfore he went to the Heythen. Barnabas and Paule preach vnto the Heythen. Agabus prophecieth derth for to come.

CAPI. XI.

And the Apostles and the brethren that were thorowout Jewry, herde say that the Heythen had also receyued ꝑ word of God. And when Peter was come vp to Jerusalem, they of the circumcision reasoned with him, sayenge: Thou wentest in to men vncircumcised, and atest with them.

Then Peter began, & expouned the thynge in order to them, sayenge: I was in the cytie of Joppa, prayenge: and in a traunce I saw a vysion, a certayne vessell descende, as it had bene a large lynnen clothe, let downe frome heauen, by the foure corners, and it came to me. Into the whiche when I hadde fastened myne eyes, I consydered and saw fourefoted beastes of the earth, and bermen and wormes and foules of the ayre. And I herde a voyce sayenge vnto me: Aryse Peter, sley, and eate. And I sayde: God forbyd Lorde, for nothing ✣ commen or vncleane, hath at any tyme entred into my mouth. But the voyce answered me

✣ The Jewes called the

me agayne frome heauen, counte not thou those thinges commen, whiche God hathe cleansed. And this was done thre tymes. And all were taken vp agayne into heauen.

And beholde, anone there were three men come vnto the house where I was, sente frome Cesarea vnto me. And the spyrite sayde vnto me, that I shulde go with them, without doubtinge. These fyue brethren accompanyed me: and we entred into the mans house. And he shewed vs, howe he had sene an Aungell in his house, which stode and sayd to him sende men to Joppa, and call for Simon, named also Peter: He shall tell the, wordes, whereby both thou and all thyne house shall be saued. And as I began to preache, the holy ghoste fell on them, as he dyd on vs at the begynnynge. Then came to my remembraūce the wordes of the Lorde, how he sayde: ✣ Johū baptised with water, but ye shalbe baptised with the holy ghoste. For as moche then as God gaue them lyke gyftes, as he dyd vn to vs, when we beleued on the Lorde, Jesu Christe: What was I, that I shulde haue withstande God? When they herde this, they helde their peax and glorifyed God, sayenge: then hath God also to the gentyls geaunted repentaunce vnto lyfe.

They whiche were scatred abrode, thorow the affliction that arose about Steuen, walked thorowe oute, tyll they came vnto Phenices and Cypers and Antioche, preachynge the worde to no man, but vnto the Jewes only. Some of them were men of Cypers, and Cyrene, which when they were come into Antioche, spake vnto the Grekes, and preached the Lorde Jesus. And the hande of the Lord was with them, and a greate noumbre beleued and turned vnto the Lorde.

Tydinges of these thinges came vnto the eares of the congregation, whiche was in Jerusalem. And they sent forth Barnabas that he shulde go vnto Antioche. Which when he was come, and hadde sene the grace of God, was glad, and exhorted theym all, that with purpose of hert, they wold cōtinually cleaue vnto the Lorde. For he was a good man, and full of the holy ghoste and of faith: and moch people was added vnto the Lorde. Then departed Barnabas to Tharsus, for to seke Saul. And when he had foūd him, he brought him vnto Antioche. And it chaunced that a hole yere, they hadde their conuersacion with the congregation there, & taught moche people: in so moche that the disciples of Antioche were the first that were called Christen.

✣ In those dayes came prophetes frome Jerusalem vnto Antioche. And there stode vp one of them named Agabus, and signifyed by the spyrite, that there shoulde be great derthe throughe oute all the worlde, whiche came to passe in the Emperour Claudius dayes. The the disciples euery man accordinge to his habilite, purposed to sende socoure vnto the brethren which dwelt in Jewry. Which thinge they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

¶ Herod persecuteth the Christen, kylleth James, and putteth Peter in prison, whom the Lord deliuereth by an aungell. The thanktul death of Herod.

CAP. XII.

In that tyme Herode the kynge stretched forth his handes to vexe certayne of the cōgregacion. And he kylled James the brother of Johū with the swerde, and because he sawe that it pleased the Jewes, he proceded further, and toke Peter also. Then were the dayes of swete bred. And when he had caught him, he put him in prison, and delyuered him to. iiij. ✣ quaternions of soudiers to be kept, entendinge after Easter to bringe him forthe to the people. The was Peter kept in prison. But prayer was made without ceasynge of ꝑ congregacion, vnto God for him. And when Herode wolde haue brought him oute vnto the people, ꝑ same night slept Peter betwene two souldyers, bounde with two chaynes/ and the kepers before the dooze, kepte the prison.

✣ Quaternions is foure.

And beholde the aungell of the Lorde was there present, and a lyght shyned in the lodge. And he smote Peter on the syde, and steyrd him vp, sayenge: aryse vp quickely. And his cheynes fell of from his handes. And the aungell sayde vnto him: gyrde thy selfe and bynde on thy ✣ Sandales. And so he dyd. And he sayde vnto him: cast thy mantle about the, & folowe me. And he came oute, and folowed him, and wist not, that it was truthe whiche was done by the aungel, but thought he had sene a vysion. When they were past the furste and the seconde watche, they came vnto the yron gate, that ledeth vnto the cytie, whiche opened to theym by the owne accorde. And they went oute and passed thorowe one strete and by and by, the Aungell departed frome them.

✣ Sandales are soles to be bound vnder the fete.

And when Peter was come to him selfe/ he sayde: nowe I knowe of a suretie, that the Lorde hath sent his Aungell, and hathe deliuered me out of the hande of Herode, & from all the tarynge awayte of the people of the Jewes. ✣

And as he consydred the thynge, he came to the house of Mary the mother of one ✣ Johū, whiche was called Marke also, where many where gathered togither in prayer. As Peter knocked at the entrey dooze, a damsell came forthe to herken, named Rhoda. And when she knew Peters voyce, she opened not the entrey for gladnes, but ran in, and tolde howe Peter stode before the entrey. And they sayde vnto her: thou arte mad. And she bare them downe that it was euen so. Then sayde they: it is his Aungell. But Peter continued knockinge: and when they hadde opened the dooze, and sawe him, they were astonyed. And he beckened vnto the with the hande, to hold their peax, and tolde them by what meanes ꝑ Lorde had brought him oute of the prison. ✣ And he sayde: goo shewe these thinges vnto James, and to the brethren. And he departed and went into an other place.

✣ This Johū is the same Marck that wrot the Gospell of Marche.

Assone as it was daye, there was no lytle a do,

a do among the fouldyers, what was become of Peter. When Herode had called foz hym, and founde hym not, he examined the kepers, and commaunded them to departe. And he wẽt doune from Jewry to Cesarea, and there a-boode. Herode was displeased with theym of Tyre and Sydon. And they came al togyther and made intercession vnto Blastus the kynges chamberlen, & desyred peax, because their countrey was norysshed by the kynges lande. And vpon a daye appointed, Herode arayed him in royal apparel, and sat him in his seate, and made an oracion vnto them. And the people gaue a shoute, sayenge: it is the voyce of a God, and not of a man. And immediately the aungel of the Lozde * smote him, because he gaue not God the honoure, & he was eaten of wormes, and gaue vp the ghoste. And the worde of God grewe and multiplyed. And Barnabas and Paul returned to Jerusalẽ, when they hadde fulfylled their office, and toke with theym Johñ, whiche was also called Marcus.

* Herode is eaten and eaten of wormes.

¶ Paule and Barnabes are called to preache amonge the Heythen. Of Sergius Paulus and Elymas the sozcerer. Paule preacheth at Antioche.

CAPI. XIII.

There were at Antioche, in the congregacion certayne prophetes and teachers as Barnabas and Simon called Niger and Lucius of Cyrene and Manahen Herode the Tetrarches norysselowe, & Saul. As they ministred to the Lozde and fasted, the holye ghost sayd: separate me Barnabas and Saul to the wozke where vnto I haue called them. Then fasted they and prayed, and put their handes on them, and let theym go. And they after they were sent of the holy ghoste, came vnto Seleucia, and from thence they sayled to Cyprus. And when they were come to Salamine, they shewed the worde of God in the synagoges of the Jewes. And they had Johñ to their minister.

When they had gone thozow oute the Yle vnto the cytie of Paphos, they founde a certayne sozcerer, a false prophete whiche was a Jewe, named Barjesu, whiche was with the rular of the countrey one Sergius Paulus a prudẽt man. The same rular called vnto him Barnabas and Saul, and desyred to heare the worde of God. But Elymas the sozcerer (for so was his name by interpretacion) withstode theym, and soughte to turne awaye the rular from the faithe. Then Saul whiche also is called Paul beynge full of the holy ghost, set his eyes on hym, and sayde: O full of all subtelte and disceytfulnesse, the childe of the deuyll, and the enemye of al ryghtousnes, thou ceasest not to peruerte the straight wayes of the Lozde. And now beholde the hande of the Lozde is vpon the, and thou shalt be blynde, and not se the sunne for a season. And forthwith there fell on him a myst and a darknes, and he went aboute seking some them that shuld leade hym by the hande. Then the rular when he sawe what had happened, beleued, & wondred at the doctrine of the Lozde.

When they that were with Paule, were departed by shyppe from Paphos, they came to Perga a cytie of Pamphylia: & there Johñ departed from them, and returned to Jerusalem. But they wandred thozowe the countreyes from Perga to Antioche a cytie of the countrey of Pisidia, and went into the synagoge on the Sabboth daye and sate downe. And after the lawe and the Prophetes were redde, the rulers of the Synagoge sent vnto theym, sayenge: Ye men and brethren, yf ye haue any sermon to exhoꝛt the people, say on.

Then Paul stode vp, and beckened with his hande, and sayde: Men of Israel, and ye that feare God, gyue audience. The God of this people chose oure fathers, and exalted the people when they dwelt as straũgers in the land of Egypte, and with a myghty arme brought them out of it, and about the tyme of. xl. yeares suffred he their maners in the wyldernes. And he destroyed. vii. nations in the lande of Canaan, and diuided their lande to theym by Lot. And after he gaue vnto theym iudges about the space of. * iiii. C. and fyftye yeres, vnto the tyme of Samuel the Prophete. And after that, they desyred a kynge, & God gaue vnto them Saul the sonne of Cis, a man of the tribe of Benjamin, by the space of fourty yeres. And after he had put him downe, he set vp Dauid to be their kynge, of whome he reaported, sayenge: I haue founde Dauid the sonne of Jesse, a man after myne owne hert, he shall fulfyll all my will.

* Foure hundred and fyfty yeares. These yeres must ye reken from the tyme that myracle of Egypte God ruled not but ouer fyue Iudges. Iudic.

Of this mans seed hath God (accoꝛdynge to his promyse) brought foꝛthe to the people of Israel, a sauyoure, one Jesus, when Johñ had fyrst preached before his commynge the baptisme of repentaunce, to Israel. And when Johñ had fulfylled his course, he sayd: whõ ye thynke that I am, I am not. * But beholde, there commeth one after me, whose showes of his fete I am not woꝛthye to lowse.

Mat. iii. Mar. i. Luke iii. Ioh. i.

✣ Ye men and brethren, children of the generacion of Abraham, and who so euer amõg you feareth God, to you is the worde of saluacion sent. The inhabyters of Jerusalem, & their rulers, because they knew him not, nor yet the voyces of the prophetes which are red euery Sabboth daye, they haue fulfylled thẽ in condẽpninge him. * And when they found no cause of deathe in him, yet desyred they Pilate to kyll hym. And when they had fulfylled al that were writen of him, they toke him downe from the tree, and put him in a sepulchre. But God rayled hym agayne from deth and he was sene many dayes of them whiche came with him from Galile to Jerusalem. Which are his wytnesses vnto the people.

And we declare vnto you, howe that the promyse made vnto the fathers, God hathe fulfylled vnto vs their children, in that he reysed vp Jesus agayne, euen as it is wrytten in the fyrste Psalme: * Thou art my sonne, this same daye begate I the. As concerninge that he reysed him vp from deathe, now no more to retourne to coꝛruption, he sayde on this wyse

Psalm. ii. Hebr. i.

wyse: The holy promyses made to Dauid, I will gyue them faithfully to you. Wherfore he sayth also in an other place. * Thou shalt not suffre thyne holy to se coꝛruption. Howe be it Dauid after he had in his tyme fulfilled the will of God, slepte, and was layde with his fathers, and sawe coꝛruption. But he whome God reysed agayne, sawe no coꝛruption.

Psalm. xvi. Actes ii.

Be it knowne vnto you therfore, ye men & brethren, that thoꝛowe this man is preached vnto you the foꝛgyuenes of synnes, and that by him, all that beleue, are iustifyed from al thinges, from whiche ye couldе not be iustifyed by the lawe of Moses. Beware therfore lest that fall on you, whiche is spoken of in the Prophetes: Beholde ye despisers & wonder, and perysshe ye: foꝛ I do a woꝛke in your dayes, whiche ye shall not beleue, yf a man wolde declare it you.

When they were come oute of the Synagoge of the Jewes, the Gentyles besoughte that they wolde preache the woꝛde to them betwene the Sabboth dayes. When the congregation was broken vp, many of the Jewes and deuout conuertes folowed Paul and Barnabas, whyche spake to theym and exhoꝛted theym, to continue in the grace of God.

✣ And the nexte Sabboth daye came almoost the hole cytye togyther, to heare the woꝛde of God. When the Jewes saw the people, they were full of indignacion, and spake against those thinges whiche were spoken of Paule, speking against it, and rayling on it.

Then Paule and Barnabas were bolde, & sayde: It was mete that the woꝛde of God shulde fyrste haue bene preached to you. But seynge ye put it from you, and thinke youre selues vnwoꝛthy of euerlastinge lyfe: Lo, we turne to the Gentyles: foꝛ so hath the Lord commaunded vs * I haue made the a lyght to the Gentyles, that thou be saluacion vnto the ende of the woꝛlde.

The Gentyles herde, and were glad, and glooꝛyfyed the woꝛde of the Lozde, and beleued: euen as many as were oꝛdeyned vnto eternall lyfe. And the woꝛde of the Lozde was publyssyed thoꝛow out all the region. But the Jewes moued the woꝛshyppfull and honoꝛable women, and the chefe men of the cytie, & reysed persecution against Paule and Barnabas and expelled them oute of their coastes. * And they shouke of the dust of their fete against them, and came vnto Iconium. And the disciples were fylled with ioye and with the holy ghost.

Isa. xlix. Actes xxvi.

¶ Paule and Barnabas preache at Iconium, some beleue, some stere vp sedicion. In Lystra they wolde do sacrifyce to Barnabas and Paule, whiche refuse it, and exhoꝛte the people to woꝛshyppe the true God. Paule is stoned, after that commeth he to Derba, Lystra, Iconium, and to Antioche.

CAPI. XIIII

And it foꝛtuned in Iconium that they went both togyther into the Synagoge of the Jewes, and so spake, that a great multitude both of the Jewes and also of the Greckes beleued. But the vnbeleuinge Jewes, stered vp and disquieted the myndes of the Gentyles against the brethren. Longe tyme abode they there, and quyte them selues boldely with the helpe of the Lozde, whiche gaue testimony vnto the woꝛde of his grace, & caused signes and wõders to be done by their handes. The people of the cytie were deuided and parte helde with the Jewes, and part with the Apostles.

When there was a saulte made bothe of the Gentyles and also of the Jewes, with their rulers, to put theym to shame / and to stone them, they were ware of it, and fled vnto Lystra and Derba, cyties of Lycaonia, and vnto the region that lyeth rounde aboute, & there preached the Gospel. And there sate a certayn man at Lystra weake in his fete, beynge cryple from his mothers wombe, & neuer walked. The same herde Paul preache. Whiche beheld him, and perceyued that he had faith to be hole, and sayde with a lowde voyce: stãd vpꝛight on thy fete. And he sterte vp, & walked. And when the people sawe what Paul had wone, they lyfte vp their voyces, sayenge in the speche of Lycaonia: Goddes are come downe to vs in the lykenes of men. And they called Barnabas, Jupiter: and Paul Mercurius, because he was the preacher. Then Jupiters preste, whiche dwelte before their cytie, brought oxen and garlandes vnto the churchporche, and wolde haue doone sacrifice with the people.

Paule and Barnabas ab horre to haue oxen and garlandes offred vnto them.

But when the Apostles, Barnabas and Paul herde that, they rent their clothes, and ran in amonge the people, cryinge and sayenge: Syrs, why do ye this? We are mortal men lyke vnto you, and preache vnto you, that ye shulde turne from these vanities vnto the lyuynge God, which made heauen and earthe, and the see, and all that in theym is: whiche in tymes paste suffered all nacyons to walke in their owne wayes. Neuertheles he left not hym selfe without wytnesse, in that he shewed his benefytes, in gyuinge vs rayne from heauen and frutefull seasons, fyllinge oure hertes with fode, and gladnesse. And with these sayenges, scace restrayned they the people, that they had not done sacrifice vnto theym.

Thyther came certayne Jewes from Antioche and Iconium, and obtayned the peoples consent, and stoned Paul, and drew him oute of the cytie, supposynge, he had bene dede. How be it as the disciples stode rounde about him, he arose vp, and came into the cytie. And the next daye he departed with Barnabas to Derba. After they had preached to that cytie, and had taught many, they returned to Lystra, and to Iconium and Antioche, and strengthed the disciples soules, exhoꝛting them to continue in the faith, affirmyng that we must thoꝛow moche tribulacion, entre into the kyngdome of God. And they oꝛdeyned them

them elders by election in euery congregacion, and prayed and fasted, and cõmended them to God on whome they beleued. And they went thorow out Pisidia and came to Pamphilia, and when they had preached the worde of God in Perga, they descended into Attalia, and thence departed by shippe to Antioche, frome whence they were delyuered vnto the grace of God, to the worke whiche they had fulfylled. When they were come and had gathered the congregation togyther, they rehersed all that God had done by them, and how he had opened the doze of faith vnto the gentyles. And there they abode longe tyme with the disciples.

¶ Mariaunce about circumcision. The apostles perysshe the matter at Jerusalem. Paule and Barnabas preache at Antioche.

CAP. XV.

Galath. v. a

THen came certayne frome Jewrye, and taught the brethren * except ye be circumcysed after the maner of Moses, ye can not be saued. And when there was ryzen dissencion and disputynge not a lytell vnto Paul and Barnabas agaynste them, they determyned that Paul and Barnabas, and certayne other of them, shulde go vp to Jerusalem, to the Apostles and elders, aboute this questiõ. And after they were brought on their waye by the congregacion, they passed ouer Phenices and Samaria, declarynge the conuersion of the Gentyles, and they brought great ioye vnto all the brethren. And when they were come to Jerusalem, they were receyued of the congregacion, and of the Apostles and elders. And they declared what thinges God hadde done by them. Then arose vp certayne of the secte of the Pharises, whyche byd beleue, sayenge: that it was nedefull to circumcyse theym, and to enioyne theym, to kepe the lawe of Moses. And the Apostles, and elderes, came to gyther to reasone of this matter.

And when ther was moche disputyng, Peter rose vp and sayde vnto them: Ye men and brethren, ye knowe how that a good whyle agoo, God chose amonge vs that the Gentyls by my mouthe shulde heare the worde of the Gospel and beleue. And God which knoweth the herte, bare them wytnes, and gaue vnto them the holy ghost, euen as he dyd vnto vs, and he put no difference betwene the and vs, but with fayth puryfred theyr hertes. Nowe therfore why tempte ye God, that ye wolde put a yoke on the disciples neckes, which neyther our fathers nor we were hable to beare. But we beleue that thorowe the grace of the Lorde Jesu Christe, we shalbe saued, as they do. Then all the multytude was apeased and gaue audience to Barnabas and Paul, which tolde what sygnes and wonders God hade shewed amonge the Gentyles by them.

And when they helde theyr peax James answered sayeng: Men and brethren herken vnto me. Simeon tolde how God at the begynnynge dyd vysyte the Gentyls, and receyued of them, people vnto his name. And to this, agreeth the wordes of the Prophetes, as it is wrytten. After this I wyll returne, and wyll buyld agayne the tabernacle of Dauid which is fallen downe and the decayed of it, wyll I buylde agayne, and I wyll set it vp that the residue of men myghte seke after the Lorde, and also the Gentyls vpon whome my name is called on sayth the Lorde, whiche doth all these thynges: Known vnto God are all his workes frome the begynninge of the worlde. Wherfore my sentence is that we trouble not them whiche from amonge the Gentyls, are turned to God: but that we wryte vnto them, that they abstayne them selues frome fylthynes of ymages frome fornycacyon, from strangled and frome bloude. For Moses of olde tyme hath in euery cyte that preach hym, and is red in the synagoges euery Sabboth daye.

Amos. ix.

Then pleased it the Apostles and elders with the hole congregacyon, to sende chosen men of their own company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas, and Silas, whiche were chiefe men amonge the brethren, & gaue them letters in their handes after this forme.

Letters of the Apostles.

The Apostles, elders and brethren send gretinges vnto the brethren which are of the gētyls in Antioche, Syria and Cylicia. For asmoche as we haue herde that certayne which departed frome vs, haue troubled you with wordes, and combred youre myndes, sayeng: Ye must be circumcysed and kepe the lawe, to whome we gaue no suche commaundement: we thought good, when we were come togither with one accorde, to sende chosen men vnto you, with our beloued Barnabas & Paul, men that haue ieoparded their lyues, for the name of our Lorde Jesu Christ. We haue sent therfore Judas and Silas, whiche shall also tell you the same thinges by mouth. For it semed good to the holy ghost and to vs, to put no greuous thinge vpon you, more then these necessary thinges: that is to saye, that ye abstayne frome thinges offred to ymages, frome bloude, frome strangled and fornication. Frō which yf ye kepe your selues, ye shall do wel. Fare ye well.

When they were departed, they came to Antioche, and gathered the multytude togyther, and delyuered the Epistle. When they had red it, they reioyced of that consolacion. And Judas and Silas beinge Prophetes, exhorted the brethren with moche preachinge & strengthed them. And after they hadde tarryed there a space, they were let goo in pear of the brethren vnto the Apostles. Notwithstandinge it pleased Silas to abyde there still. Paul & Barnabas continued in Antioche teachinge & preachinge the worde of the Lord with other many.

But after a certayne space, Paul sayd vnto Barnabas: Let vs go agayne and vysyte oure brethren in euery cyte where we haue shewed the worde of the Lorde, and se howe they do. And Barnabas gaue counsell to take with theym Johñ, called also Marcke. But Paul thoughte it not mete to take hym vnto their

their company which departed from them at Pamphilia, and went not with them to the worke. And the dissencion was so sharpe betwene them, that they departed a sundre one from ỹ other: so that Barnabas toke Marcke and sayled vnto Cypers. And Paul chose Silas and departed, betaken of the brethren vnto the grace of God. And he went thorow all Syria and Cilicia, stablyshynge the congregacions.

¶ Timothe is circumcised. Paul preacheth at Philippos, and there is put in prison.

CAP. I. XVI.

THen came he to Derba and to Lystra. And beholde, a certayne disciple was there named Timotheus, a womans sone whiche was a Jewesse and beleued: but his father was a Greke. Of whome reaported well, the brethren of Lystra, and of Iconium. The same, Paul wolde that he shulde go forth with hym, and toke and circumcysed him because of the Iewes which were in those quarters: for they knewe all, that his father was a Greke. As they went thorowe the cyties, they delyuered theym the decrees for to kepe, ordeyned of the Apostles & elders, whiche were at Jerusalem. And so were the congregacions stablyshed in the faithe, and encreased in noumbre dayly.

When they had gone thorowe oute Phrygia, and the regiou of Galacia, and were forbydden of the holy ghost to preache the word in Asia, they came to Mysia, and sought to go into Bethynia. But the spyrete suffred them not. Then they went ouer Mysia, and came downe to Troada. And a vysion appeared to Paul in the nyght. There stode a man of Macedonia and prayed him, sayenge: come into Macedonia, and helpe vs. After he had sene the vysion, immediatly we prepared to go into Macedonia, vnderstonde that the Lorde had called vs, for to preache the Gospell vnto theym. Then sayled we forthe frome Troada, and with a strayght course came to Samothracia, and the next daye to Neapoli, and frome thence / to Philippos, whiche is the chiefe cytie in the partes of Macedonia, and a free cytie.

We were in that cytie abydinge a certayne dayes. And on the Sabboth dayes we wente oute of the cytie, besydes a ryuer, where men were wont to praye. And we sate downe and spake vnto the wemen, whiche resorted thyther. And a certayne woman named Lidya a sellar of purple, of the cytie of Tyratira, whiche worshypped God, gaue vs audience. Whose herte the Lorde opened that she attended vnto the thinges, whiche Paul spake. When she was baptysed and her housholde, she besought vs, sayenge: If ye thinke that I beleue on the Lorde, come into my house, and abyde there. And she constrayned vs.

Act. xvi. b
Act. xvi. a

* And it fortuned as we went to prayer, a certayne dāsell possessed with a spyrete of south sayenge, met vs, which brought her master & maistres moche gaynes with Prophesyenge. The same, folowed Paul and vs, and cryed, sayenge: These men are the seruauntes of the hyghest God, which shewe vnto vs the waye of saluacyon. And this dyd she many dayes. But Paule not content, tourned aboute and sayde to the spirite. I commaunde the in the name of Jesu Christe, that thou come oute of her. And he came out the same houre.

And when her master and maistres, sawe that the hope of their gaynes was gone, they caught Paul and Sylas, and drue theym into the market place, vnto the rulars, and brought them to the officers, sayenge: These men trouble our cytie, which are Jewes, and preache ordinaunces, which are not lawfull for vs to receyue, neyther to obserue, sithens we are Romayns. And the people ranne on them, and the officers rent their clothes, and commaunded them to be beaten with rodes. And when they had beaten them sore, they cast them into pryson, cõmaundyng the iayler to kepe them surely. Who when he had receyued suche commaundement, thrust theym in to the inner pryson, and made their feete fast in the stockes.

At mydnyght Paule and Silas prayed, and praysed God. And the prysoners hearde them. And sodenly there was a greate erthquake, so that the foundacion of the pryson was shaken, and anone all the doores opened, and euery manes bandes were lowsed. When the keper of the pryson waked out of slepe and sawe the pryson doores open, he drewe out his sweard and wolde haue kylled him selfe, supposynge the prysoners had bene fled. But Paule cryed with a loude voyce, sayeng: do thy selfe no harme, for we are all heare. Then he called for a lyghte and sprange in and came tremblynge, and fell doune before Paul and Silas, and brought them out and sayd. Sirs, what must I do to be saued? And they sayde: beleue on the Lorde Jesus, and thou shalt be saued and thy housholde. And they preached vnto him the worde of the Lorde, and to all that were in his house. And he toke them the same houre of the nyght and washed their woundes, and was baptysed with all that belonged vnto him straight way. When he had brought them in to his house, he sete meate before them, and ioyed that he with all his housholde, beleued on God.

And when it was daye, the officers sent the ministers, saying: let those men go. The keper of the pryson tolde this sayinge to Paule, the officers haue sente worde to louse you. Nowe therfore gete you hence and go in peax. Then sayde Paule vnto them: they haue beaten vs openly vncondempned, wheras we are Romayns, and haue cast vs in to prison: and now wolde they sende vs awaye preuely? Nay, not so, but let them come them selues, and fet vs out. When the ministers tolde these wordes vnto the officers, they feared when they herde that they were Romayns, and came and besought them, and brought them out, and desyred them to departe out of the cite. So they went out of the pryson and entred in to the house of Lidia, and when they had sene the

brethren, they comforted them and departed.

¶ Paule commeth to Thessalonica, where the Jewes let the cyte on a roze. Paule escapeth, and commeth to Athens, where he preacheth the true and vnknowne God.

CAPI. XVII.

a AND they made theyr iorney thorow Amphipolis, and Apolonia, they came to Thessalonica where was a Synagoge of the Jewes. And Paule (as his maner was) went in vnto them, and thre sabboth dayes reasoned forth of the scripture vnto them, * openynge and alegynge that Christ muste nedes haue suffred and risen agayne frome deathe, and that this Jesus was Christ, whom (sayd he) I preache to you. And some of them beleued and came and companyed with Paul and Silas: also of the deuoute Grekes a greate multitude and of the chefe wemen not a fewe.

Luke.xxiiii.g

But the Jewes whiche beleued not, hauinge indignacion, toke vnto them cupill men which were vacabondes, and gathered a company, and set all the cityе on a roze, and made assaute vnto the house of Jason, and soughte to bringe them out to the people. But when thy founde them not, they drewe Jason and certayne brethren vnto the heedes of the citie, crying: these that trouble ℔ world are come hither also, whiche Jason hath receyued priuely. * And these all do contrary to the decrees of Cesar, affirmynge an other kynge, one Jesus. And they troubled the people and the officers of the citie, when they herde these thynges. And when they were sufficiently answered of Jason and of the other, they let them go.

b

*John.xix.c

And the brethren forthwith sente awaye Paule and Silas by nyghte vnto Berrea/ c Whiche when they were come thyther, they entred in to the Synagoge of ℔ Jewes. These were the noblest of byrthe amonge them of Thessalonia, whiche receyued the worde with all diligence of mynde, and searched the scriptures daply whether those thinges were euen so. And many of the beleued: also of worshipfull wemen whiche were Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowlege that the worde of God was preached of Paule at Berrea, they came and moued the people there. And then forthwith the brethren sent away Paul to go as it were to the see: but Silas and Thimothe abode d there styl. But they that gyded Paul, brought him vnto Athens, and receyued a commaundement vnto Silas and Timothe for to come to him forthwith and came theyr waye. Whyle Paul waited for theym at Athens, his spirite was moued in him, to se the cyte gruen to worshyppyng of ymages. Then he disputed in the Synagoge with the Jewes, & with the deuout personnes, and in the market daply with them that came vnto him. Certayne Philosophers of the Epicures and of the Stoykes, disputed with him. And some ther were which sayde: What will this babler saye? Other sayde: he semeth to be a shewer of straunge e goddes, ℔ because he preached vnto the Jesus and the resurrection. And they toke hym, and brought him in to Marce strete, sayinge: may we not know what this new doctrine wherof thou speakest, is? For thou bringest straunge newes to our eares. We wolde know therfore what these thynges meane. For all the Athenians and straungers which were there, gaue them selues to nothyng els, but eyther to tell or to heare newes.

Goddes of Grekes Scripture here goddes not deuils Epicurus Anaximenes

Paul stode in the myddes of Marce strete, and sayde: ye men of Athens I perceyue that in all thynges ye are to superstitious. For as I passed by and beheilde the maner how ye worship youre goddes, I founde an aultare wherin was writte: vnto the vnknowē God. Whom ye then ignorauntly worshyp, him shew I vnto you: * God that made the worlde and all that are in it, seinge that he is Lorde of heuen and erthe dwelleth not in temples made with handes, neyther is worshypped with mennes handes, as though he neded of any thing, seing he him selfe gyueth lyfe and breth to all men euery where and hath made of one blonde all nacions of men, for to dwell on all the face of the erth. and hath assigned before, how longe tyme, and also the endes of theyr habytacio, that they shulde seke God, yf they myght fele and fynde him, though he be not farre frome euery one of vs. For in him we lyue, moue and haue oure beinge / as certayne of youre owne Poetes sayd. For we are also his generacion. For as moche then as we are the generacion of God, we oughte not to thynke that the Godhed is lyke vnto golde, syluer or stone, grauen by craft and ymagination of man.

f

*Iohn.xvii.c

And the tyme of this ignorance God regarded not. But nowe he byddeth all men euery wheare repent, because he hath appoynted a daye, in whiche he will iudge the worlde accordynge to ryghtewysenesse, by that man whome he hath appoynted, and hathe offred faith to all men, after that he had raysed him frome deathe.

The grace of preachyng of Paule

When they herde of the resurrection frome deathe, some mocked, and other sayde: We will heare the agayne of this matter. So Paul departed frome them. Howe be it certayne men claue vnto Paul and beleued, amonge whiche was Dionisius a iudge, and a woman named Damaris, and other with theym.

He meaneth here Athens the poet. G

¶ Paul preacheth at Corinthum, continuyng there a yere and a halfe, goeth agayne in to Siria, commeth to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.

CAPI. XVIII.

g AFter that Paul departed from Athens and came to Corynthum, and founde a certayne Jewe named Aquila borne in Ponthus, lately come frome Italy with his wyfe Priscilla (because that the Emperour Claudius hadde commaunded all Jewes to departe frome Rome) and he drewe vnto the. And because he was of ℔ same crafte, he abode with them and wrought: their crafte was to make tentes. And he preached in the Synagoge

gogue euery Sabboth daye, and exhorted the Jewes and the gentyls.

When Silas and Timotheus were come frome Macedonia, Paul was constrayned by h the spirite to testifye to the Jewes that Jesus was very Christ. But when they sayd contrary and blasphemed, he shoke his rayment and sayde vnto them: youre bloude vpon youre owne heddes, and from hensforth I go blamles vnto the gentyls. And he departed thence and entred in to a certayne mannes house named Justus a worshypper of God, whose house ioyned harde to the synagoge. Howbe it one Crispus the chefe ruler of the synagoge i beleued on the Lorde with all his housholde, and many of the Corinthians gaue audience, and beleued and were baptysed.

Then spake the Lorde to Paule in the nyght by a vysion. Be not afrayd, but speake, & holde not thy peace: for I am with the, & no man shall inuade the that shall hurte the. For I haue moche people in this cite. And he continued there a yeare and sire monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Achaia. the Jewes made insurrectiō with one accorde agaynste Paule, and broughte him to the iudgment seate, sayinge: this felow counseleth men to worshippe God, contrary to the lawe. And as Paule was aboute to open his mouthe Gallio sayde vnto the Jewes: yf it were a matter of wrong, or an cupill dede (O ye Jewes) reason wolde that I shulde beare you: but yf it be a question of wordes, or of names. or of youre lawe, loke ye to it youre selues. For I wyl be no iudge in suche matters, and he draue them frome the seate. Then toke d all the Grekes Sosthenes the chefe ruler of the Synagoge, and smote him before the iudges k seate. And Gallio cared for noone of those thynges.

Paule after this, tarryed there yet a good whyle, and then toke his leaue of the brethren and sayled thence in to Syria, Priscilla and Aquila accompanying him. And he shore his heed in Cenchrea, for he had a vowe. And he came to Ephesus and left them there: but he him selfe entred in to the Synagoge, and reasoned with the Jewes. When they desyred him to tary longer tyme with them, he consented not, but bade them fare well sayinge. I muste nedes at this feaste that commeth, be in Jerusalem: but I will returne agayne vnto you. yf God wil. And he departed frome Ephesus and came vnto Cesarea: and ascended l and saluted the congregacion, and departed vnto Antioche, and when he had tarryed there a whyle, he departed. And wente ouer all the cōtre of Galacia & Phrygia by order, strengthinge all the disciples.

And a certayn Jewe named Appollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the waye of the Lorde, and he spake feruently in the spirite, and taught diligētly the thynges of the Lorde, and knewe m but the baptisme of Johñ only. And the same began to speake boldly in the Synagoge. And when Aquila and Priscilla hadde herde hym, they toke him vnto them and expounded vnto him the waye of God more perfectly.

And when he was disposed to go in to Achaia the brethren wrote, exhortynge the disciples to receyue him. After he was come thyther, he holpe them moche whiche hadde beleued throw grace. And mighrely he ouercame the Jewes, and that openly, shewynge by the scriptures that Jesus was Christe.

¶ Of the .xij. men whom Paule baptysed at Ephesus and what miracles were done by him. Demetrius mouyth sedicion in the cyte.

CAPI. XIX.

IT forteuned whyle Apollo was at Corinthum, that Paul passed thorow the vpper coostes and came to Ephesus, and found certayne disciples, and sayde vnto them: haue ye receyued the holy ghoste sithens ye beleued? And they sayde vnto him: no, we ha e not hearde whether there be any holy ghost or no. And ye sayde vnto them: wherwith were ye then baptysed? And they sayd: With Johns baptysme. Then sayde Paule: Joh baptysed with the baptisme of repentaunce, saying vnto the people that they shulde beleue on him, which shuld come after him: that is on Christ Jesus. When they herde that, they were baptised in the name of the Lord Jesu. And Paul layde his handes vpon them, and the holy ghost came on them, and they spake with tonges, and prophesyed, and all the men were about twelue.

And he went in to the synagoge, and behaued him selfe boldely for the space of thre monethes, disputynge and gruynge them exhortacions of the kyngdome of God. ℔ When dyuers wexed harde herted and beleued not, but spake cupill of the waye, and that before the multytude: he departed from them and seperated the disciples. And he disputed daply in the scole of one called Tyrannus. And this contynued by the space of .ij. yeares so that all they which dwelte in Asia, herde the worde of the Lorde Jesu, both Jewes and Grekes. And God wrought no small myracles by the handes of Paul: so that frome his body, were brought vnto the sycke, napkyns or partelettes, and the dyseases departed frō theym, and the cupill spirites went oute of theym.

Then certayne of the vagabounde Jewes exorcistes, toke vpon them to call ouer theym which had cupill spirites, the name of ℔ Lord Jesus sayinge: We conjure you by Jesu whō Paul preacheth. And there were seuen sonnes of one Sceua a Jewe and chefe of the preistes which dyd so. And the cupill spirite answered and sayde: Jesu I know, and Paul I know: but who are ye? And the man in whome the cupill spirite was, ran on them, and ouercame theym, and preuayled against theym, so that they fleade out of that house naked and wounded. And this was knowen to all the Jewes, and Grekes also, which dwelt at Ephesus,

I.ij. and

and feare came on them all, and they magnified the name of the Lorde Jesus.

And many that beleued, came and confessed and shewed theyr workes. Many of them wythe vsed curious crafftes, broughte theyr bookes and burned them before all men, and they counted the prece of them, and founde it fyfty thousande syluerlynges. So myghtely grewe the worde of God, and preuayled. After these thinges were ended, Paul purposed in the spirite, to passe ouer Macedonia and Achaia, and so to go to Jerusalem, sayenge: After I haue bene there, I must also se Rome. So sent he into Macedonia two of the that ministred vnto him, Timotheus and Erastus but he hym self remayned in Asia for a season.

C The same tyme there arose no lyttell a doo about that waye. For a certayne man named Demetrius, a siluersmyth, which made siluer shrynes for Diana, was not a lyttell benefici all vnto the craftes men. Which he called together with the workemen of lyke occupation and sayde: Syrs, ye knowe that by this craffte we haue gaynes, And ye se and heare that not alone at Ephesus, but almost thorowout all Asia, this Paul hath perswaded and turned awaye moche people, sayeng that they be not Goddes whiche are made with handes. So y not onely this our craffte commeth into parel to be set at nought: but also that the temple of the greate Goddesse Diana shoulde be despysed, and her magnificence shoulde be destroyed, whiche all Asia and the worlde worshippeth.

When they herde these sayinges, they were full of wrath, and cryed out sayenge: Greate is Diana of the Ephesians. And all the cyte was on a rooze, & they rushed into the comen hall with one assent, and caught Gayus and Aristarcus, men of Macedonia, Pauls companyons. When Paul wolde haue entred in vnto the people, the disciples suffred him not. Certayne also of the chef of Asia which were his frendes, sent vnto him, desyringe him that he wolde not preache into ꝑ comen hall. Some cryed one thinge and some an other, and the congregacion was all oute of quyet, and the moare parte knewe not wherfore they were come togither.

Some of the company drue forthe Alexandre, the Jewes thrustynge hym forwards. Alexandre beckened with the hande, and wolde haue gruen the people an answere. When they knewe that he was a Jewe, there arose a shoute almost for the space of two houres, of all men cryenge: great is Diana of the Ephesians.

When the towne clarcke hadde ceased the people, he sayde: Ye men of Ephesus, what man is it that knoweth not, how the cytie of the Ephesians is a worshypper of the greate Goddesse Diana, and of the ymage whiche came frome heauen. Seynge then no man sayth here against, ye ought to be content, & to do nothinge rashely: for ye haue brought hyther these men whiche are neyther robbers of churches, ne despysers of youre Goddes. Wherfore yf Demetrius and the craftes men which are with him, haue any sayenge to any man, the lawe is open, and there are rulars, let them accuse one an other. Yf ye go about any other thynge, it maye be determyned in a lawfull congregacyon. For we are in ieopardy to be accused of this dayes busynesse: for as moche as there is no cause wherby we may gyue a reckeninge of this concourse of people. And when he had thus spoken he let the congregation departe.

¶ Paule goeth in to Macedonia and in to Greece. At Troas he raiseth vp a ded body. At Ephesus he calleth the elders of the congregation togyther, commytteth the keppynge of Godacs flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth to Tyrre.

CAPI. XX.

A Fter the rage was ceased, Paul called the disciples vnto him, and toke his leaue of them, and departed to go into Macedonia. And when he hadde gone ouer those parties, and gruen them large exhortations, he came into Greece, and there abode three monethes. And when the Jewes layde awayte for him as he was aboute to sayle into Syria, he purposed to returne thorow Macedonia. There accompanied him into Asia, Sopater of Berrhea, and of Thessalonia, Aristarcus and Secundus, and Gayus of Derba, and Timotheus: and out of Asia, Tychicus and Trophimos. These went before, and taryed vs at Troas. And we sayled away fro Philippos after the Eester holydayes, & came vnto them to Troas in fyue dayes, where we abode seuen dayes.

And on the morow after the Saboth day, the disciples came togither for to breake bred, and Paul preached vnto them (redy to depart on the morowe) and continued the preaching vnto mydnight. And there were manye lightes in the chaumber where they were gathered togither, and there sate in a wyndowe a certayne ponge man named Eutichus, fallen into a depe slepe. And as Paul declared, he was the moare ouercome with slepe, and fell downe frome the thyrde lofte, and was taken vp dede. * Paul went downe and fel on him and embraced him, and sayde: make nothing a doo, for his lyfe is in hym. When he was come vp agayne, he brake bred, and talked, & comened a longe whyle, euen tyll the morynge, and so departed. And they brought the younge man a lyue, and were not a lyttel cõforted.

And we went afore to shyp, and sayled vnto Asson, there to receyue Paule. For so had he appointed, & wolde him selfe go a fote. When he was come vnto vs to Asso, we toke him in, and came to Mytilenes. And we sayled thence and came the next dayouergainst Chios. And the next day we arriued at Samos, and taryed at Trogilion. The next day we came to Mileton: for Paul had determined to leaue Ephesus as they sayled, because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Jerusalem at the day of Pentecost. Wherfore frome Mileton he sente to Ephesus, and called the elders of the congregation. And when they were come to him, he sayd vnto them: Ye knowe from the fyrste daye that I came in to Asia, after what maner I haue bene with you at all seasons, seruynge the Lorde with all humblenes of mynde, and with many teares, and temptacions, whiche happened vnto me by the layinges awayte of the Jewes/ and howe I kepte backe nothyng that was profitable, but that I haue shewed you and taughte you openly and at home in your houses, witnesyng bothe to the Jewes, and also to the Grekes, the repentaunce towarde God, and fayth towarde our Lorde Jesus.

And now beholde, I go bounde in the spirite vnto Jerusalem, and knowe not what shall come on me there, but that the holy ghost witnesseth in euery citye, saying: that bandes and trouble abyde me. But none of those thynges moue me, neither is my lyfe dere vnto my self, that I myght fulfyll my course with ioye, and the mynistracion which I haue receyued of the Lorde Jesu, to testifie the gospell of the grace of God.

And nowe beholde, I am sure that hence forth ye all (thorow whom I haue gone preachynge the kyngdome of God) shall se my face no moze. * Wherfore I take you to recorde this same day, that I am pure from the bloude of all men. For I haue kepte nothing backe, but haue shewed you all the counsell of God. Take hede therfore vnto your selues and to all the flocke, wherof the holy ghoste hathe made you ouerseers, to rule the congregacion of God, whiche he hathe purchased with his bloude. * For I am sure of this, that after my departynge, shall greuous wolues entre in amonge you, whiche wyll not spare the flocke. And of youre owne selues shall men aryse, speakynge peruerse thynges to drawe disciples after them. Therfore awake, and remembre that by the space of thre yeres, I ceased not to warne euery one of you bothe nyght and daye with teares.

And nowe brethren, I commende you to God, and to the worde of his grace, whiche is able to buylde further, and to gyue you an inheritaunce, amonge all them whiche are sanctyfyed. I haue desyred no mannes syluer, golde or rayment. Ye knowe well that these handes haue mynistred vnto my neccessityes, and to them that were with me. I haue shewed you all thynges, how that so labouryng ye oughte to receyue the weyke, and to remembre the wordes of the Lorde Jesu, howe he sayde: It is more blessed to gyue, then to receyue.

When he hadde thus spoken, he kneled downe and prayed with them all. And they wepte haboundantly, and fell on Paules necke, and kyssed him, sorowynge most of all for the wordes whiche he spake, that they shulde se his face no more. And they accompanyed him vnto the shyppe.

¶ Paule commeth by shyppe. Of Philippe the Euangelist, and Agabus the prophet, which warned Paul not to go to Jerusalem. He remayned stedfast in his purpose, and is taken in the temple.

CAPI. XXI.

A Nd it chaunced that as sone as we had launched forth, and were departed from them, we came with a strayght course vnto Choon, and the day folowyng vnto the Rhodes, and from thense vnto Patara. And we founde a shyppe redye to sayle vnto Phenices, and went a bozde and set forthe. Then appeared vnto vs Cyprus, and we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre. For there the shyp vnladed her burthen. And when we had founde brethren we taryed there seuen dayes. And they tolde Paule thorowe the spirite, that he shulde not go vp to Jerusalem. And when the days were ended, we departed and went our wayes, and they all broughte vs on our waye, with theyr wyues and children, tyll we were come oute of the city. And we kneled downe in the shore and prayed. And when we had taken our leaue one of an other, we toke shyp, and they returned home agayne.

When we had full ended the course from Tyre we arryued at Ptolomaida, and saluted the brethren, and abode with them one daye. The nexte daye, we that were of Paules company departed and came vnto Cesarea. And we entred in to the house of Philip the Euangelyst, whiche was one of the seuen deacons, and abode with him. The same man hadde foure doughters virgyns, whiche dyd prophesye. * And as we taryed there a good meyny of dayes, there came a certayne Prophete frome Jurye, named Agabus. When he was come vnto vs, he toke Paules gyrdell, and bounde his handes and feete, and sayde: Thus sayth the holy ghost, so shal the Jewes at Jerusalem bynde the man that oweth this gyrdell, and shal delyuer him in to the handes of the Gentyles.

When we herde this, both we and other of the same place, besoughte him that he wolde not go vp to Jerusalem. Then Paule answered and sayde: What doo ye, weppynge and breakynge myne herte? I am redye not to be bounde only, but also to dye at Jerusalem for the name of the Lorde Jesu. When we coulde not turne his mynde, we ceased/ sayinge: the wyll of the Lorde be fulfylled. After those dayes we made our selues redye, and went vp to Jerusalem. There went with vs also certayne of the disciples of Cesarea, and broughte with them one Mnason of Cyprus, an olde disciple with whome we shulde lodge. And when we were come to Jerusalem, the brethren receyued vs gladly. And on the morow, Paule went in with vs vnto James, and all the elders came togyther. And when he hadde saluted them, he tolde by ordre all thynges that God had wrought amonge the Gentyles by his ministracion. And when they herde it they glorifyed the Lorde, and

sayde vnto him: Thou seest brother, how ma
ny thousande Iewes there are whiche beleue,
and they are all zelous ouer the lawe. And
they are informed of the, that thou teachyste
all the Iewes which are amonge the gentils,
to forsake Moses, and sayest that they ought
not to circumcyse their children, neyther to
lyue after the customes. What is it therefore?
The multitude must nedes come together. For
they shall heare that thou art come. Do there-
fore this, that we saye to the.

Numer.vi.a. * We haue foure men, which haue a vowe
E on them. Them take, and purifye thy selfe
with theym, and doo coste on them, that they
maye shaue their heddes, and all shall know
that those thynges whiche they haue herde co-
cernynge the, are nothynge: but that thou
thy selfe also walkest and kepest the lawe.
For as touchinge the gentyls whiche beleue,
we haue written and concluded, that they ob-
serue no suche thynges: but that they kepe
them selues frome thynges offred to ydoles,
frome bloude, frome strangled, and from for-
nication. Then the nexte daye Paul take the
men, and purifyed him selfe with them, and
entred into the temple, declarynge that he ob
serued the dayes of the purification, tyll that
an offringe shoulde be offred for euerye one of
theym.

And as the seuen dayes shulde haue bene en
ded, the Iewes whiche were of Asia, when
they sawe hym in the temple, they moued all
the people, and layde handes on hym, cryng:
F men of Israel, helpe. This is the man that
teacheth all men euery where against the peo
ple and the lawe, and this place. Moreouer
he hath brought Grekes into the temple, and
hath defyled this holy place. For they sawe
one Trophimus an Ephesian with him in the
cyte. Him they supposed Paul had brought
into the temple. And al the cyte was moued
and the people swarmed togyther. And they
toke Paul and drue him out of the temple, &
forthwith the dores were shut.

As they went about to kyll hym, tydinges
came vnto the chefe captayne of the Souldy-
ers, that all Ierusalem was moued. Whyche
immediately toke Souldyers and vndercap-
taynes, and ran downe vnto theym. When
they sawe the Captayne and the Souldyers,
they lefte smytynge of Paul. Then the Cap-
G tayne came nere and toke him, and comman-
ded him to be bounde with two chaynes, and
demaunded what he was, and what he had
done. And one cryed this, an other that amõg
the people. And when he coulde not knowe
certaynte for the rage, he commaunted hym
to be caryed into the castel. And whe he came
vnto the Greces, it fortuned that he was borne
of the Souldyers for the violence of the people.
For the multitude of the people folowed
after, crienge: awaye with him.

And as Paul shulde haue bene caryed into
the castel, he sayde vnto the Captayne: maye
I speake vnto the? Which sayd: Canst thou
speke Greke? Arte not thou that Egyptian,
whiche before these dayes made an vproure, &
led out into the wyldernesse foure thousande
men that were murtherers? But Paul sayde
I am a man whiche am a Iewe of Tharsus a
cytie in Cycill, a Cytesen of no vyle cytie, I
beseche the / suffre me to speake vnto the peo
ple. When he had gyuen him leyence, Paule
stode on the steppes, and beckened with ỳ hãd
vnto the people, and there was made a great
silence. And he spake vnto them in the Ebrew
tongue, sayenge:

¶ Paule answereth the Iewes, is scourged, and
layde in pryson agayne.

CAPI. XXII.

YE men brethren & fathers, heare myne
A aunswere whiche I make vnto you.
When they hearde that he spake in the
Ebrewe tongue to them, they kepte the more
silence. And he sayde: I am verely a man,
whiche am a Iewe borne in Tharsus, a cytie
in Cycill: neuertheles brought vp in this cy
tie, at the fete of Gamaliel, and informed di
ligently in the lawe of the fathers, and was
feruent mynded to God warde, as ye all are
this same daye, and * I persecuted this way Iesus. viii.a.
and.xi.a
vnto the death, byndynge and delyuerynge in
to pryson bothe men and wemen, as the chief
B preest bothe beare me wytnesse, and all the el-
ders of whome also I receyued letters vnto
the brethren, and went to Damasco to bringe
them whiche were there bounde vnto Ieru-
salem for to be punyshed.

And it fortuned, as I made my iourney, &
was come nyghe vnto Damasco about none,
sodeynly there shone frome heauen a greate
lyghte rounde aboute me, and I fell vnto the
earthe, and hearde a voyce, sayenge vnto me. Actu. ix.a.
* Saul, Saul, why persecutest thou me?
And I aunswered: What arte thou Lorde?
And he sayde to me: I am Iesus of Nazareth
whome thou persecutest. And they that were
with me sawe a lyghte and were afrayde: but
they hearde not the voyce of him that spake
with me. And I sayde: What shall I doo
C Lorde? And the Lorde sayde vnto me: Aryse,
and go in to Damasco and there it shalbe told
the of all thynges which are appointed the to
do. And when I sawe nothing for the brightes
of the lyghte, I was ledde by the hande of
them that were with me, and came into Da-
masco.

And one Ananias a perfect man, and as per
taynynge to the lawe haynge good reaporte
D of all the Iewes whiche there dwelte, came
vnto me, and stode and sayde vnto me: Bro-
ther Saule, loke vp. And that same houre I
receyued my syghte and sawe him. And he sayd
the God of our fathers hath ordeyned the be-
fore, that thou shuldest knowe his will, and
shuldest se that which is rightfull, & shuldest
heare the voyce of his mouth: for thou shalt
be his witnes vnto all men of those thinges
whiche thou hast sene and hearde. And nowe:
why tarryest thou? Aryse and be baptysed, and
washe awaye thy synnes, callynge on the
name of the Lorde. And it fortuned, when I
was come agayne to Ierusalem / and prayde
in the

in the temple, that I was in a traunce, and
sawe hym, sayinge vnto me. Make haste, and
E get the quickly out of Ierusalẽ: for they wyll
not receyue thy wytnesse that thou bearest of
me. And I sayde: Lorde they knowe that I
pursoned and bet in euery synagoge them that
beleued on the. And when the bloode of thy
wytnesse Steuen was shed, I also stode by, &
consented vnto his deth, and kept the rayment
of them that slewe him. And he sayd vnto me:
departe, for I wyll sende the a farre hence vn-
to the Gentyles.

They gaue him audience vnto his worde,
and then lyfte vp their voyces, and sayde: a-
F waye with suche a felowe frome the erth: it
is pitye that he sholde lyue. And as they cryed
and cast of their clothes, and threwe dust in to
the ayre, the captayne bad him be broughte in
to the castel, and commaunded him to be scour
ged, and to be examined, that he might know
wherefore they cryed on hym. And as they
bounde him with thonges, Paule sayde vnto
the Centurion that stode by: Is it lawfull for
you to scourge a man that is a Romayne, and
vncondemned? When the Centurion herde
that, he went and tolde the captayne, sayinge:
What intendest thou to do? This man is a
G Romayne.

Then the captayne came, and sayde to him:
Tell me, art thou a Romayne? He sayde: Ye.
And the captayne answered: With a greate
somme obteyned I this fredome. And Paule
sayde: I was free borne. Then forthwith de-
parted from him they which sholde haue exa-
mined him. And the captayne also was afrayd
after he knewe that he was a Romayne: be-
cause he had bounde him.

On the morowe, because he wolde haue
knowen the certaynte, wherfore he was ac-
cused of the Iewes, he loked him from his bon
des, and commaunded the chiefe preestes, and
all the concile to come togyther, and broughte
Paule, and set him before them.

¶ Paule commeth before the counsell. Debate ary-
seth among the people. The captayn deliuereth him/
God comforteth him.

CAPI. XXIII.

A PAule beholde the counsel and sayd: Men
and brethren, I haue lyued in al good con
science before God * tyll this daye. The
Actu.xxiii.b. hye preest Ananias commaunded them ỳ stode
C by to smyte him on the mouthe. Then sayde
Paule to him: God smyte the thou paynted
wall. Sittest thou & iudgest me after the law,
and commaundest me to be smytten contrarye
to the lawe? And they that stode by sayde: re-
uilest thou Gods hye preest? Then said Paul:
I wist not, brethren, that he was the hye preest.
Exod.xxii.d For it is wrytten: * thou shalte not curse the
B ruler of thy people.

When Paule perceyued that the one parte
were Sadducees, and the other Pharisees, he
cryed out in the counsell. Men and brethren,
* I am a Pharisey, the sonne of a Pharisey.
Of the hope and resurrection frome dethe, I
am iudged. And when he had so sayde, there
arose a debate betwene the Pharisees and the
Sadducees / and the multitude was deuyded.
* For the Sadducees saye there is no resurrec-
tion, neither aungel ne spirite. But the Pha- Math.xxii.c
risees graunte bothe. And there arose a greate
crye, and the Scribes which was of the Pha-
risees parte, arose and stroue, saying: we fynde
none euyll in this man. Though a spyrite or an
aungell hath appered to him, let vs not stryue
agaynst God.

And when there arose greate debate, the
captayne fearynge, lest Paule sholde haue ben E
plucke asonder of them, commaunded the soul-
dyers to go downe, and to take hym frome
them, and to bringe him in to the castell. The
night folowynge, God stode by him and sayd:
D be of good chere Paule, for as thou hast testi-
fyed of me in Ierusalem, so muste thou beare
wytnes at Rome. When daye was come, cer-
tayne of the Iewes gathered them selues to-
gyther, and made a vowe, sayinge: that they
wolde neither eate nor drynke, tyll they had
kylled Paule. They were about. xl. which had
made this conspiracie. And they came to the
chefe preest & elders, and said: we haue bound
our selues with a vowe, that we wyl eate no-
thynge, tyll we haue slayne Paule. Nowe D
therefore gyue ye knowlege to the captayne
and to the counsell, that he bringe him forthe
vnto vs to morow, as though we wold know
some thyng more perfectly of hym. But we (or
euer he come neare) are redy in the meane sea-
son to kyll hym.

When Paules systers sonne herde of their
laynge awayte, he wente and entred in to the
castel, and tolde Paule. And paule called one
of the vnder captaynes vnto hym, and sayde:
bringe this ponge man vnto the hye captayn:
for he hathe a certayne thynge to shewe him.
And he toke him, and brought him to the cap-
tayne, and sayd: Paule the prysoner called me
vnto him, and prayed me to bryng this ponge
man vnto the, whiche hath a certayne matter
to shewe the.

The hye captayne toke him by the hande, E
and wente aparte with him out of the waye:
and asked him, what hast thou to say vnto me?
And he sayd: the Iewes are determined to de-
syre the that thou woldest bringe forth Paule
to morowe in to the counsell, as though they
wold enquire somwhat of him more perfectly:
But folow not their myndes: for there lye in
wayte for him of them mo then. xl. men, which
haue bounde them selues with a vowe, that
they wyl neither eate ne drynke tyl they haue
kylled him. And now are they redye, and loke
for thy promyse.

The captayne let the ponge man departe, F
and charged hym: See thou tell no man that
thou hast shewed these thynges to me. And he
called vnto him two vnder captaynes, saying:
make redye two hundred soudyers to go to
Cesarea, and horsemen thre score and ten, and
speare men two hundred, at the thyrde houre
of the nyghte. And delyuer them beestes that
they maye put Paule on, and bringe him safe
vnto Felix the deputye, and wrote a letter in
this maner.

Claudius

Claudius Lyſias vnto the moſt myghtye
ruler Felix ſendeth greetynge. This man was
taken of the Jewes, and ſholde haue ben kyl-
led of them. Then came I with ſouldiers, and
reſcued him, and perceyued that he was a Ro-
mayne. And when I wolde haue knowen the
cauſe wherfore they accuſed him, I brought
him forth in to theyr counſell. There perceyu-
ed I that he was accuſed of queſtions of theyr
lawe: but was not gylty of any thynge wor-
thye of death or of bondes. And when it was
ſhewed me howe the Jewes layde wayte for
the man, I ſent him ſtreyght waye to the, and
gaue commaundement to his accuſers, yf they
hadde oughte agaynſte him, to tell it vnto the:
fare well. The ſouldiers as it was commaun-
ded them, toke Paule, and brought him by
nyghte to Antipatras. On the morowe they
left the horſe men to go with him, and retur-
ned vnto the caſtell. Whiche when they came
to Ceſarea, delyuered the epiſtle to the depu-
tye, and preſented Paule before him. When
the deputie hadde redde the letter, he aſked of
what countreye he was. And when he vnder-
ſtode that he was of Cicill, I will heare the
(ſayde he) when thyne accuſers are come alſo:
and commaunded him to be kepte in Herodes
iudgement houſe.

¶ Paule is accuſed before Felix, he anſwereth for him ſelfe.

CAPI. XXIIII.

A After fyue dayes, Ananias the high preſt deſcended with the elders, and with a certeyn oratour named Tertullus, and enformed the ruler of Paule. When Paule was called forthe, Tertullus began to accuſe him, ſaynge: where as we lyue in greate quietnes by the meanes of the, and many good thynges are wrought vnto this nation through thy prouidence: that alowe we euer and in all places moſt myghty Felix with all thankes. Not withſtandyng that I be not tedious vnto the I praye the that thou wolduſt heare vs of thy curteſye a fewe wordes.

B We haue founde this man a ✻ peſtilent fe-
lowe, and a mouer of debate vnto all the Je- Pſalm. xviii. and. xxix. b.
wes throwout the worlde, and a mayntey-
ner of the ſecte of Nazarytes, and hathe alſo
enforced to pollute the temple. Whome we
toke and wolde haue iudged accordyng to our
lawe, but the hye captayne Lyſias came vpon
vs, and with greate violence toke him awaye
out of our handes, commaundynge his accu-
ſers to come to the. Of whome thou mayſte
(yf thou wylte enquyre) knowe of all theſe
thynges whereof we accuſe him. The Jewes
lykewyſe affirmed, ſayng that it was euen ſo.

Then Paule (after that the ruler him ſelfe
had beckened vnto him that he ſholde ſpeake)
anſwered: I ſhall with a more quiet mynde
anſwere for my ſelfe, for as moche as I vn-
derſtande, that thou haſt ben of many yeres a
iudge vnto this people, becauſe ye thou mayſte
knowe that there are yet but twelue dayes ſi-
thens I wente vp to Jeruſalem for to praye,
and they neyther founde me in the temple diſpu-
tynge with any man, eyther rayſynge vp the
people, neyther in the Synagoges, nor in the
cite. Neither can they proue the thinges wher-
of they accuſe me.

But this I confeſſe vnto the, that after that
waye (whiche they call hereſye) ſo worſhyp I
the God of my fathers, beleuynge all thinges
whiche are wrytten in the lawe and the Pro-
phetes, and haue hope towardes God, that
the ſame reſurrection of the deed (which they
them ſelues loke for alſo) ſhall be both of iuſt
and vniuſte. And therfore ſtudye I to haue a
clere conſcience towarde God, and towarde
man alſo.

But after many yeres, I came and brought
almes to my people, & offrynges in the whiche
they founde me purified in the temple, neither
with multitude, nor yet with vnquietnes, how
be it there were certayne Jewes oute of Aſia,
whiche oughte to be here preſente before the,
and accuſe me, yf they had ought agaynſte me: C
or elles let theſe ſame here ſaye, yf they haue
founde any euyll doyng in me, whyle I ſtande
here in the counſell: excepte it be for this one
voyce that I cryed ſtandynge amonge them, of
the reſurrection of the ded, am I iudged of you
this daye.

When Felix herde theſe thynges, he refer-
red them, for he knewe very wel of that way,
and ſayd: when Lyſias the capteyn is come, I
will knowe the vtmoſt of your matters. And
he commaunded an vnder captayne to kepe
Paule, and that he ſhold haue reſt, and that he
ſholde forbyd none of his acquyntaunce to F
miniſter vnto him, and to come vnto him.

And after a certayne dayes, came Felix and
his wyfe Druſilla, whiche was a Jewe, and
called forth Paule, and herde him of the faith
whiche is towarde Chryſt, and as he preached
of ryghteouſnes, temperaunce, and iudgement
to come, Felix trembled and anſwered: thou G
haſte doone ynoughe at this tyme, departe/
when I haue conuenient tyme, I will ſende
for the. He hoped alſo that money ſholde haue
ben gyuen him of Paule, that he myght looſe
him: wherfore he called him the oftener, and
commoned with him. But after two yere, Feſ-
tus Portius came in to Felix rowme. And Fe
lix wyllynge to ſhewe the Jewes a pleaſure,
lefte Paule in priſon bounde.

¶ The Jewes accuſe Paule before Feſtus, he appeleth vnto the Emperoure, and is ſent vnto Rome.

CAPI. XXV.

When Feſtus was come in to the Pro-
uynce, after thre dayes he aſcended from G
Ceſarea vnto Jeruſalem. Then enfor-
med him the hyghe preeſtes, and the chiefe of
the Jewes of Paule. And they beſought hym
and deſyred fauour againſt him, that he wolde
ſende for him to Jeruſalem: and layd awayt
for him in the way to kyll him. Feſtus anſwe-
red that Paul ſholde be kepte at Ceſarea, but
that he hym ſelfe wolde ſhortly departe thy-
ther. Let them therfore (ſayde he) whiche a-
mong you are hable to wit, come downe with

them and accuſe him, yf there be any faute in the
man.

B When he had tarryed there more then tenne
dayes, he departed vnto Ceſarea, and the next
daye ſate downe in the iudgement ſeate, and
commaunded Paule to be brought. When he
was come, the Jewes whiche were come from
Jeruſalem, came aboute him, and layde many
and greuous complaynes agaynſte Paule,
whiche they coulde not proue as longe as he
anſwered for him ſelfe, that he had neither a-
gaynſt the lawe of the Jewes, neither againſt
the temple, nor yet agaynſte Ceſar offended
any thynge at all.

Feſtus wyllyng to do the Jewes a pleaſure
E anſwered Paule and ſayde: wylt thou go to
Jeruſalem, and there be iudged of theſe thyn-
ges before me? Then ſayde Paule: I ſtande
at Ceſars iudgement ſeate, where I ought to
be iudged. To the Jewes haue I no harme
done, as thou verye well knoweſt. Yf I haue
hurte them, or commyted any thynge wor-
thy of dethe, I refuſe not to dye. Yf none of theſe
thynges are, wherof they accuſe me, no man
ought to delyuer me to them. I appeale vnto
Ceſar. Then ſpake Feſtus with deliberation,
and anſwered. Thou haſt appealed vnto Ce-
ſar: vnto Ceſar ſhalt thou go.

D After a certayne dayes, kynge Agrippa, and
Bernice came vnto Ceſarea to ſalute Feſtus.
And when they hadde ben there a good ſeaſon,
Feſtus rehearſed Paules cauſe vnto the kynge,
ſayinge: there is a certayne man lefte in pry-
ſon of Felix, aboute whome when I came to
Jeruſalem the hye preeſtes and elders of the
Jewes enformed me, & deſyred to haue iudge-
ment againſt him. To whom I anſwered: It
E is not the maner of the Romayns to delyuer
any man that he ſholde periſhe, before that he
whiche is accuſed, haue ye accuſers before him,
and haue leyſure to anſwere for him ſelfe, con-
cernyng the cryme layde againſte hym: when
they were come hyther without delaye on the
morowe I ſate to gyue iudgement, and com-
maunded the man to be brought forthe. A-
gaynſte whome when the accuſers ſtode vp,
they brought none accuſation of ſuche thyn-
ges as I ſuppoſed: but hadde certayne queſti-
ons againſte him of theyr owne ſuperſtition,
and of one Jeſus whiche was deed, whome
Paule affirmed to be alyue. And becauſe I
doubted of ſuche maner queſtyons, I aſked
him whether he wolde go to Jeruſalem, and
there be iudged of theſe matters. Then when
Paule hadde appealed to be kepte vnto the
F knowlege of Ceſar, I commaunded him to be
kepte tyll I myghte ſende him to Ceſar. A-
grippa ſayd vnto Feſtus: I wolde alſo heare
the man my ſelfe. To morowe (ſayd he) thou
ſhalte heare him. And on the morowe when
Agrippa was come and Bernice with greate
pompe, & were entred in to the counſell houſe
with the cheyftaynes and chiefe men of the cy-
tye, at Feſtus commaundement Paule was
G brought forthe. And Feſtus ſayd: kynge A-
grippa, and all men whiche are heare preſente
with vs: ye ſe this man aboute whom all the
multitude of the Jewes haue ben with me,
bothe at Jeruſalem, and alſo here, crying
that he oughte not to lyue any longer: Yet
founde I nothynge worthy of dethe, that he
had commytted. Neuertheleſſe ſythens that
he hathe appealed to Ceſar, I haue determy-
ned to ſende him. Of whome I haue no cer-
tayne thyng to wryte vnto my Lorde. Where-
fore I haue brought him to you, and ſpecially
vnto the, kynge Agrippa, that after examina-
cion had, I might haue ſomwhat to write. For
me thinketh it vnreaſonable for to ſende a pri-
ſoner, and not to ſhewe the cauſes whiche are
layde agaynſt him.

¶ Kynge Agrippa heareth Paule, whiche telleth him his callynge frome the begynnynge.

CAPI. XXVI.

A Grippa ſayde vnto Paule: thou arte
permytted to ſpeke for thy ſelfe. Then A
Paule ſtretched forthe the hande, and Paules ora-
anſwered for him ſelfe. I thinke my ſelfe hap- cion
py kynge Agrippa, becauſe I ſhal anſwere this
daye before the, of all the thynges whereof I
am accuſed of the Jewes, namely becauſe thou
art expert in al cuſtomes and queſtions, which
are amonge the Jewes. Wherfore I beſeche B
the to heare me patiently.

My lyuynge of a chylde, which was at the
fyrſte amonge myne owne nacion at Jeruſa-
lem, knowe all the Jewes, whiche knewe me
from the begynnyng, yf they wolde teſtifie it.
For after the moſt ſtrayteſt ſecte of our laye,
lyued I a Phariſeye. And nowe I ſtande and
am iudged, for the hope of the promyſe made
of God vnto oure fathers: vnto whiche pro-
myſe our twelue tribes inſtantly ſeruyng god
daye and nyghte, hope to come. For whiche C
hopes ſake, kynge Agrippa, am I accuſed of
the Jewes. Why ſholde it be thought a thyng
incredible vnto you, that God ſholde rayſe a-
gayne the deed? I alſo verily thoughte in my
ſelfe, that I ought to do many contrary thyn-
ges, clene agaynſt the name of Jeſus of Naza-
reth: whiche thynge I alſo dyd in Jeruſalem.
Where many of the ſayntes I ſhut vp in pry-
ſon, and had receyued auctorite of the hye pre- D
eſtes. And when they were put to dethe, I gaue
the ſentence. And I punyſched them often in e-
very ſynagoge, and compelled them to blaſ-
pheme: and was yet more madde vpon them,
and perſecuted them euen vnto ſtraunge cityes.
About the whiche thynges as I went to Da-
maſco with auctorite and leyſure of the hygh
preeſtes, euen at myddaye (o kynge) I ſawe in
the way a light from heuen, aboue the bryghr-
nes of the ſonne, ſhyne rounde about me, and
them whiche iourneyed with me.

When we were all fallen to the earthe, I
herde a voyce ſpeakynge vnto me, and ſayinge
in the Hebrewe tonge: ✻ Saul, Saul, why E
perſecuteſt thou me? It is harde for the to Iere. i. a
kycke againſt the pricke. And I ſayde: Who and xx. b
arte thou Lorde? And he ſayde: I am Jeſus
whom thou perſecuteſt, but ryſe and ſtand vp
on thy fete. For I haue appeared vnto the for
this purpoſe, to make the a miniſter & a wyt-

neſſe,

nesse bothe of those thinges whiche thou hast sene, and of those thynges in whiche I will appeare vnto the, deliuerynge the from the people, and from the Gentyles, to whome now I sende the, to open their eyes, that they myght turne from darckenesse to lyght, and from the power of Satan vnto God, that they may receyue forgyuenesse of synnes and inheritaunce amonge them, which are sanctified by faith in me.

f Wherefore kynge Agrippa, I was not disobedient vnto the heauenly vysion: but shewed fyrste vnto them of Damasco, and at Jerusalem, and throwout all the coostes of Jewry, and to the Gentyles, that they shulde repent, and tourne to God, and do ryght workes of repentaunce. For this cause, the Jewes caught me in the temple, and went about to kyll me. Neuertheles I obtayned helpe of God, and continewe vnto this daye, witnessinge bothe to small and great, sayenge none other thynges, then those whyche the Prophetes and Moses dyd saye, shulde come, that Christe shoulde suffre, and that he shoulde be the fyrste that shoulde ryse from deathe, and shoulde shewe lyght vnto the people, and to the Gentyles. As he thus aunswered for him selfe: Festus sayde with a lowde voyce. Paul, thou arte behydes thy selfe. Moche learninge hath made the mad. And Paule sayde: I am not mad, moost dere Festus: but speake the wordes of truthe and sobrenesse. The kynge knoweth of these thynges, before whome I speake freely: Neyther thynke I that any of these thynges are hydden from him: For this thynge was not doone in a corner. Kynge Agrippa, beleuest thou the Prophetes? I wote well thou beleuest. Agrippa sayd vnto Paul: Somwhat thou bringest me in mynde for to become a Christen. And Paul sayde: I wolde to God, that not onely thou: but also all that heare me to daye, were, not somewhat onely, but all together, suche as I am, excepte these bondes. And when he hadde thus spoken, the kynge rose vp, and the deputie, and Bernice, and they that sate with them. And when they were gone a parte, they talked betwene them selues / sayenge: This man doeth nothynge worthy of deathe, nor of bondes. Then sayd Agrippa vnto Festus: This man myght haue bene lowsed, yf he hadde not appealed vnto Cesar.

¶ Paule shippinge towarde Rome, Julius the Captayne intreateth him curteously, at the laste they suffre shipwrake.

CAP. XXVII.

a When it was concluded that we shoulde sayle into Italye, they deliuered Paule and certayne other prysoners, vnto one named Julius, an vnder Captayne of Cesars Souldyers. And we entred into a shyppe of Adramptium, and lowsed from lande, appoynted to sayle by the coostes of Asia, one Aristarcus oute of Macedonia, of the countrey of Thessalia beynge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul, and gaue him lybertie to go vnto his frendes, and to refreshe hym selfe. And from thence launched we, and sayled vnder by Cypres, because ỹ wyndes were contrarye. When sayled we ouer the see of Cylicia, and Pamphylia, and came to Myra a cytie in Lycia.

And there the vndercaptayne founde a shyp of Alexandre, redye to sayle into Italye, and put vs therin. And when we had sayled slowly many dayes, and scace were come ouer against Gnydon (because the wynde withstode vs,) we sayled vnder by the coostes of Candy, ouer against Salmo, and with moch worke sayled beyonde it, and came vnto a place called Goodhauen. Nyghe whervnto was a cytie called Lasea. When moch tyme was spent and saylynge was now ieoperdous, because also that we hadde ouerlonge sailed, Paule put them in remembraunce, and sayde vnto them. Syrs, I perceyue that this voyage will be with hurt and moche dommage, not of the ladynge and shyppe onely: but also of oure lyues. Neuertheles the vnder Captayne beleued the gouernoure and the maister, better then tho thinges, which were spoke of Paul. And because the hauen was not commodious to wynter in, many take counseil to departe thence, yf by any meanes they myght attayne to Phenices, & there to wynter, whiche is an hauen of Candy, & lyeth to the southwest, and northwest wynde. Whe the southwynde blewe, they supposynge to obtayne their purpose lowsed vnto Asson, and sayled paste all Candy.

But anone after, there arose against their purpose, a flawe of wynde oute of the northeast. And when the shyppe was caughte, and coulde not resiste the wynde, we let her go, & drawe with the wether. And we came vnto an yle named Clauda, and hadde moche worke to come by a bote, whyche they toke vp, and vsed helpe, vndergerdynge the shyp, fearinge least we shulde haue fallen into Syrtes. and we let downe a vessell, and so were caryed. The next daye when we were tossed with an exceadynge tempest, they lyghtened the shyp, and the thirde daye we cast out with our own handes, the tackilynge of the shyppe. When at the laste neyther sunne nor starre in many dayes appeared, and no small tempest laye vpon vs, all hope that we shuld be saued, was then taken awaye. Then after longe abstynence, Paul stode forth in the myddes of the and sayde: Syrs ye shulde haue harkened to me, and not haue lowsed from Candy, neyther to haue brought vnto vs this harme and losse. And nowe I exhorte you to be of good chere. For there shall be no losse of any mans lyfe amonge you, saue of the shyppe onely. For there stode by me this nyght the Aungell of God, whose I am, and whome I serue, sayenge: Feare not Paule, for thou muste be brought before Cesar. And lo, God hath geuen vnto the, all that sayle with the. Wherfore Syrs be of good chere: for I beleue god, that it shalbe euen as it was tolde me. How be it we muste be cast into a certayne ylonde.

But

But when the fourtenth nyght was come, as we were caryed in Adria about mydnyght, the shypmen demed that there appered some countrey vnto them: and sounded, and found it twentye faddoms. And when they hadde gone a lytell further, they sounded agayne, and founde fyften faddoms. Then fearynge least they shoulde haue fallen on some rocke, they caste foure ancres oute of the sterne, and wyshed for the daye.

As the shypmen were aboute to flee oute of the shyppe, and hadde let downe the bote into the see, vnder a couloure as though they wolde haue cast ancres out of the forshyppe: Paul sayde vnto the vnder captayne and the f Souldiers: excepte these abyde in the shyppe, ye can not be safe. Then the Souldiers cut of the rope of the bote, and let it fall awaye.

And in the meane tyme, betwene that and daye, Paul besought them all to take meate, sayenge: This is the fourtenth daye that ye haue caryed and contynued fastinge, receyuinge nothinge at all. Wherfore I praye you take meate: for this noo doubte, is for youre helthe: for there shall not an heare fall from the heed of any of you

And when he had thus spoken, he toke bred and gaue thankes to God, in presence of the all, and brake it, and beganne to eate. Then were they all of good chere, & they also toke meate. We were all together in the shyppe, two hundred three score and sixtene soules. And when they had eaten ynough, they lightened the shyppe, and cast out the wheate into the see.

G When it was daye, they knewe not the lande, but they espyed a certayne hauen with a banke into the which they were mynded (yf it were possible) to thrust in the shyppe. And when they hadde taken vp the ancres, they committed them selues vnto the see, and lowsed the rudder bondes, & hoysed vp the mayne sayle to the wynde, and drew to lande. But they chaunced on a place, whiche had the see on both the sydes, and thrust in the shyp. And the foore parte stucke faste, and moued not, but the hynder brake with the violence of the waues.

The Souldyers counsell, was to kyll the prysoners, least any of them, when he hadde swome oute shoulde flee awaye. But the vnder captayne, wyllynge to saue Paule, kepte them from their purpose, and commaunded that they that coulde swymme, shoulde caste them selues fyrste into the see, and scape to lande. And the other he commaunded to goo, some on bordes, and some on broken peces of the shyppe. And so it came to passe, that they came all safe to Lande.

¶ The yper hurteth not Pauls hande / he healeth Publius father / and preacheth Christ at Rome.

CAPI. XXVIII.

A And when they were escaped, then they knewe that the yle was called Milete And the people of the countrey shewed vs no lytell kyndnes: for they kyndled a fire and receyued vs euery one, because of the present rayne, and because of the colde. And whe Paul hadde gathered a bondel of stycks, and put them in to the fyre, there came a vyper oute of the heat, and lept on his hande. Whe the men of the countreye sawe the wormes hange on his hande, they sayde amonge them selues: This man must nedes be a murtherer: Whome (thoughe he haue escaped the see) yet vengeaunce suffereth not to lyue. But he shouke of the vermen into the fyre, and felte no harme. But they wayted, when he shulde haue swollen, or fallen downe dead sodeynly. So after they hadde loked a greate whyle / and sawe no harme come to hym, then they chaunged their myndes, and sayde that he was a God.

In the same places, the chiefe man of the yle, whose name was Publius, hadde a lordshyp: the same receyued vs, & lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sycke of a feuer, and of a bluddy flixe. To whome Paul entred in, and prayde, and layd his handes on him/and healed him. When this was wrought, other also which had diseases in the yle, came and were healed. And they dyd vs great honoure. And when we departed, they laded vs with thinges necessary.

After thre monethes we departed in a shyp of Alexandre, whiche hadde wynteed in the yle, whose badge was Castor and Pollux. And when we came to Syracusa, we taryed there three dayes. And from thence we fet a compasse, and came to Regium. And after one daye the southwynde blew, and we came the nexte daye to Putiolus: where we found bre thren, and were desyred to tary with them seuen dayes, and so came to Rome. And from thence, when the brethren herde of vs, they came against vs to Aphiporum, and to ỹ thre tauernes. When Paul sawe them, he thanked God, & wered bolde. And when he came to Rome, the vnder Captayne deliuered the prysoners to the chiefe Captayne of the host: but Paul was suffred to dwell by him selfe w one Souldyer that kept him.

And it fortuned after thre dayes, that Paul called the chiefe of the Jewes together. And when they were come, he sayde vnto them. Men and brethren, thoughe I haue committed nothinge against the people or lawes of oure fathers: yet was I deliuered prysoner, from Jerusalem, into the handes of the Romayns. Whyche when they hadde examyned me, wolde haue let me go, because they found no cause of deathe in me. But when the Jewes cryed contrarye, I was constrayned to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you, euen to se you, and to speake with you: because that for the hope of Israel, I am bounde with this chayne.

And

And they sayde vnto him: We neyther receyued lettres out of Jewrye pertayninge vnto the, neyther came any of the brethren that shewed or spake anye harme of the. But we will heare of the what thou thinkest. For we haue herde of this secte, that euery where it is spoken againste. And when they had appointed him a daye, there came many vnto him into his lodgynge. To whom he expouned and testified the kyngdome of God, and preached vnto them of Jesu: bothe out of the lawe of Moses, and also out of the Prophetes, euen fro̅e morynge to nyght. And some beleued the thinges which were spoken, and some beleued not.

When they agreed not amonge theym selues they departed, after that Paul hadde spoken one worde. Well spake the holy ghost by Esay the Prophete vnto our fathers, sayeng: ✻ Go vnto this people and saye: with youre eares shall ye heare, and shal not vnderstand: and with youre eyes shall ye se, and not perceyue.

Esaie.vi.c
Matth.xiii.b
Marck.iiii.b
Luke.viii.b
John.xii.f

For the hert of this people is wered grosse, and their eares were thicke of hearynge, and their eyes haue they closed: lest they shulde se with their eyes, and heare with their eares, & vnderstande with their hertes, and shulde be conuerted, and I shoulde heale theym. Be it knowen therfore vnto you, that this saluacio̅ of God is sent to the Gentyls, and they shal heare it. And when he had sayde that, the Jewes departed, and had greate altercation amonge them selues.

And Paul dwelt two yeres full in his lodgynge / and receyued all that came to hym, preachynge the kyngdome of God, and teachynge those thynges, whiche concerned the Lorde Jesus with all confydence, vnforboden.

✻

Here endeth the Actes of the Apostles.

The Epistle of the Apostle S. Paule to the Romayns.

Paule declareth his loue towarde the Romayns sheweth what the Gospell is with the fruite therof, and rebukeith the beestlynes of the flesshe.

CAPI. I. ✣

Paul the seruaunt of Jesu Christe called to be an Apostle, put apart to preache the gospel of god which he promised afore by his ꝓphetes in the holy scriptures ✝ make mencion of his sonne, begotten of the seed of Dauid, as pertayninge to the flesshe: and declared to be the sonne of God, with power of the holy ghoste that sanctifieth, sithens the tyme that Jesus Christ our Lorde rose agayne from deathe, by whome we haue receyued grace and Apostleshyp, to bringe all maner hethen people vnto the obedience of the faith, that is in his name: of whiche are ye a parte also, whiche are Jesus Christes by callynge. ✝

To all you of Rome beloued of God, and sayntes by callyng, Grace w̅ you, and peax fro̅ god our father, & from the Lorde Jesu Christ.

First I thanke my god thorow Jesu Christ for you all, because your fayethe is publysshed throughout al the worlde. For god is my witnes, whom I serue with my spirite in the gospel of his sonne, that without ceasing I make mencion of you alwayes in my prayers, beseechyng that ones at last, a prosperous iourney by the wyl of god) might fortune me, to come vnto you. For I longe to se you, that I might bestowe amonges you some ghostly gyfte to strengthe you with, that is, that I might be comforted togyther with you, throughe the common fayth, which both ye and I haue.

I wolde ye sholde knowe brethren that I haue often tymes purposed to come vnto you (but haue ben let hytherto) to haue some frute amonge you, as I haue amonge other of the Gentyles. For I am detter both to the Grekes, and to them whiche are no Grekes, vnto the learned, and also vnto the vnlerned. Lykewyse as moche as in me is, I am redy to preache the gospell to you of Rome also. For I am not ashamed of the gospell of Christ, because it is the power of god for saluacion to all that byleue, namely to the Jewe, and also to the hethen. For by it the ryghtousnes of god is opened from ꝓ fayethe to fayth. As it is wrytten: ✻ the iust shall lyue by fayth.

For the wrath of god appereth from heuen agaynste all vngodlynes and vnryghtousnes of men, whiche withholde the truth in vnrighteousnes / for as moche as what maye be knowen of god, that same is manifest amonge the. For god dyd shewe it vnto them. So that his inuisible thynges: that is to saye, his eternal power and godhed, are vnderstande and sene by the workes from the creacion of the worlde So that they are without excuse, in as moche as when they knewe god, they glorified hym not as god, neither were thankfull, but were full of vanities in their ymaginations, and their folysshe hertes were blynded. When they counted them selues wyse, they became foles, and turned the glorye of the immortall god, vnto the symilitude of the ymage of mortal man, and of byrdes, and fourfoted beestes, and of serpentes. Wherfore god likewise gaue them vp vnto their hertes lustes, vnto vnclennesse, to defyle their owne bodyes betwene them selues: whiche turned his trouthe vnto a lye, and worshypped and serued the creatures more then the maker, whiche is blessed for euer. Amen. For this cause god gaue them vp vnto shamefull lustes. For euen their women dyd chaunge the naturall vse vnto the vnnaturall. And lykewyse also the men lefte the naturall vse of the woman, and brent in their lustes one to an other. And man with man wroughte fylthynesse, and receyued in them selues the rewarde of their errour, as was acordynge.

And as it semed not good vnto them to be a knowen of god, euen so god deliuered them vp vnto a leude mynde, that they sholde do thynges whiche were not comly, beynge full of all vnrighteous doynge, of fornication, wyckednesse, couetousnesse, malicyousnes, full of enuye, murther, debate, disceyte, cyuyll condycyoned, whysperers, backbiters, haters of god, doers of wronge, proude, boasters, bringers vp of cyuyll thynges, disobedient to father & mother, without vnderstanding, couenaunt breakers, vnlouynge, truce breakers, and mercyles. Whiche men thoughe they knewe the ryghtousnesse of god, howe that they whiche commyt suche thynges are worthy of deth, yet not onely do the same, but also haue pleasure in them that do them. Olee.vii.a

He rebuketh the Jewes, which as touching sinne are like the Heythen, yea worse then they.

CAPI. II.

Therfore art thou inexcusable, o man, who so euer thou be that ꝓiudgest. For in that thou iudgest an other, thou condemnest thy selfe. For thou that iudgest, doest euen the same. But we are sure that the iudgement of god is according to the trouth, against them whiche commit suche thinges. Thynkest thou this, o thou mā that iudgest them which do suche thynges, and yet doest the verye same, that thou shalt escape the iudgement of god? Eyther despysest thou the ryches of his goodnes, pacience, and longe sufferaunce? and remembrest not howe that the kyndnes of God leadeth the to repentaunce?

But thou after thyne harde herte ✝ can not repente, heapest the togyther the treasure of wrath agaynst the daye of vengeaunce, when shal be opened the rightous iudgemēt of god,

Psal.lxii. whiche wyll reward euery man accordyng to
his dedes, that is to saye, prayse, honour, and
immortalitie to them which continue in good
doynge, and seke eternal lyfe. But vnto them
that are rebellious and disobey the truth, and
folow iniquite, shal come indignacion & wrath,
tribulacion and anguysh vpō the soule of euery
man that doth the euyl: of the Jewe fyrst, and
also of the Gentyle. To euery man that doth
good, shall come prayse, honour, and peax: to
the Jewe fyrst, & also to the Gentyle. For there
is no partialitie with God. But who so euer
hath synned without lawe, shal perisshe with-
out lawe. And as many as haue synned vnder
the lawe, shall be iudged by the lawe. For be-
fore God they are not ryghtous whiche heare
the lawe: but the doers of the lawe shall be
iustified. For yf the Gentyles whiche haue no
lawe, do of nature those thynges conteyned in
the lawe: then they hauynge no lawe, are a
lawe vnto them selues, which shewe the dede
of the lawe wrytten in theyr hertes: whyle
theyr conscience beareth wytnes vnto them,
and also theyr thoughtes, accusynge one an o-
ther, or excusynge at the day when God shall
iudge the secretes of men by Jesu Chryst, ac-
cordynge to my glad tidynges.

Beholde, thou art called a Jewe, & trustest
in the lawe, and reioycest in god, and knowest
his wyll, and hast experience of good & bad, in
that thou art informed by the lawe, & bileuest
that thou thy self art a gyde vnto the blynde,
a light to them whiche are in darcknes, an in-
former of them whiche lacke discrecion, a tea-
cher of vnlerned, which hast the forme of that
which ought to be knowen, and of the trouth
in the lawe. But thou which teachest an other
teachest not thy selfe. Thou preachest a man
sholde not steale, and yet thou stealest. Thou
D sayest, a man shold not commit aduoutry, and
thou breakest wedlocke. Thou abhorrest ym a
ges. and robbest God of his honour. Thou re-
ioycest in the lawe, and thorow breakyng the
lawe, dishonourest God/ for the name of God
is euyll spoken of amonge the Gentyles thor-
Esay.lxii.a. Ezec.xxxvi.d. ow you: as it is wrytten.

Circumcision verily auayleth yf thou kepe
the lawe. But yf thou breake the lawe, thy cir-
cumcision is made vncircumcision. Therfore if
the vncircumcised kepe the right thinges con-
teyned in the lawe: shal not his vncircumci-
on be counted for circumcision? And shall not
vncircumcision whiche is by nature (yf it kepe
the lawe) iudge the, whiche beinge vnder the
letter & circumcision, dost transgresse the law?
For he is not a Jewe, whiche is a Jewe out-
warde. Neither is that thing circūcision which
is outwarde in the flesshe. But he is a Jewe
whiche is hyd within, and the circumcision of
the herte is the true circumcision, which is in
spirite, and not in the letter, whose prayse is
not of men, but of God.

¶ Sheweth what preferment the Jewes haue,
and that both the Jewes and Gentyles are vnder
synne, and are iustified only by the grace of God in
Chryste.

CAPI. III.

A What preferment then hathe the Jewe?
Eyther what auauntageth circumcision?
surely very moche. Fyrst vnto them was
cōmitted the worde of god. What then though
some of them dyd not byleue? shall theyr vn-
byleffe make the promyse of God without ef-
fect? God forbyd. Let God be true, & all men
lyars, as it is wrytte: ¶ thou mightest be iust-
fied in thy saying, and shouldst ouercome when
thou arte iudged.

B Yf our vnrighteousnes make the ryghteous-
nesse of God more excellent: what shall we
saye? Is God vnryghtous, whiche taketh
vengeaunce? I speake after the maner of men.
God forbyd. For how then shal god iudge the
worlde? Yf the veritie of God appeare more
excellent thorowe my lye vnto his prayse, why
am I henceforth iudged as a synner? and saye
not rather (as men euyll speake of vs, and as
some affyrme that we say) let vs do euyl, that
good maye come therof: Whose damnacion
is iuste.

C What say we then? Are we better then they?
No, in no wise/ for we haue already proued how
that bothe Jewes and Gentyles are all vnder
synne, as it is written: there is none righteous,
no not one: there is none that vnderstandeth,
there is none that seketh after God, they are
al gone out of the waye, they are all vnprofi-
table / there is none that dothe good, no not
one. ✠ Their throte is an open sepulcre, with
their tonges they haue disceyued: the poyson
of aspes is vnder their lyppes. Whose mou-
thes are full of cursynge and bitternes. Their
fete are swyfte to shed bloode. Destruction and
wretchednes are in their wayes. And the way
of peax they haue not knowen. There is no
feare of God before theyr eyes.

✠ We knowe that what so euer the lawe
sayth, he sayth it to them which are vnder the
lawe. That all mouthes may be stopped, and
al the worlde be subdued to God, bicause that
by the dedes of the lawe shall no flesshe be iu-
stifyed in the syghte of God. For by the lawe
commeth the knowlege of synne.

D Nowe the ryghteousnes that commeth of
God, is declared without the fulfyllynge of
the lawe, hauynge wytnesse of the lawe, and
of the Prophetes. The righteousnes no doubte
whiche is good before God, commeth by the
fayth, of Jesus Chryste, vnto all and vpon al
that byleue.

There is no difference: for all haue syn-
ned, and lacke the glorye of God: but are iu-
stifyed freely by his grace, throughe the re-
demption that is in Chryste Jesu, to whome
God hathe made a seate of mercye, thorowe
fayth in his bloude, to shewe the righteousnes
which before him is of valour, in that he for-
gyueth the synnes that are past, whiche God
dyd suffre to shewe at this tyme the righteous-
nes that is allowed of hym, that he myghte
be counted iust, and a iustifier of him which bi-
leueth on Jesus. ✠

Where is then thy reioysynge? It is exclu-
ded. By what lawe? by the lawe of workes?
Naye, but by the lawe of fayth.

Therfore we holde that a man is iustified by

fayth without the dedes of the lawe. Is he
the God of the Jewes onely? Is he not also
the God of the Gentyles? yes of the Gen-
tyles also? For it is God onely, whiche shall
iustifye circumcision of fayth, and vncircum-
cision thorow fayth. Do we then destroye the
lawe thorowe fayth? God forbyd. But we
rather stablysshe the lawe.

¶ Declareth by the example of Abraham, that
fayth iustifieth, & not the law nor the workes therof.

CAPI. IIII.

A What shal we say then that Abraham our
father as pertenynge to the flesshe, dyd
fynde? Yf Abraham were iustified by ry-
des, then hathe he wherin to reioyce, but not
before God. For what sayth the scripture? A-
braham bileued God, and it was counted vn-
to him for righteousnes. To him that worketh
is the rewarde not reckened of fauour, but of
duty. To him that worketh not, but byleueth
on him that iustifieth the vngodly, his fayth
is counted for ryghteousnes. Euen as Dauid
describeth the blessednesse of the man, vnto
whome God ascribeth ryghteousnes without
dedes. ✠ Blessed are they, whose vnryghteous-
nes are forgyuen, and whose synnes are couer-
ed. Blessed is that man to whome the Lorde
imputeth not synne.

B Came this blessednes then vpon the circum
cised, or vpon the vncircumcised? We saye ve-
rily how that faith was reckened to Abraham
for righteousnes. How was it reckened? in the
tyme of circumcision? or in the tyme before he
was circumcised? Not in the tyme of circum-
cision: but when he was yet vncircumcised.
And he receyued the signe of circumcision as a
seale of the ryghteousnes whiche is by fayth,
which fayth he had yet beynge vncircumcised:
that he sholde be the father of al them that bi-
leue, though they be not circūcised, that right-
eousnes myght be imputed to them also: and
that he might be the father of the circumcised,
not byeause they are circumcised onely, but bi-
cause they walke also in the steppes of ỹ faith
that was in oure father Abraham, before the
tyme of circumcision.

C For the promelle that he sholde be the heyre
of the worlde, was not gyuen to Abraham, or
to his seed thorow the lawe: but thorow the
ryghteousnes of fayth. For yf they whiche are
of the law, be heyres, then is fayth but vayne,
and the promelle of none effecte, byeause the
lawe causeth wrathe / for where no lawe is,
there is no transgression. Therfore by faith is
the inheritaunce gyuen, that it myght come of
fauour, and the promyse myghte be sure to all
the seed. Not to them onely whiche are of the
lawe, but also to them which are of the fayth
of Abraham, whiche is the father of vs all. As
it is wrytten: I haue made the a father to ma-
ny nations, euen before God whom thou hast
byleued whiche quickeneth the dead, and cal-
leth those thynges whiche be not, as thoughe
they were.

D Which Abraham contrary to hope, bileued
in hope, that he sholde be the father of many
nations, according to that which was spoken:
So shal thy seed be. And he faynted not in the Genesis.xv.a
faith, nor yet considered his owne body wyth
was now dead, euen when he was almost an
hundred yere olde: ne yet that Sara was past
childe bearynge. He staggered not at the pro-
melle of God thorow vnbyleffe, but was made
strong in the fayth, and gaue honour to God,
full certified, that what he had promised, that
he was able to make good. And therfore was
it reckened to him for righteousnes.

It is not wrytten for him only, that it was
reckened to him for ryghteousnes, but also for
vs, to whom it shall be counted for righteous-
nes, so that we byleue on hym that rayled vp
Jesus our Lorde from dethe: Whiche was gy-
uen for our synnes, and rose agayne for to iu-
stifye vs.

¶ The power of fayth, hope & loue: and how death
raygned from Adam vnto Chryste, by whom only
we haue forgyuenes of synnes.

CAPI. V.

A Beause therfore we are iustified by faith,
we are at peace with God thorowe our
Lorde Jesu Chryst, by whom we haue a
waye in thorow fayth, vnto his grace, wherin
we stande & reioyce in hope of the prayse that
shal be gyuen of God: Neither w we so onely:
but also we reioyce in tribulacion. Knowyng
that tribulacion bringeth patience, patience
experience, experience bringeth hope. And hope
maketh not ashamed, for the loue of God is
shed abrode in our hertes by the holy ghoste,
whiche is gyuen vnto vs.

For when we were yet weyke accordynge
to the tyme: Chryste dyed for vs whiche were
vngodly, yet scace wyl any man dye for a righ-
teous man. Peraduenture for a good man durst
a man dye. ✠ But God setteth out his loue B
that he hath to vs, for whyche as whyle we
were yet synners, Chryste dyed for vs. Moche
more then now (beyng iustified in his bloode)
shal we be saued from wrath thorow him.

For yf when we were enmemyes, we were
reconcyled to God by the dethe of his sonne:
moche more seyng we are reconcyled, we shall
be preserued by his lyfe. Not onely so, but we
also ioye in God by our Lorde Jesus Christ,
by whome we haue receyued the attonement.

Wherfore as by one man synne entred in to C
the worlde, and dethe by synne. And so dethe
went ouer all men, in so moche that all men
synned. For euen vnto ỹ tyme of the law was
synne in the worlde, but synne was not regar-
ded as long as there was no lawe: neuerthe-
lesse dethe reygned from Adam to Moses, euen
ouer the also that synned not, with like trans-
gression as dyd Adam: whiche is the figure of
him that is to come.

Adams disobedience dāpned vs all ex we our selues wrought euil And Christes obedience iustifieth vs all, ex we our selues worke any good.

But the gyfte is not lyke as the synne. For
yf thorow the syn of one, many be dead: moche
more plenteous vpon many was the grace of
God and gyfte by grace, which grace was gy-
uen by one man Jesus Chryst.

And the gyfte is not ouer one synne, as dethe
came thorow one synne of one that synned, for
damnation came of one synne vnto condemna-
tion: but the gyfte came to iustifye frome ma-
ny synnes.

ny synnes. For yf by the synne of one, deathe reygned by the meanes of one: moche more shal they whiche receyue abundance of grace and of the gyft of ryghtousnes, reygne in life by the meanes of one (that is to saye) Jesus Christe.

Lykewise then as by the synne of one, condenacion came on all men: euen so by the iustifienge of one commeth the ryghtousnes that bringeth life vpon al men. For as by one mans disobedience many became synners: so by the obedience of one, shal many be made righteous. But the lawe in the meane tyme entred in, that synne shold increase. Neuertheles where abundaunce of synne was, there was more plenteousnes of grace: to thintent ꝑ as synne had reygned vnto dethe, euen so myght grace reygne thorowe ryghtousnes vnto eternall lyfe, by the helpe of Jesu Christ.

¶ For as moche as we be delyuered thorow Christ from synne, we muste fashion our selues to lyue as the seruantes of God, and not after our owne lustes. The wilyke rewarde of ryghtousnes and synne.

CAPI. VI.

What shall we saye then? Shall we continue in synne, that there maye be abundance of grace? God forbyd. How shall we that are deed as touchyng synne, lyue any longer therin? ✣ Remembre ye not that al we whiche are baptysed in the name of Jesu Christe, are baptised to dye with hym? We are buryed with him by baptysme for to dye, that lykewyse as Christe was raysed vp from deth by the glory of the father, euen so we also sholde walke in a newe lyfe. For if we be grafte in deth lyke vnto him: euen so must we be in the resurrection. This we muste remembre, that oure olde man is crucified with him also, that the body of synne myght vtterly be destroyed, that henceforth we sholde not be seruauntes of synne. For he that is deed, is iustifyed from synne.

Wherfore yf we be deed with Christ, we beleue that we shal liue with him: remembring that Christ, reynge ones raysed from deth, dyeth no more. Deth hathe no more power ouer hym. For as touchynge that he dyed, he dyed concernynge synne, ones. And as touchynge that he lyueth, he liueth vnto God. Likewise ymagen ye also, that ye are ꝑ deed concernyng synne, but are alyue vnto God thorowe Jesu Christe oure Lorde. ✣ Let not synne reygne therfore in your mortal bodyes, that ye sholde therunto obey in the lustes of it. Neither giue ye your membres as instrumentes of vnrighteousnes vnto synne, but gyue your selues vnto God, as they that are alyue from deth. And gyue your membres as instrumentes of ryghteousnes vnto God. Let not sinne haue power ouer you: for ye are not vnder the lawe, but vnder grace.

What then? Shall we synne, bycause we are not vnder the lawe, but vnder grace? God forbyd. ✣ Remembre ye not that to whome so euer ye commyt your selues as seruauntes to obey, his seruauntes ye are to whome ye obey: whether it be of synne vnto deth, or of obedience vnto righteousnes? God be thanked, that where as ye were the seruantes of synne, ye haue now obeyed with hert vnto the forme of doctryne wherunto ye were delyuered. Ye are then made free from synne, and are become seruauntes of ryghtousnes. ✣

✣ I speke after mans fashion, bycause of the infirmitie of your flesshe. For as ye haue geuen your membres, seruauntes to vnclennes and to wickednes, runninge out of one wickednes in to an other: euen so nowe gyue your membres seruantes vnto righteousnes, that ye may be sanctifyed. For when ye were the seruantes of syn, ye were not vnder ryghtousnes. What frute hadde ye then, in the thynges wherof ye are nowe ashamed? For the ende of them is deth. But now beynge delyuered from synne, and made the seruantes of God: ye haue your frute to be sanctified, and the ende euerlasting lyfe, for the rewarde of synne is dethe: but eternall ✣ lyfe is the gyfte of God, thorowe Jesu Christ our Lorde.

¶ Christe hath delyuered vs fromte the lawe and death. Paule sheweth what the flesshe and outwarde man is, and calleth it the lawe of the membres.

CAPI. VII.

Remembre ye not brethren (I speake to them that knowe the lawe) howe that the law hath power ouer a man as long as it endureth? For the woman, which is subiect to an husbande, is bounde by the lawe to the man as longe as he lyueth. Yf the man be deed, she is loosed from the power of the man. So then, yf whyle the man lyueth she couple her selfe with an other man, she shall be counted wedlocke breaker. But yf the man be deed she is free from the lawe, so that she is no wedlocke breaker, though she couple her selfe with an other man.

Euen so ye my brethren, are deed concerning the lawe by the body of Christ, that ye sholde be coupled to an other (I meane to him that is rysen agayne from dethe) that we sholde bringe forthe frute vnto God. For when we were in the flesshe, the lustes of synne whiche were stired vp by the lawe, reigned in our membres, to bring forth frute vnto deth. But now are we deliuered from the lawe, and dead from that wherunto we were in bondage, that we sholde serue in newnes of spirite, and not in oldnes of the letter.

What shal we say then? is the lawe synne? God forbid, but I knew not what synne ment, but by the law. For I had not knowen what lust had ment, onlesse the law had said, ✣ thou shalt not lust. But synne takynge an occasion by the cõmaundement wrought in me all maner of concupiscence. For without the law, synne was dead. I lyued without lawe. But when the commaundement came, synne reuiued, and I was dead. And the very same cõmaundement whiche was ordeyned vnto lyfe, was founde to be with me an occasion of dethe. For synne toke occasion by the meanes of the commaundement, and so disceyued me, ꝑ by the same slewe me. Wherfore the lawe is holy, and the commaundement holy, iust, and good.

Was that then whiche is good made deth vnto me? God forbyd. Nay, synne was dethe vnto me, that it myghte appeare howe that synne by that whiche is good, hadde wrought deathe in me: to thintent that synne throughe the commaundement, myghte be out of measure synfull. For we knowe that the lawe is spirituall, but I am carnal, solde ✣ vnder synne, bycause I wote not what I do. For what I wolde, that do I not: but what I hate, that do I. Yf I do nowe that whiche I wolde not, I graunt to the law that it is good. So then nowe, it is not I that doo it, but synne that dwelleth in me. For I know that in me (that is to saye in my flesh) dwelleth no good thing. For, to will, is present with me: but to performe that whiche is good, I fynde not. For I do not that good thyng which I wolde, but that euyll do I, whiche I wolde not. So yf I do, that I wold not, then is it not I that do it, but synne that dwelleth in me. I fynde then by the lawe, that when I wolde do good, euil is at hande. For I delyte in the lawe of God, concernynge the inwarde man. But I se an other lawe in my membres, rebellynge agaynst the lawe of my mynde, and subduynge me vnto the law of synne, which is in my membres. O wretched man that I am, who shal delyuer me from this body of deth? I thanke god thorow Jesu Christ our Lorde. So then the selfe same I in my mynde serue the lawe of God, and in my flesshe the lawe of synne.

¶ The lawe of the spirite geueth lyfe. The spirite of God maketh vs Goddes children and heyres with Christe The aboundaunt loue of God can not be seperated.

CAPI. VIII.

✣ There is then no damnacyon to them which are in Christ Jesu, whiche walke not after the flesshe, but after the spirite. For the lawe of the spirite that bringeth lyfe thorow Jesu Christe, hathe enfraunchised me from the law of synne and deth. For what the lawe coulde not doo, in as moche as it was weyke bycause of the flesh: that dyd God, ꝑ sent his sonne in the likenes of synfull flesshe, and by ꝑ synne damned synne in the flesh, that the righteousnes whiche is requyred of the law might be fulfylled in vs, which walke not after the flesshe, but after the spirite.

For they that are fleshly, are fleshly myn̄ded. But they that are godly, are godly myn̄ded. For to be carnally myn̄ded, is deth. But to be spiritually myn̄ded is lyfe and peace. ✣ Bycause that ꝑ fleshly mynde is enmitie against God, for it is not obedient to the lawe of god neither can be. Now, they that are in the flesh can not ꝑ lease God,

But ye are not gruen to the flesshe, but to the spirite: yf so be the spirite of God dwell in you. Yf there be any man that hath not the spirete of Christe, the same is none of his. Yf Christ be in you, the bodye is deed bycause of synne, but the spirite is lyfe for ryghtousnesse sake. Wherfore yf the spirite of him that raysed vp Jesu from deth, dwell in you: euen he that raysed vp Christ from deth, shal quicken your mortall bodyes, bicause that his spirete dwelleth in you.

✣ Therfore brethren we are nowe detters, not to the flesshe, to liue after the flesshe. For yf ye lyue after the flesshe, ye muste dye. But yf ye mortifye the dedes of the bodye, by the helpe of the spirete ye shall lyue. For as many as are led by the spirite of God, are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of prayer, whereby we crye Abba father. The same spirite certifieth our spirite, that we are the sonnes of god. yf we be sonnes, we are also heyres, the heyres I meane of God, and heyres together with Christ, if so be we suffre together, that we may be glorified together. ✣

✣ For I suppose that the afflictions of this life, are not worthy of the glory which shal be shewed vpon vs. For the feruent desire of the creature, abydeth lokyng when the sonnes of God shall appere, bicause the creature is subdued to vanite not willyngly, but for his will which subdueth it in hope. For the verye creature shall be delyuered fromte the bondage of corruption in to the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme.

Not it onely, but euen we also whiche haue the fyrste frutes of the spirite, mourne in oure selues, waytynge for the adopcyon the redemynge of our bodyes. ✣ For we are saued by hope. But hope that is sene is no hope. For how can a man hope for that whiche he seeth? But yf we hope for that we se not, then do we with patience abyde for it.

Lykewyse the spirete also helpeth oure infirmytyes / for we knowe not what to desyre as we ought, but the spirite maketh intercession myghtyly for vs with gronynges, whiche can not be expressed with tonge. And he that sercheth the herres, knoweth what is the meanyng of the spirite: for he maketh intercession for the sayntes accordynge to the pleasure of God. ✣

✣ For we know that all thynges worke for ꝑ best vnto them that loue god, which also are called ϕ of purpose. For thole whiche he knew before, he also ordeyned before that they sholde be alike fashioned vnto the shape of his sonne, that he myght be the fyrste begotten sonne amonge many brethren. And whom he appoynted before, them also he called. And which he called, them also he iustified, which he iustified them he also glorified.

What shall we then saye to these thinges? if God be on oure syde: who can be against vs? whiche spared not his owne sonne, but gaue hym for vs all: howe shall he not with hym gyue vs all thynges also? Who shal laye any thyng to the charge of Gods chosen? it is god that iustifyeth: who then shall condempne? it is Christ whiche is dead, yea rather which is rysen agayne, which is also on the ryghte

hande. Wherfore yf the spirite of him that rayssed vp Jesu from deth, dwell in you: euen he that rayssed vp Christ from deth, shal quicken your mortall bodyes, bicause that his spirete dwelleth in you.

✣ Therfore brethren we are nowe detters, not to the flesshe, to liue after the flesshe. For yf ye lyue after the flesshe, ye muste dye. But yf ye mortifye the dedes of the bodye, by the helpe of the spirete ye shall lyue. For as many as are led by the spirite of God, are the sonnes of God. For ye haue not receyued the spirite of bondage to feare any more, but ye haue receyued the spirite of prayer, whereby we crye Abba father. The same spirite certifieth our spirite, that we are the sonnes of god. yf we be sonnes, we are also heyres, the heyres I meane of God, and heyres together with Christ, if so be we suffre together, that we may be glorified together. ✣

✣ For I suppose that the afflictions of this life, are not worthy of the glory which shal be shewed vpon vs. For the feruent desire of the creature, abydeth lokyng when the sonnes of God shall appere, bicause the creature is subdued to vanite not willyngly, but for his will which subdueth it in hope. For the verye creature shall be delyuered fromte the bondage of corruption in to the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme.

Not it onely, but euen we also whiche haue the fyrste frutes of the spirite, mourne in oure selues, waytynge for the adopcyon the redemynge of our bodyes. ✣ For we are saued by hope. But hope that is sene is no hope. For how can a man hope for that whiche he seeth? But yf we hope for that we se not, then do we with patience abyde for it.

Lykewyse the spirete also helpeth oure infirmytyes / for we knowe not what to desyre as we ought, but the spirite maketh intercession myghtyly for vs with gronynges, whiche can not be expressed with tonge. And he that sercheth the herres, knoweth what is the meanyng of the spirite: for he maketh intercession for the sayntes accordynge to the pleasure of God. ✣

✣ For we know that all thynges worke for ꝑ best vnto them that loue god, which also are called ϕ of purpose. For thole whiche he knew before, he also ordeyned before that they sholde be alike fashioned vnto the shape of his sonne, that he myght be the fyrste begotten sonne amonge many brethren. And whom he appoynted before, them also he called. And which he called, them also he iustified, which he iustified them he also glorified.

What shall we then saye to these thinges? if God be on oure syde: who can be against vs? whiche spared not his owne sonne, but gaue hym for vs all: howe shall he not with hym gyue vs all thynges also? Who shal laye any thyng to the charge of Gods chosen? it is god that iustifyeth: who then shall condempne? it is Christ whiche is dead, yea rather which is rysen agayne, which is also on the ryghte

hande of God, and maketh intercession for vs.

Who shal seperat vs from the loue of God? shall tribulation? shall angwysshe? shall persecution? shall honger? shall nakednesse? shall perell, shall the swerde? As it is wrytten: for thy sake are we killed all daye longe, and are counted as sheepe appoynted to be slayne. Neuertheles, in all these thynges we ouercome strongly thorowe his helpe that loued vs. For I am sure, that neyther deth neither lyfe, neither aungels, nor rule, ne power, neither thinges present, ne thynge to come, neither highth neither lowth, neither any other creature shal be able to parte vs frome the loue of God, whiche is in Christ Iesu our Lorde. ✠

Psal.xliij.b

¶ Paul complayneth vpon the harde hertes of the Iewes that wolde not receyue Christe, and howe the Gentyles are chosen in their stede.

CAPI. IX.

A I saye the trueth in Christe, and lye not, in that whereof my conscience beareth me witnes in the holy ghost that I haue great heuynes, and continuall sorowe in my herte. For I haue wyshed my selfe to be cursed frome Christ, for my brethren and my kynsmen pertenynge to the flesshe, whyche are the Israelytes. To whom pertenyneth the aduption, and glory, and the couenauntes, and the lawe that was gyuen, and the seruyce of God, and the promyses: whose also are the fathers, and of whome (as concernynge the flesshe) Christe came, whyche is God ouer all, blessed for euer. Amen.

Note here ✠ excedyng charite of Saint Paule which wold fayne haue ben damned to saue his brethren.

I speke not of these thynges as though the wordes of God had take none effecte. For they are not all Israelytes whiche came of Israel: neyther are they all chyldren, because they are the seed of Abraham. But in Isaac shall thy seed be called: that is, they which are the chyldren of the flesshe, are not the chyldren of god. But the chyldren of promesse are counted thy seed. For this is a worde of promyse: ✠ about this tyme wyll I come, and Sara shall haue a sonne.

B Gene.xvij.b

Gene.xxiij.b

C Neyther was it so with hyr onely, but also when Rebecca was wt chylde by one, I meane by our father Isaac, er the chyldre were borne, when they had neither wone good ne bad: that the purpose of god, which is by election, might stande) it was sayd vnto her, not by the occasion of workes, but by grace of the caller: the elder shall serue the yonger. As it is wrytten: Jacob he loued, but Esau he hated. What shal we saye then? Is there any vnerghteousnes w God. No, not so. For he sayth to Moses: I will shewe mercy, to whome I shewe mercye: and wyll haue compassion on whome I haue compassion. So lieth it not then in a mans wyl or rennyng, but in the mercy of God. For the scripture sayth vnto Pharao, euen for this same purpose haue I stered the vp, to shewe my power on the, and that my name myght be declared thorowoute all the worlde. So hath he mercy on whom he woll, and whom he woll, he maketh harde herted.

Esa.xxxiij.d

Exo.xxxiij.d

Exod.ix.d

Thou wylt saye then vnto me: why then blameth he vs yet? For who can resiste his wyll? But O man, what arte thou which disputest with God? Shall the worke say to the worke man: why hast thou made me on this fashion? Hath not the potter power ouer the clay, euen of the same lompe to make one vessell vnto honoure, and an other vnto dishonoure? That if God willynge to shew his wrath, and to make his power knowen suffered with longe patience the vessels of wrath ordeyned to damnation, that he myght declare the ryches of his glorye on the vessels of mercye, whiche he had prepared vnto glorye: that is to saye, vs whiche he called, not of the Iewes onely, but also of the gentyls. As he sayth in Osee: I wyll call them my people whiche were not my people: and her beloued whiche was not beloued. And it shall come to passe in the place where it was sayde vnto the, ye are not my people: that there shalbe called the chyldren of the lyuynge God.

D

E Osee.ij.b i.Petri.ij.a

But Esaye crieth for Israel, thoughe the nombre of the chyldren of Israel be as the sande of the see yet shall but a remnaunte be saued. He fynisheth the worde verely, and maketh it shorte in ryghtwysnes. For a shorte worde wyl God make on erth. And as Esaye sayde before: onles the Lord of Saboth had left vs seede, we had bene made as Sodoma and hadde bene lykened to Gomorra.

Esaye.x.c F Esaye.i.c

What shall we saye then? We say the gentyles whiche folowed not ryghtwysnes haue ouertaken ryghtwysnes: I meane the ryghtwisnes whiche commeth of fayth. But Israel which folowed the lawe of ryghtewysnes, coulde not attayne vnto the lawe of ryghtewysnes. And wherfore? Because they sought it not by fayth: but as it were by the workes of the lawe. For they haue stombled at the stombynge stone. As it is wrytten: Beholde I put in Sion a stombynge stone, and a rocke whiche shall make men fall. And none that beleue on him, shalbe ashamed.

G

Esaye.viij.c and xxviij.b. i.Petri.ij.a

¶ The vnfaythfulnes of the Iewes. Two maner of ryghteousnes.

CAPI. X.

A Brethren, my hertes desyre and prayer to God for Israel, is, that they myghte be saued. For I beare the recorde they haue a feruent mynde towardes God, but not according to knowledge. For beyng ignorant of the ryghteousnes whiche is alowed before God, and goynge about to stablysshe their owne ryghteousnes they are not obedient vnto the ryghteousnes whiche is of value before God. For Christe is the ende of the lawe, to iustifye all that beleue.

Leui.xviij.d Ezech.xx.a Deute.xxx.a B

Moses describeth the ryghteousnes which commeth of the lawe, that the man whiche doth the thinges of the lawe, shal lyue therin. But the righteousnes which cometh of fayth, speaketh on this wyse: Say not in thine hert, who shall ascende in to heauen (that is nowe to fetche Christ downe) Other whe shal descende in to the depe? (that is nothynge elles but to fetche vp Christ frome the dethe.) But what sayeth the scripture? The worde is nyghe the, euen in thy mouth and in thyne herte.

Deute.xxx.d

C This worde is the worde of faithe whiche we preache. For if thou shalt knowlege with thy mouth that Iesus is the Lorde, and shalt beleue with thyne hert, that God rayled him vp frome dethe thou shalt be safe. ✠ For wt beleue of the hert iustifieth, and to knowlege with the mouth, maketh a man safe. For the scripture saith: Who so euer beleueth on him shall not be ashamed.

Esa.xxviij.d

D There is no difference betwene the Iewe & the Gentyle. For one is Lorde ouer all, whiche is ryche vnto al that cal on him. For who so euer shall call on the name of the Lorde, shalbe safe. But how shall they call on hym, on whome they beleued not? how shall they beleue on him, of whom they haue not herde? how shal they heare without a preacher? And how shall they preache ✠ except they be sent? As it is wrytten: ✠ Howe beautyfull are the fete of them, whiche bringe glad tydinges of peax, and bringe glad tydinges of good thinges. But they haue not all obeyed the Gospell. For Esay sayth: ✠ Lorde who shall beleue our sayenges? So then fayth commeth by hearynge, and hearynge, by the worde of God. But I aske: haue they not herde? ✠ Ye wonder, there sounde wente oute into all landes: and their wordes into the endes of the worlde. ✠

Esa.liij.c

But I demaunde / whether Israell dyd knowe or not? First Moses sayth: ✠ I will prouoke you to enuy, by them that are no people, and by a folysshe nation I wil anger you. Esay after that, is bolde, and sayth: ✠ I am founde of them that sought me not, and haue appered to them, that asked not after me. And against Israel he sayth: ✠ All daye longe haue I stretched forth my handes vnto a people that beleueth not, but speaketh against me.

Deute.xxxij.a Esa.lxv.a Esa.lxv.b

¶ All the Iewes are not cast awaye, therfore Paul warneth the Gentyls that be called, not to be hygh minded nor to despise the Iewes, for the iudgmentes of God are depe and secrete.

CAPI. XI.

A I saye then: Hath God cast awaye his people? God forbyd. For euen I am an Israelite, of the seed of Abraham, & of the tribe of Ben Jamin. God hath not cast awaye his people whiche he knewe before. Other wote ye not what the scripture sayth by the mouth of Helias, how he maketh intercessiõ to God against Israel, sayenge? ✠ Lorde they haue killed thy Prophetes, & dygged downe thyne altars: and I am left onely, and they seke my lyfe. But what sayth the aunswere of God to hym agayne? I haue reserued vnto me seuen thousande men, whiche haue not bowed the knee to Baal. Euē so at this tyme is there a remnaunt lefte thorow the electiō of grace. If it be of ✠ grace, then is it not of workes. For then were grace no more grace. If it be of workes, then is it no more grace. For then were deseruynge no lenger deseruinge. What then? Israel hath not obtayned yt he sought. No but yet the election hathe obtayned it. The remnaunt are blynded, accordynge as it is wrytten: ✠ God hath gyuen the the spirite of vnquietnes: eyes that they shulde not se, and eares that they shulde not heare, euen vnto this daye. ✠ And Dauid sayth: Let their table be made a snare to take theym with all, and an occasion to fall, and a rewarde vnto them. Let their eyes be blynded that they se not: and euen bowe wowne their backes.

Esay.vi.c Matth.xiij. Iohn.xij.c Deute.xxix.b ✠Psal.lxviij.

I saye then: haue they therfore stombled, that they shoulde but fall for ever? God forbyd: but thorow their fall is saluation happened vnto the gentyls, to prouoke the with. Wherfore yf the fall of them, be the riches of the worlde: and the mynysshynge of them the ryches of the gentyles: how moch more shulde it be so, yf they all beleued. I speake to you Gentyles, in as moche as I am the Apostle of the Gentyles, I wil magnifie myne office, that I might prouoke them which are my flesshe, and myght saue some of them. For yf the castynge awaye of them, be the reconcilynge of the worlde: what shall the receyuynge of them be, but lyfe agayne from dethe? For yf the begynnynges be holy, the hole heepe is holy. And yf the rote be holy, the braunches are holy also.

B

C Though some of the braunches be broken of, and thou beynge a wylde olyue tree, arte graft in amonge them, and made partaker of the rote and fatnesse of the Olyue tree, bolle not thy selfe against the braunches. For yf thou bost thy selfe, remember that thou bearest not the rote, but the rote the. Thou wilt saye then: the braunches are broken of, that I might be graffe in. Thou sayest well: because of vnbeleefe they are broken of, & thou standest stedfast in faith. Be not of an haulte mynde, but feare sythe God spared not the naturall braunches, least haply he also spare not the.

D

Beholde the kyndnesse and rygorousnes of God: on them whiche fell, rygorousnes: but towardes the, kyndnes: yf thou continue in his kyndnesse. Or elles thou shalt be hewen of, and they yf they abyde not styll in vnbeleefe, shalbe graffed in agayne. For God is of power to graffe them in agayne. For yf thou wast cut out of a naturall wilde olyue tree, & wast grafted contrary to nature in a true Olyue tree: how moche more shall the naturall braunches be grafted in their owne olyue tree agayne.

E

I wolde not that this mysteeye shoulde be hyd frome you my brethren, least ye shulde be wyse in your owne conceytes, for as moche as blyndnesse is partely happened in Israel, tyll the fulnes of the Gentyles be come in: and so all Israel shalbe saued. As it is wrytten: ✠ There shall come out of Syon he that weth delyuer, and shall turne awaye the vngodlynesse of Jacob. And this is my promyse vnto them, when I shall take awaye their synnes. As concernyng the Gospel they are ennemies for your sakes: but as touchinge the election they are loued for the fathers sakes.

D Esay.lix.d

For

For the gyftes & callynge of God are suche that it can not repent him of them: for as ye in tyme past have not beleued God, yet have now obtayned mercy thorow their vnbeliefe: euen so now have they not beleued the mercy whiche is happened vnto you, that they also maye obtayne mercy. God hath wrapped all nacions in vnbeliefe, that he might have mercy on all.

O the depenes of the ryches and wysedome, and knowledge of God: howe vnsercheable are his iudgementes, and his wayes vntraceable? For who hath knowen the mynde of ỳ Lorde? Or who was his counsellour? either who hath gyuen vnto him fyrst, that he might be recompensed agayne? For of him, and thorow him, and for him are al thinges. To him be glory for euer Amen.

¶ The swete conuersation, loue, and workes of suche as beleue in Christ.

CAPI. XII.

A Phillip. iiii. c.

I ✣ Beseche you therfore brethren, by the mercyes of God, that ye make youre bodies a quycke sacrifice, holy acceptable to God: your reasonable sacrifice, and do not fassion your selues vnto this worlde: but be ye trāsformed, by the renuynge of youre wyttes, ỳ ye maye fele what is the good, the acceptable and perfaicte will of God. For I saye (thorowe the grace gyuen vnto me) to euery man amonge you, that no man esteme of him selfe more then becommeth him to esteme, but that he discretly iudge of him selfe, accordynge as God hath parted to euery man the mesure of Faith.

B As we have many membres in one body, & all membres have not one office: so we beinge many, are one body in Christ, and euery man amonge our selues, one an others membres. ỳ ✣ Seynge that we have dyuers gyftes accordinge to the grace that is gruen vs: yf anye man have the gyft of Prophesy, let him have it that it be agreinge vnto the faith. Let him that hathe an office, wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth, gyue attendaunce to his exhortation. If any man gyue, let him do it with singlenes. Let him that ruleth, do it with diligence. If any man shewe mercy, let him do it with cherfulnesse. Let loue be vnfayned. Hate that is euyll, and cleaue vnto that is good. Be kynde one to an other with brotherly loue. In gyuynge honour, preuēt one an other. Let not that busynesse which ye have in hande be tedious to you. Be feruente in the spyrete. Applye youre selues to the tyme. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the holy, and be redy to harboure. Blesse them whiche persecute you: blesse but curse not. Be mery with them that are mery. Wepe with them that wepe. Be of lyke affection one to an other. Be not hyghe mynded but make youre selues egall, to them of the lower sorte. ỳ ✣ Be not wyse in youre owne opinions. Recompence to no man euyll for euyll. Prouyde afore hande thinges honeste in the sight of all men. If it be possible, howe be it, of youre parte have peax with all men. Derely beloued auenge not youre selues, but gyue place to wrathe. For it is written: ✣ Vengeaunce is myne, I will acquyte, saythe the Lorde.

Deut. xxxii. c. Hebr. x. c.

Therfore yf thyne enemy honger, fede him: yf he thurst gyue him drinke. For in so doinge thou shalt heape ✣ coles of fyre on his herd. Be not ouercome of euyll: but ouercome euil with good. ỳ

* Coles, that is thou shalte kyndle him, & make him to loue.

¶ The obedience of men vnto theyr rulars. Loue fulfylleth the lawe. It is nowe no tyme to folowe the workes of darknes.

CAPI. XIII.

A Let euery soule submit him selfe vnto the auctorite of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. Who so euer therfore resysteth power, resysteth the ordinaunce of God. And they that resiste, shal receyue to the selues damnation. For rulars are not to be feared for good workes, but for euil. Wilt thou be without feare of the power? Do well then: and so shalt thou be prayed of the same. For he is the minister of God, for thy welthe. But yf thou do euyll, then feare: for he beareth not a swerde for nought, but is the minister of God, to take vengeaunce on them that do euyll. Wherfore ye must nedes obaye not for feare of vengeaunce onelye: but also because of conscience. And euen for this cause pay ye tribute. For they are Gods ministers, seruinge for the same purpose.

B

C

Gyue to euery man therfore his duetie: tribute to whome tribute belongeth: custome to whome custome is due: feare to whome feare belongeth: honoure to whome honoure pertayneth.

✣ Owe nothynge to any man: but to loue one an other. For he that loueth an other, fulfilleth the lawe. For these commaundmentes ✣ Thou shalt not commit aduoutrye: Thou shalt not kyll: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desyre and so forth (yf there be any other commaundemente) they are all comprehended in this sayenge: ỳ Loue thyne neyghbour as thy selfe. Loue hurteth not his neyghbour. Therfore is loue the fulfillynge of the lawe. ỳ

C

Exodus. c

Loue, is the fulfyllynge of the lawe.

D

✣ This also we knowe, I meane the season, how that it is tyme, that we shuld nowe awake out of slepe. For now is our saluacyon nearer then when we beleued. The nyght is passed / and the daye is come nyghe. Let us therfore cast awaye the dedes of darckenesse, & let us put on, the armoure of lyghte. Let us walke honestly as it were in the daye lyghte: not in eatynge and drynkynge: neyther in chamburynge and wantonnes, neither in strife and enuyenge: but put ye on the Lorde Iesus Christ. ỳ And make not prouysyon for ỳ flesh, to fulfill the lustes of it.

¶ The

¶ The weake ought not to be despised. No man shulde offende anothers conscience. Agayne, for outwarde thynges shulde no man condemne an other.

CAPI. XIIII.

A Him that is weake in the faithe, receyue vnto you, not in disputinge and troublinge his conscience. One beleueth ỳ he maye eate all thinge. An other whiche is weake, eateth herbes. Let not him that eateth, despise him that eateth not. And let not him which eateth not, iudge him that eateth. For God hath receyued him. What art thou that iudgest an other mans seruaunt? Whether he stande or falle, that pertayneth vnto his master: yea, he shall stande. For God is able to make him stande.

B This man putteth difference betwene daye and daye. An other man counteth all dayes a lyke. He that no man wauce in his owne meanynge. He that obserueth one daye more then an other, with it for the Lordes pleasure. And he that obserueth not one daye more the another, with it to please the Lorde also. He that eateth, doeth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not, to please the Lorde withall, and gyueth God thankes. For none of vs lyueth his owne seruaunt: neyther doth any of vs dye his owne seruaunte. Yf we lyue, we lyue to be at the Lordes will. And yf we dye, we dye at the Lordes will. Whether we lyue therfore or dye, we are the Lordes. For Christ therfore dyed and rose agayne, and reuyued that he myghte be Lorde, bothe of dead and quycke.

But why dost thou then iuge thy brother? Other why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Christ. For it is written: ✣ As truly as I lyue, saythe the Lorde, all knees shall bowe to me, and al tongues shal gyue knowledge to God. So shall euery one of vs gyue accomptes of him selfe / to God. Let vs not therfore iudge one an other any more.

C

Esaie. xlv. b.

But iudge this rather, that no man put a stomblynge blocke or an occasion, to fall in his brothers waye. For I know and am full certefyed in the Lorde Iesu, that there is nothynge comen of it selfe: but vnto him that iudgeth it to be comen: to him is it comen. If thy brother be greued with thy meat, now walkest thou not charitablye. Destroye not him with thy meat, for whome Christ dyed. Cause not your ỳ treasure to be euyll spoken of. For the kyngdome of God is not meate & drynke: but ryghtwysnesse, peax, and ioye in the holy ghost. For who so euer in these thinges serueth Christ, pleased well God, and is commended of men.

D

Let vs folowe the thinges which make for peax, and thinges wherewith one maye edifye an other. Destroye not the worke of God for a lytle meates sake. All thinges are pure: but it is euyll for that man, whiche eateth with hurte of his conscience. It is good neyther to eate flesche, neyther to drynke wyne, neyther any thinge, wherby thy brother stombleth, either falleth, or is made weake. Haste thou faith? have it with thy self before God. Happy is he that condemneth not him self in that thinge whiche he alloweth. For he that maketh conscience, is damned yf he eate: because he doth it not of faith. Now, what so euer is not of faith, is synne.

To wage against conscience is vnable. And all that is not of fayth is synne.

¶ The infirmite and fraylnes of the weake ought to be borne with all loue and kyndnes, after the exemple of Christe.

CAPI. XV.

W E whiche are stronge, ought to beare ỳ fraylte of them whiche are weake, and not to plonde in our owne conceytes. Let euery man please his neyghboure vnto his welth and edifyenge. Christ pleased not him selfe: but as it is wrytten. ✣ The rebukes of them which rebuked the, fel on me. ✣ What so euer thinges are written afore tyme, are written for our learninge, that we thorow pacyence and comforte of the scripture, might have hope.

He is stronge that can beare another mans weakenes. Psal. lxviii. b

B The God of pacyence and consolacio, gyue vnto euery one of you, that ye be lyke mynded one towardes an other after the exemple of Christ Iesu: that ye all agreynge together, maye with one mouth prayse God the father of our Lorde Iesu. Wherfore receyue ye one an other as Christe receyued vs, to the prayse of God. But this I saye that Iesus Christ was a minister of the circumcision for the trouthe of God, to confirme the promyses made vnto the fathers. And let the gentyles prayse God for his mercy, as it is writē: ✣ For this cause I will prayse the amonge the Gentyles, and synge in thy name. And agayne he sayth: reioyse ye gentyls with his people. And agayn: Prayse the Lorde all ye gentyles, and laude him all nacions. And in an other place Esaye sayth: ✣ There shall be the rote of Iesse, and he that shall ryse to raygne ouer the gentyls: in him shall the gentyles truste. The God of hope fyll you with all ioye and peax in beleuinge: that ye maye be ryche in hope, thorow the power of the holy ghost. ỳ

C Psal. xvii. b. ii. Reg. xxii. b. Psal. cxvi. a.

* Esaye. xi. c.

I my selfe am full certified of you my brethren, that ye your selues are full of goodnes and fylled with al knowledge, and are hable to exhorte one an other. Neuertheles, brethren, I have somewhat boldely written vnto you, as one that putteth you in remembraunce, thorowe the grace that is gyuen me of God: that I shulde be the minister of Iesu Christ amonge the gentyls, and shuld minister the glad tydinges of God, that the gētyls myght be an acceptable offeringe, sanctified by the holy ghost. I have therfore wherof I maye reioyse in Christ Iesu, in tho thinges which pertayne to god. For I dare not speake of any of tho thinges which Christ hathe not wrought by me, to make the gentyls obedient with worde and dede, in mighty signes & wonders, by the power of the spirete of God: so ỳ from Ierusalem and the costes round about vnto Illyricum, I have fylled all countreyes with the glad tydinges of Christ.

D

C So haue I enforsed my selfe to preache the Gospell, not where Christ was named, least I shulde haue buylt on an other mans foundacion: but as it is wrytten: ✱To whom he was not spoken of, they shall se: and they þ here not, shall understande. For this cause I haue bene oft let, to come vnto you: but now for as moche as I haue no more to do in these countreyes, and also haue bene desyrous many yeares to come vnto you, when I shal take my iourney into Spayne, I wil come to you. I truste to se you in my iourneye, and to be brought on my way thytherwarde by you, after that I haue somewhat reioysed in you.

Esay.liij.d

F Nowe goo I vnto Ierusalem, and minister vnto the sayntes. For it hath pleased theym of Macedonia and Achata to make a certayne distribucion vpon the poore þ sayntes whiche are at Ierusalem. It hath pleased them verely, and their detters are they. For yf the gentyles be made partetakers of their spirituall thinges, their duety is to minister vnto them in carnall thinges. When I haue performed this, and haue brought them this frute sealed I wil come backe agayn by you into Spayne. And I am sure whē I come, that I shal come with aboundance of the blessinge of the Gospell of Christ. I beseche you brethren for oure Lorde Jesu Christes sake, and for the loue of the spirite, that ye helpe me in my busynesse w your prayers to God for me, that I maye be delyuered from them whiche beleue not, in Jewry, and that this my seruyce, whiche I haue to Ierusalem, maye be accepted of the Sayntes, that I maye come vnto you with ioye, by the wyll of God, and maye with you be refreshed. The God of peace be with you: Amen.

þ The scripture call all feythfull persons sayntes.

C The chapter of salutacions. He warneth them to beware of mens doctryne, and commendeth vnto the certayne godly men, that were louers and brethren in the trouth.

CAPI. XVI.

A I Cōmende vnto you Phebe our syster (whiche is a minister of the congregation of Cēchrea) that ye receyue her in the Lorde, as it becommeth sayntes, and that ye assiste her in what so euer busynes, she nedeth of youre ayde. For she hath succored many, and myne owne selfe. Greete Priscа and Aquila my helpers in Christ Jesu, which haue for my lyfe layde downe their owne neckes. Vnto which not I onely gyue thankes, but also the congregacion of the Gentyles. Lykewyse greete the congregation that is in their house. Salute my welbeloued Epenetes, which is the ✱ first frute amonge theym of Achaia. Greete Mary which bestowed moche labour on vs. Salute Andronicus & Junia my cosyns, whiche were pysoners with me also, whiche are well taken amonge the Apostles, and were in Christ before me. Greete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ, and Stachys my beloued. Salute Apelles approued in Christ. Salute them whiche are of Aristobolus houshold. Salute Herodion my kynsman. Greete them of the houshold of Narcissus, which are in the Lorde. Salute Tryphena and Tryphosa, which women dyd labour in the Lorde. Salute the beloued Persis, whiche laboured moche in the Lorde. Salute Rufus chosen in the Lorde, & his mother & myne. Greete Asyncritus, Phlegon, Hermen, Patrobas, Hermes, and the brethren which are with them. Salute Philologus and Julia, Nereus and his sister, & Olimpha, and all the sayntes whiche are w them. Salute one an other with an holy kisse. The congregacions of Christ salute you.

B ✱ First frute: that is þ first that was conuerted to God

I beseche you brethren, marke them which cause diuision, and gyue occasions of cuyll, contrary to the doctryne which ye haue learned and auoyde them. For they that are such, serue not the Lorde Jesus Christe: but their owne bellyes, and with swete preachinges & flatteringe wordes, deceyue the hertes of the innocentes. For your obedience extendeth all mē. I am glad surely of you. But yet I wold haue you wyse vnto that which is good, and to be innocent as concerninge cuyl. The God of peace treade Satan vnder your feete shortly. The grace of oure Lorde Jesu Christe, be with you.

D

Timotheus my worke felowe, and Lucius and Jason, and Sopater my kynsmen, salute you. I Tertius salute you, which wrote this Epistle in the Lorde. Gayus myne host, and the host of all the congregacions, saluteth you. Erastus the chamberlayne of the cyte saluteth you. And Quartus a brother saluteth you. The grace of our Lorde Jesu Christe, be with you all: Amen.

To him that is of power to stablysshe you accordynge to my Gospell and preachynge of Jesus Christ in vtterynge of the mystery whiche was kept secret sythens the world began, but nowe is opened by the scriptures of Prophesy at the commaundemente of the euerlastynge God, to leede vp obedyence to the faith publysshed among all nacyons: To the same God, which alone is wyse, be prayse thorowe Jesu Christ, for euer. AMEN.

C To the Romayns.

C Sent from Corinthum by Phebe the that was the minister vnto the congregation at Cenchrea.

C The fyrst Epystle of S. Paul the Apostle, to the Corinthians.

C He commendeth the Corinthians, exhorteth them to be of one mynde, and rebuketh the deuision that was amonges them, worldly wysdome is folysshnes before God, yea there is no wysdome but in the despysed crosse of God.

CAPI. I.

PAule by vocacion an Apostle of Jesu Christ thorowe the will of God, and brother Sosthenes.

Vnto the congregacion of God which is at Corinthe.

To theym that are sanctified in Christ Jesu, sayntes by callynge, with all that call on þ name of our Lorde Jesu Christ in euery place both of theirs and of oures.

Grace be with you, and peace frome God our father, and frome the Lorde Jesu Christ.

✣ I thanke my God alwayes on your behalfe, for the grace of God gruen you by Jesu Christ, that in al thinges ye are made ryche by him, in all kennynge and in all knowlege, euen as the testimony of Jesu Christ was confermed in you, so that ye are behynde in no gyfte, and wayte for the appearynge of oure Lord Jesus Christ which shal strengthen you vnto the ende, that ye maye be blameles in the daye of our Lorde Jesu Christ. ✣ For God is faithfull, by whome ye are called vnto the felowshyp of his sonne Jesu Christ our Lord.

B

I beseche you brethren, in the name of oure Lord Jesu Christ, that ye al speake one thing, and that there be no dissencion amonges you: but be knytte togither in one mynde and in one meanynge. It is shewed me (my brethre) of you, by them that are of the house of Cloe that there is stryfe amonge you. I meane this that commenlye amonge you, one sayth: I holde of Paul: another I holde of Apollo: the thirde, I holde of Cephas: the fourth I hold of Christ. Is Christ deuyded? Was Paul crucyfyed for you? Eyther were ye baptysed in the name of Paul? I thanke God that I baptysed none of you, but Crispus and Gayus, least any shoulde saye that I had baptised in myne owne name. I baptised also the house of Stephana. Furthermore know I not, whether I baptised any man or no.

C

For Christe sente me not to baptise, but to preache the gospel, not with wysdome of wordes, least the crosse of Christ shulde haue bene made of none effect. For the preachinge of the ✣ crosse, is to them that perysshe, folysshnesse: but vnto vs whiche are saued it is the power of God. For it is wrytten: ✱ I will destroye the wysdome of the wyse, and will cast awaye the vnderstandinge of the prudente. Where is the wyse? Where is the scribe? Where is the searcher of this worlde? Hath not God made the wysdome of this worlde, folysshnes?

For when the worlde, thorowe wysdome knewe not God, in the wysdome of God: it pleased God thorow folysshnes of preachinge to saue them that beleue. For the Jewes require a signe, & þ Grekes seke after wysdome. But we preache Christ crucified, vnto the Jewes an occasion of fallynge, & vnto the Grekes folysshnes: but vnto them which are called both of the Jewes and Grekes, we preach Christ, the power of God, and the wysdome of God. For the folysshnes of God, is wyser then men: and the weakenes of God is stronger then men. Brethren loke on your calling, how that not many wyse men after the flesh, not many myghty, not many of hyghe degree, are called: But God hath chosen the folysshe thinges of the worlde, to cōfounde the wyse. And God hath chosen the weake thinges of the worlde, to confounde thinges whiche are myghty. And vyle thinges of the worlde, and thinges whiche are despysed, hathe God chosen, yea and thinges of no reputation, for to bringe to nought thinges of reputation, that no flesshe shulde reioyce in his his presence. And vnto him pertayne ye, in Christe Jesu, which of God is made vnto vs wysdom, and also ryghtwysnes, and sanctifienge and redēcion. That accordynge as it is wrytten: ✱ he which reioyseth, shulde reioyce in the Lorde.

Hierē.ix.g

C It is not eloquence and glorious painted wordes of worldly wysdome, that can edefye and conuerte soules vnto Christ: but the playne wordes of the scripture for they make mencyon of him and his crosse.

CAPI. II.

A

ANd I brethren when I came to you, came not in gloriousnes of wordes, or of wysdome, shewynge vnto you the testimonye of God. Neyther shewed I my selfe, that I knewe any thinge amonge you saue Jesu Christ, euen the same that was crucyfyed. And I was amonge you in weakenes, and in feare, and in moche tremblynge. And my wordes, and my preachynge, was not with entysynge wordes of mans wysdome: but in shewing of the spirite and of power that your faith shulde not stande in the wysdome of mē but in the power of God.

B

That we speake of, is wysdome amonge them that are ✣ perfecte: not the wysdome of this world, neyther of þ rulers of this world (whiche go to nought) but we speake the wysdome of God, which is in mysterye and lyeth hyd, whiche God ordeyned before the worlde vnto our glory: which wysdome none of the rulers of this worlde knewe. For had they knowen it, they wolde not haue crucyfyed þ Lorde of glory. But as it is wrytten: ✱ The eye hathe not sene, and the eare hath not herd neyther haue entred into the hert of man, the thinges which God hath prepared for them that loue him.

✣ Perfect are they that vnderstande the lawe, faythe & workes truly and professe them.

Esaye.lxiiij.b

But God hath opened the vnto vs, by his spirite. For the spirite searcheth all thinges, yea the botome of Gods secretes. For what man knoweth the thinges of a man: saue the spirite of a man which is within him. Euen so the

C

the thinges of God knoweth no man, but the
D spirete of God. Now, we haue not receyued
the spirete of the worlde: but the spirete which cō-
meth of God, for to knowe the thinges that
are gyuen to vs of God, whiche thinges also
we speake, not in the conning wordes of mās
wysdome, but with the conninge wordes of
the holy ghost, makynge spirituall compari-
sons of spirituall thinges. For the naturall
man perceyueth not the thinges of the spirete
of God. For they are but folyshnes to him.
Neyther can he perceyue theym, because they
are spiritually discerned. But he that is spiri-
tuall, discusseth all thinges: yet he him selfe
Esaye.lx.d is iudged of no man. ✠ For who knoweth the
Rom.xi.d mynde of the Lorde, eyther who shal informe
hym? But we vnderstand the mynde of Christ.

¶ Paule rebuketh the sectes and authors therof. Christe is the foundacion of his churche. No man ought to reioyce in men, but in God.

CAPI. III.

AND I coulde not speake vnto you bre-
thren, as vnto spirituall: but as vnto
carnall, euen as it were vnto babes in
Christe. I gaue you mylke to drinke, and not
meate. For ye then were not stronge, no ney-
ther yet are. For ye are yet carnalle. For as
longe as there is amonge you, enuyeng, strife
and dissencion: are ye not carnall, and walke
after the maner of men? As long as one saith
I holde of Paul: and another, I am of Apol-
lo, are ye not carnall? What is Paul? What
B thinge is Apollo? Onely mynisters are they,
by whom ye beleued, euen as the Lorde gaue
euery man grace. I haue planted, Apollo wa-
tered: but God gaue the encrease. So then,
neyther is he that planteth any thinge, ney-
ther he that watereth, but God that gaue the
encrease. He that planteth / and he that wa-
tereth, are neyther better then other. Euery
man yet shall receyue his rewarde, according
to his laboure. We are Gods labourers / ye
are Gods husbandry, ye are Gods buylding.
According to the grace of God, gyuen vnto
me, as a wyse buylder haue I layde the foun-
dacion. And an other buylte thereon. But let
euery man take hede how he buyldeth vpon.
For other foundacion can no man laye, then
C that whiche is layde, which is Jesus Christ.
If any man buylde on this foundacion, gold,
siluer, precious stones: tymber, haye or stoble:
euery mans worke shall appeare. For the day
shall declare it, and it shalbe shewed in fyre.
And the fyre shall trye euery mannes worke
what it is. If any mans worke that he hathe
buylt vpon abyde, he shal receyue a rewarde.
If any mans worke burne, he shal suffre losse,
but he shalbe safe him selfe: neuertheselle yet
as it were thorow fyre.

✠ Are ye not ware that ye are the temple
of God, and that the spirete of God dwelleth
in you? If any man defyle the temple of god
him shall God destroye. For the temple of
D God is holye, whiche temple ye are. Let no
man deceyue him selfe. If any man seme wyse
amonges you, let him be a fole in this worlde,
☞ that he maye be wyse. For the wysdome of
this worlde is folyshenesse with God. For it
is written: ✠ he compaseth the wyse in their
craftynesse. And agayne: ✠ God knoweth the
thoughtes of the wyse that they be vayne.
Therfore let no man reioyce in men. For all
thinges are yours, whether it be Paul, either
Apollo, eyther Cephas: Whether it be the
worlde, eyther lyfe, eyther deathe, whether
they be present thinges or thinges to come: al
are yours: and ye are Christes, and Christ is
Gods. ✠

✠ Job.v.c
Psal.xciij.b

¶ The preachers are but ministers. Judgement belongeth only vnto God.

CAPI. IIII.

LET men in this wyse esteme vs, euē as
A The apostles are ministers. the ministers of Christ, and disposers of
the secretes of God. Furthermore it is
requered of the disposers that they be founde
faythfull. With me is it but a very smal thing
that I should be iuged of you, eyther of (mās
daye) No I iuge not myne owne self. I know
nought by my selfe: yet am I not thereby iu-
stified. It is the Lorde that iugeth me. Ther-
fore iudge nothinge before the tyme, tyll the
Lorde come, which will lighten thinges that
are hyd in darknesse, and open the counsels
of the hertes. And then shall euery man haue
prayse of god. ✠
Mans daye, is mans wis-
dom.
B

These thinges (brethren) I haue described
in myne owne person and Apollos, for youre
sakes, that ye myght lerne by vs, that no mā
thinke of him selfe beyonde that whiche is a-
boue written: that one swell not against an
other, for any mās cause. For who preferreth
the? What haste thou, that thou hast not re-
ceyued? If thou haue receyued, why reioycest
thou, as thoughe thou hadyest not receyued
it? Now ye are full: now ye are made ryche:
ye raygne as kynges without vs: and I wold
to god ye dyd raigne, that we mighte raygne
with you.

I thinketh that god hathe set forthe vs,
whiche are Apostles, for the lowest of all, as
it were men appointed to death. For we are a
gasynge stocke vnto the worlde, and to the
Aungels, and to men. We are foles for Chri-
stes sake, and ye are wyse thorow Christ. We
are weake, and ye are stronge. Ye are hono-
rable, & we are despised. Euen vnto this daye
we honger and thirst, and are naked, and are
C buffeted with fystes, & haue no certayn dwel-
lynge place, and labour, worckynge with our
owne handes. We are reuyled, and yet we
blesse. We are persecuted, and suffer it. We
are cupll spoken of, and we praye. We are
made as it were the spitthynes of the worlde,
the offscowringe of al thinges, euen vnto this
tyme.
The fallen or true Apostles. Iere.xxiij.g
1. Cor.iiij.h

I wryte not these thynges to shame you:
D but as my beloued sonnes I warne you. For
thoughe ye haue ten thousand instructours in
Christe: yet haue ye not manye fathers. In
Christ Jesu, I haue begotten you thorow the
gospell. Wherfore I desire you to folow me.
For

For this cause haue I sent vnto you Timothe
whiche is my dere sonne and faythfull in the
Lorde, who shall put you in remembraunce of
my wayes whiche I haue in Christ, euen as I
teache euery where in al cōgregations. Some
swel as though I wolde come no more at you.
But I wyll come to you shortly, yf God wyll:
and wyll knowe, not the wordes of them whi
che swel, but the power: for the kyngdome of
16 God is not in wordes, but in power. What
wyl ye? Shal I come vnto you with a rod, or
els in loue, and in the spirite of meknes?

¶ After what manner Paul curseth the man, that had cōmitted fornication with his mother in lawe.

CAPI. V.

THere goeth a commen saying that there
is fornication amonge you, and such for-
nication, as is not ones named amonge
the Gentiles: that one shold haue his fathers
wyfe. And ye swell, and haue not rather sor-
owed, that he which haue done this dede might
be put forth of your company. For I verily as
absent in body, euen so present in spirete, haue
determined alredy (as though I were present)
of him that hathe done this dede, in the name
of our Lord Jesu Christ, when ye are gathered
togither, and my spirite, with the power of the
Lorde Jesus Christe, to deliuer hym vnto
✠ Sathan, for the destruction of the flesshe, that
the spirite maye be saued in the daye of the
Lorde Jesu.

Your reioycyng is not good: knowe ye not
that a lytle leuen, sowreth the hole lompe of
dowe. ✠ Pourge ye therfore the olde leuen
that ye maye be newe dowe, as ye are swete
breed. For Christ our Easterlambe is offered vp
for vs. Therfore let vs kepe holy daye, not w
olde leuen, neither with the leuen of malyce
and wyckednes: but with the swete breed of
D purenes and trouthe. ✠

I wrote vnto you in an Epistle, ✠ ye sholde
not accōpany w fornicatours. And I ment not
at all of the fornicatours of this worlde, either
of the couetous, or of extortioners, either of the
ydolaters: for then muste ye nedes haue gone
out of the worlde. But now I wryte vnto you
that ye company not togither, if any ✠ is cal-
led a brother, be a fornicatour, or couetous, or
a worshypper of Images, eyther a rayler, ey-
ther a dronckerd, or an extortioner: with him
that is suche, se ye eat not. For what haue I to
do, to iudge them which are without? Do ye
not iudge them that are within? Them that
are without, God shal iudge. Put a way from
you that cupll person.

¶ Her rebuketh them for goynge to lawe togyther before the Heythen, and reproueth vncleannesse.

CAPI. VI.

A How dare one of you, hauynge busynes
with an other go to lawe vnder the wic
ked, and not rather vnder the sayntes?
☞ Do ye not knowe that the sayntes shall iudge
the worlde? If the worlde shall be iudged by
you: are ye vnworthye to iudge smal resses:
knowe ye not that we shal iudge the aungels?
How moche more may we iudge thinges that
pertayne to the lyfe? If ye haue iudgementes
of worldly maters, take them which are despi
sed in the congregation, & make them iudges.
15 This I saye to your shame. Is there no wyse
man amonge you? What, not one at all, that
can iudge betwene brother & brother, but one
brother goeth to law with an other: and that
vnder the vnbeleuers?

Now therfore there is vtterly a faute a-
monge you, because ye go to lawe one with an
other. Why rather suffre ye not wronge? why
rather suffre ye not youre selues to be robbed?
naye, ye your selues do wronge, and rob: and
that the brethren. Do ye not remembre that
the vnrygtyous shall not inherite the kyng-
dome of God? Be not deceyued. For neither
fornicatours, neither worshyppers of ymages
neyther whoremongers, neither tenderlynges
neither abusers of them selues with the male-
kynde, neither theues, neither couetous, ney-
ther dronkerdes, neither cursed speakers, ne-
ther pyllers, shall inherite the kyngdome of
God. And such were ye verily: but ye are wa-
shed: ye are ✠ sanctified: ye are iustified by the
the name of the Lorde Jesu, and by the spirite
of our God.
L ✠ Baptym & fyre
inge and iust
lynge come
by Christe &
his spirite.

All thynges are lawfull vnto me: but all
thinges are not profitable. I may do all thin-
ges, but I wyl be brought vnder no mans po-
wer. Meates are ordined for the belly, and the
bely for meates: but God shall destroye both
it & the. Let not the body be applied vnto for-
nication, but vnto the Lorde, and the Lorde vn
to the body. God hathe rayled vp the Lorde,
and shall rayle vs vp by his power. ✠ Either
remembre ye not, that your bodies are the ✠ mē-
bres of Christ? Shall I now take the membres
of Christe and make the membres of an
harlot? God forbyd. Do ye not vnderstande,
that he which coupleth him selfe with an har-
lot, is become one body? For two (sayth he)
shall be one flesshe. But he that is ioyned vn-
to the Lorde, is one spirite.
D ✠ Our bodies are the membres of christ.
Genesis.ii.b

Flie fornication. All synnes that a man doth,
are without the bodye. But he that is a fornī-
catour, synneth agaynste his owne bodye. Ey-
ther knowe ye not that your bodyes are the tē
ple of the holy ghost, whiche is in you, whom
ye haue of God, and howe ye are not youre
owne? For ye are derely boughte. Therfore
glorifye ye God in youre bodyes, and in your
spirites, for they are Gods. ✠

¶ Of mariage, virginite and wyddowhede.

CAPI. VII.

A ✠ Of concernyng the thinges wherof ye
A wrote vnto me: it is good for a mā not
to touche a woman. Neuertheselle to
auoyde fornication, lette euery man haue his
wife, and let euery woman haue her husband.
Lette the man gyue vnto the wyfe due beni-
uolence. Lykewyse also the wyfe vnto the
man. The wife hath not power ouer her owne

bodye: but the husbande. And lyke wyse the husbande hath not power ouer his owne bodye, but the wyfe. Withdrawe not your selues one from an other, onlesse it be with consent for a tyme, to geue your selues to fasting and prayer. And afterwarde come agayne to the same thynge, lest Sathan tempte you for your incontinencie. ✠

B This I saye of fauoure, and not of commaundement. For I wolde that al men were as I my selfe am: but euery man hathe his proper gyft of God, one after this maner, an other after that. I saye vnto the vnmaryed me and wydowes: it is good for them if they abyde euen as I do. But yf they can not abstayne, let them mary. For it is better to mary then to burne.

Unto the maryed cõmaunde not I, but the Lorde: that the wife seperate not her selfe frõ the man. Yf she seperate her selfe, let her remayne vnmaryed, or be reconcyled vnto her husbande agayne. And let not the husbande put awaye his wyfe from him.

C To the remnaunt speke I, & not the Lorde. Yf any brother haue a wyfe that byleueth not, yf she be content to dwell with him, let him not put her awaye. And the woman whiche hathe to her husbande an infydell, yf he consent to dwell with her, let her not put him awaye. For the vnbyleuynge husbande is sanctifyed by the wyfe, and the vnbyleuyng wife is sanctified by the husbande. Or elles were your children vnclene, but now are they pure. But yf the vnbyleuynge departe, let him departe. A brother or a syster is not in subiection to suche. God hathe called vs in peax. For how knowest thou (o woman) whether thou shalt saue that man or no? Eyther how knowest thou (o man) whether thou shalte saue that woman or no? but euen as God hath distributed to euery man.

As the Lorde hathe called euery person, so let him walke/and so ordeyn I in al congregacions. Yf any man be called being circumcised let him adde nothyng therto. Yf any be called vncircumcised, let him not be circumcised. Circumcision is nothynge/ vncircumcision is nothynge, but the kepynge of the commaundementes of God is all togyther.

D ✠ Let euery man abyde in the same state wherin he was called. Arte thou called a seruaunt? care not for it. Neuertheles yf thou mayst be free, vse it rather. For he that is called in the Lorde beinge a seruaunt, is the Lordes freman. Lykewise he that is called being free, is Christes seruaunt. Ye are derely bought, be not mens seruantes. Brethren, let euery man wherin he is called, therin abyde w God? ✠

E As concernyng virgins, I haue no cõmaundement of the Lorde, yet geue I counsel, as one that hath obteyned mercy of the Lorde, to be faithful. I suppose that it is good for the present necessitie. For it is good for a mã so to be. Arte thou bounde vnto a wyfe? seke not to be loosed. Arte thou loosed from a wyfe? seke not a wyfe. But yf thou take a wyfe, thou synnest not. Lykewise yf a virgin mary, she synneth not. Neuertheles, suche shall haue trouble in

F theyr flesshe, but I fauour you.

This saye I brethren, the tyme is shorte. It remayneth that they whiche haue wyues, be as though they had none/and they that wepe be as thoughe they wepte not/ and they that reioyce, be as thoughe they reioyced not: and they that bye, be as though they possessed not: and they that vse this worlde, be as thoughe they vsed it not. For the fashion of this worlde goeth awaye. I wolde haue you without care. The syngle man careth for the thynges of the Lorde, howe he may please the Lorde. But he that hath maried, careth for the thinges of the worlde, howe he maye please his wyfe. There is difference betwene a virgin and a wife. The syngle woman careth for the thynges of the Lorde, that she maye be pure bothe in body, and also in spirite. But she that is maryed, careth for ✠ thinges of the worlde, how she may please her husbande. This speke I for your pfite, not to entagle you in a snare but for that whiche is honest and comly vnto you, and that ye maye quyetly cleue vnto the Lorde without seperacion.

G Yf any man thynke it vncomly for his virgyn, yf she passe the tyme of maryage, and yf so nede requyre, let him do what he lyketh, he synneth not: let them be coupled in mariage. Neuertheles he that purposeth surely in his herte, haupnge none nede: but hath power ouer his owne wyll: and hath so decreed in his heart, that he wyll kepe his virgyn, doth wel. So then he that ioyneth his virgyn in maryage, dothe well. But he that ioyneth not his virgyn in maryage, doth better. The wyfe is bounde to the lawe, as longe as her husband lyueth. Yf her husband slepe, she is at libertie to marye with whome she wyll, onely in the Lorde, but she is happier yf she so abyde in my iudgement. And I thynke verely that I haue the spirite of God.

The rebuketh them that vse theyr libertye to the sclaunder of other, and sheweth how men ought to behaue them towarde suche as be weake.

CAPI. VIII.

A TO speake of thynges dedicate vnto ydols, we are sure that we al haue knowlege. Knowlege maketh a mã swell, but loue edifieth. yf any man thinke that he knoweth any thynge, he knoweth nothyng yet as he ought to know. But if any man loue god, the same is knowen of him.

B a lytle loue is better then muche knowledge.

To speke of meat dedicate vnto ydols, we are sure there is none ydoll in the worlde, and that there is none other God but one. And though there be that are called goddes, whether in heuen, or in earthe (as there be Goddes manye, and Lordes manye) yet vnto vs is there but one God, whiche is the father, of whom are all thynges, & we in him/ and one Lorde Jesus Christe, by whom are all thynges, and we by him. But euery man hath not knowlege, for some suppose that there is an ydole tyll this houre, and eate as a thynge offered vnto the ydole, and so theyr cõsciences beynge

beynge yet weyke, are defyled. C Meate maketh vs not acceptable to God. Neither yf we eate are we the better, neyther yf we eate not are we the worse.

C But take hede that your lyberte cause not the weyke to fall. For if some man se the, which hast knowlege syt at meat in the phylles temple, shal not the conscience of him whiche is weyke, be boldened to eate those thynges which are offered to the pyles? And so thorow thy knowlege, shall the weake brother perish for whom Christe dyed. When ye synne so agaynst the brethren, and wounde theyr weyke consciences/ye synne agaynst Christe. Wherfore yf meat hurte my brother, I wyll eate no flesshe whyle the worlde standeth, bycause I wyll not hurte my brother.

D, as doth.

C Loue forbeareth the thinge that she maye do by the law. He exhorteth them to runne forth in ✠ course that they haue begon.

CAPI. IX.

A AM I not an Apostle? am I not free? haue I not sene Jesus Christ our lorde? Are ye not my worke in the Lorde? Yf I be not an Apostle vnto other, yet am I vnto you. For the seale of myne apostleshyp are ye in the Lorde. Myne answer to them that aske me, is this. Haue we not power to eate and to drynke? Eyther haue we not power to lede aboute a syster to wyfe, as well as other apostles, and as the brethren of the Lorde & Cephas? Eyther onely I and Barnabas haue not power this to do? Who goeth a warfare any tyme at his owne coste? Who planteth a vyneyarde, and eateth not of the frute? Who feedeth a flocke, and eateth not of the mylke?

B Saye I these thynges after the maner of men? Or saythe not the lawe the same also? For it is written in the lawe of Moses. Thoue shalte not muzell the mouthe of the oxe that treadeth out ✠ corne. Doth God take thought for oxen? Eyther sayth he it not all togyther for our sakes? For our sakes vndoubtedly this is wrytten that he whiche eareth shulde eare in hope: and that he which threshyth in hope shulde be partaker of this hope. If we sowe vnto you spirituall thynges: is it a great thing yf we repe your carnall thynges? If other be partakers of this power ouer you, wherfore are not we rather?

Neuertheles we haue not vsed this power, but suffre al thynges, lest we shuld hynder the Gospell of Christe. Do ye not vnderstande, that they which minister in the temple haue theyr lyndynge of the temple? And they which wayt at the aulter, are partakers with the aulter. Euen so also did the Lorde ordeyn, that they whiche preache the gospell, shulde lyue of the gospell. But I haue vsed none of these thynges.

C Neyther wrote I these thynges that it shoulde be so done vnto me, for it were better for me to dye, then that any man shulde take this reioycyng from me. In that I preache the gospell, I haue nothynge to reioyce of. For necessitie is put vnto me. Wo is it vnto me yf I preache not the gospell. If I do it with a good wyll, I haue rewarde. But yf I do it agaynste my wyll, an office is committed vnto me. What is my rewarde then? Verely that when I preache the gospell, I make the gospell of Christ free, that I mysuse not myne auctorite in the gospell.

D He that loueth his neyghbour hath his rewarde.

For though I be free from all men, yet haue I made my selfe seruaunte vnto all men, that I myght wynne the moo. Unto the Jewes, I became as a Jewe, to wynne the Jewes. To them that were vnder the lawe, was I made as though I had ben vnder the lawe, to wyn them that were vnder the law. To them that were without lawe, became I as thoughe I hadde bene without lawe (when I was not without lawe, as pertaynynge to God, but vnder a lawe as concernynge Christ) to wyn them that were without law. To the weyke became I as weyke, to wynne the weyke. In all thynges I fashioned my selfe to all men, to saue at the leestwaye, some And this I doo for the gospels sake, that I mygyte haue my parte therof.

✠ Perceyue ye not that they which runne in a course, runne all, yet but one receyueth the rewarde. So renne, that ye maye obtaine. Euery man that prouyeth maysteryes, abstayneth frome all thinges. And they do it to obtayne a corrupptible crowne: but we to obtayn an vncorrupptible crowne. I therfore runne, not as at an vncertayne thynge. So fyghte I, not as one that beateth the ayre: but I tame my body, and bynge it in to subiection, lest after that I haue preached to other, I my selfe shuld be a caste awaye. ✠

C She teacheth them with the exemples of the olde testament, and exhorteth them to a godly conuersacion.

CAPI. X.

A BRethren I wolde not ye shulde be ignoraunte of this, howe oure fathers were all vnder a cloude, and all passed thorow the see, and were all baptised vnder Moses, in the cloude and in the see: and dyd all eate of one spyrituall meate, and dyd ✠ all drynke of one maner of spirituall drynke. And they dranke of that spirituall rocke that folowed them, which rocke was Christ. ✠ But in many of them had God no delyte. For they were ouerthrowen in the wyldernes.

Exod.xiii.d. Exod.xiiii.e

Exod.xvi.e Exod.xvii.b Numeri.xx.a Nume.xxv.b Nume.xiii.a

These are exemples to vs ✠ that we shulde not lust after cupill thynges, as they lusted. Neyther be ye worthyppers of ymages as were some of them accordynge as it is wrytten: ✠ The people sate downe to eate and drynke, and rose vp agayn to playe. Neither let vs commyte fornycacion ✠ as some of them commytted fornication, and were destroyed in one day. xxiij. thousande. Neither let vs tempte Christe, as some of them tempted, and were distroied of serpentes. Neither murmure ye as some of them murmured and were destroyed of the destroyer.

B

Exod.xxxii.b

Nume.xxv.a Psalm.cv.b

All theſe thinges happened vnto theym for exemples, and were writtẽ / to put vs in remembraunce, on whõ the endes of the worlde are come. Wherfore let him that thinketh he ſtandeth, take hede leaſt he fall. There hath none other temtation taken you, but ſuch as foloweth the nature of mã, But god is faithfull, which ſhall not ſuffer you to be tempted aboue your ſtrength: but ſhall in the myddes of the temptacion make a waye to eſcape out.

Wherfore my deare beloued flee from worſhyppynge of ydoles.

I ſpeake as vnto them whiche haue diſcretion, iudge ye what I ſaye. Is not the ✠ Cup of bleſſynge which we bleſſe, partakynge of the bloude of Chriſt? Is not the ✠ Bred whiche we breake, partetakynge of the body of Chriſt? becauſe that we (thoughe we be many) yet are one bred and one body, in aſmoche as we all are partetakers of one bred. Behold Iſrael which walketh carnally. Are not they which eate of the ſacrifice, partetakers of the aulter?

What ſaye I then? that the ymage is any thinge? or that it which is offred to ymages is any thinge? Naye but I ſaye, that theſe thinges which the Gentyls offer, they offer to deuyls, and not to God.

✠ And I wolde not that ye ſhulde haue felowſhyp with the deuyls. Ye can not drynke of the Cuppe of the Lorde, and of the Cuppe of druelles. Ye can not be partetakers of the Lordes table, and of the table of druelles

Either ſhall we prouoke the Lorde? Or are we ſtronger then he? All thynges are lawful vnto me, but all thynges are not expedient.

All thynges are lawfull to me, but all thynges edyfye not. Lette no man ſeke his owne profyte: but let euerye man ſeke an others welthe.

What ſo euer is ſolde in the market, that eate, and aſke no queſtions for cõſcience ſake. For the earthe is the Lordes, & all that therin is. If any of them which beleue not, byd you to a feaſt, & ye be diſpoſed to go, what ſo euer is ſette before you: eate, aſkynge no queſtion for conſcience ſake. But yf any man ſaye vnto you: this is dedicate vnto ydoles, eate not of it for his ſake that ſhewed it, and for hurtynge of conſcience. The earthe is the Lordes, and all that therin is. Conſcience I ſaye, not thyne: but the conſcience of that other. For why ſhulde my lyberte be iudged of an other mannes conſcience. For yf I take my parte with thankes: Why am I cuyll ſpoken of for that thynge wherfore I gyue thankes.

Whether therfore ye eate or drynke, or what ſo euer ye doo, do all to the prayſe of God. ✠

Se ye gyue none occaſion of cuyll, neyther to the Iewes, nor yet to the Gentyles, neyther to the congregation of God: euen as I pleaſe all men in al thinges, not ſekyng myne owne profyte, but the profyte of many, that they might be ſaued.

Loue ſeketh nyghbours profit

Chap. xxvi.

Chap. xxvi.

Chap. xxvi.

D But assone as I was a man, I put away childishnesse. Nowe we se in a glasse, euen in a darcke speakinge: but then shall we se face to face. Now I knowe vnperfectly: but thē shal I knowe, euen as I am knowen. Now abydeth faythe, hope, and loue, euen these three: but the chiefe of these is loue. F

¶ Paule sheweth that the gifte of prophesye, interpretyng or preachyng, excelleth the gyfte of tongues and howe they both ought to be vsed.

CAPI. XIIII.

a LAbour for loue and couet spirituall gyftes: and chiefly for to prophesye. For he that speaketh with tongues, speaketh not vnto men, but vnto God. For no man heareth him. Howbeit in the spirite he speaketh mysteries. But he that prophesyeth, speaketh vnto men, to edifienge, to exhortation & to comfort. b He that speaketh with tongues, profiteth him selfe: he that prophesyeth, edifieth the congregation. I wolde ye all spake with tongues: but rather that ye prophesied. For greater is he that prophesieth, then he that speaketh with tongues, onlesse he expoune it also: that the congregation maye haue edifyenge. Now brethren, yf I come vnto you speakynge with tongues: What shall I profyte you, except I speake to you, eyther by reuelacion, or knowledge, or prophesyenge, or doctrine.

Moreouer whē thinges without lyfe: gyue sounde: whether it be a pype or an harpe: onles they make a distinctiō in the sounds: how shall it be knowen what is pyped or harped? And also yf the trompe gyue an vncertayne voyce, who shall prepare him selfe to battell? Euen so lykewyse when ye speake with tongues, except ye speake wordes, that haue signyfycation, howe shall it be vnderstande what is spoken? For ye shall but speake in the ayer.

c Many kyndes of voyces are in the worlde, and none of them are without signification. If I knowe not what the voyce meaneth, I shalbe vnto him that speaketh, an alien, and he that speaketh shall be an alien vnto me. Euen so ye (for asmoche as ye couet spirituall gyftes) seke that ye may haue plentie vnto the edifienge of the congregation.

Wherfore let him that speaketh with tongues, praye that he maye interprete also. If I praye with tongues, my spirite prayeth: but my mynde is without fruite. What is it then? I will praye with the spirite, and will praye with the mynde also. I will synge with the spirite, and will singe with the mynde also.

For els when thou blessest with the spirite, how shal he that occupieth the rowme of the vnlerned, saye Amen, at thy gyuynge of thākes, sythe he vnderstandeth not what thou sayst. Thou verely gyuest thankes well, but the other is not edified. I thanke my God, I speake with tongues, more then ye all. Yet had I leuer in the congregaciō, to speake fyue wordes with my mynde to the information of other, rather then ten thousand wordes with the tongue.

Brethren, be not childrē in wytte, but in malice, be childrē, and in wytte be perfecte. In the lawe it is written, * with other tongues, and with other lyppes, will I speake vnto this people, and yet not so, will they not heare me, sayeth the Lorde. Wherfore, tongues are for a sygne, not to them that beleue: but to them that beleue not. Contrarywyse, prophesyeng serueth not for them that beleue not: but for them which beleue.

Yf therfore when all the congregacion is come together, and all speake with tongues, there come in they that are vnlerned, or they which beleue not: will they not saye that ye are out of your wyttes? But yf all prophesy, and there come in one that beleueth not, or one vnlerned, he is rebuked of al men, and is iudged of euery man: and so are the secretes of his hert opened, and so falleth he wnne on his face, and worshypped God, and sayeth that God is with you in dede.

Howe is it then brethren? When ye come together, euery man hath his songe, hath his warne, hath his tongue, hath his reuelacīō, hathe his interpretation. Let all thinges be done vnto edifyenge. If any man speake with tongues, let it be two attonce, or at the most thre attonce, and that by course, and let an other interprete it. But yf there be no interpreter, let him kepe silence in the congregation, and let him speake to him selfe and to God.

Let the prophetes speake two attonce, or thre attonce, and let the other iudge. If any reuelacion be made to an other that sitteth by let the first kepe silence. For ye maye all prophesye one by one, that all maye lerne, and all maye haue comforte. For the spirites of the prophetes, are in the power of the prophetes. For God is not causer of vnryt: but of peace, as he is in all other congregations of the saynctes.

Let your wyues kepe silence in the congregacions. For it is not permitted vnto them to speake: but let them be vnder obedience, as sayth the lawe. If they will lerne any thing, let them aske their husbandes at home. For it is a shame for women to speake in the congregation. Spronge the worde of God from you? Eyther came it vnto you onely? If any man thynke him selfe a Prophet, eyther spirituall: let him vnderstande, what thinges I write vnto you. For they are the commaundmentes of the Lorde. But yf any man be ignorante, let him be ignorant. Wherfore (brethren) couet to prophesye, and forbyd not to speake with tongues. Let al thinges be done honestly and in order.

¶ The resurrection of the deed.

CAPI. XV.

a BRethren as touchinge the gospel whiche I preached vnto you, whiche ye haue also accepted, and in which ye continue, by which also ye are saued: I do vnto you vnderstand, after what maner I preached vnto you yf ye kepe it, onles ye haue beleued in vayne.

For first of al I deliuered vnto you which I receyued, how that Christ dyed for our synnes, agreeing to the scriptures: & that he was buryed, & that he arose agayne the thyrde day accordinge to the scriptures, and that he was sene of Cephas, then of the .xii. After that he was sene of mo then .v. C. brethren at once, of whiche many remayne vnto this day, and many are fallen a slepe. After that appeared he to b James, then to all thapostles.

Last of al he was sene of me, as of one that was borne out of due tyme. For I am the lest of all the apostles, whiche am not worthy to be called an apostle, bicause I persecuted the congregation of god. But by the grace of god I am that I am. And his grace whiche is in me, was not in vaine: F but I laboured more abūdantly then they all: yet not I, but the grace of god which is with me. Whether it were I or they, so we preache, and so haue ye beleued.

✣ If Christ be preached that he rose from the deed: how say some that are amōges you, that there is no resurrection of the deed? If there be no resynge agayne of the deed, then is c Christ not risen. If Christ be not risen, then is our preachynge vayne, and your fayth is also in vayne. Yea, and we are founde false witnesses of God. For we haue testified of God, how that he rayled vp Christ, whom he raised not vp, if it be so that the deed rise not agayn. For yf the deed rise not agayne, then is Christ not risen agayne. If it be so that Christe rose not, then is your fayth in vayne, and yet are ye in your synnes. And therto they which are fallen a slepe in Christe, are perysshed. If in this lyfe onely we beleue on Christe, then are we of all men the moost miserable.

But now is Christ risen from the deed, and is become the first frutes of them that slept. For by a man came dethe, and by a man came the resurrection of the deed. For as by Adam all dye: euen so by Christ, shall all be made a-lyue, & euery man in his owne order. F The first is Christ, then they that are Christes, at his comming. Then commeth the ende, when he hathe delyuered vp the kyngdome to God the father, when he hath put downe all rule, auctorite and power. For he must reygne tyll he haue put all his ennemyes vnder his fete. The last ennemy that shal be destroyed, is deth * For he hath put all thynges vnder his fete. But when he sayth, all thynges are put vnder him, it is manifest that he is excepted, whiche did put all thinges vnder him. When al thinges are subdued vnto him, then shall the sonne also him self be subiect vnto him that put thinges vnder him, that God may be in al thinges. Either els what do they whiche are baptised ouer the deed, yf the deed rise not at all? Why are they then ✣baptised ouer the deed? ye, and why stande we in ieoperdye euery houre? By our reioysynge, whiche I haue in Christ Jesu our Lorde, I dye dayly. That I haue fought with beestes at Ephesus, after the maner of men, what auauntageth it me, yf the deed rise not agayne? Let vs eate and drynke, for morow we shal dye. Be not deceyued: euyl speakynges corrupte good maners. Awake truly out of slepe, & syn not. For some haue not the knowlege of god. I speke this to your rebuke.

But some men will saye: howe aryse the deed? with what bodyes come they in? Thou fole, that which thou sowest is not quyckened excepte it dye. And what sowest thou? Thou sowest not that bodye that shall be: but bare corne (I meane eyther of whete, or of some other) and God gyueth it a bodye at his pleasure, to euery seed a seuerall bodye.

✣ All flesche is not one maner of flesshe, but there is one maner flesh of men, an other maner flesshe of beestes, an other maner flesshe of fyshes, and an other of byrdes. There are heuenly bodyes, and eyer are erthly bodyes. But the glorye of the heuenly is one, and the glorye of the erthly is an other. There is one maner glorye of the sonne, and an other glorye of the moone, and an other glorye of the sterres. For one sterre differeth from an other in glorye. So is the resurrection of the deed. It is sowen in corruption, and ryseth in incorruption. It is sowen in dishonour, and ryseth in honour. It is sowen in wyknes, and ryseth in power. It is sowen a naturall bodye, and ryseth a spirituall bodye. There is a naturall bodye, and there is a spirituall body, as it is wryten: the first man Adam was made a lyuyng soule, and the last Adam was made a quickenyng spirite. How be it, that is not first which is spirituall: but that whiche is naturall, and then that whiche is spirituall. F The first man is of the erth, erthly: the seconde man is the Lorde from heuen. As is the erthly, such are they that are heuenly. And as we haue borne the ymage of the erthly, so shall we beare the ymage of the heuenly.

This saye I brethren, that flesshe & bloude can not inherite the kyngdome of God. Neyther doth corrupcion inherite incorruption. Beholde, I shewe you a mistery. We shall not all slepe, but we shall all be chaunged, & that in a moment, and in the twynckling of an eye, at the sound of the last trompe. For the trompe shall blowe, and the deed shall rise incorruptible, and we shall be chaunged. For this corruptible must put on incorruptible: and this mortall must put on immortalite.

Whē this corruptible hath put on incorruptibilitie, and this mortal, hath put on immortalite: then shal be brought to passe the saying that is wrytē: Deth is consumed in to victory. Deth where is thy stynge? Hell where is thy victory? The stynge of deth is synne: and the strength of synne is the lawe. But thankes be vnto God whiche hath giuen vs victory thorow our Lorde Jesu Christ. Therfore (my derē brethren) be ye stedfast & vnmouable, alwayes ryche in the workes of the Lorde, for asmoche as ye knowe howe that youre labour is not in vayne in the Lorde.

¶ She putteth them in remembraunce of the gatherynge for the poore Christen at Jerusalem, and concludeth his Epystle with the salutacions of certayne louynge brethren.

CAPI. XVI.

Of the

A OF the gatherynge for the sayntes as I
haue ordeyned in the congregacions of
Galacia, euen so do ye. Upon some son-
daye let euery one of you put aside at home &
laye up what so euer he thynketh mete, that
there be no gatherynges when I come. When
I am come, who so euer ye shal allow by your
letters, them wyl I sende to bringe your libe-
ralite vnto Ierusalem. And yf it be mete that
B I go, they shall go with me. I wyll come vnto
you after I haue gone ouer Macedonia. For
I wyll go thorow out Macedonia. With you
peraduenture I wil abyde, or also kepe my win-
ter, that ye may bringe me on my waye whyt-
ther so euer I go.

I wyll not se you nowe in my passage: but
I trust to abyde a while with you, if God shal
suffre me. I wyll tary at Ephesus tyll whitsun-
tyde. For a great dore and frutefull is opened
vnto me: and there are many aduersaryes. Ye
C Timothe come, se he be without feare with
you. For he worketh the worke of the Lorde
as I do. Let no man despyse him, but conuey
him forth in peace, that he may come vnto me.
For I loke for him with the brethren.

To speake of brother Apollo, I greatly de-
sired him to come vnto you with the brethren,
but his mynde was not all to come at this
tyme, howbe it he wyll come when he shall
haue conuenient time. Watche ye, stand fast in
the fayth, quite you lyke men, and be stronge.
D Let all your busynes be done in charite.

Brethren, ye know the house of Stephana,
howe they are the fyrst frutes of Achaia, and
that they haue appointed them selues to mi-
nister vnto the sayntes: I beseche you that ye
be obedient vnto such, and to al that help and
labour. I am glad of the commynge of Ste-
phana, Fortunatus, and Achaicus: for that
whiche was lackynge on youre behalfe, they
haue supplyed. They haue comforted my spi-
ryte and yours. Loke therfore that ye knowe
them that are suche.

The congregacions of Asia salute you.
Aquila, and Priscilla salute you moche in
the Lorde, and so doth the congregacion that
is in theyr house. All the brethren grete you.
Grete ye one an other with an holye kysse.
The salutacion of me Paul with myne owne
hande. If any man loue not the Lorde Iesus
Christe, ꝓ the same be Anathema maranatha.
The grace of the Lorde Iesu Christ be with
you all. My loue be with you all in Christe
Iesu. AMEN.

ꝓ The same
is accursed at
the Lordes co-
mynge. Or as
some wyll the
same be excō-
municate and
accursed to
death.

¶ The ende of the fyrst Epystle
to the Corinthyans.

¶ Sente frome Philippos, by Ste-
phana, and Fortunatus, and
Achaicus, and Ti-
motheus.

¶ The seconde Epystle of S. Paul the Apostle, to the Co-rinthians.

¶ The consolacion of God in trouble. The loue of Paul towarde the Corynthians, and his excuse that he came not vnto them.

CAPI. I.

PAule Apostle of Iesu Christe by the wyll of God, A
and brother Timotheus.

Vnto the congregacion of God, whiche is at Corinthen with all the sayntes whiche are in all Achaia. Grace with you, and peace frome God our father, and frome the Lorde Iesu Christe.

Blessed be God the father of our Lorde Iesu Christ, the father of mercy, and the God of all comforte, whiche comforteth vs in all our tribulacion, in so moche that we are able to comforte them whiche are troubled, in what so euer trouble it be, with the same comforte wherwith we oure selues are comforted of God. For as the ꝓ afflictions of Christe are plenteous in vs, euen so is oure consolacyon plenteous by Christ.

ꝓ Afflictions or passions of Christe are suche sufferynges as Christ suffred.

Whether we be troubled for youre consola-
cion, and saluacion, whiche saluacion sheweth
her power, in that ye suffre the same afflic-
tions, whiche we also suffre: or whether we be
comforted for youre consolacion and saluac-
on: yet our hope is stedfast for you, in asmoche
as we knowe that as ye haue youre parte in
afflictions, so shall ye be partakers of consola-
cion. B

Brethren, I wolde not haue you ignorant of our trouble, which happened vnto vs in Asia. For we were greued out of measure, pas-
sing strength, so greatly, that we dispayred euē of lyfe. Yea, we receyued an answere of deth in oure selues, and that because we sholde not put our trust in our selues, but in God, which rayseth the deed to lyfe agayne, and which de-
liuered vs from so great a deth, and doth deli-
uer. On whome we trust, that yet hereafter he
wyl deliuer, by the helpe of your prayer for vs,
that by the meanes of many occasions, thākes
may be gyuen of many on our behalfe, for the
grace gyuen vnto vs.

Our reioysynge is this, the testimony of our
conscience, that in synglenes and godly pure-
nes, and not in fleshly wysdome, but by the
grace of God, we haue had our conuersacion
in the worlde, and moost of all towardes you.
we wryte none other thynges vnto you, then
that ye rede, and also knowe. Yea and I trust
ye shall fynde vs vnto thende, euen as ye haue
found vs in parte: for we are your reioysing,
euen as ye are ours, in the daye of the Lorde
Iesus.

And in this confydence was I mynded the
other tyme to haue come vnto you, ꝓ ye might
haue hadde yet one pleasure more, and to
haue passed by you in to Macedonia, and to
haue
C Conscience.

haue come agayne oute of Macedonia vnto
you, and to haue ben led forth to Iury warde
of you. When I thus wyse was mynded: dyd
I vse lyghtnes? Or thynke I carnally those
thinges whyth I thynke? that with me sholde
be ꝓ ye ye, and naye naye. God is faythful/for
our preachynge to you, was not ye and naye.
For Gods sonne Iesus Christe whiche was
preached amonge you by vs (that is to saye, by
me and Syluanus and Timotheus) was not
ye and naye: but in him it was ye. For all the
promyses of God, in him are ye, & are in hym,
Amen, vnto the laude of God thorow vs. For
it is God whiche stablysheth vs and you in
Christ, and hathe anoynted vs, whiche hathe
also sealed vs, and hathe gyuen the ernest of
the spirite in to our hertes. I call God for a
recorde vnto my soule, that for to fauour you
withall I came not any more vnto Corinthe.
Not that we be lordes ouer youre faythe: but
helpers of your ioye. For by fayth ye stande.

D

Or, and
naye,
naye.

¶ She weth the cause of his absence and exhorteth them to forgyue the man that was fallen, and to receyue him agayne with loue.

CAPI. II.

BVt I determined this in my selfe, that A
I wolde not come agayne to you in hey-
uynes. For yf I make you sorye, who is
it that sholde make me gladde, but the same
whiche is made sorye by me? And I wrote
this same epystle vnto you, lest yf I came, I
sholde take heuynesse of them, of whome I
ought to reioyce. Certaynly this confydence
haue I in you all, that my ioye is the ioye of
you all. For in greate affliction and anguyshe
of herte I wrote vnto you with many teares:
not to make you sorye, but that ye myght per-
ceyue the loue whiche I haue moost specially
vnto you.

If any man hathe caused sorowe, the same B
hathe not made me sorye, but in parte: lest I
sholde greue you all. It is sufficient vnto the
same man, that he was rebuked of many. So
that nowe contrarye wyse, ye ought to for-
gyue him, and comforte him, lest that same per-
son sholde be swalowed vp with ouer moche
heuynes. Wherfore I exhorte you that loue
maye haue strengthe ouer him. For this cause
verily dyd I wryte, that I myght knowe the
proofe of you, whether ye sholde be obedient
in all thynges. To whom ye forgyue any thing
I forgyue also. For also yf I forgaue any
thynge, to whom I forgaue it, for your sakes
forgaue I it, in the syght of Christ, lest Satan
sholde preuent vs. For his thoughtes are not C
vnknowen vnto vs.

When I was come to Troada for Christes
gospels sake (and a greate doore was opened
vnto me of the Lorde) I hadde no reste in my
spirite, because I founde not Titus my bro-
ther: but toke my leaue of them, and went a-
waye in to Macedonia. Thankes be vnto
God, whiche alwayes gyueth vs the victorye D
in Christ, and openeth the sauer of his know-
lege by vs in euery place. For we are vnto god
the swete sauour of Christ, bothe among them
that are saued, and also amonge them whiche
perysshe. To the one parte are we the sauour
of dethe vnto dethe. And vnto the other parte
are we the sauour of lyfe vnto lyfe. And who
is mete vnto these thynges? For we are not
as many are, whiche chop and chaunge with
the worde of God, but euen oute of purenes
and by the power of God, and in the syght of
God, so speake we in Christ.

¶ She prayseth the preachynge of the Gospell aboue the preachynge of the lawe.

CAPI. III.

WE begyn to prayse oure selues agayne, A
Nede we as some other Epystles of re-
commendacion vnto you? or letters of
recommendacion from you? Ye are our Epistle
wryten in our hertes, whiche is vnderstande
and red of all men, in that ye are knowen that
ye are the Epistle of Christ, ministred by vs &
wrytten, not with ynke, but with the spirite of
the lyuynge God, not in tables of stone, but in
fleshly tables of the herte.

✣ Suche trust haue we thorowe Christ to B
Godwarde, not that we are sufficient of oure
selues to thynke any thynge as it were of our
selues, but oure hablenes commeth of God,
whiche hathe made vs hable to ministre the
newe testament, not of the letter, but of the
spirite. For the letter kylleth, but the spirite
gyueth lyfe.

Yf the ministracion of deathe thorowe
the letters fygured in stones was gloryous,
so that the chyldren of Israel coulde not be-
holde the face of Moses for the glorye of his
countenaunce (whiche glorye neuertheles is done awaye) why shall not the ministracion
of the spirite be moche more glorious? For
yf the mynistreynge of condemnacion be glory-
ous: moche more dothe the mynistracion of
eyghtousnes excede in glorye. ✣ For no wunder
that whiche was there glorifyed, is not at all
glorifyed in respecte of this excedynge glorye.
Then yf that whiche is destroyed was glory-
ous, moche more shall that whiche remayneth
be glorious.

C

Seynge then we haue suche truste, we
vse greate boldenes, and doo not as Moses,
whiche put a vayle ouer his face, that the Exod. xxxiiii.
chyldren of Israel shoulde not se for what
purpose that serued whiche is put awaye.
But theyr myndes were blynded. For vn-
tyll this daye remayneth the same couerynge
vntaken awaye in the olde testament, when
they rede it, whiche in Christe is put awaye.
But euen vnto this daye when Moses is
redde, the vayle hangeth before theyr hertes. D
Neuertheles when they shall returne to the
Lorde, the vayle shall be taken awaye. The
Lorde no doubte is a spirite. And where the
spirite of the Lorde is, there is libertie. But
we all beholde the glorye of ꝓ Lorde, with vs
face open, and are chaunged vnto the same si-
militude, frome glorye to glorye euen of the
spirite of the Lorde.

Therfore

¶ A true preacher is diligent, he corrupteth not the worde of God, he preacheth not him selfe, but seketh the honoure of Christe: yea thoughe it be with the perell of his lyfe.

CAPI. IIII.

A THerfore sythe we haue suche an office, euen as mercye is come on vs, we faynt not, but haue caste frome vs the clokes of vnhonestie, and walke not in craftynes, neyther corrupt we the worde of god, but in open trouth, reaporte our selues to euery mans conscience in the sight of God. Yf our gospell be yet hyd, it is hyde amonge them that are lost, in whom the God of this worlde hath blinded the myndes of them which beleue not, lest the lyght of the glorious gospell of Christ which is the ymage of God, shold shyne vnto them.

B ✣ For we preache not our selues, but Christ Jesu to be the Lorde, and our selues your seruantes for Jesus sake. For it is God that commaunded the lyght to shyne out of darknes, whiche hath shyned in our hertes, for to giue the light of the knowlege of the glory of God in the face of Jesus Christ.

But we haue this treasure in erthen vessels, that the excellent power of it myght appere to be of God, and not of vs. We are troubled on euery syde, yet are we not without syghte. We are in pouertie: but not vtterly C without somwhat. We are persecuted, but are not forsaken. We are cast downe, neuertheles we perishe not. And we alwayes beare in our bodyes the dyinge of the Lorde Jesus, that the lyfe of Jesu myghte appeare in oure bodyes. ✣

For we which lyue alwayes are delyuered vnto deathe for Jesus sake, that the lyfe also of Jesu, myghte appere in our mortall flesshe. So then deth worketh in vs, and lyfe in you.

✣ Seynge then we haue the same spirite of fayth, accordynge as it is wryten: I beleued, and therfore haue I spoken. We also beleue, and therfore speake. For we knowe that Pslm.cxv.a
D he which raysed vp the Lorde Jesus, shall rayse vs also by the meanes of Jesus, and shall set vs with you. For all thinges do I for your sakes, that the plenteous grace by thankes gyuen of many, may redounde to the prayse of God.

Wherfore we are not wery, but thoughe our outwarde man perysshe, yet the inwarde E man is renewed daye by daye. For our exceadynge tribulation, which is momentany and lyght, prepareth an exceadinge and an eternall weyght of glory vnto vs, whyle we loke not on the thynges which are sene, but on the thynges whiche are not sene. For thynges whiche are sene, are temporall: but thynges whiche are not sene, are euerlastynge. ✣

¶ The rewarde for suffrynge trouble.

CAPI. V.

A WE knowe surely yf our erthly mancyon wherin we nowe dwell were destroyed that we haue a buyldynge of God, an habitacion not made with hades, but eternall in heuen. And therfore sygh we, desyrynge to be clothed with our mansion, which is frome heuen: so yet yf we be founde clothed, and not naked. For as longe as we are in this tabernacle we sigh and are greued, for we wolde not be vnclothed, but wolde be clothed vpon, that mortalite myght be swalowed vp of lyfe. He that hathe ordeyned vs for this thyng, is God: whiche vnto same hath geuen vnto vs the earnest of the spirite.

Therfore we are alwaye of good chere, and knowe well that as longe as we are at home in the body, we are absent from God. For we walke in fayth and se not. Neuertheles we are of good comforte, and had leuer be absent from the bodye, and presente with the Lorde. B Wherfore, whether we be at home, or frome home, we endeuour our selues to please hym. For we must all appere before the iudgement seate of Christe, that euery man maye receyue the workes of his body accordynge to that he hath done, whether it be good or bad.

✣ Seynge then that we knowe, howe the Lorde is to be feared, & we fare fayre with men. For we are knowen well ynoughe vnto God. I trust also that we are knowen in your consciences.

We praise not our selues agayne vnto you, but geue you an occasion to reioyse of vs, that ye maye haue somwhat agaynst them, whiche reioyce in the face, and not in the hert. For yf we be to feruent, to God are we to feruent. Yf we kepe measure, for your cause kepe we measure. For the loue of Christe constrayneth vs, because we thus iudge, yf one be dede for all, that then are all dede, and that he dyed for al, that they which lyue, shulde not hence forthe lyue vnto them selues, but vnto him, whiche dyed for them, and rose agayne.

Wherfore henceforth knowe we no man after the flesshe. Yu so moche thoughe we haue knowen Christe after the flesshe, nowe henceforth knowe we hym so no more. Therfore yf any man be in Christe, he is a newe creature. Olde thynges are passed awaye, beholde all thynges are made new. Neuertheles, al thynges are of God, which hath reconcyled vs vnto him selfe by Jesus Christ, and hathe geuen vnto vs the office to preache the attonement. For God was in Christe, and made agreement betwene the worlde and hym selfe, and imputed not theyr synnes vnto them: and hath committed to vs the preaching of the attonement. Nowe then are we messengers in the rowme of Christ, euen as though God did beseche you thorow vs. So praye we you in Christes stede, that ye be atone with God: for he hath made him to be synne for vs, which knewe no synne, that we by that meanes shulde be that righteousnes which before God is alowed.

¶ An exhortacion to receyue the word of God with thankfulnesse and amendement of lyfe. The diligence of Paule in the Gospell, and how he warneth them to eschue the company of the hethen.

CAPI. VI.

WE as helpers therfore exhorte you that ye receyue not the grace of god in vayne.

For he sayth: I haue herde the in a time accepted, and in the daye of saluacion haue I succoured the. Beholde nowe is that well accepted tyme: beholde now is that daye of saluacion. Let vs gyue no man occasion of euyll, that in our office be founde no faute, but in al thynges let vs behaue our selues as the mynisters of God.

In moche patience, in afflictions, in necessitie, in angwyshe, in stryppes, in imprysonmet, in stryfe, in labour, in watchynge, in fastynge, in purenes, in knowlege, in longe sufferynge, in kyndnes, in the holy ghoste, in loue vnfayned, in the wordes of trouthe, in the power of God, by the ✣ armour of righteousnes of the ryght hande and on the lefte, in honoure and dishonour, in euyll reapporte and good reapporte, as disceyuers and yet true, as vnknowe and yet knowen: as dyinge, and beholde yet lyue: chastened, and not kylled: as sorowynge, and yet alwaye mery: as poore, and yet make many ryche: as haynge nothynge, and yet possessynge all thynges. ✣

O ye Corinthyans, our mouth is open vnto you. Our herte is made large: ye are in no straytes in vs, but are in a strayte in youre owne bowelles: I promyse you lyke rewarde with me, as to my chyldren. Set youre selues therfore at large, and ✣ beare not a straunges yoke with the vnbeleuers. For what felowshyp hath righteousnes with vnrighteousnes? What company hathe lyght with darknes? What concorde hath Christe with Belial? Eyther what parte hath he that beleueth with an infydell? How agreeth the temple of God with ymages? For ye are the temple of the lyuynge God, as sayde God. ✣ I wyll dwell amonge them, and walke among them, and wyll be their God. and they shall be my people. Wherfore come out frome the myddes of them, and seperate youre selues (sayethe the Lorde) and touche none vncleane thynge: so wyll I receyue you, and wyll be a father vnto you, & ye shall be my sonnes and doughters sayeth the Lorde almyghty.

¶ He exhorteth them to receyue the promyses of God thankfully. The Corinthians are commended for their obedience and loue toward Paule.

CAPI. VII.

FOrasmoche as we haue suche promyses (derely beloued) let vs clense oure selues from all fylthynes of the flesshe and spirite, and growe vp to full holynesse in the feare of God. Understande vs, we haue hurt no man, we haue corrupte no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you before, that ye are in our hertes to dye and lyue with you. I am verye bolde ouer you, and reioyce greatly in you. I am filled with comforte and I am exceadynge ioyous in all our tribulations. For when we were come into Macedonia, our flesshe hadde no reste, but we were troubled on euery syde. Without was fyghtynge, within was feare. Neuertheles God ✣ comforteth the abiecte, comforted vs at the commynge of Titus.

And not with his commynge onely, but also with the consolacion wherwith he was comforted of you. For he tolde vs your desyre, your mournyng, your feruent mynde towardes me: so that I nowe reioyse the more. Wherfore E thoughe I made you sorye with a letter, I repent not, thoughe I dyd repente. For I perceyue that the same Epystle made you sorye, thoughe it were but for a season. But I nowe reioyce, not that ye were sorye, but that ye so sorowed that ye repented. For ye sorowed godly, so that in nothyng ye were hurt by vs. 1.Petri.ii. For godly sorowe causeth repentaunce vnto saluacion not to be repented of: where as worldly sorowe causeth deth.

Beholde what diligence this godly sorowe that ye take hath wrought in you: yea it caused you to cleare youre selues. It caused indignacion, it caused feare, it caused desyre, it caused a feruent mynde, it caused punishment. For in all thynges ye haue shewed youre selues that ye were clere in that matter. Wherfore though I wrote vnto you, I did it not for his cause that did hurt: neyther for his cause that was hurte: but that our good mynde whiche we haue towarde you in the syghte of God, myght appere vnto you.

Therfore we are comforted because ye are D comforted: ye, and exceadyngly the more ioyed we for the ioye that Titus hadde: because his spirite was refreshed in you all. I am therfore not now ashamed, thoughe I bosted my selfe to him of you. For as all thynges whiche I preached vnto you are true, euen so is our bosynge that I bosted my selfe to Titus withall, founde true. And now is his inwarde affection more aboundaunt towarde you, when he remembreth the obedience of euery one of you: how with feare & trembling ye receyued him. I reioyce that I may be bolde ouer you in all thynges.

¶ He putteth them in remembraunce to helpe the poore sayntes at Jerusalem, accordinge as the Macedonians dyd.

CAPI. VIII.

I Do you to wyt (brethren) of the grace of God which is gruen in the congregations A of Macedonia, how that the aboundance of their reioysyng is, that they are tryed with moche tribulacion. And therto thoughe they were exceadyng poore, yet haue they gruen exceadyng rychely, and that in synglenes. For to their powers (I beare recorde) ye, and beyonde their power, they were willing of their owne mocion, and prayed vs with greate instaunce, that we wolde receyue their benefyte, & suffre them to be partakers wt other in ministring to the sayntes. And this they dyd, not as we lo- B ked for: but gaue their owne selues fyrste to the Lorde, and after vnto vs by the wyll of God: so that we coulde not but desyre Titus to

to accomplysshe the same benuolence among
you also, euen as he had begon.

Now therfore as ye are ryche in all partes
in fayth, in wozde, in knowlege, in all feruẽtnes, and in loue, which ye haue to vs: so se ye
be plenteous in this benuolence. This saye I
not as commaundynge, but bycause other are
so feruent, therfore proue I your charite, whe
ther it be perfect oz no. Ye know the liberalite
of our Lozde Jesus Christ, whiche though he
were ryche, yet for your sakes he became poze,
that ye thozowe his powertie myght be made
ryche.

And I gyue counsell here to. For this is ex-
pedient for you, which began not to w onely:
but also to wyl a yere ago. Now therfore per-
forme the dede: that as there was in you a re-
dynesse to wyll, euen so ye maye performe the
dede, of that whiche ye haue. For yf there be
fyrst a wylling mynde, it is accepted accozding
to that a man hath, and not accozding to that
he hath not.

It is not my mynde that other be set at ease
and ye brought in to combzaunce, but ✠ there
be egalnes now at this tyme, that your abun
dance succour theyr lacke, that their abundãce
may supply your lacke: that there maye be e-
qualite, agreynge to that whiche is wzytten.
Exodi.xvi. ✠ He that gathered mocke, had neuer ✠ moze
abundance, & he that gathered lytell, had neu-
ertheleſſe. Thankes be vnto god, which put
in the hert of Titus, the same good mynde to-
warde you. For he accepted the requeſt, yea ra-
ther be was so well wyllynge, ✠ of his owne
accozde came vnto you.

We haue sent with him that brother, whoſe
prayſe is in the gospel thozow out all the cõ-
gregations/and not so onely, but is also chosē
of the congregations to be a felowe with vs
in our iourney concernynge this benuolence
that is mynistred by vs vnto the prayse of the
Lozde, and to fyre vp your prompt mynde.

For this we eschewe, that any man sholde
rebuke vs in this plenteous distribution that
is mynistred by vs, and therfore make prouiſi-
on for honeſt thinges, not in the sight of God
onely, but also in the syght of men.

We haue sent with them a brother of ours
whom we haue oft tymes proued diligent in
many thinges, but now mocke moze diligent.
The great confydence whiche I haue in you,
hathe caused me this to do: partly for Titus
sake, which is my felow and helper as concer-
nyng you, partly bycause of other whiche are
our brethren and ✠ messengers of the cõgrega-
cions, and the glozy of Christ. Wherfore shew
vnto them a profe of your loue, and of the re-
ioysyng that we haue of you, that the congre-
gacions may se it.

¶ In this Chapter dothe he the same that he dyd in
the Chapter goynge before, that is, mouyth them to
helpe the poore brethren at Jerusalem.

CAPI. IX.

OF the mynistring to the sayntes, it is but
superfluous for me to wryte vnto you/
for I knowe youre redynes of mynde,
wherof I bost my selfe vnto them of Mace-
donia, and say that Achaia, was prepared a yere
ago, and your feruentnes hath prouoked ma-
ny. Neuertheles, yet haue I sent these brethre
lest our reioysyng ouer you sholde be in vayne
in this behalfe, and that ye (as I haue sayde)
prepare youre selues, lest happely yf they of
Macedonia come with me, and fynde you vn-
prepared: the boost that I made in this mater
sholde be a shame to vs, I saye not vnto you.

Wherfore I thought it necessary to exhorte
the brethren to come before hande vnto you
for to prepare your good blessyng promised a-
fore, that it might be redy: so that it be a bles-
syng, and not a defraudyng. ✠ This yet remẽ-
bre, how that he which soweth litel, shal repe
lytell, and he that soweth plenteously, shall
repe plenteously. And let euery man do accoz-
dynge as he hathe purposed in his herte, not
grudgyngly, oz of necessitie. For God loueth
a cherefull gyuer.

God is able to make you ryche in al grace
that ye in all thynges hauyng sufficience vnto
the vttermost, may be ryche vnto all manner
good wozkes, as it is wzitte. ✠ He hath spar-
sed abrode and hathe gyuen to the poore, his
rightousnes remayneth for euer. He that fyn-
deth the sower seed, shall mynyster breed for
fode, and shal multiply your seed and increase
the frutes of your ryghtousnes ✠ that on all
parties, ye may be made ryche in all singlenes,
whiche causeth thozow vs, thankes gruynge
vnto God.

For the offyce of this mynistracion, not on-
ly supplyeth the nede of the sayntes: but al-
so is aboundaunte herein, that for this lauda-
ble mynistrynge, thankes myghte be gruen to
God of many, which prayse God, for the obe-
dience of youre profeſſynge the Gospell of
Chryste, and for youre singlenes in distribu-
tynge to them and to all men: and in theyr
prayers to God for you, longe after you, for
the aboundaunte grace of God gyuen vnto
you. Thankes be vnto God for his vnspeaka-
ble gyfte.

¶ He toucheth the false Apostles, and defendeth his
auctoryte and callynge.

CAPI. X.

I Paul my selfe beseche you by the mekenes
and softnes of Chryste whiche when I am
present amonge you am of no reputacion,
but am bold towarde you being absent. I be-
seche you that I nede not to be bolde when I
am present (with that same confidence, wher-
with I am supposed to be bold, agaynst some
which repute vs as though we walked carnal
ly. Neuertheleſſe though we walke compaſſed
with the flesshe, yet we warre not fleshlye.
For the weapens of oure warre are not car-
nall thinges, but thynges myghty in God, to
caste downe stronge holdes wherwith we o-
uerthzow ymaginacions, and euery hyghe
thing that exhaulteth it self against the know-
ledge of God and bryngeth in to captyuite all
vnderstandynge to the obedience of Chryste, &
are redye to take vengeaunce on all disobedi-
ence, whẽ your obedience is fulfilled. Loke ye
on thynges after the vtter appearaunce.

Yf any man trust in him self that he is Chri-
stes, let the same also consydre of him selfe that
as he is Christes, euen so are we Christes. And
thoughe I sholde bost my selfe somwhat moze
of our auctoryte which the Lozde hath gyuen
vs to edifye, and not to destroye you, it sholde
not be to my shame. This saye I, lest I sholde
seme as though I wente aboute to make you
afrayde with letters. For the epistles (saith he)
are stronge, but his bodyly presence is weyke,
and his speche is rude. Let him that is suche,
thynke on this wyse, that as we are in wordes
by letters when we are absent, suche are we in
dedes when we are present.

For we can not fynde in our hertes to make
our selues of the nombze of them, oz to cõpare
our selues to them which prayse them selues,
neuertheles whyle they measure them selues
with them selues, and compare them selues
with them selues, they vnderstande noughte.
But we wyll not reioyce aboue measure: but
accozdyng to the quantite of the measure wht
the God hath distributed vnto vs, a measure
that reacheth euen to you. For we stretche not
out oure selues beyonde measure, as thoughe
we had not reached vnto you. For euen to you
haue we come with the gospell of Christ, and
we bost not our selues out of measure in other
mens labours. Yea, and we hope when youre
fayth is increased among you, to be magnified
accozding to our measure, moze largely, and to
preache the gospell in those regions which are
beyonde you, and not to reioyce of that whiche
is by an other mans measure prepared alredy.
Let him that reioyseth, reioyse in the Lozde.
For he that prayseth him selfe, is not alowed,
but he whom the Lozde prayseth.

¶ Paul, vnder sufferaunce, commendeth him selfe,
& defendeth his auctoryte agaynst the false prophetes

CAPI. XI.

WIwolde God ye could suffre me a litle in
my folysshnes: ye, and I praye you for-
beare me. For I am gelous ouer you wt
Godly gelowsye. For I coupled you to one
man, to make you a chaste virgyn to Chryste.
But I feare lest as the serpent begyled Eue
thozowe his subtelte, euen so youre wyttes
sholde be corrupte from the synglenes that is
in Chryst. For yf he that commeth preache an
other Jesus then hym whom we preached: oz
yf ye receyue an other spirite then whiche ye
haue receyued, either an other gospel then ✠ ye
haue receyued, ye might right well haue suffe-
red. I suppose ✠ I was not behynde the chefe
Apostles. Thoughe I be rude in speakynge, yet
I am not so in knowlege. How be it amonge
you we are knowẽ to the vttermost what we
are in all thinges. Dyd I therin synne, bicause
I submitted my self, that ye might be exalted,
and bicause I preached to you the gospell of
God freely? I robbed other congregacions,
and toke wages of them to do you seruice. And
when I was present with you, and had nede,
I was greuous to no mã: for that which was
lackynge vnto me, the brethren whiche came
from Macedonia supplyed: and in al thynges
I kepte my selfe that I sholde not be greuous
to you: and so wyll I kepe my selfe.

Yf the crouth of Christ be in me, this reioy-
syng shall not be taken from me in the regions
of Achaia. Wherfore? Bicause I loue you not?
God knoweth. Neuertheleſſe, what I do, that
wyll I do, to cut awaye occaſion from them
which desire occaſion, that they might be fou-
lyke vnto vs in that wherin they reioyce. For
these false Apostles are disceytfull wozkers,
and fassion them selues lyke vnto the apostles
of Christ, and no meruayle, for Sathan hym
selfe is chaunged in to the fassyon of an aun-
gell of lyght. Therfore it is no greate thynge
thoughe his mynisters fassion them selues as
thoughe they were the mynisters of ryghtous-
nes: whose ende shall be accozdynge to theyr
dedes.

I saye agayne, lest eny man thynke that I
am folysshe: oz els eue now take me as a fole,
that I may bost my self a litel. That I speake
I speake it not after the wayes of the Lozde
but as it were folysshly, whyle we are nowe
come to bostynge. Seinge that many reioyce
after the flesshe, I wyll reioyce also. ✠ For ye ✠
suffre foles gladly, bicause ye your selues are
wise. For ye suffre euen yf a man bynge you
in to bondage: yf a man deuoure: yf a man
take: if a man exalte him self: yf a mã smite
you on the face. I speake as concernynge re-
buke, as though we had bene weake.

Howbe it wherin soeuer eny man dare
be bold (I speke folysshly) I dare be bolde al-
so. They are Ebreues, so am I: They are Is-
raelites, euẽ so am I. They are the seed of A-
braham, euen so am I. They are the mynisters
of Christe (I speake as a fole) I am moze: In
laboures moze aboundaũt: In stripes aboue
measure: In pryson moze plenteously: In
deathe ofte. Of the Iewes fyue tymes receyu-
ed I euery tyme. xl. stryppes saue one. Thryse
was I beten with rodes. I was ones stoned
I suffred thryse shypwracke. Nyghte and daye
haue I bene in the depe of the see. In iourney-
nge often: in perels of waters: in perels of
robbers: in teoperdyes of myne owne nacion
in teoperdies among the heethen. I haue bene
in perels in cityes, in perels in wildernes in
perels in the see, in perels amonge false bre-
thren, in labour and trauayle, in watchynge
often, in honger, in thyrste, in fastynges often
in cold & in nakednes. And beside the thynges
whiche outwardly happen vnto me, I am cũ-
bred daily, and do care for all congregacions.
Who is sycke, and I am not sycke? Who is
hurte in the fayth & my hert burneth not? If
I muste nedes reioyce, I will reioyce of mine
infyrmytes.

¶ Paule is taken vp in to the thyrde heuen, and
heareth wordes not to be spoken of.

CAPI. XII.

THe God and father of our Lozde Jesus
Chryste, whyche is blessed for euermore
knoweth that I lye not. ✠ In the cy-
tye of Damascon, the gouernour of the people
under

vnder kynge Aretas layde watche in the citye of the Damascens, and wold haue caught me, and at a wyndowe was I let downe in a basket thorow the wall, & so escaped his handes.

It is not expedient for me truly to reioyce. Neuertheles I wyll come to visions and reuelacions of the Lorde. I know a man in Christ aboue.xiiij. yeres agone (whether he were in the body I can not tell, or whether he were out of the bodye, I can not tell (God knoweth) whiche was taken vp in to the thyrde heuen. And I know the same man (whether in the body or out of the body, I can not tell, God knoweth) how that he was taken vp in to Paradise, and herde wordes not to be spoken, which no man can vtter. Of this man wyl I reioyce, of my selfe I wyll not reioyce, onlesse it be of myne infyrmities. And yet thoughe I wolde reioyce, I sholde not be a fole: for I shall say the trouth. Neuertheles I spare, lest any man shold thynke of me, aboue that he seeth me to be, or heareth of me.

And lest I sholde be exalted out of measure thorowe the abundance of reuelacions, there was geuen me a rodde to the flesshe, the messenger of Satan to buffet me, because I sholde not be exalted out of measure. For this thyng besought I the Lorde thryse that it might departe from me. And he sayd vnto me, my grace is sufficient for the. For my strengthe is made pfect thorowe weyknes. Very gladly therfore wyl I reioyce of my weyknes, that the strength of Christ may dwell in me. Therfore haue I delectacion in infirmities, in rebukes, in nede, in persecutions, in anguisshe for Christes sake. For when I am weyke, then am I stronge.

I am become a fole in bostyng my selfe. Ye haue compelled me: I ought to haue ben commended of you. For in nothyng was I inferiour vnto the chiefe Apostles, though I be nothyng, yet ✠ tokens of an apostle were wrought among you with al patience, with signes and wonders, & mighty dedes. For what is it wherin ye were inferiours vnto other congregacions, excepte it be therin, that I was not greuous vnto you. Forgyue me this wronge vnto you. Beholde now the thyrde tyme I am redy to come vnto you, and yet wyll I not be greuous vnto you. For I seke not yours, but you. For the children ought not to laye vp for the fathers and mothers, but the fathers and mothers for the children.

I wyll very gladly bestow, and wyll be bestowed for your soules: thoughe the more I loue you, the lesse I am loued agayne. But be it that I greued you not: neuertheles I was crafty, and take you with gyle. Did I pyl you by any of them whiche I sent vnto you? I desyred Titus, and with him I sente a brother. Dyd Titus defraude you of any thyng? walked we not in one spirite? walked we not in lyke steppes? Agayne thynke ye that we excuse oure selues? We speake in Christe in the syght of God.

But we do all thynges (derely beloued) for your edifying. For I feare lest it come to passe that when I come, I shall not fynde you suche as I wolde, and I shal be fownde vnto you suche as I wolde not: I feare lest there be founde amonge you, debate, enuyenge, wrathe, stryfe backbytinges, whysperynges, swellynges and discorde. I feare lest when I come agayn, God bryng me lowe among you, and I be constrayned to bewaile many of them which haue synned alredy, and haue not repented for the vnclennes, fornicacion, wantonnes, whiche they haue committed.

¶ The prompteth to come vnto them and exhorteth them to mo ordre them selues, that he may fynde them perfecte, and of one mynde.

CAPI. XIII.

NOw come I the thyrde tyme vnto you * in the mouth of two or three witnesses shall euery thynge stande. I tolde you afore, and tell you afore: and as I sayd when I was present the seconde tyme, so wryte I now beinge absent to them whiche in tyme past haue synned, and to all other: that yf I come agayne, I wyll not spare, seynge that ye seke experience of Christe, whiche speaketh in me, whiche amonge you is not weyke, but is myghty in you. For verily thoughe it came of weyknes that he was crucifyed, yet liueth he thorow the power of God. And we no doubt are weyke in him, but we shall lyue with him by the myght of God amonge you.

Proue youre selues whether ye are in the fayth or not. Examin your own selues: know ye not your selues how Jesus Christ is in you onlesse ye be castawayes? I trust that ye shal knowe that we are not castawayes. I desyre before God that ye do none euyl, not that we sholde seme commendable, but that ye sholde do that is honest: and let vs be accompted for leude persons. We can do nothynge agaynste the truth, but for the truth. We are glad whē we are weyke, and ye stronge. This also we wysshe for, euen that ye were perfect. Therfore wryte I these thinges beyng absent, lest when I am present, I sholde vse sharpnes, according to the power which the Lorde hath geuen me to edifie, and not to destroye. Finally brethren fare ye well, be perfect, be of good comfort, be of one mynde, lyue in peax, & the God of loue and peax shall be with you. Greete one another in an holy kysse. All the sayntes salute you. The grace of our Lorde Jesus Christ, and the loue of God, and the felawshyp of the holy ghost be with you all.

A M E N.

¶ The ende of the seconde Epistle to the Corinthyans.

¶ Sent from Philippos a citye in Macedonia, by Titus and Lucas.

¶ The Epistle of S. Paule the Apostle, vnto the Galathyans.

¶ Paul rebuketh them, because they were fallen awaye frome the Gospell, shewyth his awne conuersion, magnifieth his office and Apostleshyppe and declareth him selfe to be egall with the hygh Apostles

CAPI. I.

PAul Apostle, not of men, neyther by man, but by Jesus Christe, and by God the father whiche raysed hym from deathe: and all the brethren whiche are with me.

Vnto the congregacions of Galacia.

Grace with you, and peax frome God the father, and from our Lorde Jesu Christ, whiche gaue hym selfe for our synnes, to delyuer vs from this present euyll worlde, thorowe the wyll of God our father, to whome be prayse for euer and euer. Amen.

I mervayle that ye are so sone turned from him, that called you in the grace of Christ, vnto an other gospell, which is nothyng els, but that there be some which trouble you, and intende to peruert the gospell of Christ. Neuerlesse, though we our selues, or an aungel, from heuē, preache any other gospel vnto you, then that which we haue preached vnto you, holde him accursed. As I said before, so say I now agayne: yf any man preache any other thyng vnto you, then that ye haue receyued, holde him accursed. Do I now preache mās doctrine or Gods? Either go I about to please men? Yf I studyed to please men, I were not the seruaunt of Christ.

✠ Certifye you brethren, that the gospell whiche was preached of me, was not after the manner of men, neither receyued I it of man, neyther was I taughte it, but receyued it by the reuelacion of Jesus Christe. For ye haue herde of my conuersacion in tyme passe, in the Iewes wayes, howe that beyonde measure, I persecuted the congregacion of God, and spoyled it: and profyted in the Iewes layeabout many of my companyons, whiche were of myne owne nation, and was a moche more feruent mayntayner of the traditions of the elders.

But when it pleased God, whiche seperated from my mothers wombe, and called me by his grace, to declare his sonne by me, that I sholde preache him amonge the hethen: immediatly I cōmoned not of the matter with flesshe and bloude, neither returned to Jerusalem to them whiche were Apostles before me: but went my wayes in to Arabia, and came agayn vnto Damasco. Then after thre yere, I returned to Jerusalem to se Peter, and abode with him.xv. dayes, none other of the apostles saw I, saue James the Lordes brother. The thinges whiche I wryte, beholde, God knoweth I lye not.

After that I went in to the coostes of Syria and Cilicia: and was vnknowen as touchynge my person vnto the congregacions of Jewrye, which were in Christe. But they herde onely, that he whiche persecuted vs in tyme past, nowe preacheth the fayth whiche before he destroyed. And they glorifyed God on my behalfe.

¶ He withstandeth Peter in the face, and proueth that the lawe and circumcision are not necessarye to saluacion.

CAPI. II.

THen.xiiij. yeres after, I went vp agayne to Jerusalem Barnadas, and toke with me Titus also. I went vp by reuelacion and commoned with them of the gospell whiche I preache amonges the Gentyles: but bytwene our selues, with them which were cōted chefe, lest it sholde haue ben thought that I shold runne, or had runne in vayne. Also Titus whiche was with me, thoughe he were a Greke, yet was not compelled to be circumcised, because of incommers being false brethre, which came in amonge other to espye out our libertie whiche we haue in Christ Jesus, that they might bring vs in to bondage. To whom we gaue no rowme, no not for the space of an houre, as concernynge to be brought in to subiection: and that because that the trueth of the gospell myght continue with you.

Of them whiche semed to be greate (what they were in tyme past it maketh no mater to me: god loketh on no mans person) neuertheles they whiche semed great, added nothyng to me. But contrary wise when they saw that the gospell ouer the vncircumcision was committed vnto me, as the gospell ouer the ✠ circumcision was vnto Peter: for he that was myghtye in Peter in the Apostleshyp ouer the circumcision, the same was myghtye in me amonge the Gentiles: and therfore when they perceyued the grace that was geuen vnto me, then James, Cephas and Johñ, whiche semed to be pylers, gaue to me and Barnabas the ryghte handes, and agreed with vs, that we sholde preache amonge the hethen, and they amonge the Iewes: warnynge onely that we sholde remembre the poore. Which thing also I was diligent to do.

And when Peter was come to Antioche, I withstode him in the face. For he was worthye to be blamed. For er that certayne came from James, he ate with the Gentyles. But when they were come, he withdrue and separated him selfe, fearyng them whiche were of the circumcision. And the other Iewes dissembled likewise, in so moch that Barnabas was broughte in to their simulacion also. But when I sawe that they went not the ryghte waye after the trouthe of the gospell, I sayde vnto Peter before all men, yf thou beynge a Iewe, lyuest after the maner of the Gentyles and not as to the Iewes, why causest thou the Gentiles to lyue as do the Iewes? We which are Iewes by nature, and not synners of the Gentyles, knowe that a man is not iustifyed

Deute.xvij. Mat.xviij. Johñ. viij. & Hebre.x.

Paule defendeth the libertie of ✠ gospell

Paul is of as hygh auctorite as Peter, James or Johñ.

Circumcision are the Iewes and vncircūcision the Gentyles.

Paule rebuketh Peter in the face.

Dedes of the lawe iustifie not, but faith iustifyeth.

by the * dedes of the lawe: but by the fayth of Jesus Christ. And therfore we haue beleued on Jesus Christe, that we myghte be iustifyed by the fayth of Christ, and not by the dedes of the lawe, because that by the dedes of the lawe no fleshe can be iustifyed.

D Yf then whyle we seke to be made righteous by Christe, we oure selues are founde synners, is not then Christe the minister of synne? God forbyd. For yf I buylde agayne that whiche I destroyed, then make I my self a trespaser. But I thorow the lawe, am dead to the lawe, that I myghte lyue vnto God. I am crucifyed with Christe. I lyue yeerly: yet nowe not I, but Christe lyueth in me. For the lyfe whiche I now lyue in the flesshe, I lyue by the faythe of the sonne of God, whiche loued me, and gaue him selfe for me. I despyse not the grace of God. For yf ryghteousnes come of the lawe, then Christe dyed in vayne.

¶ The rebuketh the vnstedfastnes of the Galathians shewyng the vnperfectnes of the lawe, and declareth neuertheles that it was not geuen for nought.

CAPI. III.

A O folysshe Galathians, who hath bewytched you, that ye shulde not beleue the truthe? To whome Jesus Christe was described before the eyes and among you crucifyed. This onely wolde I learne of you: receyued ye the spirite by the dedes of the lawe, or els by preachynge of fayth? Are ye so vnwyse, that after ye haue begon in the spirite, ye wolde nowe ende in the flesshe? So many thynges ye haue suffred in vayne, yf that be vayne. Which ministreth to you the spirite, and worketh myracles amonge you, dothe he it thorowe the dedes of the lawe, or by preachynge of faythe? * Euen as Abraham byleued God, and it was accompted vnto him for ryghteousnes. Vnderstande therfore that they whiche are of fayth, the same are the chyldren of Abraham.

Gen.xv.b
Rom.iiii.a.
Iacobi.ii.b.

For the scripture sawe afore hande, that god wolde iustifye the hethen thorowe fayth, and therfore shewed before hande glade tydinges vnto Abraham: In the shall all nacyons be blessed. So then they whiche be of fayth, are blessed with faythfull Abraham. For as many as are vnder the dedes of the lawe, are vnder malediction. For it is written, cursed is euery

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Gen.xv.b

man that continueth not in all thynges which are written in the boke of the lawe, to fulfyl them. That no man is iustifyed by the lawe in the syght of God, is cuydent. For the iust shal lyue by fayth. The lawe is not of fayth: but the man that fulfylleth the thynges contayned in the lawe, shal lyue in them. But Christ hath delyuered vs from the curse of the lawe,

Gene.xxii.d.
Gene.xlviii.d.

Abac.ii.a

C

and was made † accursed for vs. For it is written: cursed is euery one that hangeth on tree, that the blessyng of Abraham myght come on the Gentyles thorow Jesus Christ, and that we myghte receyue the promyse of the spirite thorowe fayth.

† Christ was accursed for our sakes, for as he was punyshed and slayne for our synnes.

Deut.xxi.

Brethren, I wyll speake after the maner of men. Thoughe it be but a mannes testament, yet no man despyseth it, or addeth any thynge therto, when it is ones allowed.

✝ To Abraham and his seed, were the promyses made. He sayth not in the seedes, as many: but in thy seed, as in one, which is Christ. This I saye, that the lawe whiche began afterwarde, beyonde foure hundred and thyrtye yeres, dothe not disannull the testament that was confermed afore of God vnto Christewarde, to make the promyse of none effect. For yf the inheritaunce come of the lawe, it commeth not of promelle. But God gaue it vnto Abraham by promelle.

Wherfore then serueth the lawe? The lawe was added because of transgression (tyl the seed came, to whom † promelle was made) and it was ordeyned by aungels in the hande of a mediatour. A mediatour is not a mediatour of one. But God is one. Is the law then agaynste the promyse of God? God forbyd. How beit yf there had ben a law geuen, which

† The lawe geueth no lyfe but threatneth death

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coulde haue geuen lyfe, then no doubte ryghteousnes, shold haue come by the lawe. But the scripture concluded all thynges vnder synne, that the promelle by the fayth of Jesus Christ shold be geuen vnto them that byleue. ✝ Before that fayth came, we were kepte and shut vp vnder the law, vnto the fayth which shulde afterwarde be declared.

Wherfore the lawe was oure scholemaster vnto Christe, that we myghte be made ryghtous by fayth. But after that fayth is come, nowe are we no longer vnder a scholemaster. For ye are all the sonnes of God by the fayth whiche is in Christ Jesus. For all ye that are baptysed, haue put on Christ. Nowe is there no Jewe, neyther Gentyle: there is neither bonde, ne free: there is neyther man ne woman: but ye are all one thynge in Christe Jesu. Yf ye be Christes, then are ye Abrahams seed, and heyres by promes.

¶ Paule sheweth that thorow Christe we be deliuered from the law, and rebuketh the vnthankfulnes of the Galathians

CAPI. IIII.

I ✝ Saye, the heyre as longe as he is a childe differeth not from a seruaunte, where as he is Lorde of all, but is vnder tutors and gouernours, vntyll the tyme appointed of the father. Euen so we, as longe as we were chyldren, were in bondage vnder the ordynaunces of the worlde. But when the tyme was full come, God sente his sonne borne of a woman, and made bonde vnto the lawe, to redeme them whiche were vnder the lawe: that we thorowe election, myghte receyue the inheritaunce that belongeth vnto the natural sonnes. Because ye are sonnes, God hath sent the spirite of his sonne in to oure hertes, whiche crieth Abba father. Wherfore nowe thou arte not a seruaunt, but a sonne. Yf thou be a sonne, thou art also the heyre of God thorowe Christe. ✝

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Howe beit

Howe be it then not knowynge God, ye dyd serupte vnto them, which by nature were no Goddes. But now seynge ye knowe God, ye rather are knowen of God) how is it that ye turne agayne vnto the weyke and beggarly ceremonyes, wherevnto agayne ye desyre afresh to be in bondage? Ye obserue dayes, and monethes, and tymes, and yeres. I am in fere of you, lest I haue bestowed on you laboure in vayne.

Brethren I beseche you, be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe, howe thorowe infirmitie of the flesshe, I preached the gospell vnto you at the fyrst. And my temptacion whiche I suffered by reason of my flesshe, ye despysed not, neither abhorred: but receyued me as an aungell of God: yea, as Christ Jesus. How happy were ye then? for I beare you recorde, that yf it had ben possible, ye wolde haue plucked out your owne eyes, and haue geuen them to me. Am I therfore become your ennemye, because I tell you the truthe?

E They are gelous ouer you amisse. Yea, they intende to exclude you, that ye sholde be gelous ouer them. It is good alwayes to be gelous, so it be in a good thynge, and not onely when I am present with you.

My lytell chyldren (of whome I trauayle in byrthe agayne, vntyll Christe be fashyoned in you) I wolde I were with you nowe, and coulde chaunge my voyce: for I

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stande in doubte of you. Tell me ye that desyre to be vnder the lawe, haue ye not herde of the lawe? ✝ For it is wrytten that Abraham hadde two sonnes, the one by a bonde mayde, and the other by a free woman? But he whiche was of the bonde woman, was borne after the flesshe: and he whiche was of the free woman, was borne by promes. Which thinges are spoken by an allegorye. For these women are two testamentes, the one from the mount Syna, gendryng vnto bondage, which is Agar. For mounte Syna is called Agar in Arabia, and bordereth vpon the citye, whiche is nowe Jerusalem, and is in bondage with her chyldren.

But Jerusalem, whiche is aboue, is free: whiche is the mother of vs all. For it is written: * reioyce thou barayne that bearest no chyldren, breake forth and crye thou that trauaylest not. For the desolate hathe many moo chyldren, then the whiche hath the husbande. Brethren, we are after the maner of Isaac, chyldre of promes. But as then he was borne carnally, persecuted him that was borne spiritually: Euen so is it nowe. Neuertheles what sayth the scripture: put away the bonde woman and her sonne. For the sonne of the bonde woman, shall not be heyre with the sonne of the free woman. So then (brethren) we are not chyldren of the bonde woman, but of the free woman. ✝

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¶ He laboureth to draw them away from circumcision, sheweth them the batayle betwyxte the spirite and the flesshe, and the frutes of them both.

CAPI. V.

A STande fast therfore in the libertie wherwith Christe hathe made vs free, and wrappe not youre selues agayne in the yoke of bondage. Beholde, I Paule saye vnto you, that yf ye be circumcised, Christe shall profyte you nothynge. I testifye agayne to euerye man whiche is circumcised, that he is bounde to kepe the hole lawe. Ye are gone quyte from Christe as many as are iustifyed by the lawe, and are fallen from grace. For we loke in spirite to be iustified thorowe fayth. For in Jesu Christe, neyther is circumcision any thynge worthe, neyther vncircumcision, but † fayth, whiche by loue is myghty in operation. Ye dyd runne well, who was a lette vnto you, that ye shulde not obey the truthe? Euen that counsell that is not of hym that called you. A lytell leuen dothe leuen the hole lompe of dowe.

† Fayth whiche worketh thorowe loue is a true fayth and all that God requyreth of vs.

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✝ I haue truste towarde you in the Lorde, that ye wyll be none otherwyse mynded. He that troubleth you, shall beare his iudgement, what so euer he be. Brethren, yf I yet preache circumcision: why do I then yet suffer persecucyon? For then hadde the offence whiche the crosse gyueth, ceased. Wolde God they were seperated from you, whiche troble you. Brethren, ye were called in to libertye onely, let not youre libertye be an occasion vnto the flesshe, but in charitie serue one an other. * For all the lawe is fulfylled in one worde, whiche is this: thou shalte loue thyne neyghbour as thy selfe. Yf ye byte and deuour one an other, take hede lest, ye be consumed one of an other. ✝

E

* Rom.xiii. Iacobi.ii.b i. Petri.iii.c

✝ I saye, walke in the spirite, and fulfyll not the lustes of the flesshe. For the flesshe lusteth contrarye to the spirite, and the spirite contrary to the flesshe. These are contrary one to the other, so that ye can not do that which ye wolde. But yf ye be led of the spirite, then are ye not vnder the lawe. The dedes of the flesshe are manifest, whiche are these: aduoutrye, fornication, vnclennes, wantonnes, idolatrye, witchecrafte, hatred, varyaunce, zele, wrathe, stryfe, sedicion, sectes, enuyenge, murther, dronkennesse, gloteny, and suche lyke: of whiche I tell you before, as I haue tolde you in tyme paste, that they whiche commyt suche thynges, shall not inherite the kyngdome of god. But the frute of the spirite is loue, ioye, peace, longe sufferynge, gentlenes, goodnesse, faythfulnes, mekenes, temperancye. Agaynste suche there is no lawe. They that are Christes haue crucifyed the flesshe with the appetytes and lustes. ✝

Dedes of the flesshe.

D

✝ Yf we lyue in the spirite, let vs walke in the spirite. Let vs not be vayneglorious, prouokynge one an other, and enuyenge one an other.

¶ He exhorteth them to brotherly loue and one to beare with another. In the ende he warneth them to beware of circumcision.

CAPI. VI.

A Brethren, yf any man be fallen by chaūce into any faute: ye whiche are spirituall helpe to amende hym in the spirete of mekenesse, consyderynge thy selfe, lest thou also be tempted. Beare ye one an others burthen, and so fulfyll the lawe of Christe. Yf any man seme to hym selfe that he is somwhat when in dede he is nothynge, the same disceyueth hym selfe in his ymagination. Let euery man proue his owne worke, and then shall he haue reioysynge in hym selfe, and not in an other. For euery man shal beare his owne burthen.

B Let him that is taught in the worde, minister vnto him that teacheth hym, in all good thinges. Be not disceyued, God is not mocked. For what so euer a man soweth, that shall he repe. He that soweth in his flesche, shall of the flesshe repe corruption. But he that soweth in the spirete, shall of the spirete repe lyfe euerlastynge. Let vs not be wery of
C 2. Thessalo. iii. well doynge. For when the tyme is come, we shall repe without werynes. Whyle we haue therfore tyme, let vs doo good vnto all men, but chefly vnto them whiche are of the housholde of fayth. F

Beholde how large a letter I haue written vnto you with myne owne hande. As many as desyre with outwarde appearaunce to please carnally, they constrayne you to be circumcised, onely bycause they wolde not suffre persecucion with the crosse of Christ. For they themselues which are circumcised, kepe not the lawe: but desyre to haue you circumcised, that they
D myght reioyce in your flesshe.

God forbyd that I shulde reioyce, but in the crosse of our Lorde Jesu Christe, whereby the worlde is crucifyed vnto me, and vnto the worlde. For in Christ Jesu, neyther circumcision auayleth, nor vncircumcision: but a new
✠ Nothynge helpeth saue to be a newe creature. ✠ creature. And as many as walke accordynge to this rule, pease on them, and mercye / and vpon the Israel of God. From hencefoorth let no man put me to busynes. For I beare in my bodye, the markes of the Lorde Jesu. Brethren, the grace of oure Lorde Jesu Christe be with youre spirete. Amen.

☞ ☜

The Epistle of S. Paule the Apostle, vnto the Ephesians.

The euerlastynge ordinaunce and election of god in sauynge all men thorow Christe Jesu his sonne. we are ordeyned to good workes. The dominion of Christe.

CAPI. I.

PAule Apostle of Jesu A
Christ, by the wyll of God.
To the sayntes, which are at Ephesus, and to them wh the byleue on Jesu Christ.

Grace with you, and peace from God our father, and from the Lorde Jesu Christe. Blessed be God the father of oure Lorde Jesu Christ, which hath blessed vs with all maner of spirituall blessynges in heuenly thynges by Christ, accordynge as he had chosen vs in hym, afore the foundacyon of the worlde was layde, that we shulde be sayntes, and without blame before him, thorowe loue, and ordeyned vs before thorow Jesus Christ, to be heyres vnto him selfe, accordynge to the pleasure of his wyll to the prayse of the glory of his grace wherewith he hath made vs accepted in the beloued.

By whome we haue redemption, thorowe his bloude, euen the forgyuenes of synnes, accordynge to the ryches of his grace, whiche he shed in vs abundantly in al wysdom, and prudence. And hath opened vnto vs the ✠ mistery of his wyll, accordynge to his pleasure, & purposed the same in him self, to haue it declared when the tyme were full come, that all thinges, both the which are in heuen, and also which are in earthe, shulde be gathered together, in Christe: that is to saye, in hym in whome we are made heyres, and were thereto predestinate accordynge to the purpose of him which worketh al thinges after the purpose of his owne wyll: that we whiche afore trusted in Christ shulde be vnto the prayse of his glory.

In whome also ye (after that ye herde the worde of truthe, I meane the gospell of your saluacō, wherin ye byleued) were sealed with the holy spirete of promes, which is the ernest of oure inheritaunce, to redeme the purchased possession, and that vnto the prayse of his glorye.

Wherfore I (after that I herde of the faith which ye haue in the Lorde Jesu, and loue vnto all the sayntes) cease not to geue thankes for you, makynge mencion of you in my prayers, that the God of our Lorde Jesus Christe and the father of glorye myght geue you the spirete of wysdome, and open to you the knowlege of him selfe, and lighten the eyes of your myndes, that ye might know what that hope is, wherunto he hath called you. & what the ryches of his glorious inheritaūce is vpon the sayntes, and what is the excedynge greatnes of his power towardes vs which ✠ byleue accordyng to the workyng of that his mighty power

✠ Mystery is secret wysdō.

✠ Now therfore ye are no more straungers and forayners: but cytesens with the sayntes, and of the housholde of God: and are buylt vpon the ✠ foundacion of the Apostles and Prophetes, Jesus Christ beynge the heed corner stone, in whome euery buyldinge coupled togither groweth vnto an holy temple in the Lorde, in whome ye also are buylt togyther, and made an habytacyon for God, in the spirete. F

✠ Foundeth is the word of God.

The sheweth the cause of his emprysonment, desyreth the not sayntes because of his trouble, and prayeth God to make them stedfaste in his spyrete.

CAPI. II.

AND you hathe he quyckened also that A
were dead in trespace and synne, wherin in tyme past ye walked, accordynge to the course of this worlde / and after the gouerner that ruleth in the ayer, the spirete that nowe worketh in the childzen of vnbelefe, amonge whome we also had our conuersacion in tyme past, in the lustes of oure flesshe and fulfylled the will of the flesshe & of the mynde and were ✠ naturally the childzen of wrathe, euen as well as other.

But God which is ryche in mercy thorowe his greate loue wherewith he loued vs, euen when we were dead by synne, hath quyckened vs togither in Christe (for by grace are ye saued) and hathe raysed vs vp togither & made vs syt togither in heauenly thinges thorowe Christe Jesus, for to shewe in tymes to come the exceading ryches of his grace, in his kyndnes towardes vs in Christ Jesu. For by grace are ye made sale thorowe fayth, and that not of your selues. For it is the gyfte of God, and commeth not of workes, least any man shulde boost him selfe. For we are his workemanshyp created in Christ Jesu vnto good workes, vnto whiche God ordeyned vs before, that we shulde walke in them.

Wherfore remember that ye beyng in tyme past Gentyles in the flesshe, and were called vncircumcision to them which are called circūcision in the flesh, which circumcision is made by handes: Remember I saye, that ye were at that tyme without Christ, and were reputed aliens frome the commen welth of Israel and were straungers frome the testamentes of promes, hauinge no hope, and beynge without God in this worlde. But nowe in Christ Jesu, ye which a whyle ago were farre of, are made nyghe by the bloude of Christ.

For he is our peax, which hath made of both one, & hath broken downe the wall that was a stoppe betwene vs, and hath also put away thorow his flesshe, the cause of hatred, that is to saye, the lawe of commaundementes contayned in the lawe written, for to make of twayne, one new man in him selfe so making peax: and to reconcyle both vnto God in one body thorow his crosse, & slewe hatred therby: & came and preached peax to you which were farre of, and to them that were nyghe. For thorow him we both haue an open waye in, in one spirete vnto the father.

CAPI. III.

FOr this cause I Paule am in the bondes A
of Jesus Christ for your sakes which are heithen: Yf ye haue herde of the ministracion of the grace of God whiche is gyuen me vpon you. For by reuelacion shewed he this mysterye vnto me, as I wrote aboue in fewe wordes, whereby when ye rede, ye may knowe myne vnderstaundinge in the mystery of Christ, whiche in tymes past was opened vnto ✠ sonnes of men, as it is now declared vnto his holy Apostles and Prophetes by the spirete: that the Gentyles shulde be inheritoures also, and of the same body, and partetakers of his promes that is in Christe, by the meanes of the Gospell, wherof I am made a minister, by the gyfte of the grace of God gyuen me thorowe the workynge of his power. B

Vnto me the lest of al sayntes is this grace gyuen, that I shulde preache amonge the gentyles the vnsearchable ryches of Christe, and to make all men se, what the felowshyp of the mystery is, whiche frome the begynnynge of the worlde hath bene hyd in God, whiche made all thinges thorow Jesus Christ, to the intent, that now vnto the rulars and powers in heauen myght be knowen by the congregacyon, the manyfolde wysdome of God, accordynge to the euerlastynge purpose, whiche he purposed in Christ Jesu our Lorde, by whom we are bolde to drawe nyghe in the truste, whiche we haue by fayth on him.

✠ Wherfore I desyre that ye faynt not because of my tribulacions whiche I suffre for your sakes: which is your prayse. C

For this cause I bowe my knees vnto the father of our Lorde Jesu Christ, which is father ouer all that is called father in heauen & in earthe, that he wolde graunte you, accordynge to the ryches of his glory, that ye may be strengthed with myght by his spirete in the inner man that Christ may dwell in your hertes by fayth, that ye beynge roted and grounded in loue, myght be able to comprehende with all sayntes, what is the breedth & length deepth and heygth: and knowe the loue of Christe, whiche passeth knowledge: that ye myght be fulfylled with all maner of fulnes of God. D

Vnto hym that is able to do aboundantly aboue all that we aske or thinke according to the power that worketh in vs, be prayse in the congregacion by Jesus Christe, thorowe

out

oute all generations frome tyme to tyme. Amen. ✠

¶ He exhorteth them vnto meknes longe suffering, vnto loue and peax, euery one to serue and edifye another with the gyfte that God hath gyuen him, to beware of straunge doctryne, to laye alyde the olde conuersacion of gredy lustes, and to walke in a newe lyfe.

CAPI. IIII

A The lyuynge of a true beleuer. Roman. xii. & 1. Corinth. xii.

I ✠ Therfore whiche am in bondes for the Lordes sake, exhorte you, that ye walke worthye of the callynge wherwith ye are called, in all humblenes of mynde, and meknes, and longe suffringe, forbearynge one an other thorowe charitie, and that ye be diligent to kepe the vnitie of the spirite in the bõd of peax, beynge one body, and one spirite, euen as ye are called in one hope of your callynge.

b One God. One Lorde. One fayth. One baptysme.

b One Lorde, one faith, one baptysme: One God and father of all, which is aboue al tho row all, and in you all. ✠

B Roman. xii. 1. Corinth. xii. 2. Corinth. x. Psalm. xxv.

✠ Vnto euery one of vs is gyuen grace accordyng to the measure of the gyfte of Christ. Wherfore he sayth: He is gone vp on hyghe and hath ledde captiuitie captiue, and hathe gyuen gyftes vnto men. That he ascended: what meaneth it, but that he also descended first into the lowest partyes of the earth? He that descended, is the same also that ascended vp, aboue all heauens, to fulfyll all thinges.

C 1. Corinth. xii.

And the very same made some Apostles, some Prophetes, some Euangelistes, some Shepeherdes, and some Teachers: that the sayntes myght haue all thinges necessarye to worke and minister with, to the edifyenge of the body of Christ, vntil we euery one (in the vnitie of fauthe, and knowledge of the sonne of God) growe vp vnto a perfect man, after the measure of age of the fulnes of Christ. ✠ That we hence forthe be no more chyldren, wauerynge and carped with euery wynde of doctrine, by the wylynes of men and craftynes, whereby they lay awayt for vs to deceyue vs. But folowynge the truthe in loue let vs in al thinges growe in him which is the heed that is to saye Christ, in whome all the body is coupled and knyt togither in euery iointe wherwith one ministreth to an other (accordinge to the operacion as euery parte hathe his measure) and increaseth the body, vnto ꝑ edifyenge of it selfe in loue.

D

✠ This I saye therfore, and testifye in the Lorde, that ye henceforth walke not as other Gentyles walke, in vanitie of their mynde, blynded in their vnderstandinge, beynge straũgers frome the lyfe which is in God thorowe ꝙ the ignorance that is in them, because of the blyndnes of their heretes, whiche beynge past repentaunce, haue gyuen therm selues vnto wantonnes, to worke all maner of vnclennes with gredynes. But ye haue not so learned Christ, yf so be ye haue herde of him, and are taught in him, euen as the truthe is in Jesu.

ꝙ Ignorance is cause of euyll lyuynge.

E

☞ So then as concernynge the conuersacion in tyme past, laye from you that olde man, whiche is corrupte thorow the deceyuable lustes, ✠ and be ye renued in the spirete of youre myndes, and put on that newe man, whiche after the ymage of God is shapen in ryghtwyslnes and true holynes.

Wherfore put away lyenge, and speake euery man trouth vnto his neyghboure, for as moche as we are members one of an other.

Psalm. xiii. Zacha. viii.

✠ Be angrye but synne not: let not the sonne go downe vpon youre wrathe, neyther gyue place vnto the backbyter. Let him that stele, steale no more, but let hym rather laboure with his handes some good thinge, that he maye haue to gyue vnto him that needeth. ✠

Let no fylthy communicacion procede oute of your mouthes: but that which is good to edifye, when nede is: that it maye haue fauour with the heareres. And greue not the holy spyrete of God, by whome ye are sealed vnto the daye of redemption. Let all bitternes, fearsnesse and wrathe, rorynge and cursed speakynge, be put awaye frome you, with all malicyousnes. Be ye courteouse one to an other and mercyfull, forgyuynge one an other euen as God for Christes sake forgaue you.

¶ He exhorteth vnto loue, warneth to beware of vnclennes, couetyse, folysh talkynge, and false doctryne: to be circumspecte, to auoyde dronkennesse, to submyt them selues one to another. He teacheth how wemen shulde obeye their husbandes, and how men ought to intreate theyr wyues.

CAPI. V.

A

B ✠ Be ye folowers of God as dere childre and walke in loue euen as Christe loued vs, and gaue him selfe for vs, an offering and a sacrifice of a swete sauer to God. Be ꝑ fornication and all vnclennes or couetousnes be nor ones named amonge you as it becommeth sayntes: neyther fylthynes, neyther folysshe talkynge, neyther gestynge whiche are not comly: but rather gyuynge of thankes.

B Chefe haue no part with Christe.

For this ye knowe that no whoremonger, ether vnclene personne, or couetous personne, which is an ydolatour, hath any inheritaunce in the kyngdome of Christ and of God.

Let no man deceyue you with vayne wordes. For thorowe suche thinges commeth the wrath of God vpon the children of vnbeleffe. Be not therfore companyons with them. Ye were ones derckenes, but are now lyght in ꝑ Lorde.

Walke as children of lyght. For the frute of the spirete is in all goodnes, ryghtwysnesse, and trouth. ✠

C

Accepte that which is pleasynge to ꝑ Lorde and haue no felowshyp with the vnfrutefull workes of derckenes: but rather rebuke thẽ. For it is shame euen to name those thynges whiche are done of therm in secrete: but all thinges, when they are rebuked of the light, are manifeste. For what so euer is manifeste, that same is light. Wherfore he sayth: awake thou that slepest, and stonde vp frome death, and Christ shall gyue the lyght.

Ephe. v.

✠ Take hede therfore that ye walke circumspectly: not as foles: but as wyse personnes, purchasynge oppoꝛtunitie to the same: for ꝑ dayes

☞ dayes are cuyll. Wherfore, be ye not vnwyse but vnderstandyng what the will of the Lorde is, and be not dronken with wyne wherin is excesse: but be fulfilled with the spyrete, speakyng vnto your selues in Psalmes and hymnes, and spirituall songes, syngynge and makinge melody to the Lorde in your hertes, gyuinge thankes alwayes for all thinges vnto God the father, in the name of our Lorde Jesus Christ: submyttinge your selues one to an other in the feare of God. ✠

Wemen be ye subiect vnto your owne husbandes, as vnto the Lorde. For the husbande is the wyues heed euen as Christ is the heed of the congregation, and the same is the sauioure of the body. Therfore as the congregation is in subiection to Christ, lykewyse let the wyues be in subiection to their husbandes in all thinges. Husbandes loue your wyues, euen as Christe loued the congregation, and gaue him selfe for it, to sanctifye it, and clensed it in the fountayne of water thorowe the worde, to make it vnto him self, a glorious cõgregation withoure spot or wynckle, or any suche thinge: but that it shoulde be holy and without blame. So ought men to loue their wyues, as their owne bodyes. He that loueth his wyfe, loueth him selfe. For no man euer yet hated his owne flesshe: but nourisheth and cherisheth it, euen as the Lorde doth the congregation. For we are members of his bo dy, of his flesshe, and of his bones. ✠ For this cause shall man leaue father and mother, and shall sticke to his wyfe, and two shalbe made one flesshe. This is a great secrete, but I speke betwene Christ and the congregatiõ. Neuertheles we ye so that euery one of you loue his wyfe truely euen as him selfe. And let the wyfe se that she feare her husbande.

Gen. ii. 1. Corinth. vi.

¶ The dutye of parentes, of chyldren, of seruauntes, of maysters. Of the Chrysten weapons.

CAPI. VI.

A Children, obeye youre fathers and mothers in the Lorde: for so is it ryght.

Honoure thy father and mother, (whiche is the fyrst commaundement that hath any promes) that thou mayst be in good estate, & lyue longe on the earth. And ye fathers moue not your children to wrathe: but bringe thẽ vp with the norture and informacion of the Lorde. Seruauntes be obedient vnto your carnall maysters, with feare and tremblynge in singlenes of youre herte, as vnto Christ: not with seruice in the eye syght, as men pleasers: but as the seruantes of Christ, wynge the will of God frome the herte with good will, seruinge the Lorde, and not men. And remember that what so euer good thinge any man doth, that shall he receyue agayne of the Lorde, whether he be bonde or free. And ye maysters, do euen the same thinges vnto them, putting awaye threatenynges: and remember that euen your master also is in heauen, neyther is there any respect of person with him.

B

✠ Finally my brethren, be stronge in the Lorde and in the power of his myght. Put on the armoure of God, that ye may stande stedfast against the crafty assaultes of the deuyll. For we wrestle not against flesshe and bloude but against rule, against power, and against worldly rulers of the derckenes of this worlde against spirituall wyckednes, for heauenly thinges.

For this cause take vnto you the armoure of God, that ye maye be hable to resiste in the euyll daye, and stande perfect in all thynges.

C Chrystenmens weapons.

Stande therfore, your lopnes gyrd aboute with verite, hauing on the brestplate of righteousnes, and shood with shoes prepared vnto the Gospell of peax. Aboue al, take to you the shylde of faith, wherewith ye maye quenche all the fyrie dartes of the wycked. And take the helmet of saluacion, and the swerde of the spirete, whiche is the worde of God. ✠ And praye alwayes with all maner prayer and supplicacion: and that in the spirite: and watche therevnto with all instaunce and supplicacion for all sayntes and for me, that vtterance maye be gyuen vnto me, that I maye open my mouthe boldely, to vtter the mysteries of the Gospell, whereof I am messenger in bondes, that therin I maye speake freely, as it becommeth me to speake.

D

But that ye may also knowe in what state I am and what I do, Tichicus my deare brother and faythfull minister in the Lorde, shall shewe you of all thinges, whome I sent vnto you for the same purpose, that ye myghte knowe in what case I stande, & that he might comfort your hertes.

Peax with the brethren and loue with faith frome God the father, and frome the Lorde Jesu Christ. Grace be with all them whiche loue our Lorde Jesus Christ in purenesse.

AMEN.

¶ Sent frome Rome vnto the Epheseans, by Tichicus.

¶ The Epistle of S. Paule the Apostle vnto the Philippians.

¶ The exhorteth the to increase in loue, in knowlege, and experience, of Godly thynges: maketh mention of his prysonment at Rome, is glad to heare Christ preached, is content eyther to dye or lyue, and prayeth them to lede a Godly conuersacion, to be of one mynde, and to feare no persecution.

CAPI. I.

A PAul and Timothe seruauntes of Iesu Christ: To all the sayntes in Christe Iesu, which are at Philippos with the Bysshoppes and Deacons.

Grace be with you and peace frome God our father and frome the Lorde Iesu Christ.

✠ I thanke my God with all remembraūce of you, alwayes in all my prayers for you, & praye with gladnes, because of the felawshyp which ye haue in the Gospell frome the fyrste daye vnto now: & am surely certified of this, that he which begā a good worke in you, shal go forth with it vntyl the daye of Iesu Christ as it becommeth me so to iudge of you al, because I haue you in my herte, and haue you also euery one companions of grace with me, euen in my bondes, as I defende and stablysh the Gospell.

For God beareth me recorde howe greatly I longe after you all, from the very hert rote in Iesu Christe. And this I praye, that youre loue maye increace more and more in knowledge, and in all fealynge, that ye might accepte thinges most excellent, that ye might be pure and suche as shulde hurte no mans conscience, vntyll the daye of Christ, fylled with the frutes of rightwysnes, which frutes come by Iesus Christe vnto the glory and laude of God. ✠

I wolde ye vnderstode brethren that my busynes is happened vnto the great furtheringe of the Gospell. So that my bandes in Christ are manifest thorow out all the iugement hal and in all other places: In so moch that many of the brethren in the Lorde are boldened thorowe my bandes and dare more largely speake the worde without feare. Some there are which preache Christ of enuie and stryfe, and some of good will. The one parte preacheth Christe of stryfe, and not purely, supposynge to adde more aduersitie to my bandes. The other parte of loue, because they se that I am set to defende the Gospell.

What then? So that Christe be preached, all maner wayes, whether it be by occasion, or of true meanynge, I therin ioye: yea and will ioye. For I knowe that this shall chaūce to my saluation, thorow your prayer and mynistringe of the spryte of Iesu Christ as I hertely loke for, & hope that in nothinge I shall be ashamed: but that with all confidence, as alwayes in tymes passe, euen so now Christe shall be magnified in my body, whether it be thorow lyfe, or els death. For Christ is to me lyfe, and death is to me auauntage.

If it chaunce me to lyue in the flesshe, that is to me frutefull for to worke, and what to chose I wote not, ✠ I am constrayned of two thinges: I desyre to be lowsed and to be with Christ, whiche thinge is best of all. Neuertheles to abyde in the flesshe, is more nedefull for you. And this am I sure of, that I shal abyde, and with you all, continue, for your furtheraunce and ioye of your faith, that ye may more aboundantly reioyce in Iesu Christ thorow me, by my comminge to you agayne.

Onely let your conuersacion be, as it becōmeth the Gospell of Christe: that whether I come and se you, or be absent, I maye heare of you, that ye continue in one spryte, and in one soule, labouryng as we to, to maynteyne the faith of the Gospell and in nothinge featinge your aduersaries: which is to them a token of perdicion, and to you of saluacion and that of God. For vnto you it is gyuen that not only ye shuld beleue on Christ: but also ✠ suffre for his sake, and haue euen the same fight which ye sawe me haue and now heare of me.

¶ The exhorteth them to vnite and brotherly loue, and to beware of stryfe and vayne glorye: And for a sure exemple he layeth Christe before them.

CAPI. II.

IF there be amonge you any consolacion in Christ, yf there be any comfortable loue, yf there be any felowshyppe of the spryte, yf there be any compassion of mercy: fulfill my ioye, that ye drawe one waye, hauinge one loue, beynge of one accorde, and of one mynde that nothinge be vne thorow stryfe or vayne glory, but that in meknes of mynde euery man esteme other, better then him selfe, and loke not euery man on his owne thinges, but euery man on the thinges of other men.

✠ Let the same mynde be in you that was in Christ Iesu: whiche beinge in the shape of God, thought it not robbery to be equall wt God: but he made him selfe of no reputacō, and toke on him the shape of a seruaunt, and became lyke vnto men, and was found in his apparell as a man. He humbled him selfe, & became obedient vnto the deth, euen the deth of the crosse. ✠ Wherfore God hathe exalted him, and gyuen him a name aboue al names: ✠ that in the name of Iesus shuld euery knee bowe, both of thinges in heauen and thinges in earth, and thinges vnder the earthe, & that all tongues shulde confesse that Iesus Christ is the Lorde vnto ✠ prayse of God ✠ father ✠

Wherfore my dearly beloued, as ye haue alwayes obeyed, not when I was present only, but now moche more in myne absence, euen so worke out youre owne saluacion with feare and tremblynge. For it is God whiche worketh in you, both the wil and also ✠ dede euen of good will.

Do all thinge without murmuringe & disputinge, that ye maye be fautelesse and pure, and the sonnes of God, without rebuke in the

myddes of a croked and peruerse nacyon: amonge which, se ye shyne as lyghtes in the worlde, holdinge faste the worde of lyfe, vnto my reioysinge in the daye of Christe, that I haue not runne in vayne, neyther haue labored in vayne. Yea thoughe I be offred vp vpō the offeringe and sacrifice of youre faith: I reioyce, and reioyce with you all. For the same cause also reioyce ye, and reioyce ye with me.

I trust in the Lord Iesu to sende Timothe shortly vnto you, that I also maye be of good comforte, when I know in what case ye stād. For I haue no man that is so lyke mynded to me, whiche with so pure affection careth for your matters. For all other seke their owne, & not that which is Iesus Christes. Ye know the proffe of him, howe that as a sonne with the father, so with me bestowed he his labour vpon the Gospel. Him I hope to sende assone as I knowe how it will go with me. I truste in the Lorde, that I also my selfe shall come shortly.

I supposed it necessary to sende brother Epaphroditus vnto you, my companion in laboure, and felowe souldier, your Apostel and my mynister at my nedes. For he longed after you, and was full of heuynes, because ye had herde saye ✠ he shulde be seke. And no doubte he was sicke, and that nyghe vnto death. But God had mercy on him: not on him only, but on me also, lest I shulde haue sorowe vpon sorowe. I sent him therfore the diligentlier, that when ye shulde se him, ye mighte reioyce agayne, and I might be the lesse sorowfull. Receyue him therfore in the Lorde with all gladnes, and make moche of suche: because ✠ for the worke of Christ he went so farre, that he was nyghe vnto deathe, and regarded not his lyfe, to fulfyll that seruice whiche was lackynge on your part towarde me.

¶ The warneth them to beware of false teachers, whom he calleth dogges and enemyes of Christ, and reproueth mans owne rightousnes.

CAPI. III.

FInally, my brethren reioyce in the Lord. To write one thing often to you. For to you it is a sure thinge. Beware of dogges, beware of cupll workers. Beware of dissencion. For we are circumcisiō which worshyp God in the spryte, and reioyce in Christ Iesu, and haue no confidence in the flesshe: thoughe I haue wherof I myghte reioyce in the flesshe. If any other man thinketh that he hathe wherof he myghte trust in the flesshe: moche more I: circumcised the eyght daye, of the kynred of Israel, of the tribe of Ben Jamin, an Ebrue borne of the Ebrues: as concernynge the lawe, a Pharisaye, and as concernynge feruentnes, I persecuted the cōgregacion, and as touchinge the righteousnes of the lawe, I was vnreprouable.

But the thinges that were for my welles vnto me, I accounted hynderaunce for Christes sake. Yea I thinke all thinges but losse for ✠ excellent knowledge sake of Christe Iesu my Lord. For whome I haue counted all thynge losse, and doo iudge them but dunge, that I myght wynne Christ, and myght be founde in him, not hauinge myne owne righteousnesse which is of the lawe: but that whiche springeth of the faith which is in Christ. I meane the righteousnesse whiche commeth of God, thorow faith in knowinge him and the vertu of the resurrection, and the felowshyp of his passions, that I might be conformable vnto his deathe, yf by any meanes I myght attayne vnto the resurrection of the ded.

Not as thoughe I had already attayned to it, eyther were already perfect: but I folowe, yf that I maye comprehende that, wherein I am comprehended of Christ Iesu. Brethren I counte not my selfe that I haue gotten it: but one thinge I saye: I ✠ forget that whiche is behynde and stretche my selfe vnto that which is before and preace vnto that marke appointed, to obtayne the rewarde of the hyghe callynge of God in Christ Iesu. Let vs therfore as many as be perfect, be in this wyse mynded and yf ye be otherwyse mynded, I praye God open euen this vnto you. Neuertheles in that wherevnto we are come, let vs procede by one rule, that we maye be of one accorde.

✠ Brethren be followers of me, and loke on them which walke so, as ye haue vs for an exemple. For many walke (of whome I haue tolde you often, and now tell you wepinge) that they are the enemyes of the crosse of Christ, whose ende is damnation, whose God is their belly, & whose glory is to their shame, which are worldly mynded. ✠ But our conuersacion is in heauen, from whence we loke for a sauioure, euen the Lorde Iesus Christ, which shall chaunge our vyle bodyes, that they maye be fashioned lyke vnto his glorious body, according to the workynge, whereby he is hable to subdue all thynges vnto hym selfe. ✠

¶ The saluteth certayne of them, exhorteth them to be of honest conuersacion, and thanketh them for the prouision they made for him beinge in prison.

CAPI. IIII.

THerfore (my brethren) dearly beloued and longed for, my ioye and crowne, so continue in the Lorde, ye beloued. I praye Euodias, and beseche Syntiches that they be of one accorde in the Lorde. Yea and I beseche the faithfull yokefelowe, helpe the wemen which labored with me in the Gospell, and with Clement also, and with other my labour felowes, whose names are in the boke of lyfe.

✠ Reioyce in the Lorde alwaye, & agayne I saye reioyce. Let your softenes be knowen vnto al men. The Lorde is at hande. Be not carefull: but in all thinges shewe your petition vnto God in prayer and supplication wt gyuing of thankes. And the peace of God whiche passeth all vnderstandinge, kepe your hertes and myndes in Christ Iesu. ✠

Finally brethren, what so euer thinges are true, what so euer thinges are honeste, what so euer thinges are iust, what so euer thynges are

are pure, what so euer thinges pertayne to loue, what so euer thinges are of honest reapoit: yf there be any vertuous thyng, yf there be any laudable thinge, those same haue ye in youre mynde, which ye haue both learned and receyued, herde and also sene in me: those thinges do, and the God of peax shalbe with you.

L I reioyce in the Lorde greatly, that nowe at the last ye are revyued agayne to care for me, in that wherin ye were also carefull, but ye lacked oportunite. I speake not because of necessite. For I haue learned in what so euer estate I am, therwith to be content. I can both cast downe my selfe, I can also excede. Euery where and in al thinges I am instructed, both to be full and to be hongry, to haue plentye & to suffre nede. I can do all thinges thorowe ỹ helpe of Christ which strengthened me. Notwithstandinge ye haue well done, that ye dyd part with me in my tribulation.

Ye of Philippos knowe that in the begynninge of the Gospell, when I departed from Macedonia, no congregacion dyd parte with me, as concerninge gyuinge and receyuynge, but ye onely. For when I was in Thessalonica, ye sent ones and afterwarde agayne vnto my nedes: not that I desyre gyftes: but I desyre aboundant frute on youre part. I receyued all, and haue plentie. I was fylled after that I had receyued of Epaphroditus, that which came frome you, an * odour ỹ smelleth swete, a ‡ sacrifice accepted and pleasaunt to God. My God fulfill all youre nedes thorowe his glorious ryches in Jesu Christe. Vnto God & oure father be prayse for euermore. Amen.

Salute all the sayntes in Christe Jesu. The brethren whiche are with me grete you. All the sayntes salute you: and most of al they whiche are of the Emperours housholde. The grace of our Lord Jesu Christ be with you all. AMEN.

¶ Sent frome Rome by Epaphroditus.

* Exech. xx. f.
‡ Roma. xii. a

¶ The Epistle of S. Paule the Apostle, to the Collossians.

¶ He giueth thankes vnto God for their faith, loue, and hope, prayeth for them increase, and sheweth howe we are the kyngdome of God, obtayned by Christe, which is the hed of the congregacion.

CAPI. I

PAule, Apostle of Jesu Christ, by the wil of God, and brother Timothe. a

To the sayntes whiche are at Colossa, and brethre that beleue in Christ.

Grace be with you and peax frome God our father and frome the Lorde Jesu Christ.

We gyue thākes to God the father of our Lorde Jesu Christ, alwayes prayeng for you sythes we herde of your faith whiche ye haue in Christ Jesu. and of the loue which ye beare to all sayntes for the hopes sake whiche is layde vp in store for you in heauen, of whiche ye haue herde before by the true worde of the Gospell, which is come vnto you, euen as it is into all the worlde, and is fruteful, as it is amonge you, frome the selfe daye in whiche ye herde of it, and had experience in the grace of God in the truth, as ye learned of Epaphra our deare felowe seruaunt, whiche is for you a faithfull minister of Christ which also declared vnto vs your loue, whiche ye haue in the spirite. B

✣ For this cause we also, sythens the daye we herde of it, haue not ceased prayenge for you, and desyringe that ye might be fulfilled with the knowledge of his will, in all wysedome and spirituall vnderstandinge, that ye myght walke worthy of the Lorde in all thinges that please, beynge fruteful in all good workes, and encreasynge in the knowlege of God, strengthed with all might, thorow his glorious power, vnto all patience and longe sufferinge with ioyfulnes ỹ gyuinge thankes vnto the father whiche hath made vs mete to be partakers of the inheritaunce of sayntes in lyght.

Which hath delyuered vs frome the power of drekenes, and hath translated vs into the kyngdome of his deare sonne, in whome we haue redemption thorow his bloude, that is to saye, the forgyuenes of synnes which is ỹ ymage of the invisible God, first begotten of all creatures. For by him were all thinges created, thinges that are in heauen, and thinges that are in earth: thinges visible & thinges invisible, whether they be maieste or lordshyp, eyther rule or power. Al thinges are created by him, & in him, and he is before al thinges. and in him all thinges haue their beyng.

And he is the hed of the bodye, that is to wit of the congregation: he is the beginning and ỹ first begotten of the dead, that in all thinges he might haue the preeminence. For it pleased the father that in him shuld al fulnes

Our redemcion is the forgyuenes of oure synnes. C

p He is the fyrst ỹ hath ỹ glorye & myght ỹ ryse of the dede.

dwel, and by him to reconcile al thinge vnto him selfe, and to set at peax by him thorow the bloude of his crosse, bothe thinges in heauen and thinges in earthe.

And you (whiche were tymes past straūgers and enemyes, because your myndes were set in euyll workes) hath he now reconcyled in the body of his flesh thorow death, to make you holy, vnblameable and without faute in his owne sighte, yf ye continue grounded and stablyshed in the faith, and be not moued awaye frome the hope of the Gospell, whereof ye haue herde, how it is preached amonge all creatures whiche are vnder heauen, whereof I Paule am made a minister. D

Some of the Gentiles which were straūgers of God is the congregacion, whereof Paule was made a minister for the Gentiles.

Nowe ioye I in my ỹ sufferinges whiche I suffre for you, and fulfyll that whiche is behynde of the passions of Christe in my flesshe for his bodyes sake, whiche is the congregacion, whereof I am made a minister accordinge to the ordinaunce of God, which was gyuen me towardes you, to fulfill ỹ worde of God, the mysterye hyd sence the worlde began, and sence the begynninge of generacions: but now is opened to his sayntes, to whō God wolde make knowen the glorious ryches of this mistery amonge the Gentyles, whiche is Christ in you, the hope of glory, whome we preache, warnynge all men, and teachinge all men in all wysdome, to make al men perfect in Christ Jesu. Wherin I also laboure and stryue, eue as farforth as his workinge worketh in me myghtely.

¶ What greate care Paule tooke for all congregations. He exhorteth them to be stedfaste in Christ, to beware of false teachers and worldly wisdome and describeth the false Prophetes.

CAPI. II.

I Wolde ye knewe what fightynge I haue for your sakes, and for them of Laodicia, & for as many as haue not sene my person in the flesshe, that their hertes myght be confort ted and knyt together in loue, and in all ryches of full vnderstandinge, for to knowe the mystery of God the father and of Christe, in whome are hyd all the treasures of wysdome and knowledge. This I saye, least any man shulde begyle you with entysynge wordes. a

a.b.

✣ For thoughe I be absent in the flesshe, yet am I present with you in the spirite, ioyenge and beholdinge the order that ye kepe, & your stedfast faith in Christ. As ye haue therfore receyued Christ Jesu the Lorde, euen so walke, rooted and buylt in him and stedfast in ỹ faith, as ye haue learned: and therin be plenteous in gyuinge thankes. B

✣ Beware lest any man come and spoyle you thorow philosophy and disceptfull vanite, thorow the traditions of men, and ordynaunces after the world, and not after Christ. For ỹ in him dwelleth all the fulnes of the Godhed bodyly, and ye are complete in him whiche is the hed of all rule and power, in whome also ye are circumcysed with circumcision made without handes, by puttinge of ỹ synfull body of the flesshe thorow the circumcision of Christ, in that ye are buryed with him thorow baptysme, in whome ye are also ryssen agayne thorow faith, ỹ is wrought by the operacion of God, whiche raysed him frome deathe.

And ye whiche were ded in synne thorowe the vncircumcision of youre flesshe, hathe he quyckened with him and hath forgyuen vs all our trespaces & hath put out the handewrytinge that was against vs, contayned in the lawe wryten: and that hath he taken out of the waye, and hath fastened it to his crosse, and hath spoyled rule and powee, and hathe made a shewe of them openly, and hath triumphed ouer them in his owne person.

Let no man therfore trouble youre consciences about meate and drynke or for a pece of an holy daye, as the holy daye of the newe mone, or of the Sabboth dayes, whiche are nothinge but shadowes of thinges to come: but the bodye is in Christe. Let no man make you shote at a wronge marke which after his owne ymagination walketh in the humblenes and holynes of aungels, thinges whiche he neuer sawe: causelesse puffe vp with his fleshely mynde, and holdeth not the heed, wherof all the body by ioyntes and couples, receyuinge norysshement, and knyt together, encreaseth with the encreasynge of God.

Wherefore yf ye be ded with Christ frome ordinaunces of the worlde, why as though ye yet lyued in the worlde, are ye led with traditions of them that saye? Touche not, taste not, handell not: which all perysshe with the vsynge of them, and are after the commaundmentes and doctrines of men: which thinges haue the similitude of wysdome in chosen holynes and humblenes, and in that they spare not the body, and to the flesshe no worshyppe vnto his nede.

not in shadowes: so ỹ when ye haue him ye ought not to folowe the shadowes of Moses lawe, inuisements and Juglinges of mans wysdome. L

¶ He putteth them in remembraunce of the spirituall resurrection, to laye aside all maner of corrupte lyuinge, to be fruteful in all godlynesse and vertue, and sheweth all degrees their duty.

CAPI. III.

YF ye be then ryssen agayn with Christ seke those thinges whiche are aboue, where Christ sitteth on the right hande of God. Set youre affection on thinges that are aboue, & not on thinges which are on the earthe. For ye are ded, and youre lyfe is hyd with Christ in God. When Christ which is our lyfe, shall shewe him selfe, then shall ye also appeare with him in glory. ✣ A

Mortifye therfore youre membres which are on the earthe, fornication, vnclennes, vnnaturall lust, euyll concupiscence, and couetousnesse which is worshyppynge of ymages: for which thinges the wrathe of God commeth on the chyldren of vnbeleue. In whiche ye walked ones, when ye lyued in them. These membres must be slayne.

But nowe put ye also awaye frome you all thinges: wrathe, fearcsnesse, malicyousnesse, cursed speakynge, filthy speakyng out of youre mouthes. Lye not one to an other * after ỹ ye haue put of the olde man with his workes B

* Rom. vi. a. 1 Petri. iiii. a. 1 Corint. xv. f Hebr. xi. a Ephes. iii. c.

and put on the new, which is renued in knowledge after the ymage of him that made him,
Every man is Christe to another
where is neyther Gentyle nor Iewe, circumcision nor vncircumcysyon, Barbarous or Scythian, bonde or free: but Christe is all in all thynges.

✝ Now therfore as elect of God, holy and beloued, put on tender mercye, kyndnesse, humblenes of myndes, mekenes, longe suffrynge,
C forbearinge one an other, and forgyuynge one an other, yf any man haue a quarell to another: as Christ forgaue you, euen so do ye.
Aboue all these thinges put on loue, whiche is the bonde of perfectnesse. And the peace of God rule in your hertes, to whiche ye are called in one body. And se that ye be thankefull.
Let the worde of Christ dwell in you plenteously in all wysdome. Teache and exhort your selues, in Psalmes, and Hymnes, and spirituall songes whiche haue fauour with them, syngynge in your hertes to the Lorde. And all thinges (what so euer ye do in worde or dede) do in the name of the Lorde Iesu, gyuing thankes to God the father by hym. ✝

Ephe.v.c 1.Petri.iii.b
✝ Wyues submyt your selues vnto your owne husbandes, as it is comly in the Lorde.
D Husbandes loue your wyues and be not bitter vnto them. Children obey your fathers & mothers in all thinges, for that is well pleasynge vnto the Lorde. Fathers prouoke not your children, leaste they be of a desperate mynde. ✝ Seruauntes be obedient vnto your bodyly maisters in all thinges: not with eye seruice / as men pleasers, but in synglenes of herte, fearynge God. And what so euer ye do it heretely, as though ye dyd it to the Lorde and not vnto men: for as moche as ye know that of the Lorde ye shal receyue the rewarde of inheritaunce, for ye serue the Lorde Christ.
Ephe.vi.a Titus.ii.c 1.Petri.ii.e
But he that doth wronge shall receyue for the wronge that he hathe done: for there is no respect of personnes with God.
Sapien. vi.b
Ye maisters do vnto your seruauntes that whiche is iust and equall, seynge ye knowe that ye also haue a maister in heauen.

C He exhorteth them to be feruent in prayer, to walke wysely vnto them that are not yet come to the true knowlege of Christ, and saluteth them.

CAPI. IIII.

A Ephe.vi.b
COntinue in prayer and watche in the same with thankes gyuinge, prayenge also for vs, that God open vnto vs the dore of vtteraunce, that we maye speake the mysterye of Christ (wherfore I am also in bondes) that I maye vtter it, as it becommeth me to speake. ✝ Walke wysely to them that are without, and redeme the tyme. Let your speache be alwayes well fauoured and powdred with ✝ salt, that ye maye knowe howe to answere euery man.
Ephe.v.d
✝ Salte is the wysdome of Gods worde
B The deare brother Tichicos shall tell you of all my busynes, whiche is a faithfull mynister and felowe seruaunt in the Lorde, whō I haue sent vnto you for the same purpose, that he might knowe how ye do, and myght comfort your hertes, with one Onesimus a faithfull and a beloued brother, whiche is one of you. They shall shew you of all thinges whiche are doynge here.
Actes.xix.d
Aristarchus my prysoner felowe saluteth you
C ✝ and Marcus Barnabas systers sonne: touchynge whome, ye receyued commaundementes. Yf he come vnto you, receyue him: and Iesus whiche is called Iustus, whiche are of the circumcision. These onely are my worke felowes vnto the kyngdome of God, whiche were vnto my consolacion. Epaphras the seruaunt of Christe, whiche is one of you, saluteth you, and alwayes laboureth feruentely for you in prayers, that ye maye stande perfect and full in all that is the will of God.
I beare hym recorde that he hathe a feruente mynde towarde you, and towarde them of Laodicia, and them of Hierapolis. Deare Lucas the Phisicion greeteth you, and Demas.
Salute the brethren which are of Laodicia, & salute Nymphas and the congregacion, whiche is in his house. And when the Epistle is red of you, make that it be red in the congregacion of the Laodicians also: and that ye lykewyse rede the Epistle of Laodicia. And
D saye to Archippus: take hede to the office that thou hast receyued in the Lord that thou fulfill it. The salutation by the hande of me Paul. Remembre my bondes. Grace be with you:
A M E N.

C Sent from Rome by Trechicus, and Onesymus.

C The fyrste Epistle of Saynt Paule the Apostle to the Thessalonians.

C He thanketh God for them, that they are so stedfast in faith and good workes, and receyue the Gospell with suche earnestnes.

CAPI. I.

A
PAule Syluanus and Timothe. Vnto the congregacion of the Thessalonians, in God the father, and in the Lorde Iesu Christ.
Grace with you, and peace frome God our father and frome the Lorde Iesu Christ.
We gyue God thankes alwaye, for you all, makynge mencion of you in oure prayers without ceasynge, and call to remembraunce
B youre worke in the fayth, and labour in loue and perseueraunce in the hope of oure Lorde Iesu Christe, in the syghte of God oure father: because we knowe (brethren beloued of God) that ye are elect. For our Gospell came not vnto you in worde onely, but also in power, and also in the holy ghoste, and in moche certaynte, as ye know after what maner we behaued oure selues amonge you, for youre sakes.
C And ye became folowers of vs, and of the Lorde, and receyued the worde in moche affliction, with ioye of the holy ghoste: so that ye were an exemple to all that beleue in Macedonia and Achaia. For frome you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth also whiche ye haue vnto God, spred abrode in all quarters, so greately that it needeth not vs to speake any thinge at all. For they theym selues shewe of you, what maner of entringe in we had vnto you, and how ye turned to God frome ydoles, to serue the lyuinge and true
D God, and to loke for his sonne frome heauen whome he raysed frome deathe: I meane Iesus whiche delyuereth vs frome the wrath to come.

C He putteth them in minde, of the godly conuersacion, that he leye amonge them, when he preached the Gospell vnto them, thanketh God that they receyue his worde so fruitfully, and excuseth his absence.

CAPI. II.

A
FOr ye youre selues knowe (brethren) of oure entraunce in vnto you, howe that it was not in vayne: but euen after that we hadde suffered before, and were shamfully entreated at Philippos. (as ye well knowe) then were we bolde in oure God to speake vnto you the Gospell of God, with moche stryuinge. Oure exhortation was not to bringe you to errour, nor yet to vnclennes, neyther was it with gyle: but as we were allowed of God, that the Gospell shoulde be committed vnto vs: euen so we spake, not as though we entended to please men, but God, which tryeth our hertes.
B Neyther was oure conuersacion at anye tyme with flatteringe wordes, as ye well knowe, neyther in cloked couetousnesse, God is recorde: neyther sought we prayse of men, neyther of you, nor yet of any other, when we might haue bene chargeable, as the Apostles of Christe, but we were tender amonge you, euen as a norsse cherysheth her children, so was oure affection towarde you:
C D E oure good will was to haue imparte vnto you, not the Gospelle of God onely: but also oure owne soules, because ye were deare vnto vs.
✝ Ye remember (brethren) oure labour, and trauaple. ✝ For we laboured daye and nyght, because we would not be greuous vnto any of you, and preached vnto you the Gospell of God. Ye are witnesses, and so is God, how holyly, and iustly, and vnblameably, we behaued oure selues, amonge you that beleue:
Act.xx.g 1.Thes.iii.a
as ye knowe how that we exhorted and comforted and besought euery one of you, as a father his children, that ye would walke worthy of God, whiche hath called you vnto his kyngdome and glory.
For this cause thanke we God with oute ceasynge, because that when ye receyued of vs the worde wherwith God was preached, ye receyued it not as the worde of man: but euē as it was in dede, the worde of God, whiche worketh in you that beleue. ✝
D For ye brethren became folowers of the congregacions of God, whiche in Iewry are in Christe Iesu: for ye haue suffered lyke thinges of youre kynsmen, as we oue selues haue suffered of the Iewes. Whiche as they killed the Lorde Iesus and their owne Prophetes, euen so haue they persecuted vs: and God they please not, and are contrarye to all men and forbyd vs to preache vnto the Gentyles, that they myght be saued, to fulfill their synnes alwaye. For the wrathe of God is come on them, euen to the extreme ende.
For as moche brethren as we are kept frō you, for a season, as concernynge the bodyly presence, but not in the herte, we enforced the more to se you personnally with great desyre. And therfore we wolde haue come vnto you, I Paule ones and agayne: but Satan withstode vs. For what is oure hope, or ioye, or crowne of reioysynge? Are not ye it in the presence of oure Lorde Iesus Christe at his commynge? Yes ye are oure glorye and ioye.

C He sheweth how greatly he was reioysed, when Timothe tolde him of their fayth and loue.

CAPI. III.

Act.xvi. a Wherfore fythens we coulde no lenger forbeare, it pleased vs to remayne at Athens alone, and sent Timothe our brother and minister of God, and our labourer felowe in the Gospell of Christe, to stablysshe you and to comforte you ouer youre faith, that no man shoulde be moued in these afflictions. For ye youre selues knowe that we are euen appoynted there vnto. For verely when I was with you, I tolde you before that we shoulde suffre tribulation, euen as it came to passe, and as ye knowe. For this cause b when I coulde no lenger forbeare, I sent, that I myghte haue knowledge of youre faith, least happely the tempter hadde tempted you, and that our labour hadde bene bestowed in vayne.

But nowe lately when Timothy came from you vnto vs, and declared to vs youre fayth and your loue, and howe ye haue good remembraunce of vs alwayes, desyringe to se vs, as we desyre to se you: Therfore brethren we hadde consolacion in you, in all our aduersyte and necessitie, through your faith. For nowe are we alyue, yf ye stande stedfaste in the Lorde. For what thankes can we render to God agayne for you, ouer all the ioye c that we ioye for youre sakes before our God: whyle we, nyghte and daye praye exceadyngly that we myghte se youre personne, and myghte fulfyll that whyche is lackynge in your faith.

God him selfe our father, and our Lorde Jesus Christe guyde oure iourneye vnto you: d and the Lorde increace you, and make you flowe ouer in loue one towarde an other, and towarde all men, euen as we towarde you, to make youre hertes stable and vnblameable in holynes before God our father, at the comynge of our Lorde Jesu Christ with all his sayntes.

¶ The exhorteth them to stedfastnesse, to kepe them selues frome synne, and vncleny conuersacion, to loue eche other: rebuketh idlenesse, and speaketh of the resurrection.

CAPI. IIII.

e Finally brethren we beseche you (brethre) and exhorte you in the Lorde Jesu, that ye increace more and more, euen as ye haue receyued of vs, how ye ought to walke and to please God. Ye remember what commaundementes we gaue you in oure Lorde Jesu Christe. For this is the wyll of God, euen that ye shulde be holy, and that ye shulde abstayne frome fornication, that euery one of you shoulde knowe howe to kepe his vessell in holynesse and honoure, and not in the lust of concupiscence, as do the heythen / whyche knowe not God, that no manne go to farre / and defraude his brother in bargaynynge: because the Lorde is a wreker of all suche thynges, as we tolde you before tyme and testifyed. For God hathe not called vs vnto vnclennes: but vnto holynesse. He therfore that despyseth, despyseth not man, but God, whyche hathe sente his holy spyrite amonge you. f

Romā.xii Ephe.v.a

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✠ But as touchynge brotherly loue, ye nede not that I wryte vnto you. *For ye are taught of God / to loue one an other. Yea and that thynge verely ye do vnto all the brethren whyche are thorow out all Macedonia. We beseche you (brethren) that ye encreace more and more, and that ye studye to be quiet and to medle with youre owne busynesse, and to worke with youre owne handes, as we commaunded you: that ye maye behaue youre selues honestly towarde them that are without, and that nothynge be lackynge vnto you. ✠

✠ I wolde not brethren, haue you ignorannte, concernynge theym whiche are fallen a slepe, that ye sorowe not as other w whiche haue no hope. For yf we beleue that Jesus dyed and rose agayne: euen so them also whiche slepe by Jesus, wyll God bringe agayne with hym. And this saye we vnto you in the worde of the Lorde, that we whiche lyue and are remaynynge in the commynge of the Lord shall not come er they whyche slepe. For the Lorde hym selfe shall descende frome heauen with a shoute and the voyce of the Archaungell & trompe of God. And the dede in Christ shall aryse fyrste: then shall we whyche lyue and remayne, be caught vp with them also in the cloudes, to mete the Lorde in the ayer. And so shal we euer be with the Lord. Wherefore comforte youre selues one an other with these wordes. ✠

1.Cor.in.xv.b.

¶ He warneth them of the daye of dome and commynge of the Lorde, exhorteth them to watche and to regarde suche as preache Goddes worde amonge them.

CAPI. V

Of the tymes and seasons brethren ye haue no nede that I wryte vnto you: * for ye youre selues knowe perfectely, that the daye of the Lorde shall come euen as a thefe in the nyghte. When they shall saye peax and no daunger, then commeth on them sodeyne destruction, as the trauaylynge of a of a woman with chylde, and they shall not escape. But ye brethren are not in darckenes, so that that daye shoulde come on you as it were a thefe.

1.Pet.iii. Apocal.iii. and.xvi.

✠ Ye be all the children of lyghte, and the children of the daye. We are not of the nyght neythre of darckenes.

Therfore let vs not slepe as w other: but let vs watche / and be sober. For they that slepe, slepe in the nyghte: and they that be dronncken, are dronncken in the nyghte. But let vs whiche are of the daye, be sober, armed with the brest plate of fayth and loue, and with hope of saluacion as an helmet. For God hath not appoynted vs vnto wrath: but to obtayne saluacion by the meanes of oure Lorde Jesu Christe, whiche dyed for vs: that whether we wake or slepe, we shoulde lyue togyther with him.

Where-

Ephe.vi.a. Fayth is the brest plate, & hope is y helmet.

Wherfore comforte youre selues togither, and edifie one an other, euen as ye do. ✠

We beseche you brethren, that ye knowe theym whiche laboure amonge you and haue the ouerlyghte of you in the Lorde, and gyue you exhortacion, that ye haue them the more in loue, for their workes sake, and be at peax with them.

✠ We desyre you (brethren) warne them that are vnruly, comforte the feble mynded, forbeare the weake, haue continuall pacience towarde all men. See that none recompence euyll for euyll vnto any man: but euer folow that whyche is good, bothe amonge youre selues, and to all men. Reioyce euer. Praye continually. In all thynges gyue thankes. For this is the wyll of God, in Christe Jesu, towarde you.

Quenche not the spirite. Despyse not prophecies. Examen all thynges, and kepe that whyche is good. Abstayne frome all suspicious thynges. The very God of peax sanctifye you thorow out. And youre hole spirite, soule and body, be kept fautelesse vnto the commynge of our Lorde Jesu Christ. ✠ Faithful is he whiche called you: whiche will also do it. Brethren, praye for vs. Grete all the brethren with an holy kysse. I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. The grace of the Lorde Jesu Christ be with you: AMEN.

¶ The ende of the first Epistle vnto the Thessalonyans. Sent frome Athens.

¶ The seconde Epystle of Saynt Paule the Apostle to the Thessalonyans.

¶ He thanketh God for theyr fayth and loue, and prayeth for the increace of the same.

CAPI. I.

Paule, Syluanus and Timothy. a

Unto the congregacion of the Thessalonyās whiche are in God our father, and in the Lorde Jesus Christ.

Grace with you / and peax frome God oure father, and frome the Lorde Jesu Christ.

We are bounde to thanke God alwayes, for you brethren, as it is mete, because that youre fayth groweth exceadyngly, and euery one of you swymmeth in loue towarde an other betwene youre selues, so that we our selues reioyce of you in the congregacios of god ouer your pacience and faith in all youre persecutions and tribulatiōs that ye suffre, whiche is a token * of the rightwyse iudgemente of God, that ye are counted worthye of the kyngdome of God, for whiche ye also suffre. It is verely a rightwyse thinge with God to recompence tribulation to them that trouble you: and to you which are troubled, rest with vs when the Lorde Jesus shall shew him selfe frome heauen with his myghty Aungels, in flamynge fyre, rendrynge vengeaunce vnto them that knowe not God, and to them that obeye not vnto the Gospell of our Lorde Jesus Christ, which shalbe punyshed with euerlastinge damnacion, frome the presence of the Lorde, and frome the glory of his power, whe he shall come to be glorified in his sayntes, & to be made meruelous in al them that beleue: because our testimony that we hadde to you, was beleued euen the same day that we preached it. * Wherfore we praye alwayes for you that oure God make you worthye of the callinge, and fulfill all delectacion of goodnes and the worke of fayth, with power: that the name of our Lorde Jesu Christ may be glorified in you, and ye in hym, thorow the grace of our God, and of the Lorde Jesu Christ.

b

c

d

Tribulacion is a token of saluacion.

Col.i.a

¶ She weth them that the daye of the Lorde shall not come, tyll the departynge frome the fayth come fyrste: and therfore he exhorteth them not to be discoured, but to stande stedfast in the thynges that he hath taughte them.

CAPI. II.

We beseche you (brethren) by the commynge of our Lorde Jesu Christ, and in that we shall assemble vnto hym, that ye be not sodeynly moued frome youre mynde and be not troubled, neyther by spyrite, neyther by wordes, nor yet by letters, whiche

O.iij. shoulde

thulde leme to come from vs, as thoughe the daye of Chriſte were at hande. * Let no man receyue you by any meanes, for the Lorde commeth not, excepte there come a departyng fyrſt and that ❡ the ſynfull man be opened, the ſonne of perdicion, whiche is the aduerſarye / and is exalted aboue all that is called God, or that is worſhipped: ſo that he ſhall ✝ ſyt as God in the temple of God, and ſhew him ſelfe as God.

* Wa.xxvii.a

❡ That ſinfull man ſygnifieth Antichriſt ✝ To ſyt in ſ̄ tẽple of God, is, to rule in the conſciẽces of men, and there to cõmaund, where god only hathe place and ought only to raygne: whiche is as moche as to be exalted aboue God.

Remember ye not, that when I was yet with you, I tolde you theſe thynges? And now ye know what withholdeth: euen that he might be vttered at his tyme. For the myſtery of the iniquite weth already worke: tyll he whiche now onely letteth, be taken out of the waye. * And then ſhall that wicked be vttered, whō the Lorde ſhall conſume ○ with the ſpirite of his mouth, and ſhall deſtroye it with the appearaunce of his commynge, euen him whoſe commynge is by the worſking of Satan, with all lyenge power, ſygnes and wonders: and in all receyuablenes of vnrighteouſnes, amōg them that periſhe: becauſe they receyued not the loue of the trouth, that they might haue bene ſaued. And therfore God ſhall ſende the ſtronge delusion, that they ſhulde beleue lyes: that all they might be damned whiche beleued not the truth, but had pleaſure in vnrighteouſnelle.

* With the ſpirite of his mouth. The ſpyrite of his mouth, is, his holy worde.

But we are bounde to geue thankes allway to God for you (brethren beloued of ſ̄ Lorde) becauſe that God hath frome the begynninge choſen you to ſaluation, thorow ſanctifyenge of the ſpirite, and thorow beleuinge the truth, whereunto he called you by oure Goſpell, to obtayne the glory that commeth of our Lorde Jeſu Chriſt.

Therfore (brethren) ſtande faſt, and kepe the ordinaunces which ye haue learned: whether it were by our preachinge or by epiſtle. Oure Lorde Jeſu Chriſte hym ſelfe, and God our father which hath loued vs, and hath geuen vs euerlaſtinge conſolacō and good hope thorowe grace, comforte youre hertes, and ſtabliſſhe you in all worcyne, and good wynge.

The exhorteth them to pray for him, that the Goſpell may proſpere, and geueth them warning to reproue the ydell, and yf they will not labour with theyr handes, that they ſhall not eate.

CAPI. III.

Furthermore brethren praye for vs, that ſ̄ worde of God maye haue free paſſage & be glorified, as it is with you: and that we maye be delyuered frome vnreaſonable & eupill men. For all men haue not faith: but ſ̄ Lorde is faithfull, which ſhall ſtabliſſhe you and kepe you frome eupill. We haue confidēce thorow the Lorde vpon you, that ye both do, and will do, that which we commaunde you. And the Lorde guyde youre hertes to the loue of God, and patience of Chriſt.

Act.xx.f

* We require you brethren in the name of our Lorde Jeſu Chriſt, that ye withdrawe your ſelues frome euery brother that walketh inordinatly, & not after the inſtitution which ye receyued of vs. Ye your ſelues know how ye ought to folowe vs. For we behaued not our ſelues inordinatly amonge you. Neyther toke we breed of anye man for nought: but wrought with labour and trauayle nyght & daye, because we wolde not be greuous to any of you: * not but that we had auctorite: but to make oure ſelues an exemple vnto you, to folow vs. For when we were with you, this we warned you of, that yf there were anye which wolde not worcke, that the ſame ſhuld not eate.

C ii.Cor.in.xiii.

For we haue herde ſaye that there are ſome whiche walke amonge you inordynatly, and worke not at all, but are buſy bodyes. Suche we commaunde and exhorte by our Lorde Jeſu Chriſt, that they worcke with quyetneſſe, & eate their owne bred: * Brethren be not wery in well doynge.

D Gala.vi.b

If any man obeye not oure ſayenges, ſende vs worde of him by a letter: and haue no compāy with him, that he may be aſhamed, how be it count him not as an enemy: but warne him as a brother.

The very Lorde of peax, geue you peax alwayes, by all meanes. The Lorde be with you all. The ſalutacion of me Paul, with myne owne hande. This is the token in all Epiſtles. So I wryte.

The grace of our Lorde Jeſu Chriſte be with you all.

A M E N.

¶ Sent frome Athens.

¶ The fyrſt Epiſtle of S. Paule vnto Timothe.

¶ He exhorteth Timothe to wayte vpon his office: namely, to ſe that nothynge be taught but Goddes worde &c. He ſheweth alſo wherfore the law is good, and telleth this ſweete and glad tydinges, that Chriſt Jeſus came in to the worlde to ſaue ſynners.

CAPI. I.

A

Paul apoſtle of Jeſu Chriſt, by the commaundement of God our ſauiour & Lorde Jeſus Chriſt whiche is our hope.

Vnto Timothe his rygh̄te ſonne in the fayethe.

Grace, mercye, and peax, from God oure father, and Lorde Jeſus Chriſt our Lorde.

As I beſought the to abyde ſtyll in Epheſus when I departed in to Macedony, euen ſo do, that thou cõmaunde ſome that they teache none otherwyſe: neither gyue hede to fables and genealogyes which are endles, and bryde doubtes rather then godly edifyinge, whiche is by fayethe: for the ende of the commaundement is ❡ loue that commeth of a pure herte, and of a good conſcience, and of fayeth vnfayned: frome whiche thynges ſome haue erred, and haue turned vnto vayne iangling, becauſe they wolde be doctours in the ſcripture, and yet vnderſtande nor what they ſpeke, neither wherof they affyrme.

B

* We knowe that the lawe is good, yf a man vſe it lawfully, vnderſtandynge this, that the lawe is not gyuen vnto a rychteous man, but vnto the vnrighteous & diſobedient, to the vngodly, and to ſinners, to vnholy, and vncleane, to murtherers of fathers, and murtherers of mothers, & to manſleers, whoremongers: to them that defyle them ſelues with mankynde: to men ſtealers: to lyars, and to periured, and ſo forthe / yf there be any other thynge that is contrarye to holſome doctryne: accordynge to the goſpell of the glorye of the bleſſed God, whiche is committed vnto me.

C

And I thanke Chriſte Jeſu oure Lorde, whiche hathe made me ſtronge: for he counted me true, and put me in office, when before I was a blaſphemer, and a perſecutour, and a tyraunt, but I obteyned mercye, becauſe I dyd it ignorauntly thorowe vnbelefe. Neuertheleſſe the grace of oure Lorde was more abundaunt with fayth and loue whiche is in Chriſt Jeſu.

D

This is a true ſayinge, and by all meanes worthye to be receyued, that Chriſte Jeſus came in to the worlde to ſaue ſynners, of whome I am chiefe. Notwithſtandynge for this cauſe was mercye gyuen vnto me, that Jeſus Chriſte ſholde ſhewe on me all longe pacyence, vnto the exemple of them whiche ſhall in tyme to come beleue on hym vnto euerlaſtynge lyfe. So then vnto God kynge euerlaſtynge, immortall, inuyſible, and wyſe onely, be honoure and prayſe for euer and euer. Amen.

This commaundement commyt I vnto the (ſonne Timothe) accordynge to the prophelyes, whiche in tyme paſt were prophelied of the, that thou in them ſhouldeſt fyghte a good fyghte, haueynge fayethe and good conſcience whiche ſome haue put awaye from them, and as concernynge fayethe, haue made ſhypwracke. Of whoſe nombre is Hymeneus, and Alexander, whiche I haue delyuered vnto Sathan, that they myghte be taughte not to blaſpheme.

¶ He exhorteth to pray for all men. He wyl not haue wemen to be ouer coſtly araped nor to teache in the congregacion, but to be in ſilence, and obey their huſbandes.

CAPI. II.

I Exhorte therfore that aboue all thynges, prayers, ſupplicacions, intercellions, and gyuynge of thankes be hadde for all men: for kynges, and for all that are in auctorite, that we maye lyue a quyet and a peaſable lyfe, in all godlynes, and honeſtie. For that is good and accepted in the ſyghte of God our ſauyour, whiche wyll haue all men ſaued, and to come vnto the knowlege of the trouthe. For there is one God, and one mediatour betwene God and man, which is the man Chriſt Jeſus, whiche gaue hym ſelfe a raunſome for all men, that it ſholde be teſtifyed at his tyme whervnto I am ordeyned a preacher and an Apoſtle: I tell the trouthe in Chriſte and lye not, beinge the teacher of the Gentyles in fayeth and verite.

A

B

I wyll therfore that the men praye euerye where, lyftynge vp pure handes without wraethe, or doubtinge. Lykewyſe alſo the women, that they arape them ſelues in comlye apparell, with ſhamfaſtnes and diſcrete behautour: not with broyded heere, either gold, or pearles, or coſtly arape: but with ſuche as becommeth women that profeſſe the worſhippynge of God thorowe good workes. * Let the woman learne in ſylence with all ſubiection. I ſuffre not a woman to teache, nether to haue auctorite ouer the man: but for to be in ſylence. For Adam was fyrſt formed, & then Eue. Alſo Adam was not diſceyued, but the woman was diſceyued, and was in tranſgreſſion. Notwithſtandynge thorowe bearynge of chyldren they ſhall be ſaued, ſo they continue in fayethe, loue, and holynes, with diſcrection.

C

women

* 1.Cor.xiiii.g

D

Gene.i.d

Gene.iii.b

¶ What maner a man a biſchop or preſt ought to be, and what condicion his wyfe and chyldren ſhulde haue. The propertyes alſo requyred in a deacon or miniſter, and in his wyfe.

CAPI. III.

This is a true ſayinge: yf a man couet the office of a Biſchop, he deſyreth a good worke: Wherfore a Biſchoppe muſte be faultleſſe, the huſbande of one wyfe, ſober,

A

sober, discrete, honestly appparayled, harberous, apte to teache, not dronken, no fyghter, not gyuen to fylthy lucre, but gentle, abhorrynge fyghtynge, abhorrynge couetousnesse, and one that ruleth his owne house honestly, hauynge chyldren vnder obedience, with all honestie. For yf a man can not rule his owne house, howe shall he care for the congregacion of God. He may not be a yonge scoler, lest he swell and fall in to the iudgement of the cupll speaker. He must also be reapposed amonge them which are without forthe, leest he fall in to rebuke, and snare of the cupll speaker.

a A yong scoler, so calleth Paule him y was lately chaūged or newly conuerted to the fayth.

Lykewyse must Deacons be honest, not double tonged, not gyuen vnto moche drynking, neyther to fylthy lucre, but hauynge the mistery of the fayth in pure conscience. And let them fyrst be proued, and then let them minister, yf they be founde fautles.

Euen so must theyr wyues be honest, not cupll speakers: but sober and faythfull in all thynges. Let the Deacons be the husbandes of one wyfe, and suche as rule theyr chyldren well, and theyr owne houssholdes. For they that minister well, get them selues good degre and great libertie in the fayth, which is in Christ Iesu.

These thynges wryte I vnto the, trustynge to come shortly vnto the: but yf I tarye longe that then thou mayst yet haue knowlege how thou oughtest to behaue thy selfe in the house of God, which is the congregacion of the liuynge God, the pyller and grounde of truthe. And doubtles greate is that mistery of godlynes: God was shewed in the flesshe, was iustifyed in the ✠ spirite, was sene of aungelles, was preached vnto the Gentyles, was beleued on in earthe, and receyued vp in glorye.

✠ In the spirite or by the spirite bare recorde to him & to his workes.

The prophesieth of the latter dayes, and exhorteth Timothe to the diligent readynge of the holy scripture.

CAPI. IIII.

a 1.Timo.iii.b. 2.Petri.ii.a. Iude.i.f

THe spirite speaketh euidently, that in the latter tymes, some shal depart from the fayth, and shall gyue heede vnto spirites of errour, and deuylysshe doctryne of them which speke false through ypocrisye, and haue theyr consciences marked with an hote yron, forbyddyng to mary, and commaundynge to abstayne frome meates whiche God hath created to be receyued with giuing thankes, of them which beleue and knowe the truthe. For all the creatures of God are good and nothynge to be refused, yf it be receyued with thankesgyuynge. For it is sanctifyed by the worde of God and prayer. Yf thou shalt put the brethren in remembraunce of these thynges, thou shalte be a good mynistre of Iesu Christe, whiche haste ben nourysshed vp in the wordes of the fayth and good doctryne whiche thou haste continually folowed. But caste awaye vngostly and olde wyues fables.

b

c

Exercyse thy selfe vnto godlynes. For bodyly exercyse profyteth lytel, but godlynes is good vnto all thynges, as a thynge whiche hathe promyses of the lyfe that is nowe, and of the lyfe to come. This is a sure sayinge, and of all partyes worthye to be receyued. For therfore we laboure and suffre rebuke, because we beleue in the lyuynge God, whiche is the sauyoure of all men, but specially of those that beleue. Suche thynges commaunde & teache. Let no man despyse thy youthe: but be vnto them that beleue an exemple, in worde, in conuersacion, in loue, in spirite, in fayth, and in purenes.

Tyll I come, gyue attendaunce to readynge, to exhortacion, and to doctryne. Despyse not that gyfte that is in the, whiche was gyuen the thorowe prophesye, with layinge on the handes of an elder. These thynges exercyse, and gyue thy selfe vnto them, that it maye be sene howe thou profyteth in all thynges. Take hede vnto thy selfe, and vnto lernynge, and contynue therin. For yf thou shalt so do, thou shalte saue thy selfe, and them that heare the.

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The teacheth him how he shall behaue him selfe in rebukynge all degres. In ordre concernynge wydowes.

CAPI. V.

REbuke not an elder: but exhorte hym as a father, and the yonger men as brethren, the elder women as mothers, the yonger as systers, with all purenes. Honoure wydowes, whiche are true wydowes. Yf any wydowe haue chyldren or nephews, let them lerne fyrste to rule theyr owne houses godly, and to recompence theyr elders. For that is good and acceptable before God. She that is a verye wydowe and frendlesse, putteth her truste in God, and continueth in supplicacion and prayer nyghte and daye. But she that lyueth in pleasure, is dede euen yet alyue. And these thynges commaunde, that they maye be without fault. Yf there be any that prouideth not for his owne, and namely for them of his houshold, the same denyeth the fayth, and is worse then an infidell.

a

Let no wydowe be chosen, vnder thre score yere olde, and suche one, as was the wyfe of one man, and well reaported in good workes: yf she haue nourysshed chyldren, yf she haue ben lyberall to straungers, yf she haue washed the sayntes fete, yf she haue mynistred vnto them which were in aduersitie, yf she were continually gruen vnto all maner good workes. The yonger wydowes refuse. For when they haue begon to wexe wantone, to the dishonour of Christ, then wyll they mary, hauynge damnacion, bicause they haue broken their first fayth. And also they lerne to go from house to house ydle: and not ydle onely, but also tryflyng, and busy bodyes, speakyng thynges which are not comly.

b

I wyll therfore that the yonger women mary and beare chyldren, and gyde the house, and

c

and gyue none occasion to the aduersarye to speake cupll. For many of them are alredye cumed backe, and are gone after Satan. And yf any man or woman that beleueth, haue wydowes, let them minister vnto them, and let not the congregacion be charged, that ye maye haue sufficyent for them that are wydowes in dede.

☞

The eldres that rule well, are worthye of double honour, moost specially, they whiche labour in the worde and teachynge. For the scripture sayethe: thou shalte not mosell the mouthe of the ore that treadeth oute the corne. And the labourer is worthye of his rewarde. ✠ Agaynst an elder receyue none accusacion, but vnder .ii. or three wytnesses. Them that synne, rebuke openly, that other maye feare.

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1.tim.v.d. Leui.xix.a. 2.Cor.xi.b 1.tim.i.b

I testifye before God, and the Lorde Iesus Christe, and the electe aungelles, that thou obserue these thynges without hastye iudgement, and do nothynge partially. Laye handes sodenly on no man, neyther be partaker of other mennes synnes, kepe thy selfe selfe pure. Drynke no longer water but vse a lyttell wyne for thy stomake, and thyne often diseases.

Some mens synnes are open before hande, and go before in to iudgement: some mennes synnes folowe after. Likewise also good workes are manyfest before hande and they that are otherwyse, can not be hyd.

The dutye of seruauntes towarde theyr masters. Against suche as are not sanctified with the worde of God. Against couetousnes. A good lesson for ryche men.

CAPI. VI.

a

LEt as many seruauntes as are vnder the yoke, count theyr masters, worthy of all honoure, that the name of God and his doctryne be not cupll spoken of. He that they whiche haue beleuynge masters, despyse them not bycause they are brethren: but so moche the rather do seruyce, for as moche as they are beleuynge and beloued, and partakers of the benefyte.

b

These thynges teache and exhorte. Yf any man teache otherwyse, and is not contente with the holsome wordes of oure Lorde Iesu Christe, and with the doctryne of godlynesse, he is pufte vp, and knoweth nothynge: but wasteth his braynes aboute questyons and stryfe of wordes, wherof spryngе enuye, stryfe, raylynges, cupll surmysynges, & vayne disputacions of men, with corrupte myndes, and destitute of the truthe, which thynke that lucre is godlynes. From suche seperate thy selfe. Godlynes is great ryches, yf a man be content with that he hath. ✠ For we brought nothynge in to the worlde, and it is a playne case, that we can carye nothynge out.

1.tim.vi.e 2.Cor.iii.a

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When we haue fode and rayment, let vs therwith be content. They that wyl be ryche fall in to temptacion and snares, and in to many folysshe and noysome lustes, whiche do

d

drowne men in perdicion and destruction. For couetousnes is the roote of all cupll, whiche whyle some lusted after, they erred frome the fayth, and tangled them selfe with many sorowes. But thou whiche art the man of god, flee suche thynges. Folowe ryghtousnes, godlynes, loue, patience, and mekenes. Fyghte the good fyght of fayth. Laye hande on eternall lyfe, whervnto thou art called, and hast professed a good profession before many wytnesses.

E Couetousnes

I gyue the charge in the syght of God, whiche quyckneth all thynges, and before Iesu Christe, whiche vnder Poncius Pylate wytnessed a good wytnessynge, that thou kepe the commaundement, and be without spotte, and vnrebukeable, vntyll the appearynge of oure Lorde Iesus Christ, ✠ which (when the tyme is come) he shall shewe that is blessed & mightye onely, kynges of kynges, and lordes of lordes: whiche onely hath immortalitie, and dwelleth in the light that no man can attayn, whome neuer man sawe, neither can se, vnto ✠ whome be honoure and rule euerlastynge. Amen.

Dpoca.xvii. and.xix.c

Charge them that are ryche in this worlde, that they be not exceedinge wise, and that they truste not in the vncertayne ryches, but in the lyuynge God, whiche gyueth vs abundantly all thynges to enioye them, and that they do good, and be ryche in good workes, and redye to gyue and distribute, layinge vp in store for them selues a good foundacyon agaynste the tyme to come, that they maye haue eternall lyfe.

Thon.i.b. 1.Thon.ii.c

O Timothe, kepe that which is gyuen the to kepe, and auoyde vngostly vanities of voyces, and oppositions of science fally so called, which whyle some professed, they haue erred concernynge the faythe.

Grace be with the. Amen.

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Sent from Laodicia, whiche is the chyefest cyte of Phrigia Pacatiana.

¶ The seconde Epistle of S. Paule the Apostle, vnto Timothe.

¶ Paul exhorteth Timothe to stedfastnes and patience in persecution, and to continue in the doctrine that he had taughte hym. Commendacion of Onesiphorus.

CAPI. I.

a PAul Apostle of Jesu Christ by the will of god to preache the promes of lyfe, which is in Christ Jesu.

To Timothe his beloued son. Grace, mercye and peax, frome God the father, and from Jesu Christ our Lorde.

Rom.i.a * I thanke God, whom I serue from myne eldres, with pure conscience, that without ceasynge I make mencion of the in my prayers nyght and day, desyrynge to se the, myndful of thy teares: so that I am fulfilled with ioye, whē I call to remembraunce the vnfayned fayth that is in the, which dwelt fyrst in thy grandmother Lois, and in thy mother Eunica: and am assured that in the also.

Wherefore I warne the that thou styre vp the gyfte of God which is in the, by the puttynge on of my handes. * For God hath not geuen vs the spirete of feare, but of power, and of Romā.viii.c
c loue, & of sobrietes of mynde. Be not ashamed to testifye of our Lorde, neither be ashamed of me, whiche am bounde for his sake: but suffre thou aduersitie also with the gospell, thorow the power of God, which saued vs, and called vs, with an holy callynge: not accordynge to our dedes, but accordynge to his owne purpose and grace, whiche was geuen thorow Christ Jesu before the worlde was, but is now declared openly, by the appearynge of our sauioure Jesu Christ, whiche hathe put awaye deathe, and hath brought lyfe and immortalitie vnto lyghte thorowe the gospell, * whereunto I *1.Tim.ii.b.
am appoynted, a preacher and Apostle, and a teacher of the Gentyles: for whiche cause I also suffre these thynges. Neuertheles I am not ashamed. For I knowe whom I haue bileued, & am sure that he is able to kepe that whiche I haue committed to his keppynge agaynste that daye.

D He thou haue a forme of holsome wordes whiche thou hearest of me in fayth and loue whiche is in Jesu Christe. That good thynge whiche was committed to thy keppynge, kepe in the holy ghoste, whiche dwelleth in vs. This thou knowest that all they whiche are in Asia be turned frome me. Of whiche sorte are Phigelos, and Hermogenes. The Lorde geue mercye vnto the house of Onesiphorus, for he ofte refreshed me, and was not ashamed of my chayne: but when he was at Rome, sought me oute verye diligently, and founde me. The Lorde graunte vnto him he maye fynde mercye with the Lorde at that daye. And in howe many thynges he ministred vnto me at Ephesus, thou knowest beste well.

¶ Like as in the first Chapter, so here he exhorteth him to be constant in trouble, to suffre manly, and to abyde fast in the holsome doctryne of our Lorde Jesu Christe.

CAPI. II.

a THou therefore my sonne, be stronge in the grace that is in Christe Jesu. And what thynges thou hast herde of me by many wytnesses, the same delyuer to faythfull men, whiche are apte to teache other. Thou therefore suffre affliction, as a good souldioure of Jesu Christ. No man that warreth, entangleth him selfe with worldly busynes, because he wolde please him that hath chosen hym to be a souldioure. And though a man stryue for a
b mastry, yet is he not crowned, onlesse he stryue lawfully. * The husbandman that laboureth 1.Cor.ix.a
must fyrst receyue of the frutes. Consyder what I saye. The Lorde geue the vnderstandynge in all thynges.

Remembre that Jesus Christ, beynge of the seed of Dauid, rose agayn from deth, according to my gospell, wherin I suffre trouble as an euyll doer, euen vnto bondes. But the worde of God was not bounde. Therefore I suffre all thynges for the electes sakes, that they might also obteyn that saluacion whiche is in Christ Jesu, with eternall glorye.

It is a true saying: yf we be dead with him, we also shal lyue with him. Yf we be patient, we shall also reygne with him. * Yf we denye him, he also shall denye vs. Yf we bylene not, yet abydeth he faythfull. He can not deny him self. Of these thynges put them in remembrāce and testifye before the Lorde, that they stryue not about wordes, which is to no profyte, but to peruert the hearers.

Study to shew thy self laudable vnto god a workeman that needeth not to be ashamed, ryghtly cuttyng the worde of truthe. * Vngodly and vayne voyces passe ouer. For they 1.Tim.vi.d.
and.ii.d
shall encrease vnto greater vngodlynes, and their wordes shal fret euen as doth a cancre: amonges whom is Hymeneos and Philetos, whiche from the truth haue erred, saying that the resurrection is past alredy, and do destroye the fayth of diuers persons.

But the sure grounde of God remayneth, and hath this seale: the Lord knoweth them that are his, and let euery man that calleth on the name of Christ depart from iniquite. Not- Deut.xxv.d
withstandynge in a great house are not onely vessels of gold and of syluer: but also of wode and of erth, some for honoure, and some vnto dishonour. Yf a man therefore wyll purge him selfe from suche, he shall be a vessell sanctified vnto honour, mete for the Lorde, and prepared vnto all good workes.

Lustes of youth auoyde, & pursue ryghtousnes, fayth, loue, and peax, with them that call on the Lorde with pure hert. * Folysshe and 1.Tim.vi.c
vnlerned questions put from the, remembryng Tit.iii.c
that they do but gendre strife. But the seruant of the Lorde must not stryue, but must be peasable vnto al men, and apte to teache, and one that can suffre the euyl in mekenes, and can informe them that resist, yf that god at any time wyll

wyll geue them repentaunce to knowe the truthe, that they may come to them selues agayne out of the snare of the deuyl, which are now taken of him at his wyll.

¶ The prophesieth of the perylous tymes, setteth out ypocrytes in their colours, telleth vs what they be within, for all their fayre faces outwardly. Persecucion for the Gospell.

CAPI. III.

a THis vnderstande, that in the last dayes shall come perylious tymes. For the Genes.xiii. Iere.xxii. xxxi
men shall be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to father & mother, vnthankfull, vnholy, vnkynde, trucebreakers, slaunderers, rytatours, fearce, despysers of them whiche are good, traytours, heedy, byghminded, gredy vpon voluptuousnes more then the louers of God, hauynge a forme of godly lyuynge, but haue denyed the power therof: and suche abhorre. Of this sorte are they
B whiche entre in to houses, and bynge in to bondage women laden with synne, whiche are ledde of diuers lustes, euer lernynge, and neuer able to come to the knowlege of the truthe.

* As Jannes and Jambres withstode Moses, euen so doo these resyste the truthe, men they are of corrupte myndes, and leude concernynge the fayth: but they shall preuayle no longer. For their madnes shall be vttered vnto all men as their's was. But thou hast sene the experience of my doctryne, fassyon of lyuynge, purpose, fayth, longe sufferynge, loue, pacience, persecutions, and afflictions, which happened vnto me at Antioche, at Iconium, and at Lystra: whiche persecutions I suffered patiently. And from them all the Lorde delyuered me. Yea and all that wyl lyue godly in Christ Iesu, must suffre persecutions. But the euyll men and deceyuers shal wexe worse and worse, whyle they deceyue and are deceyued them selues.

But continue thou in the thynges whiche
D thou hast lerned, which also were committed vnto the, seinge thou knowest of whom thou hast lerned them, and for as moche also as thou hast knowen holy scripture of a chylde, whiche is able to make the wise vnto saluation, thorowe the fayth whiche is in Christe Jesu. * For all scripture geuen by inspiracion 1.Tim.i.d
of God, is profytable to teache, to improue, to amende, and to instruct in ryghtousnes, that the man of God, may be perfect and prepared vnto all good workes.

¶ The exhorteth Tymothe to be feruent in the worde and to suffre aduersite, maketh mencion of his owne death, and bydeth Timothy to come vnto him.

CAPI. IIII.

a I Testifye therefore before God, and before the Lorde Jesu Christ, whiche shall iudge quycke and dead at his appearynge in his kyngdom, preache thou the worde, be feruent, be

it in season or out of season. Improue, rebuke, exhorte with all long sufferyng and doctryne. For the tyme wyll come when they wyll not suffre holsome doctryne: but after their owne lustes shall they (whose eares ytche) get them an heape of teachers, and shal turne their eares frome the truthe, and shall be gruen vnto fables. But watche thou in all thynges, and suffre aduersitie, and do the workes of an Euangelist, fulfyll thyne office.

For I am now redy to be offered, & the time of my departynge is at hande. I haue fought a good fyght, and haue fulfylled my course, & haue kept the fayth, from henceforth is layde vp for me a crowne of ryghtousnes, which the Lorde that is a ryghtous iudge shall geue me at that daye, not to me only, but vnto al them that loue his commynge. Make spede to come vnto me anone. Euangelist is a comfortable preacher of the gospell.

For Demas hathe lefte me, and loueth this present worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, & Titus vnto Dalmacia. Onely Lucas is with me. c
* Take Marke and bynge hym with the, for * Collo.iiii.c
he is necessarye vnto me, for to ministre. And Tichicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus, when thou comest bryng with the, and the bokes, but specially the parchement. Alexander the coppersmyth dyd me moche euyll, the Lorde rewarde him accordyng to his dedes, of whom be thou ware also, for he withstode our preachynge sore.

At my first answerynge, no man assisted me. but all forsoke me. I praye God that it maye
D not be layde to their charges: + notwithstanding, the Lorde assisted me, and strengthened me, that by me the preachynge shulde be fulfylled to the vttermost, and that all the Gentyles shulde heare. And I was delyuered out of the mouth of the lyon. And the Lorde shal deliuer me from all euyll doynge, and shall kepe me vnto his heuenly kyngdome. To whom be prayse for euer and euer. Amen.

Salute Prisca, and Aquila, and the housholde of Onesiphorus. Erastus abode at Corinthe. Trophimos I lefte at Miletum sycke. Make spede to come before wynter. Eubolus greeteth the, and Pudens, and Linus, and Claudia, and all the brethren. The Lorde Jesus Christe be with thy spirete. Grace be with you.

A M E N.

¶ The ende of the seconde Epistle vnto Timothe.

¶ Written from Rome, when Paule was presented the seconde tyme vp before emperour Nero.

¶ The Epystle of S. Paule vnto Titus.

¶ Paule exhorteth Titus to ordeyne prestes or bysshoppes in euery cite, declareth what maner of men they oughte to be that are chosen to that office, and chargeth Titus to rebuke suche as withstande the gospell.

CAPI. I.

A PAul the seruaunt of god, and apostle of Jesu Christ, to preache the fayth of Gods elect, and the knowlege of the truth, whiche is after godlynes vpon the hope of eternall lyfe, whiche God that can not lye, hathe promysed afore the worlde began, but hathe opened his worde at the tyme appoynted thorow preachynge, whiche is committed vnto me. by the commaundment of God our sauyour: To Titus his very true sonne in the commen fayth.

Grace, mercy, and peax from God the father and from the Lorde Jesu Christ our sauyour.

B For this cause left I the in Crete, that thou sholdest perfourme that whiche was lackynge, and sholdest ordeyne elders in euery cite as I appoynted the. If any be faultelesse, the husbande of one wyfe, hauynge faythfull chyldren, whiche are not slaundred of ryot, neyther are disobedient. For a * bysshop muste be faultelesse, as it becommeth the minister of God: not stubborne, not angry, no dronkarde, no fyghter. not gruen to fylthy lucre: but harbarous, one that loueth goodnes, sobre mynded, ryghtous, holy, temperat, and suche as cleueth vnto the faythfull worde of doctryne, that he maye be able to exhorte with holsome lernynge, and to improue them that saye agaynst it.

* Bysshoppes and elders is al one, and an officer, chosen to gouerne ỹ congregation in doctryne & lyuynge.

C For there are many disobedient and talkers of vanitie, and deceyuers of myndes, namely they of the circumcision. whose mouthes must be stopped, whiche peruert hole houses, teachynge thynges whiche they oughte not, by cause of fylthy lucre. One bynge of them selues, which was a poet of their owne, said: The Cretyans are alwayes lyars, cuyll beestes, and slowe belyes. This wytnes is true, wherfore rebuke them sharply, that they maye be sounde in the faythe, and not takynge hede to Jewes fables, and commaundementes of men, that turne from the truthe.

D * Vnto the pure are all thynges pure: but vnto them that are defyled and vnbyleuynge is nothynge pure: but euen the very myndes and conscyences of them are defyled. They confesse they knowe God: but with the workes they denye him / beynge abhommable and disobedient, and vnto all good workes disalowed.

* Ro. xiiii. a.

¶ He telleth him how he shall teach all degrees to behaue them selues.

CAPI. II.

BVt speake thou that whiche becommeth wholsome lernynge. That the elder men be sober, honest, discrete, sounde in the fayth, in loue, in patience. The elder women lykewyse, that they be in suche rayment as becommeth holynes, not false accusers, not gruen to moche drynkynge, but teachers of honest thynges, to make the yonge women sobre mynded, to loue their husbandes, to loue their chyldren, to be discrete, chaste, huswyfly, good, and obedient vnto their husbandes, that the worde of God be not cuyll spoken of. Yonge men lykewyse exhorte, that they be sobre mynded.

A Elder men. Elder women. young wome young men.

B

C Aboue all thynges, shewe thy selfe an exemple of good workes, with vncorrupte doctryne with honestie, and with the holsome worde whiche can not be rebuked, that he whiche withstandeth, maye be ashamed, hauynge nothynge in you that he may dispraise.

C Ephesi. vi. a. i. Petri. c. xxiiii. a. b

* The seruauntes exhorte to be obedient vnto their owne maisters, and to please in all thynges, not answerynge agayne, neyther to be prekers, but that they shew al good faythfulnes, that they maye do worshyp to the doctryne of our sauyour God in all thynges.

✝ For the grace of God that bryngeth saluation vnto all men, hathe appeared, and teacheth vs that we sholde denye vngodlynes, and worldly lustes, and that we sholde lyue sobre mynded, ryghtously and godly in this present worlde, lokynge for that blessed hope and glorious apperynge of the myghty God, and of oure sauyoure Jesu Christe, whiche gaue hym selfe for vs to redeme vs frome all vnryghtousnes, and to pourge vs a peculyar people vnto him selfe, feruently gruen vnto good workes. These thynges speake, and exhorte, & rebuke, withall commaundynge. Se that no man despyse the.

D

¶ Of obedience to suche as be in authorite he warneth Titus to beware of folysshe and vnprofitable questions.

CAPI. III.

WArne them that they submit them selues to rule and power, to obey the officers, that they be redye vnto all good workes, that they speake cuyll of no man, that they be no fyghters: but softe, shewynge all mekenes vnto all men. For we our selues also were in tymes paste, vnwyse, disobedient, disceyued, in daunger to lustes, and dyuers maners of voluptuousnes, lyuynge in malycyousnes and enuye, full of hate, hatynge one an other.

A Officers must be obeyed.

B ✝ But after that the kyndnes and loue of our sauyoure God towarde man appeared, not of the dedes of ryghtousnes whiche we wrought, but of his mercy he saued vs, by the fountayne of the newe byrth, and with the renuynge of the holy ghost, which he shed on vs abundantly, thorow Jesu Christ our sauioure, that we ones iustifyed by his grace, sholde be heyres of eternall lyfe, thorowe hope. & This is a true sayinge.

i. Timo. i. a.

Of

Of these thynges I wolde thou sholdest certifye, that they whiche byleue God, might be diligent to go forwarde in good workes. These thynges are good and profytable vnto men. Folysshe questyons and genealogyes, and braulynge and stryfe aboute the lawe auoyde: for they are vnprofytable and superfluous. A man that is gruen to heresye, after the fyrste and the seconde admonicion, auoyde: remembrynge that he that is suche, is peruerted and synneth, euen damned by his owne iudgement.

D When I shall sende Artemas vnto the, or Tichicus, be diligent to come to me vnto Nicopolis. For I haue determined there to winter. Bynge Zenas the lawyer, and Appollos on their iourney diligently, that nothyng be lackynge vnto them. And let ours also lerne to excell in good workes, as farforthe as nede requyreth, that they be not vnfruitfull.

All that are with me, salute the. Gyete them that loue vs in the fayth.

Grace be with you all.

A M E N.

¶ Wrytten from Nycopolis a cyte of Macedonia.

(?)

¶ The Epystle of S. Paule vnto Philemon

¶ He reioyseth to heare of the fayth and loue of Philemon, whome he desyreth to forgyue his seruaunte Onesimus, and louyngly to receyue him ageyne.

A PAule the prysoner of Jesu Christ, and brother Timotheus. Vnto Philemon the beloued, and our helper, and to the beloued Appia, & to Archippus our felowe souldioure, & to the congregacion of thy house.

Grace be with you and peax, from God our father, and from the Lorde Jesu Christ.

I thanke my God, makynge mencion alwayes of the in my prayers, when I heare of thy loue and fayth whiche thou hast towarde the Lorde Jesu, and towarde all sayntes: so that the fe-

B lawshyp that thou hast in the fayth is fruteful thorow knowlege of all good thynges which are in you by Jesu Christ. And we haue greate ioye and consolacion ouer thy loue: for by the (brother) the sayntes hertes are comforted.

Wherfore thoughe I be bolde in Christe. enioyne the that whiche becommeth the, yet for loues sake I rather beseche the, though I be as I am euen Paule aged, and now in bondes for Jesu Christes sake. I beseche the for my sonne Onesimus whome I begat in my bondes, which in tyme past was to the vnprofitable, but now profitable bothe to the, and also to me, whome I haue sent home agayne. Thou therfore receyue hym, ỹ is to saye myne owne bowels, whome I wolde fayne haue retayned with me, that in thy stede he myghte haue myntstred vnto me in the bondes of the gospell. Neuertheselle, without thy mynde wolde I do nothynge, that the good whiche

C spryngeth of the, sholde not be as it were of necessitie, but wyllyngly.

Haply he therfore departed for a seaso, that thou sholdest receyue him for euer, not now as a seruaunt, but aboue a seruaunt / I meane a brother beloued, specially to me: how moche more vnto the, bothe in the flesshe and also in the Lorde? Yf thou count me a felow, receyue him as my selfe. Yf he hath hurt the, or oweth

D the oughte, that laye to my charge. I Paule haue wrytten with myne owne hande. I wyl recompence it. So that I do not saye to the, how thou owest vnto me euen thyn owne self. Euen so brother, let me enioye the i the Lorde. Comforte my bowels in the Lorde. Trustyng in thyne obedience, I wrote vnto the, knowynge that thou wylt do more then I saye for. Moreouer prepare me lodgynge: For I truste thorow the helpe of youre prayers, I shall be gyue vnto you. Here salute the, Epaphras my felow prysoner in Christe Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lorde Jesu Christe be with your spirytes. Amen.

¶ Sente frome Rome by Onesimus a seruaunte.

P

¶ The fyrste Epystle of Saynt Peter the Apostle.

¶ She weth how fayth must be tryed: howe the saluacion in Chryst is no Newes, but a thinge prophesied of olde. He exhorteth them to a godly conuersacion, sythens they are now borne a newe by the worde of God.

CAPI. I.

a Here Peter (as other true Apostles do) fyrste setteth forth the treasure of mercy whiche God hath bounde hym selfe to gyue vs for Chrystes sake and then our duetye what we be bounde to do agayne yf we wylbe partakers of the mercye.

PEter Apostle of Jesu Chryst, to them that dwell here and there as straungers thorowout Pontus, Galacia, Capadocia, Asia, & Bethynia, elect by ϸ fore knowlege of god the father thorow the sanctifyinge of the spirete, vnto obedience and sprynckyng of the bloude of Jesu Chryste.

Grace be with you, and peax be increased.

Praysed be God, father of our Lorde Jesu Chryst, which thorow his abundant mercy begat vs agayn vnto a lyuely hope by the resurrection of Jesu Chryst from deth, to enioye an inheritaunce immortall and vndefyled, & that perysheth not, reserued in heuē for you, which are kept by the power of God, thorowe fayth vnto saluacion, which is prepared alredy to be shewed in the laste tyme, in whiche ye reioyce, though now for a season (yf nede require) ye are in heuynes, thorow manifolde temptacions that youre faythe ones tryed, beynge moche more precyous then golde that perysheth, (though it be tryed with fyre) might be found vnto prayse, glorye and honour, at the appearyng of Jesu Chryst: whom ye haue not sene, and yet loue him in whom euen now though ye se him not, yet do you beleue: and reioyce with ioye vnspeakable and glorious: receyuyng the ende of your fayth, the saluacion of your soules.

Of whiche saluacion haue the Prophetes enquyred and serched, whiche prophesyed of the grace that sholde come vnto you, serching when or at what tyme the spirete of Chryste whiche was in them sholde signifye, whiche spirite testifyed before the passions that sholde come vnto Chryst, and the glorye that sholde folowe after: vnto which Prophetes it was declared, that not vnto them selues, but vnto vs, they sholde minister the thinges which are nowe shewed vnto you of them which by the holy ghost sent downe from heuen, haue preached vnto you the thynges which the aungels desyre to beholde.

Wherfore gyrde vp the loynes of your mynde, be sobre, and trust perfectly on the grace that is brought vnto you, by the declaringe of Jesu Chryst, as obedient chyldren, not facionynge your selues vnto your olde lustes of ignoraunce: but as he which called you is holy, euen so be ye holy in all conuersacion, because it is wryten: Be ye holy, for I am holy.

Leuitici. Deute. xi. h

And yf ye call on the father, whiche without respecte of person iudgeth accordynge to

ϸ By your workes shall ye be iudged, as the inuisible fayth is seyne by workes by whiche the fayth is

the day of iudgement.

with God.

Psal. xxxiii. c.

Pet. ii. d. & iii. d.

euery mannes ϸ workes, se ye passe the tyme of your soiournyng in feare. ✝ For as moche as ye know ye were not redemed with corruptible syluer and golde from youre vayne conuersacion, which ye receyued by the traditions of the fathers: but with the precious bloude of Chryst, as of a lambe vndefyled, and without spot, whiche was ordeyned before the worlde was made: but was declared in ϸ last tymes for your sakes, whiche by his meanes haue byleued on God that raysed him frō deth, and glorifyed him, that your fayth and hope myght be in God.

And for as moche as ye haue purifyed your soules thorowe the spirete, in obeyinge the trouthe, for to loue brotherly without fayneynge, se ye loue one an other with a pure herte feruently: for ye are borne anewe, not of mortall seed, but of immortal, by the worde of God, whiche lyueth and lasteth for euer. ✳ For all flesche is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. ✝ And this is the worde whiche by the gospell was preached amonge you.

¶ She exhorteth to laye aside all vice, sheweth that Chryst is the foundacion whereupon they buylt, and to obey worldly rulers. How seruauntes shulde behaue them selues towarde theyr maisters. She exhorteth to suffre after the exemple of Chryst.

CAPI. II.

a ✝ Wherfore laye aside all malyce & gyle, and dissimulacion, and enuye, and all backbytyng: and as newe borne babes desyre that reasonable milke whiche is without corruption, that ye may growe therin. Yf so be that ye haue tasted howe pleasaunt the Lorde is, to whome ye come as vnto a lyuing stone disalowed of men, but chosen of God and precious: and ye as lyuynge stones, are made a spirituall house, & an holy priesthode, for to offre vp spirituall sacrifice acceptable to God by Jesus Chryste,

Wherfore it is contayned in the scripture: beholde, I put in Syon an heed corner stone, elect and precious: and he that beleueth on him, shall not be ashamed. ✳ Vnto you therfore which beleue, he is precious: but vnto them which beleue not, the stone which the buylders refused, the same is made the heed stone in the corner, and a stone to stomble at, and a rocke to offende them which stomble at the worde, and beleue not that wherevnto they were set. But ye are a chosen generacion, a royall priesthode, an holy nacion, and a peculyer people, that ye sholde shewe the vertues of him that called you oute of darkenes in to his meruaylous lyghte, whiche in tyme paste were not a people, yet are now the people of God: which were not vnder mercy, but now haue obteyned mercy. ✝

b 1. Pet. iii. d

c Esay. xxviii. d ✳ Psal. cxviii. d Matth. xxi. d Act. iiii. d

d

✝ ✳ Derely beloued, I beseche you as straungers and pilgrims, absteyn from fleshly lustes, which fyght agaynst the soule, and se that

e Osee. ii. d Roma. ix. d Gala. v. d Rom. viii. d

that ye haue honest conuersacion amonge the Gentyles, that they which backbyte you as cuyll doers, maye se youre good workes, and prayse God ϸ in the daye of visitacion.

Submyt your selues vnto all maner ordynaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the chiefe heed, or vnto rulers as vnto them that are sent of him for the punishment of cuyll doers, but for the laude of them that do well. For so is the will of God, that ye put to sylence the ignorance of the folysshe men: as free, and not as hauyng the libertie for a cloke of malicyousnes, but euen as the seruauntes of God. ✳ Honour al men. Loue brotherly felawshyp. Feare God and honour the kynge.

✳ Seruauntes obey your maisters with all feare, not onely yf they be good and curteyse, but also thoughe they be frowarde. For it is thanke worthye yf a man for conscience towarde God, endure greefe, suffryng wrongfully. For what prayse is it, yf when ye be bufeted for youre faultes, ye take it patiently? But yf when ye do well, ye suffre wronge and take it pacyently, then is there thanke with God.

For herevnto verely were ye ✳ called: for ✝ Christ also suffered for vs, leuyng to you an exemple that ye shoulde folowe his steppes, whiche dyd no synne, neyther was there gyle founde in his mouth: which when he was reuyled, reuyled not agayne: when he suffered, he thretned not, but committed the cause to him that iudgeth rightously, ϸ which his owne self bare our synnes in his bodye on the tree, that we sholde be delyuered from synne and sholde lyue i rightousnes. By whose stripes we were healed. For we were as shepe goynge astray: but are now returned vnto the shepeherde and bysshop of your soules. ✝

f Of wrathfull folowe gyle.

g Of euyll speaches.

¶ How wyues ought to ordre them selues towarde theyr husbande, and in theyr apparell. The duetye of men towarde theyr wyues. She exhorteth all men to vnite and loue, and patiently to suffre trouble. Of true baptysme.

CAPI. III.

a LIkewyse let the wyues be in subiection to theyr husbandes, that euen they which byleue not the worde, maye wythout the worde be wonne by the conuersacion of the wyues: whyle they beholde your pure conuersacion coupled with feare. Whose apparell shall not be outwarde with broyded heere, ✳ hangynge on of golde, eyther in puttynge on of gorgyous apparell: but let the hyd man of the herte be incorrupte, with a meke and quiet spirite, which is before God a thynge moche set by. For after this maner in the olde tyme dyd the holy women which trusted in God dresse them selues, and were obedient vnto their husbandes, euē as Sara obeyed Abraham, and called him Lorde, whose doughters ye are as longe as ye do well, not beynge afreyde of euery shadowe.

b 1. Pet. ii. d

c Esay. xxviii. d ✳ Psal. cxviii. d Matth. xxi. d Act. iiii. d

d Genes. xviii. b

Likewyse ye men, dwell with them accordynge to knowlege, geuynge honour vnto the wyfe as vnto the weyker vessell, and as vnto them that are heyres also of the grace of lyfe, that your prayers be not let.

✝ In conclusion be ye all of one mynde, one suffre with an other: loue as brethren, be pitifull, be courteys, not rendryng cuyll for cuyll, neither rebuke for rebuke: but contrary wyse, blesse, remembryng that ye are therevnto called euen that ye sholde be heyres of blessynge. Yf any man long after life, and loueth to se good dayes, let him refrayne his tonge from cuyll, and his lyppes that they speake not gyle. Let him eschewe cuyll & do good, let him seke peax and ensue it. For the eyes of the Lord are ouer the rightous, and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do cuyll.

Moreouer, who is it that wyll harme you, yf ye folowe that whiche is good? Notwithstandyng happy are ye yf ye suffre for rightousnesses sake. Yea and feare not thoughe they seme terrible to you, neither be troubled: but sanctifye the Lorde God in youre hertes. Be redy allwayes to gyue an answere to euery man that asketh you a reason of the hope that is in you, and that with mekenes and feare, hauing a good conscience, that when they backbyte you as cuyll doers, they maye be ashamed, for as moche as they haue falsely accused youre good conuersacion in Chryst.

It is better (yf the wyll of God be so) that ye suffre for well doynge, then for cuyll doynge. ✝ For also moche as Chryste hathe ones suffered for synnes, the iuste for the vniuste, for to bringe vs to God, and was kylled as pertayninge to the flesshe: but was quyckned in the spirite.

In whiche he also went and preached vnto the spirytes that were in pryson, whiche were in tyme past disobedient, when the long sufferynge of God, abode creadynge parcentyly in the dayes of Noe, whyle the arke was a prepayringe, wherin fewe (that is to saye eyght soules) were saued by water, whiche signifieth baptysme that nowe saueth vs, not the puttyng awaye of the fylth of the flesshe, but in that a good conscyence consenteth to God, by the resurrection of Jesus Chryst, whyche is on the ryghte hande of God: ✝ and is gone in to heuen, aungels, powers and myght subdued vnto him.

h 1. Pet. iii. d

i Ephes. v. d

¶ She exhorteth men to ceasse from synne, to spende no more tyme in vyce, to be sober and apte to prayer to loue eche other, to be patient in trouble, and to be ware that no man suffre as an euyll doer, but as a Chrysten man and not to be ashamed.

CAPI. IIII.

j FOr as moche as Chryste hath suffered for vs in the flesshe, arme your selues lykewyse with the same mynde: for he which suffereth in the flesshe, ceaseth from synne, That he henceforwarde sholde lyue as moche tyme as remayneth in the flesshe: not after lustes of men, but after the wyll of God.

¶ The Epystle of S. Paule vnto Titus.

¶ Paule exhorteth Titus to ordeyne prestes or bysshoppes in euery cite, declareth what maner of men they ought to be that are chosen to that office, and chargeth Titus to rebuke suche as withstande the gospell.

CAPI. I.

a PAule the seruaunt of god, and apostle of Jesu Chryst, to preache the fayth of Gods elect, and the knowlege of the truth, whiche is after godlynes vpon the hope of eternall lyfe, whiche God that can not lye, hathe promysed afore the worlde began, but hathe opened his worde at the tyme appoynted thorow preachynge, whiche is committed vnto me, by the commaundement of God our sauyour: To Titus his very true sonne in the common fayth.

Grace, mercy, and peax from God the father and from the Lorde Jesu Chryst our sauyour.

For this cause left I the in Crete, that thou shouldest perfourme that whiche was lackynge, and shouldest ordeyne elders in euery cite as I appoynted the. If any be faultelesse, the husbande of one wyfe, hauynge faythfull chyldren, whiche are not sclaundred of ryot, neyther are disobedient. For a * bysshop muste be faultelesse, as it becommeth the ministre of God: not stubborne, not angry, no dronkarde, no fyghter, not gyuen to fylthye lucre: but harbarous, one that loueth goodnes, sobre mynded, ryghtous, holy, temperat, and suche as cleueth vnto the faythfull worde of doctryne, that he maye be able to exhorte with holsome lernynge, and to improue them that saye agaynst it.

* Bysshopes and elders is al one, and an officer, chosen to gouerne † congregacion in doctryne & lyuynge.

For there are many disobedient and talkers of vanitie, and deceyuers of myndes, namely they of the circumcision, whose mouthes must be stopped, whiche peruert hole houses, teachynge thynges whiche they ought not, by cause of fylthye lucre. One seynge of them selues, which was a poet of their owne, said: The Cretyans are alwayes lyars, euyll beestes, and slowe belyes. This wytnes is true, wherfore rebuke them sharply, that they maye be sounde in the fayth, and not takynge hede to Jewes fables, and commaundementes of men, that turne from the truthe.

* Vnto the pure are all thynges pure: but vnto them that are defyled and vnbeleuynge is nothynge pure: but euen the very myndes and conscyences of them are defyled. They confesse they knowe God: but with the dedes they denye him / beynge abhominable and disobedient, and vnto all good workes disalowed.

* Tit. xliii. a.

¶ He telleth him how he shall teach all degrees to behaue them selues.

CAPI. II.

But speake thou that whiche becommeth holsome lernynge. That the elder men be sober, honest, discrete, sounde in the fayth, in loue, in patience. The elder women lykewyse, that they be in suche rayment as becommeth holynes, not false accusers, not gyuen to moche drynkynge, but teachers of honest thynges, to make the yonge women sobre mynded, to loue their husbandes, to loue their chyldren, to be discrete, chaste, huswyfly, good, and obedient vnto their husbandes, that the worde of God be not cupll spoken of. Yonge men lykewyse exhorte, that they be sobre mynded.

A Olde men. Olde women

young women

B

Aboue all thynges, shewe thy selfe an ensample of good workes, with vncorrupte doctryne with honestie, and with the holsome worde whiche can not be rebuked, that he whiche withstandeth, maye be ashamed, hauinge nothynge in you that he may dispraise.

C

* The seruauntes exhorte to be obedient vnto their owne maisters, and to please in all thynges, not answeryng ageyne, neyther to be pyckers, but that they shew al good faythfulnes, that they maye do worshipp to the doctryne of our sauyour God in all thynges.

† For the grace of God that bryngeth saluacion vnto all men, hathe appeared, and teacheth vs that we shulde denye vngodlynes, and worldly lustes, and that we shulde lyue sobrely, ryghtously and godly in this present worlde, lokynge for that blessed hope and glorious apperynge of the myghty God, and of oure sauyoure Jesu Chryste, whiche gaue hym selfe for vs to redeme vs from all vnryghtousnes, and to pourge vs a peculyar people vnto hym selfe, feruently gyuen vnto good workes. These thynges speake, and exhorte, † and rebuke, with all commaundyng. Se that no man despyse the.

D

¶ Of obedience to suche as be in auctorite. He warneth Titus to beware of folysshe and vnprofitable questions.

CAPI. III.

Warne them that they submit them selues to rule and power, to obey the officers, that they be redye vnto all good workes, that they speake euyll of no man, that they be no fyghters: but softe, shewynge all mekenes vnto all men. For we our selues also were in tymes paste, vnwyse, disobedient, deceyued, in daunger to lustes, and dyuers maners of voluptuousnes, lyuynge in malycyousnes and enuye, full of hate, hatynge one an other.

a Officers must be obeyed.

B

† But after that the kyndnes and loue of our sauyoure God towarde man appeared, not of the dedes of ryghtousnes whiche we wrought, but of his mercy he saued vs, by the fountayne of the newe byrth, and with the renuynge of the holy ghost, which he shed on vs abundantly, thorow Jesu Chryst our sauiour, that we ones iustifyed by his grace, shulde be heyres of eternall lyfe, thorowe hope. † This is a true sayinge.

1. Timo. i. a.

Of

Of these thynges I wolde thou shouldest certifye, that they whiche beleue God, might be diligent to go forwarde in good workes. These thynges are good and profytable vnto men. Folysshe questyons and genealogyes, and braulynge and stryfe about the lawe auoyde: for they are vnprofytable and superfluous. A man that is gyuen to heresye, after the fyrste and the seconde admonicion, auoyde: remembrynge that he that is suche, is peruerted and synneth, euen damned by his owne iudgemente.

D

When I shall sende Artemas vnto the, or Tichicus, be diligent to come to me vnto Nicopolis. For I haue determined there to winter. Bryng Zenas the lawyer, and Appollos on their iourney diligently, that nothyng be lackynge vnto them. And let ours also lerne to excell in good workes, as farforth as nede requyreth, that they be not vnfrutfull.

All that are with me, salute the. Gyue them that loue vs in the fayth.

Grace be with you all.

A M E N.

¶ Written from Nycopolis a citye of Macedonia.

(?)

¶ The Epystle of S. Paule vnto Philemon

¶ He reioyseth to heare of the fayth and loue of Philemon, whome he desyreth to forgyue his seruaunte Onesimus, and louyngly to receyue him ageyne.

PAule the prysoner of Jesu Chryst, and brother Timotheus. Vnto Philemon the beloued, and our helper, and to the beloued Appia, & to Archippus our felowe souldiour, & to the congregacion of thy house.

Grace be with you and peax, from God our father, and from the Lorde Jesu Chryst.

I thanke my God, making mencion alwayes of the in my prayers, when I heare of thy loue and fayth whiche thou hast towarde the Lorde Jesu, and towarde all sayntes: so that the fellowshipp that thou hast in the fayth is fruteful thorow knowlege of all good thinges which are in you by Jesu Chryst. And we haue great ioye and consolacion ouer thy loue: for by the (brother) the sayntes hertes are comforted.

Wherfore thoughe I be bolde in Chryste enioyne the that whiche becommeth the, yet for loues sake I rather beseche the, though I be as I am euen Paule aged, and now in bondes for Jesu Chrystes sake. I beseche the for my sonne Onesimus whome I begat in my bondes, which in tyme past was to the vnprofitable, but now profitable bothe to the, and also to me, whome I haue sent home ageyne. Thou therfore receyue hym, † is to saye myne owne bowels, whome I wolde fayne haue retayned with me, that in thy stede he myghte haue ministred vnto me in the bondes of the gospell. Neuertheles, without thy mynde wolde I do nothynge, that the good whiche springeth of the, shulde not be as it were of necessitie, but wyllyngly.

C

Haply he therfore departed for a seasō, that thou shouldest receyue him for euer, not now as a seruaunt, but aboue a seruaunt / I meane a brother beloued, specially to me: how moche more vnto the, bothe in the flesshe and also in the Lorde? Yf thou count me a felow, receyue him as my selfe. Yf he hath hurt the, or oweth the oughte, that laye to my charge. I Paule haue wrytten with myne owne hande. I wyl recompence it. So that I do not saye to the, how thou owest vnto me euen thyn owne selfe. Euen so brother, let me enioye the i the Lorde. Comforte my bowels in the Lorde. Trustyng in thyne obedience, I wrote vnto the, knowynge that thou wylt do more then I saye for. Moreouer prepare me lodgynge: For I trust thorow the helpe of youre prayers, I shall be gyuē vnto you. Here salute the, Epaphras my felow prysoner in Chryste Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lorde Jesu Chryste be with your spirytes. Amen.

D

¶ Sente frome Rome by Onesimus a seruaunt.

P

¶ The fyrste Epystle of Sayne Peter the Apostle.

¶ He sheweth how fayth must be tryed: howe the saluation in Chryst is no Newes, but a thynge prophesied of olde. He exhorteth them to a godly conuersacion, sythens they are now borne a newe by the worde of God.

CAPI. I.

A Here Peter (as other true Apostles do) fyrste setteth forth the treasure of mercy whiche God hath bounde hym selfe to gyue vs for Chrystes sake and then our duetye what we be bounde to do agayne yf we wylbe partakers of the mercye. B

PEter Apostle of Jesu Chryst, to them that dwell here and there as straungers throwout Ponctus, Galacia, Capadocia, Asia, & Bethynia, elect by ϸ fore knowlege of god the father thorow the sanctifyinge of the spirete, vnto obedience and sprynckelyng of the bloude of Jesu Chryste.

Grace be with you, and peax be increased.

Praysed be God, father of our Lorde Jesu Chryst, which throwe his abundant mercy begat vs agayn vnto a lyuely hope by the resurrection of Jesu Chryst from deth, to enioye an inheritaunce immortall and vndefyled, & that perysheth not, reserued in heuē for you, which are kept by the power of God, throwe fayth vnto saluation, which is prepared alredy to be shewed in the laste tyme, in whiche ye reioyce, though now for a season (yf nede requyre) ye are in heuynes, throw manifolde temtacions that youre faythe ones tryed, beynge moche more precyous then golde that perysheth, (though it be tryed with fyre) might be found vnto prayse, glorye and honour, at the appearyng of Jesu Chryst: whom ye haue not sene, and yet loue him in whom euen now though ye se him not, yet do you byleue: and reioyce with ioye vnspeakable and glorious: receyuyng the ende of your fayth, the saluacion of your soules,

Of whiche saluacion haue the Prophetes enquyred and serched, whiche prophesyed of the grace that sholde come vnto you, searching when or at what tyme the spirete of Chryste whiche was in them sholde signifye, whiche spirite testifyed before the passions that sholde come vnto Chryst, and the glorye that sholde folowe after: vnto which Prophetes it was declared, that not vnto them selues, but vnto vs, they sholde minister the thinges which are nowe shewed vnto you of them which by the holy ghost sent downe from heuen, haue preached vnto you the thynges which the aungels desyre to behelde.

Wherfore gyrde vp the loynes of your mynde, be sobre, and truste perfectly on the grace that is brought vnto you, by the declarynge of Jesu Chryst, as obedient chyldren, not fashionynge your selues vnto your olde lustes of ignorance: but as he which called you is holy, euen so be ye holy in all conuersacion, because it is written: Be ye holy, for I am holy.

Leuitic.xi. Deute.xi. D

And yf ye call on the father, whiche without respecte of person iudgeth accordynge to euery mannes ϸ workes, se ye passe the tyme of your soiournyng in feare. ✣ For as moche as ye knowe ye were not redemed with corruptible syluer and golde from youre vayne conuersacion, which ye receyued by the traditions of the fathers: but with the precious bloude of Chryst, as of a lambe vndefyled and without spot, whiche was ordeyned before the worlde was made: but was declared in ϸ last tymes for your sakes, whiche by his meanes haue byleued on God that raysed him from deth, and glorifyed him, that your fayth and hope myght be in God.

ϸ By our workes shall be iudged as the visible fayth ... the day ... ation. both Peter ϸ tyme ... which god ... falsely. ... this impi ... sed to call ... to ... pentynge.

And for as moche as ye haue purified your soules throwe the spirete, in obeynge the trouthe, for to loue brotherly without fayenynge, se ye loue one an other with a pure herte feruently: for ye are borne anewe, not of mortall seed, but of immortal, by the worde of God, whiche lyueth and lasteth for euer. ✣ For all flesche is as grasse, and all the glory of man is as the floure of grasse. The grasse withereth, and the floure falleth awaye, but the worde of the Lorde endureth euer. ✣ And this is the worde whiche by the gospell was preached amonge you.

Iom. xii. c. ... xli. vi. a. ... xl. iii. d.

¶ He exhorteth to laye aside all vice, sheweth that Chryst is the foundacion whereupon they buylde, and to obey worldly rulers. How seruauntes shulde behaue them selues towarde theyr maisters. He exhorteth to suffre after the exemple of Chryst.

CAPI. II.

WHerfore laye aside all malyce & gyle, and dissimulacion, and enuye, and all backbytyng: and as newe borne babes desyre that reasonable milke whiche is without corruption, that ye may growe therin. Yf so be that ye haue tasted howe pleasaunt the Lorde is, to whome ye come as vnto a lyuyng stone disalowed of men, but chosen of God and precious: and ye as lyuyng stones, are made a spirituall house, & an holy preesthode, for to offre vp spirituall sacrifyce acceptable to God by Jesus Chryste, A

✣ Wherfore it is contayned in the scripture: beholde, I put in Syon an hed corner stone, electe and precious: and he that byleueth on him, shall not be ashamed. ✣ Vnto you therfore whiche byleue, he is precious: but vnto them whiche byleue not, the stone whiche the buylders refused, the same is made the hed stone in the corner, and a stone to stomble at, and a rocke to offende them which stomble at the worde, and byleue not that wherevnto they were set. But ye are a chosen generacion, a royall preesthode, an holy nacion, and a peculyer people, that ye sholde shewe the vertues of him that called you oute of darkenes in to his meruaylous lyght, whiche in tyme paste were not a people, yet are now the people of God: whiche were not vnder mercy, but now haue obteyned mercy. ✣ B

Esay. xxviii. B
✣ Psa. cxviii. C
Matth. xxi. B
Iere. viii. C

✣ Derely beloued, I beseche you as straungers and pylgrims, abstayn from fleshly lustes, whiche fyght agaynst the soule, and se that ye haue honest conuersacion amonge the Gentyles, that they whiche backbyte you as euyll doers, maye se youre good workes, and prayse God ϸ in the daye of visitacion. C

Osee. ii. D
Roma. xi. C
Gala. v. B
Roma. xiii. B

ϸ the day of visitacion.

Submyt youre selues vnto all maner ordynaunce of man for the Lordes sake, whether it be vnto the kynge as vnto the chiefe hed, or vnto rulers as vnto them that are sent of him for the punishment of euyll doers, but for the laude of them that wel. For so is the wil of God, that ye put to sylence the ignorance of the folysshe men: as free, and not as hauyng the libertie for a cloke of maliciousnes, but euen as the seruauntes of God. ✣ Honour al men. Loue brotherly kelawshyp. Feare God and honour the kynge.

✣ Seruauntes obey your maisters with all feare, not onely yf they be good and curteyse, but also thoughe they be frowarde. For it is thanke worthye yf a man for conscience towarde God, endure grefe, suffrynge wrongfully. For what prayse is it, yf when ye be buffetted for youre fautes, ye take it patiently? But yf when ye do well, ye suffre wronge and take it pacyently, then is there thanke with God.

For herevnto verely were ye ✣ called: for ✣ Christ also suffered for vs, leuyng to you an exemple that ye sholde folowe his steppes, whiche dyd no synne, neyther was there gyle founde in his mouth: which when he was reuyled, reuyled not agayne: when he suffered, he threted not, but cōmitted the cause to him that iudgeth rightoously, ϸ which his owne selfe bare our synnes in his bodye on the tree, that we sholde be delyuered from synne and sholde lyue vnto rightousnes. By whose stripes we were healed. For we were as shepe goynge astray: but are now returned vnto the shepeherde and bysshop of your soules. ✣ D

D ... calling ... to folowe ... yste.

Christ wrate ... synnes.

¶ How wyues ought to ordre them selues towarde theyr husbandes, and in theyr apparell. The duetye of men towarde theyr wyues. He exhorteth all men to vnite and loue, and patiently to suffre trouble. Of true baptysme.

CAPI. III.

A LIkewyse let the wyues be in subiection to theyr husbandes, that euen they which byleue not the worde, maye without the worde be wonne by the conuersacion of the wyues: whyle they beholde youre pure conuersacion coupled with feare. Whose apparell shall not be outwarde with broyded heare, & hangynge on of golde, eyther in puttynge on of gorgyous apparell: but let the hyd man of the herte be vncorrupte, with a meke and quyet spirite, whiche is before God a thynge moche set by. For after this maner in the olde tyme dyd the holy women whiche trusted in God tyer them selues, and were obedient to theyr husbandes, euē as Sara obeyed Abraham, and called him Lorde, whose doughters ye are as longe as ye do well, not beynge afrayde of enery shadowe. B

Likewyse ye men, dwell with them accordynge to knowlege, geuynge honour vnto the wyfe as vnto the weyker vessell, and as vnto them that are heyres also of the grace of lyfe, that your prayers be not let. C

✣ In conclusion be ye all of one mynde, one suffre with an other: loue as brethren, be pitifull, be courteys, not rendrynge euyll for euyll, neither rebuke for rebuke: but contrary wyse, blesse, remembrynge that ye are therevnto called euen that ye sholde be heyres of blessynge. Yf any man long after life, and loueth to se good dayes, let him refrayne his tonge from euyll, and his lyppes that they speake not gyle. Let him eschewe euyl & do good, let him seke peax and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do euyll. C

Psal. xxxiii. c.

Worcester, who is it that wyll harme you, yf ye folowe that whiche is good? Notwithstandyng happy are ye yf ye suffre for righteousnesses sake. Fea and feare not thoughe they seme terrible to you, neither be troubled: but sanctifye the Lorde God in youre hertes. Be redy alwayes to gyue an answere to euery man that asketh you a reason of the hope that is in you, and that with mekenes and feare, hauing a good conscience, that when they backbyte you as euyll doers, they maye be ashamed, for as moche as they haue falsely accused youre good conuersacion in Chryst. D

It is better (yf the wyll of God be so) that ye suffre for well doynge, then for euyll doynge. ✣ For also moche as Chryste hathe ones suffered for synnes, the iuste for the vniuste, for to bringe vs to God, and was kylled as pertayninge to the flesche: but was quyckned in the spirite. D

In whiche he also went and preached vnto the spirytes that were in pryson, whiche were in tyme past disobedient, when the long sufferynge of God, abode excedynge patyently in the dayes of Noe, whyle the arcke was a preparynge, wherin fewe (that is to saye eyght soules) were saued by water, whiche signifyeth baptysme that nowe saueth vs, not the puttyng awaye of the fylth of the flesche, but in that a good conscyence consenteth to God, by the resurrection of Jesus Chryst, whiche is on the ryghte hande of God: ✣ and is gone in to heuen, aungels, powers and myght subdued vnto him.

¶ He exhorteth men to ceasse from synne, to spende no more tyme in vyce, to be sober and apte to prayer to loue eche other, to be patient in trouble, and to be ware that no man suffre as an euyll doer, but as a Chrystē man and not to be ashamed.

CAPI. IIII.

FOr as moche as Chryste hath suffered for vs in the flesche, arme your selues lykewyse with the same mynde: for he which suffereth in the flesche, ceaseth from synne, That he henceforwarde sholde lyue as moche tyme as remayneth in the flesche: not after lustes of men, but after the wyll of God. A

For it is sufficient for vs that we haue spente the tyme that is past of the lyfe, after the wil of the Gentyles, walkynge in wantonnesse, lustes, dronkennesse, in eatynge, drynkynge, and in abhominable idolatrye.

B And it semeth to them a straunge thynge that ye runne not also with them vnto the same excesse of ryot, and therfore speake they euyll of you, whiche shall gyue accomptes to hym that is redye to iudge quycke and dead.

✠ For vnto this purpose was the gospel preached vnto the dead, that they sholde be iudged lyke other men in the flesshe, but sholde lyue before god in the spirite. The ende of all thinges is at hande.

✠ Be ye therfore discrete and sober, that ye maye be apte to prayers. But aboue all thynges haue feruent charitie amonge you. For charitie couereth the multitude of synnes. Be ye hardarous one to an other, and that without grudgynge. As euery man hathe receyued the gyfte mynistre the same one to an other, as good ministers of the manifolde grace of

C God. If any man speake, let hym talke as

☞ thoughe he spake the wordes of God. If any man ministre, let hym doo it as of the habilitie whiche God ministreth vnto hym: So that God in all thynges may be glorified thorowe Jesus Christe, ⊢ to whome be prayse and dominion, for euer, and whyle the worlde standeth. Amen.

Derely beloued, be not troubled in this heate, whiche nowe is come amonge you to trye you, as though some straunge thynge had happened vnto you: but reioyce, in as moche as ye are partakers of Christes passyons, that when his glorye appeareth, ye maye be merye and glade. If ye be rayled vpon for the name of Christ happy are ye. For the spirite of glorye, and the spirite of God resteth vpon you, On theyr parte he is euyll spoken of: but on your parte he is glorifyed.

D Se that none of you suffre as a murtherer, or as a thefe, or an euyll doer, or as a busy bodye in other mens maters. If any man suffre as a christen man, let him not be ashamed, but let him glorifye God in this behalfe. For the tyme is come that iudgement muste begyn at the house of God. If it fyrste begyn at vs, what shal the ende be of them whiche beleue not the gospell of God? And yf the ryghtous scarcely be saued: where shal the vngodly and the synner appeare? Wherfore let them that suffre accordynge to the wyll of God, commit theyr soules vnto him with well doynge, as vnto faythfull maker.

Prouer.xi.b.

¶ Specialt exhortation for all bysshoppes or prestes to fede the flocke of Christe. He exhorteth younge persones to submit thē selues to the elder, euery one to loue an other, to be sobre and to watche, that they may resiste the enemye.

CAPI. V.

a Presbyter, that is to say,

THe prestes which are among you I exhorte, whiche am also a prest & a wytnes of the afflictiōs of Christ, and also a partaker of the glorye that shall be opened: se that ye fede Christes flocke which is among you, takynge the ouersyghte of them not as thoughe ye were compelled therto, but wyllyngly: not for the delyre of vyllyny lucre, but of a good mynde, not as though ye were lordes ouer the ○ parysshes: but that ye be an exemple to the flocke. And whē the chefe shepeherde shall appeare, ye shall receyue an incorruptible crowne of glorye. Lykewyse ye yonger, submyt your selues vnto the elder. Submyt you selues euery man, one to an other, knytte youre selues together in lowlynes of mynde. For God resysteth the proude, and giueth grace to the humble. Submyt youre selues therfore vnder the mighty hande of God, that he maye exalte you, when the tyme is come. Caste all youre care on hym: for he careth for you.

Be sober and watche, for your aduersarye the deuyll as a rorynge lyon walketh about seekynge whome he maye deuoure: whome resyste stedfast in the faythe, remembrynge that ye doo fulfyll but the same afflictions whiche are appoynted to youre brethren that are in the worlde. The God of grace whiche called you vnto his eternall glorye by Christ Jesu, shall his owne selfe after ye haue suffered a lytell affliction make you perfecte: shall settle, strengthe, and stablysshe you. To hym be glorye and dominion for euer, and whyle the worlde endureth. Amen. ⊢ D

By Syluanus a faythfull brother vnto you (as I suppose) haue I written briefly, exhortynge and testifyinge that this is the true grace of God, wherin ye stande. The compaignions of youre election that are of Babylon, salute you, and Marcus my sonne. Greete ye one an other with the kysse of loue. Peace be with you all whiche are in Christ Jesu. Amen.

a yelt, in the Greke, signifieth an elder, bycause comenlye they were elderly men, that were chosen to teache the people ○ Parysshes ỹ greke hathe lottes, that is to saye, B parysshes or dyoceses, vnto whiche the prestes, and bysshops are apoynted by lot, or election, to preache goddes word to them C

¶ The seconde Epistle of Saynt Peter.

¶ He exhorteth the to flee the corruption of worldly luste, and make theyr callynge sure with good workes, and frutes of faythe.

CAPI. I.

a

SImon Peter seruaunte and Apostle of Jesu Christ, to them whiche haue obteyned lyke precious faith with vs in the ryghtousnes that commeth of our God and sauiour Jesu Christ.

Grace with you, and peace be multeplyed in the knowlege of God, & of Jesus our Lorde. So as his godly power hathe gyuen vs all thynges that pertayne to lyfe and godlynes, thorow the knowlege of him that hath called vs by vertue and glorye, by the meanes whereof are gyuen to vs excellent and moost great promyses, that by the helpe of them, ye sholde be partakers of the godly nature, in that ye flee the corruption of worldly luste.

B Yea, and herevnto gyue all diligence: in your faythe ○ minister vertue, in youre vertue knowlege, and in knowlege temperance, and in temperance patience, and in patience godlynes, in godlynes brotherly kyndnes, in brotherly kyndnes loue. For yf these thynges be amonge you & are plenteous, they wyll make you, that ye neither shall be ydle, nor vnfruteful in the knowlege of our Lorde Jesu Christ.

☞ But he that lacketh these thynges is blynde, and gropeth for the way with his hande, and hath forgotten that he was purged from his olde synnes.

C Wherfore brethren, gyue the more diligēce to make youre callynge and election sure. For yf ye do suche thynges, ye shal neuer erre. Yea by this meanes an enterynge in shall be ministred vnto you habundantly in to the euerlastynge kyngdome our Lorde and sauyour Jesu Christe.

Wherfore I wyll not be negligent to put you alwayes in remembraunce of suche thynges, thoughe ye knowe them your selues, and be also stablysshed in the present trouthe. Notwithstandynge, I thynke it mete (as longe as I am in this ○ tabernacle) to stere you vp by puttynge you in remembraunce, for as moche as I am sure the tyme is at hande that I must put of my tabernacle, euen as our Lorde Jesu Christe hathe shewed me. I wyll doo my deuoure therfore, that on euery syde ye myghte haue wherwith to stere vp the remembraunce of these thynges after my departure. ✠ For we folowed not disceyuable fables, when we opened vnto you the power and commynge of oure Lorde Jesu Christe, but with oure eyes we sawe his maiestie: euen then beeyng when he receyued of God the father honoure and glorye, and when there came suche a voyce to hym frome the excellent glorye. ✠ This is my dere beloued sonne, in whome I haue delyte. This voyce we herde when it came frome heauen, beynge with hym in the holy mounte.

We haue also a ryghte sure worde of prophecye, whervnto ye ye take hede, as vnto a lyght that shyneth in a darke place, ye do wel, vntyll the daye dawne, and the daye sterre aryse in your hertes. ⊢ So that ye fyrst knowe this: that no prophecie in the scripture hathe any prpuate interpretacion. For the scripture came neuer by the wyll of man: but holy men of God spake as they were moued by the holy ghost.

John.i.e March.i.d Luke.iii.b

D

¶ The prophesieth of false teachers, and sheweth their punyshment.

CAPI. II.

A THere were false prophetes amonge the people, euen as there shall be false teachers amonge you: whiche priuely shal bryngе in damnable sectes, euen denyeng the Lorde that hath bought them, and bring vpō them selues swyft damnacion, and many shal folowe theyr damnable wayes, by which the waye of trouthe shall be euyll spoken of, and thorowe couetousnes shall they with fayned wordes make marchaundyse of you, whose iudgement is not farre of, and theyr damnacion slepeth not.

a

○ False prophetes muste nedes be amōgest vs and also presupp. B and that because we haue no loue to the trouthe ii. Thes. ii. And couetousnes is the father of them and their preachynge confidence in workes is the bryngynge of Christe.

For yf god spared not the aungels that synned, but cast them downe in to yel, and deliuered them in to chaynes of darknes to be kepte vnto iudgemēt, neither spared the old worlde, but saued Noe the eight preacher of ryghtousnes, and brought in the floode vpon ỹ worlde of the vngodly, & turned the cityes of Sodom and Gomor in to ashes: ouerthrew them dāned them, and made on them an exemple vnto all that after sholde lyue vngodly. And iuste Lot vexed with the vncleny conuersation of the wycked, deliuered he. For he beynge ryghtous, and dwellyng among them in seing and hearynge, vexed his righteous soule from daye to daye with theyr vnlawfull dedes. The Lorde knoweth how to deliuer the godly out of temptaciō, a how to reserue the vniust vnto the day of iudgemēt for to be punished: namely them that walke after the flesshe in the lust of vncleanes, and despise the rulers. Presumptuous are they, and stubborne, and feare not to speake euyll of them that are in auctoritie. C When the aungels whiche are greater bothe in power and myght receyue not of the Lorde raylynge iudgement agaynst them. But these as brute beestes, naturally made to be taken and destroyed, speake euyll of that they know not, and shall perysshe throughe theyr owne destruction, and receyue the rewarde of vnryghtousnes.

They count it pleasure to lyue deliciously, for a season. Spottes they are, and fylthynes lyuyng at pleasure and in disceyuable wayes, feestynge with you, hauynge eyes full of aduoutrye, and that can not cease to synne, begylinge vnstable soules. Hertes they haue exercised

○ Tabernacle sygnifyeth his bodye also with 2.Cor.v.a

D Gal.xvii.

ercised with couetousnes. They are cursed chil
dren, and haue forsaken the right waye * and
are goone astraye, folowynge the waye of Ba
lam the sonne of Bosor, whiche loued the re
warde of vnryghtousnes: but was rebuked
of his wyckednes. The tame and domme
beest speakynge with mans voyce, forbad the
foolyshnes of the Prophete.

Numer.xii.e. D

Jude.i.d

* These are welles without water, and
cloudes caryed aboute of a tempest, to whom
the myst of darknesse is reserued for euer. For
when they haue spoken the swellynge wor
des of vanitie, they begyle with wantonnesse
thorowe the lustes of the flesshe, them that
were clene escaped: but nowe are wrapped
in errours. They promyse them libertye, and
are them selues the bonde seruauntes of cor
ruption. * For of whom so euer a mā is ouer
come, vnto ꝑ same is he in bondage. For if they
after they haue escaped frome the fylthynes
of the worlde, thorowe the knowlege of the
Lorde and of the saioure Iesus Christe, are
yet tangled agayne therin, & ouercome: then
is the latter ende worse with them then the
begynnynge. For it hadde ben better for them
not to haue * knowen the waye of ryghtous
nes, then after they haue knowen it, to turne
frome the holy commaundement gyuen vnto
them. It is happened vnto them, accordyng to
the true prouerbe: * The dog is turned to his
vomet agayn, and the sow that was washed
to her wallowynge in the myer.

John.viii.e
Roma.vi.e
Hebre.vi.a
Math.xii.

* It is better not haue knowen the truth then not to liue therafter
* Prou.xxvi.

¶ The exhorteth to beware of suche as wolde make vs beleue, the daye of the Lorde were slacke in commynge. And prayeth vs to lede a godly lyfe, and to loke verely for the commynge of the Lorde, whose longe taryenge is saluacion.

CAPI. III.

2 THis is the seconde epystle that I nowe wryte vnto you beloued, wherewith I stere vp, and warne your pure myndes, to call to remembraunce the wordes whiche were tolde before of the holy prophetes, and also the commaundement of vs the Apostles of the Lorde and saioure.

* This fyrste vnderstande, that there shall
come in the last dayes mockers, whiche wyll
walke after theyr owne lustes, & saye. Where
is the promyse of his commynge? For sythens
the fathers dyed, all thynges continue in the
same estate wherin they were at ꝑ beygynning.
This they knowe not (and that wyllyngly)
that the heuens a great whyle ago were, and
the erthe that was in the water appeared vp
out of the water, by the worde of God: by
whiche thynges the worlde that then was,
perysshed ouerflowen with the water. But
the heuens verily, and erth whiche are nowe,
are kepte by the same worde in store, and reser
ued vnto fyre, agaynst the daye of iudgement
and perdicion of vngodly men.

2.Timot.iiii.
ii.Timo.iii.

Derely beloued, be not ignorant of this
one thynge, that one daye is with the Lorde
as a thousande yeres, and a thousande yeres
as one daye. The Lorde is not slacke to ful

fyl his promesse, as some men count slacknes:
but is pacient towardes vs, and wolde haue
no man lost, but wolde receyue all men to
repentaunce.

C

D

* Neuertheles the daye of the Lorde wyll
come as a theefe in the nyght, in whiche daye,
the heuens shall perysshe with terrible noyse,
and the elementes shall melt with heate, and
the erth with the workes that are therin shal
burne.

1.Thessa.v
Apoc.iii.a
and.xvi.

Yf all these thynges shall perysshe, what
maner persons ought ye to be in holy conuer
sacion and godlynes: lokyng for and hastyng
vnto the cōmyng of the day of God, in which
the heuens shall perysshe with fyre, and the
elementes shal be consumed with heat. * Ne
uertheles we loke for a newe heuen, and a
new erth, according to his promesse, in whom
abydeth ryghtousnesse.

D

Apoca.xxi.a
Esay.lxv.c.
lxvi.g

Wherfore (derely beloued) seynge that ye
loke for suche thinges, be diligēt that ye maye
be founde of him in peace, without spotte, and
vnblemysshed. And suppose that the longe suffe
rynge of the Lordes saluacion, euen as oure
derely beloued brother Paule, accordynge to
the wysdome gyuen vnto hym, wrote to you
ye almoost in euery epystle, speakynge of suche
thynges: amonge whiche are many thynges
harde to be vnderstande, whiche they that are
vnlerned, and vnstable peruerte, as they doo
other scryptures vnto theyr owne destruction.
Ye therfore (beloued) seynge ye knowe it be
fore hande, beware lest ye be also plucked a
waye with the errour of the wycked, and
fall from your owne stedfastnes, but
growe in grace, and in the knowe
lege of our Lorde and sa
uioure Iesu Christ:
to whō be glo
rye bothe
nowe and for euer.
A M E N.

¶ The fyrste Epistle of Saynt Johñ the Apostle.

¶ True wytnesse of the euerlastynge word of God. The bloude of Christ is the purgacion frome synne. No man is without synne.

CAPI. I.

A THat whyche was frome the begynnynge, whyche we haue herde, whyche we haue sene with oure eyes, whyche we haue loked vpon, and oure handes haue handled, of the worde of lyfe. For the lyfe ap
peared, and we haue sene and beare wytnesse, and shewe vnto you that eternall lyfe, whi
B che was with the father, and appeared vnto vs. That whyche we haue sene and herde, de
clare we vnto you, that ye maye haue felow
shyp with vs, and that oure felowshyp maye be with the father and his sonne Iesu Christ And this wryte we vnto you, that youre ioye maye be full.

And this is the tydynges whyche we haue
herde of hym and declare vnto you, that God
is lyghte, and in hym is no derckenesse at all.
C Yf we saye that we haue felowshyppe with
hym, and yet walcke in derckenesse, we lye,
and do not the trouthe. But yf we walke in
ꝓ lyghte, euen as he is in lyghte, then haue
we felowshyppe with hym, and the bloude of
Iesu Christe his sonne clenseth vs frome all synne.

yghte)is ꝓ
syne of
ii.Hebre
i.Pet.i.d

D Yf we saye that we haue no synne, we de
ceyue oure selues and trouthe is not in vs.
Yf we ꝓ knowledge oure synnes, he is faith
full and iuste, to forgyue vs oure synnes, and
to clense vs frome all vnryghtwysnes. Yf we
saye we haue not synned, we make him a lyar
and his worde is not in vs.

If we con
fesse our syn
nes (and wh
at not tye)
he is ꝓmp
te to forgiue
vs

¶ Christ is oure aduocate. Of true loue, and howe it is tryed.

CAPI. II.

2 MY deare chyldren, these thynges wryte
I vnto you, that ye synne not: yf anye
man synne, yet we haue a spokesman
with the father, Iesus Christ, which is righ
teous: and he is a mercystocke for our synnes:
not for our synnes onely: but also for the syn
nes of all the worlde. And hereby we are sure
that we knowe hym, yf we kepe his ꝓ com
maundementes. He that sayth I knowe him,
and kepeth not his commaundementes is a
lyar, and the trouthe is not in hym. Who so
euer kepeth his worde, in hym is the loue of
God perfecte in dede. And thereby knowe
we that we are in hym. He that sayeth he

that ke
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knoweth
and he
kepeth
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not god.

abydeth in hym, oughte to walke as he walked. F

Brethren, I wryte no newe commaunde
ment vnto you: but that olde commaunde
ment whiche ye herde frome the begynnynge. B
The olde commaundement is the worde, whi
che ye herde frome the begynnynge. Agayne,
a newe commaundement I wryte vnto you,
a thynge that is true in hym, and also in you:
for the derckenesse is passe, and the true light
nowe shyneth. He that sayth he is in the
lyght, and yet hateth his brother, is in derck
nesse euen tyll this tyme. He that loueth his
brother, abydeth in the lyght & there is none
occasyon of euyll in hym. He that hateth his
brother, is in derckenesse, and walketh in
derckenesse: and canne not tell whyther he
goeth, because derckenesse hathe blynded his
eyes.

Deare chyldren I wryte vnto you that C
youre synnes are forgyuen you for his name.
I wryte vnto you fathers, that ye knowe him
that was frome the begynnynge. I wryte vn
to you younge men, that ye haue ouercome
the wycked. I wryte vnto you lytell chyl
dren, that ye knowe the father. I wryte vnto
you fathers, that ye knowe hym that was
frome the begynnynge. I wryte vnto you
younge men, that ye be stronge and the word
of God abyde in you, and ye haue ouercome
that wycked.

¶ Se ye loue not the worlde, neyther the
thynges in the worlde. Yf any man loue the ¶ He that
worlde, the loue of the father is not in him. loueth ꝓ worlde
For all that is in the worlde, as the lust of loueth not
the flesshe, the lust of the eyes, and the pryde God.
of goodes, is not of the father, but of the
worlde. And the worlde vanysheth awaye,
and the lust therof: but he that fulfylleth the
will of God, abydeth euer.

Lytell chyldren it is the laste tyme, and as Antichryste.
ye haue herde howe ¶ Antichryst shall come, e
uen nowe are there many Antichristes come
alredy. Wherby we knowe that it is the last
tyme. They went out from vs, but they were
not of vs. For yf they hadde bene of vs, they
wolde no doubte, haue continued with vs.
But that fortuned that it myght apeare they
were not of vs.

But ye haue an vyntemente of the holy Psal.xliii.b.
ghoste, and ye knowe all thynges. ✣ I wrote
not vnto you, as thoughe ye knewe not the
trouthe: but as thoughe ye knewe it, and
knowe also that no lye commeth of trouthe.
Who is a lyar, but he that denyeth that Je
sus is Christ? the same is the Antichryst that
denyeth the father and the sonne. Who so e
uer denyeth the sonne, the same hath not the D
father. Let therfore abyde in you that same
whiche ye herde frome the begynnynge. Yf
that whiche ye herde frome the begynninge,
shall remayne in you, ye also shall continue
in the sonne, and in the father. And this is ꝑ
promes that he hath promysed vs, euen euer
lastinge lyfe.

This haue I wryten vnto you, concerning
them that disceyue you. And the anoyntinge
whyche

which ye receyued of him, dwelleth in you. And ye nede not that anye man teache you: but as the annoyntynge teacheth you all thinges, and is true, and is no lye, and as it taughte you, euen so abyde therin. And now babes abyde in hym, that when he shall appeare, we maye be bolde, and not be made ashamed of hym at his commynge: If ye knowe that he is ryghteouse, knowe also that he whyche foloweth ryghtewysenesse, is borne of hym.

¶ The synguler loue of God towarde vs: and how we agayne oughte to loue one an other.

CAPI. III.

BEholde what loue the father hathe shewed on vs that we shoulde be called the sonnes of God. For this cause the worlde knoweth you not, because it knoweth not hym. Derely beloued, nowe are we the sonnes of God, and yet it weth not appeare what we shall be. But we knowe that when it shall appeare, we shall be lyke him. For we shall se hym as he is. And euerye manne that hathe this hope in hym, purifyeth hym selfe, euen as he is pure. Who so euer committeth synne, committeth vnryghteousnesse also, for synne is ϕ vnryghteousnesse. And ye knowe he appeared to take awaye oure synnes, and in hym is no synne. As many as abyde in hym, synne not: who so euer synneth, hathe not sene hym, neyther hath knowen hym.

Babes, let no man receyue you. He that weth ryghteousnesse, is ryghteous, euen as he is ryghteous. He that committeth synne, is of the deuyll: for the deuyll synneth frome the begynnynge. For this purpose appeared the sonne of God, to lowse the workes of the deuyll. Who so euer is borne of God, synneth not: for his seed remayneth in hym, and he can not synne, because he is borne of God. In this are the chyldren of God knowen, and the chyldren of the deuyll.

Who so euer weth not ryghtwysnesse, is not of God, neyther he that loueth not his brother.

ϕ For this is the tydynges, that ye herde frome the begynnynge, that ye shoulde loue one an other: not as * Cayn whyche was of the wycked / and slewe his brother. And wherfore slewe he hym? Because his owne workes were euyll, and his brothers good.

✣ Mervayle not my brethren, thoughe the worlde hate you. We knowe that we are translated frome death vnto lyfe, because we loue the brethren. He that loueth not his brother, abydeth in death. ϕ Who so euer hateth his brother, is a murtherer. And ye knowe that no murtherer, hathe eternall lyfe abydynge in hym.

ϕ Hereby perceyue we the charitie of God: that he gaue his lyfe for vs: and therfore oughte we also to gyue our lyues for the brethren. Who so euer hath this worldes good, and seeth his brother haue nede: and shutteth vp his compassion frome hym: howe dwelleth the loue of God in hym? My babes, let vs not loue in worde, ne in tongue: but with the dede, and in veritie: ✣ for therby we knowe that we are of the veritie, and before hym shall appease oure hertes. But yf oure hertes condempne vs, God is greatter then oure hertes, and knoweth all thynges. Beloued, yf oure hertes condempne vs not, then haue we truste vpon God: and what so euer we aske, we shall receyue of hym: because we kepe his commaundementes, and do those thynges / whiche are pleasynge in his syght.

And this is his commaundemente, that we beleue on the name of his sonne Jesu Christe, and loue one an other, as he gaue commaundemente. And he that kepeth his commaundementes, dwelleth in hym, and he in hym: and thereby we knowe that there abydethe in vs, of the spyryte, whyche he gaue vs.

¶ Difference of spyrytes, and howe the spyryte of God maye be knowen frome the spyryte of errour. Of the loue of God, and of our neyghbours.

CAP. IIII.

YE beloued, beleue not euery spyryte, but proue the spyrytes, whether they are of God, or no: for many false Prophetes are gone out into the worlde. Hereby shall ye knowe the spirite of God. Euery spirite that confesseth that Jesus Christe is come in the flesshe, is of God. And euerye spirite whiche confesseth not that Jesus Christ is come in ϕ flesshe, is not of God. And this is that spyryte of Antichrist, of whome ye haue herde, howe he shoulde come: and euen nowe alredy is he in the worlde.

Ye tell children, ye are of God and haue ouercome theym: for greatter is he that is in you, then he that is in the worlde. They are of the worlde, and therfore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the spirite of veritie, and the spirite of errour.

Beloued, let vs loue one an other: for loue commeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God, ✣ for God is loue. In this appeared the loue of God towardes vs, because that God sent his onely begotten sonne into the worlde, that we myght lyue thorowe hym. Herein is loue, not that we loued God, but that he loued vs, and sente his sonne / to be a sacrifyce for oure synnes.

Beloued, yf God so loued vs, we oughte also to loue one an other. No man hathe sene God at anye tyme. Yf we loue one an other, God dwelleth in vs, and his loue is perfecte in vs. Hereby knowe we: that we dwell in hym, and he in vs: because he hathe gyuen vs of his spyryte. And we haue sene and do testyfye that the father sente the sonne, whiche is the sauioure of the worlde. Who so euer confesseth that Jesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to vs.

God is loue / and he that dwelleth in loue, dwelleth in God, and God in hym.

ϕ Herein is the loue perfecte in vs, that we shoulde haue truste in the daye of iudgement: For as he is, euen so are we in this worlde. There is no feare in loue, but perfecte loue casteth oute all feare, for feare hathe vexacion. He that feareth, is not perfecte in loue.

We loue hym, for he loued vs fyrste. Yf a man saye, I loue God, and yet ϕhate his brother, he is a lyar. For howe can he that loueth not his brother, whome he hath sene, loue God whome he hathe not sene? And this commaundemente haue we of hym: that he whyche loueth God, shoulde loue his brother also. ✣

¶ To loue God, is to kepe his commaundementes. Faith ouercommeth the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.

CAP. V.

WHo soeuer beleueth that Jesus is Christ is borne of God. And euerye one that loueth hym whyche begat, loueth hym also whyche was begotten of hym. In this we knowe that we loue the children of God, when we loue God and kepe his commaundementes. This is the loue of God that we kepe his commaundementes, and his commaundementes are not greuous.

✣ For all that is borne of God, ouercommeth the worlde. And this is the victory that ouercommeth the worlde, euen ϕ oure faith. Who is he that ouercommeth the worlde: but he whyche beleueth that Jesus is the son of God.

This Jesus Christ is he that came by water and blonde, not by water onely: but by water and blonde. And it is the spyryte that beareth wytnesse, because the spyryte is the very truthe. (For there are thre which beare recorde in heauen, the father, the worde, and the holy ghost. And these thre are one). For there are three whiche beare recorde (in earth) the spyryte, and water, and blonde: and these thre are one. Yf we receyue the wytnesse of men, the wytnesse of God is greatter. For this is the wytnesse of God, which he testified of his sonne. He that beleueth on the sonne of God, hath the wytnes in him selfe. ✣

He that beleueth not God, hath made him a lyar, because he beleued not the recorde that God gaue of his sonne. And this is that recorde, that God hath gruen vs eternall lyfe, and this lyfe is in his sonne. He that hathe the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

These thynges haue I wrytten vnto you, that beleue on the name of the sonne of God that ye maye knowe ye haue eternall lyfe, & that ye maye beleue on the name of the sonne of God. And this is the truste we haue in him: that yf we aske any thynge accordinge to his wyll, he heareth vs. And yf we knowe that he heare vs what so euer we aske, we knowe we shall haue the petitions that we desyre of hym.

Yf any man se his brother synne a synne that is not vnto deathe, he shall aske, and he shall gyue hym lyfe for suche as synne not vnto deathe. There is a synne vnto deathe, for whiche saye I not that a man shoulde praye. All vnryghtwysnesse is synne, & there is synne not vnto deathe.

We knowe that who so euer is borne of God, synneth not: but he that is begotten of God kepeth him selfe, and that wycked toucheth him not. We know that we are of God and that the worlde is all togither set on wickednes. We knowe that the sonne of God is come, and hathe gyuen vs a mynde to knowe him whiche is true: and we are in hym that is true, throughe his sonne Jesu Christ. This same is very God, and euerlastinge lyfe.

Babes kepe youre selues from ymages.

AMEN.

¶ The seconde Epystle of Saynt John.

¶ He wryteth vnto a certayne lady, reioyseth that her chyldren walke in the truth, exhorteth them vnto loue, warneth them to beware of such deceyuers as denye that Jesus Christe came in the flesshe, prayeth them to continue in the doctrine of Christe, and to haue nothynge to do with them that bryngе not this learnynge.

THe elder vnto the elect lady and her chyldren whiche I loue in the trouthe: and not I onely, but also all they knowe the truthe, for the truthes sake whiche dwelleth in vs, and shalbe in vs for euer.

With you be grace, mercy and peax frome God the father and frome the Lorde Jesus Christ the sonne of the father, in trouthe and loue.

I reioyced greately, that I founde of thy children walkynge in trouthe, as we haue receyued a commaundement of the father. And now beseche I the, (lady,) not as thoughe I wrote a newe commaundement vnto the, but that same which we had from the begynning, that we shulde ¶ loue one an other. And this is the loue, that we shoulde walke after his commaundmentes.

¶ Loue is the ryght cōmaūdement.

This commaundement is (that as ye haue herde frome the begynnynge) ye shulde walke in it. For many deceyuers are entred into the worlde, which confesse not, that Jesu Christ, is come in the flesshe. This is a deceyuer and an Antechrist. Loke on youre selues, that we lose not that we haue wrought: but that we maye haue a full reward. Who so euer transgresseth, and abydeth not in the doctryne of Christe, hathe not God. He that endureth in the doctrine of Christ, hathe bothe the father and the sonne.

If there come any vnto you and bringe not this learnynge, him receyue not to house: neither bydde hym God speede. For he that bydeth him God speede, is partaker of his euyll dedes. I had many thinges to wryte vnto you, neuertheles I wolde not wryte with paper and ynke: but I truste to come vnto you, and speake with you mouth to mouth, that our ioye maye be full. The sonnes of thy electe sister grete the.

AMEN.

¶ The thyrde Epystle of Saynt Johā.

¶ He is glade of Gayus, that he walketh in the trueth: exhorteth them to be louyng vnto the poore Christen in theyr persecution, threwth the vnthynde dealynge of Diotrephes, and the good reaporte of Demetrius.

THe elder vnto the beloued Gayus, whome I loue in the trouthe. Beloued I wysshe in all thynges that thou prospere and fare well euen as thy soule prosperith. I reioyced greatly, when the brethren came, and testified of the truth that is in the, how thou walkest in trouth. I haue no greatter ioye then to heare that my sonnes walke in veritie.

Beloued, thou dost faithfully what so euer thou dost to the brethren, and to straungers, whiche bare wytnesse of thy loue before all the congregacion. Which brethren when thou bringest forwardes of their iourney (as it beseemeth God) thou shalt do well: because that for his names sake they went forth, and toke nothinge of the Gentyles. We therfore ought to receyue suche, that we also myghte be helpers to the truthe.

I wrote vnto the congregacion: but Diotrephes which loueth to haue the preemynence amonge them, receyueth vs not. Wherfore yf I come, I will declare his dedes which he weth, iesynge on vs with malicious wordes, neither is therewith content, not only he him selfe receyueth not the brethren: but also he forbyddeth theym that wolde, and thrusteth them out of the congregacyon.

Beloued, folowe not the euyll, but the good. He that weth well, is of God: but he that weth euyll seeth not God. Demetrius hath good reaporte of all men & of the truth: yea and we our selues also beare recorde, and ye knowe that our recorde is true. I haue many thinges to wryte: but I wil not with ynke and penne wryte vnto the. For I truste I shall shortly se the, and we shall speake mouth to mouth. Peace be with the. The frendes salute the. Grete the frendes by name.

.¶.

¶ The Epystle vnto the Hebrues.

¶ How God dealte louyngly with them of the olde tyme in sendynge them his Prophetes, but moche more merely hath shewed vs, in that he sent vs his owne sonne. Of the moste excellent glorye of Jesus Christe, whiche in all thynges is lyke to his father.

CAPI. I.

GOd in tyme paste dyuersly and many wayes, spake vnto the fathers by the Prophetes but in ¶ these last dayes he hath spoken vnto vs by his sonne, whome he hath made heyre of all thinges: by whom also he made the worlde, ✱ Whiche beynge the brightnes of his glory, and expresse ymage of his substance, bearynge vp all thinges with the worde of his power, hath to his owne person ¶ purged oure synnes, and is sytten on the ryght hand of the maiestye on hygh, & is more excellent then the angels, for as moche as he hath by inheritaunce obteyned a more excellent name then they.

For vnto whiche of the angels sayd he at any tyme: ✱ Thou arte my sonne, this daye begate I the? And agayne: ✱ I wyll be his father, and he shalbe my sonne: ✱ And agayn when he bryngeth in the fyrst begotten sonne in to the worlde, he sayth: ✱ And all the angels of God shall worshyppe hym. And of the angels he sayth: ✱ He maketh his angels spirites, and his mynysters flammes of fyre. But vnto the sonne he sayth: ✱ God, thy seate shall be for euer and euer. The scepter of thy kyngdome is a ryght scepter. Thou haste loued ryghtousenes and hated wyckednes. Wherfore God, whyche is thy God, hathe anoynted the with the ¶ Oyle of gladnes aboue thy felowes.

And thou Lorde in the begynnynge hast layde the foundacion of the erth. And the heuens are the workes of thy hādes. They shal perysshe, but thou shalte endure. They all shall were olde as doth a garmente: and as a vesture shalte thou chaunge them, and they shall be chaunged. But thou arte all wayes, and thy yeres shall not fayle. ✱ Unto whiche of thy aungels sayde he at any tyme: Sit on my ryghte hande, tyll I make thyne enemyes thy fote stole: Are they not all mynysterynge spyrytes, sente to mynyster, for their sakes whiche shall be heyres of saluacion?

¶ He exhorteth vs to be obedyent vnto the new lawe, whiche Christe hathe gruen vs, and not to be offended at the infyrmyte and lowe degree of Christe, because it was necessarye, that for oure sakes, he shulde take suche an humble state vpon hym, that he myghte be lyke vnto his brethren.

CAPI. II.

THerfore we oughte to gyue the more herde to the thynges we haue herde least we perysshe. For yf the worde whiche was spoken by aungels, was stedfast: so that euery transgression and disobedience receyued a iust recompence to rewarde, howe shall we escape, yf we despyse so greate saluacion, whiche at the fyrste began to be preached of the Lorde hym selfe, and afterwarde was confermed vpon vs, by theym that herde it, God bearynge witnesse therto, bothe with signes and wonders also, and with dyuers myracles and gyftes of the holy ghoste, accordynge to to his owne wyll.

He hathe not vnto the Aungels put in subiection the worlde to come, whereof we speake. But one in a certayne place wytnesseth, sayenge. What is man, that thou arte mynderfull of hym? or the sonne of man that thou wolt vysett hym? Thou madeste hym lower for a season then the aungels: thou crownedst hym with honour and glorye, and haste set hym aboue the workes of thy handes.

Thou hast put all thinges in subiection vnder his feete. In that he put all thynges vnder him, he lefte nothynge that is not put vnder hym. Neuertheles we yet se not all thynges subdued, but hym that was made lesse then the Aungels, we se that it was Jesus/ whyche is crowned with glorye and honoure for the sufferynge of deathe: that he by the grace of God, shoulde taste of deathe for all men.

For it became hym, for whome are all thynges, and by whome are all thynges, after that he hadde broughte many sonnes vnto glory, that he shoulde make the Lorde of their saluacion perfecte thorowe sufferynge. For he that sanctifieth, and they whiche are sanctified, are all of one. For whiche cause he is not ashamed to call them brethren, sayeng: ✱ I will declare thy name vnto my brethren, and in the myddes of the congregacion wyll I prayse the. And agayn: I will put my trust in hym. And agayne: ✱ beholde here am I, & the children whiche God hath gruen me.

For as moche then as the children were partakers of flesshe and bloude, he also hym selfe lykewyse toke parte with theym, to put downe thorowe deathe, hym that hadde rule ouer deathe, that is to saye the deuyll, & that he myghte delyuer theym, whiche thorowe feare of deathe were duerynge their dayes lyfe in daunger of bondage. For he in no place taketh on hym the aungels: but the seed of Abraham taketh he on hym. Wherfore in all thinges it became hym to be made lyke vnto his brethren, that he myght be mercyfull, and a faythfull byshoppe in thynges concernynge God, to pourge the peoples synnes. For in that he hym selfe suffered and was temted, he is able to succour them that are tempted.

¶ He requyreth vs to be obedyent vnto the worde of Christe, whiche is more worthye then Moses. The punyshment of suche as wyll nedes harden theyr hartes.

CAPI. III.

If the despysers of Moses were so greuously punyshed, what shall become of the that make a mocke of Christe.

Psal. xcv. c

Esay. xlii. b

Oze. xiii. b

A Therfore holy brethren, partetakers of the heuenly callynge, consyder the embassadour and hyghe preest of our profession Christ Jesus, which was faithfull to him that made him, euen as was Moses in al his housse. For this man is so moch more worthy of glorye then Moses as he that buyldeth an howse is more worthy then the house selfe.
Numer.xii.b
For euery house is prepared of some mā. But he that ordeyned all thinges, is God. And
B Moses verely was faithfull in all his house, as a minister, to beare witnesse of tho thinges which shulde be spoken afterwarde. But Christ, as a sonne, hathe rule ouer the house (whose house are we) so that we hold fast the confidence and the reioysynge of that hope,
Psal.xciiii.c. vnto the ende.
Wherfore as the holy ghost sayth: to daye yf ye shall heare his voyce, harden not youre hertes, after the rebellion in the daye of temptation in the wyldernes, where your fathers temted me, proued me, and sawe my workes xl. yere longe. Wherfore I was greued with
C that generacion, and sayde. They sleepe euer in their hertes: they haue not knowen my wayes, so that I sware in my wrathe, that they shulde not enter into my rest. Take hede (brethren) that there be in none of you an euyll herte in vnbeleffe, that he shulbe departe frome the lyuinge God: but exhorte one an other daily, whyle it is called to daye, least any of you were harde herted thorow the deceytfulnesse of synne.
We are partetakers of Christ yf we kepe
Ø Fyrst foundacio is faith. fast vnto the ende the Ø first foundation, so longe as it is sayde: to daye yf ye heare his
D voyce, harden not your hertes, as when ye rebelled. For some, when they hearde dyd rebelle: howbe it not all that came out of Egypte vnder Moses. But with whome was he displeased xl. yeres? Was he not displeased with theym that synned, whose carkases were ouerthrowen in the wyldernesse? To whome sware he that they shoulde not enter into his rest: but vnto them that beleued not? And we se that they coulde not enter in, because of vnbeleffe.

¶ The Sabboth or rest of the Christen: punysshmente of vnbeleuers: the nature of the worde of God.

CAPI. IIII.

A Let vs feare therfore least any of vs forsakinge the promes of entringe into his rest, shulde seme to come behynde. For vnto vs was it declared, as well as vnto them. But it profited not them in that they herde Ø worde, because they which herde it, coupled it not with Ø faith. But we whiche haue beleued, we enter into his rest, as contrarye wyse he sayde to the other, * I haue sworne in my wrathe, they shall not enter into my rest.
Ø Is fayth is the grounde of al grace: euen so is vnbeleffe the rote of all synne.
* Psal.xciiii.d. And that spake he verely longe after that the workes were made and the foundacion of the worlde layde. For he spake in a certayne place of the seuenth daye, on this wyse: And God
B rested the seuenth daye from all his workes. And in this place agayne: They shal not come into my rest.
Seynge therfore it foloweth that some muste enter therevnto, and they to whome it was first preached, entred not therin for their vnbeleffe: Agayne he appointed in Dauid a certayne presente daye after so longe a tyme/ sayeng as it is rehersed: this daye yf ye heare his voyce, be not herde herted. For yf Josue had gyuen them rest, then wolde he not afterwarde haue spoken of an other daye. There remayneth therfore yet a rest to the people of God. For he that is entred into his rest, wyth
Ø Synne is oure worcke frome whiche all muste cease that entre into the reste of a quyet conscience in Christ.
C Ø ceasse frome his owne workes, as God dyd frome his.
Let vs study therfore to enter into that rest, least any man fall after the same exemple, into vnbeleffe For the worde of God is quicke, and myghtye in operation, and sharper then any two edge swerde: and entreth throughe, euen vnto the dyuidinge a sonder of the soule and the spirite, and of the ioyntes and the mary: and iudgeth the thoughtes and the intentes of the herte: neyther is there any creature vnmanifest in the sighte of him. For all thinges are naked and bare vnto the eyes of
Ezechiel.xv.b. Psal.xxxiii.c. hym, of whome we speake.

¶ Christe is oure hyghe preeste, and seate of grace, and more excellente then the hyghe preestes of the olde lawe.

CAPI. V.

A Seynge then that we haue a greate hyghe Preeste, whyche is entred into heauen, (I meane Jesus the sonne of God) let vs holde our professiō. For we haue not an hygh preest, which can not haue compassion on our infirmities: but was in all poyntes tempted lyke as we are: but yet without synne. Let vs therfore go boldely vnto the seate of grace that we maye receyue mercy, and fynde grace to helpe in tyme of nede.
+ For euery hyghe preest taken out of men is ordeyned for men, in thinges pertaynynge to God: to offer gyftes & sacrifices for synne: whiche can haue compassion on the ignoraūt, and on them that are out of the waye, because he him selfe also is compased with infirmitie: and for this infirmities sake he is bounde to offer for synnes, as well for his owne part, as for the peoples. And no man taketh honour vnto him selfe, but he that is called of God, as was Aaron.
B Euen so lykewyse, Christ glorified not him selfe, to be made the hyghe preest: but he that sayde vnto him: * Thou arte my sonne, this daye begate I the, glorifyed him. As he also in an other place speaketh: * Thou arte a preest for euer, after the order of Melchisedech. +
Ebr.v.a. Psalmo.ii.b. Psalm.cix.b.
Which Ø in the dayes of his flesshe, dyd offer vp prayers and supplications, with stroge
Ø The dayes of his flesshe, synnyshe, the tyme of his humanyte. C wepynge and teares vnto him that was able to saue him frome death and was also herde, because of his godlynes. And thoughe he
were Gods sonne, yet learned he obedience, by
D tho thinges whiche he suffred, and was made perfect, and the cause of euerlastinge saluacion vnto all them that obeye him: and is called of God an hyghe preest, after the order of Melchisedech.
Whereof we haue many thynges to saye, whiche are harde to be vttered: because ye are
E dull of hearynge. For when as concernynge the tyme, ye oughte to be teachers, yet haue ye nede agayne, that we teache you the firste principles of the worde of God: and are become suche as haue nede of mylke, and not of
F stronge meat: for euery man that is fed with mylke, is vnskylfull of the worde of ryghteousnesse. For he is but a babe. But stronge meate belongeth to theym that are perfecte, which thorow custome haue their wyttes exercised, to iudge bothe good and euyll.

¶ He goeth forth with the tyrnge that he began in the latter ende of the.v. chapter and exhorteth them not to fayne, but to be stedfaste and patient: sithens God is sure in his promysse.

CAPI. VI.

A Therfore leauynge the doctrine pertaynynge to the begynninge of a Christen man, let vs mount vnto perfection, and layeng no more the foundacion of repentaūce frome dede workes, & of faith towarde God, of baptysmes, of doctrine, and of layenge on of handes, and of resurrection frome death and of eternall iudgement. And so will we Ø, yf
F God permitte. For it is not possible that they which were ones lyghted, and haue tasted of the heauenly gyft, and were become partetakers of the holy ghost, and haue tasted of the good worde of God, and of the power of the worlde to come: yf they fall, shulde be renued agayne vnto repentaunce, crucifyenge vnto them selues agayne the sonne of God & makinge a mocke of him.
B For that earth which drynketh in the rayne that commeth ofte vpon it, and bringeth forth herbes conuenient for them by whom it is dressed, receyueth blessynge of God. But that grounde whiche beareth thornes and bryars, is reproued, and nyghe vnto cursynge: whose ende is
C to be burned. Neuertheles (deare frendes) we trust to se better of you, and thinges whiche accompany saluacion, thoughe we thus speake. For God is not vnrighteous that he shulde forget youre worke and labour that proceedeth of loue, whiche ye shewed in his name, who haue ministred vnto the saynctes, and yet ministre. Yea, we desyre that euery one of you shewe the same diligence, to the stablysshynge of hope, euen vnto the ende: Ø ye fayntе not, but folowe them, which thorow faith and pacyence inherytt the promises.
For when God made promes to Abraham:
D because he hadde no greater thinge to sweare by, he sware by him selfe, sayenge: Surely I will blesse the and multiplie the in dede. And so after that he hadde taryed a longe tyme, he enioyed the promes. For men sweare by him

that is greater then them selues, and an othe for confirmacion is amonge them an ende of all stryfe. So God willinge breye aboundauntly to shewe vnto the heyres of promes, the stablenes of his counsayle, added an othe
* Two immutable thinges: the promyse and the othe. that by two * immutable thinges (in which it was impossible that God shuolde lye) we myght haue perfect consolacion, which haue fled, for to holde fast the hope that is set before vs, whiche we haue as an ancre of the soule, both sure and stedfast, and entrynge in, into tho thinges which are within the vayle, into whiche the forerunner is entred in, I meane Jesus that is made an hyghe preest for euer, after the order of Melchisedech.

¶ He compareth the preesthode of Christ vnto Melchisedech, but to be farre more excellent.

CAP. VII.

A This Melchisedech, kynge of Salem, (whiche beynge Preeste of the moste hyghe God, met Abraham, as he returned frome the slaughter of the kynges, and blessed hym: to whome also Abraham gaue tythes of all thynges) firste is by interpretacion kynge of righteousnesse: after that he is kynge of Salem, that is to saye, kynge of peax: without father without mother, without kynne, and hathe neyther begynnynge of his dayes, neyther yet ende of his lyfe: but is lykened vnto the sonne of God, and contynueth a preeste for euer. Consyder what a mā this was vnto whome the Patriarke Abraha gaue tythes of the spoyles. And verely those
Genes.xiiii.d. childzen of Leui, whiche receyue the office of the preestes, haue a commaundement to take accordynge to the lawe, tythes of the people that is to saye, of their brethren, yea thoughe they sprynge out of the lopnes of Abraham.
But he whose kynred is not counted amonge them receyued tythes of Abraham, and blessed hym that hadde the promyses. And with-
B out all gaynsayenge, he which is lesse, receyueth blessynge of him which is greatter. And here men that dye, receyue tythes. But there he receyueth tythes of whome it is witnessed, that he lyueth. And to saye the truthe, Leuy hym selfe also whiche receyueth tythes, payed tythes in Abraham. For he was yet in the lopnes of his father Abraham, when Melchisedech mett him.
Yf nowe therfore perfection came by the preesthode of the Leuytes (for vnder that preesthode the people receyued the lawe) what nede it further more that an other preest shulde aryse, after the order of Melchysedech, and not after the order of Aaron? For yf the preesthode be translated, then of necessitie must the lawe be translated also.
For he of whome these thynges are spoken, pertayneth vnto an other tribe, of whiche neuer man serued at the aulter. For it is euidente that our Lorde sprange of the tribe of Juda, of whiche tribe, Moses spake nothinge concernynge preesthode. And it is yet a
C more cuydent thinge, yf after the lykenes of

Melchisedech there arise an other preest, whiche is not made after the lawe of the carnall commaundment: but after the power of the endelesse lyfe. (For he testifyeth: * Thou arte a preest for euer, after the ordre of Melchisedech). Then the commaundement that went afore, is disanulled, because of her weakenes, and vnprofytablenes. For the lawe made nothinge perfecte: but was an inducement of a better hope, by whiche, we drawe nyghe vnto God.

* Psal.cix.c

And for this cause it is a better hope, that it was not promysed without an othe. For those preestes were made without othe, but this preest with an othe, by him that sayde vnto hym. The Lorde sware, and will not repent: Thou arte a preest for euer after the ordre of Melchisedech. And for that cause was Jesus a stablysshar of a better testament.

And amonge theym many were made preestes, because they were not suffred to endure by the reason of death. But this man, because he endureth euer, hath an euerlastynge preesthode. Wherefore he is able also euer to saue theym that come vnto God by him, for as moche as he euer lyueth, to make intercession for vs.

For suche an hyghe preest it became vs to haue whiche is holy, harmelesse, vndefyled, seuered frome synners, and made hyther then heauen. Which needeth not dayely (as yonder hyghe preestes) to offre vp sacrifices firste for his owne synnes, & then for the peoples synnes. For that dyd he ones for all, when he offred vp hym selfe. For the lawe maketh men preestes, whiche haue infirmitees: but the worde of the othe that came sythens the lawe maketh the sonne preest, which is perfect for euermore.

Christe ones sacrificed, purged all sinnes

¶ The offyce of Christe is more worthye then the preestes offyce of the olde lawe, whiche was vnperfecte, and therfore abrogate.

CAPI. VIII.

A Of the thinges whiche we haue spoken this is the pryncipall: that we haue suche a hyghe preest that is sytten on the ryghte hand of the seate of maiestie in heauen, and is a mynister of holy thinges, and of the very tabernacle whiche God pyghte, and not manne. For euery hyghe preest is ordeyned to offer gyftes and sacrifices: wherefore it is of necessitie that this man haue somewhat also to offer. For he were not a preest, yf he were on the earthe where preestes are that accordynge to the lawe offer gyftes, who serue vnto the exemple and shadowe of heauenly thinges: euen as the answere of God was gruen vnto Moses when he was about to fynysshe the tabernacle. Take hede (sayde he) that thou make all thynges accordynge to the patrone shewed to the in the mount.

Exodi. xxv. b.

B But nowe hath he obtayned a more excellent office, in as moche as he is mediatour of a better testament, which was made for better promyses. For yf that fyrst testament had bene faultelesse: then shulde no place haue bene sought for the seconde. For in rebukinge them he sayethe: * Beholde the dayes will come, (sayth the Lorde) and I will fynysshe vpon the house of Israel, and vpon the house of Juda, a newe testament: not lyke the testament that I made with their fathers at that tyme, when I toke theym by the handes, to leade theym oute of the lande of Egypte, for they contynued not in my testament, and I regarded them not, sayth the Lorde.

Jerem.xxxi.c

C For this is the testament that I will make with the house of Israel: After those dayes, sayth the Lorde, I will put my lawes in their myndes, and in their hertes I will write the, and I wyll be their God, and they shall be my people. And they shall not teache, euery man his neyghboure, and euery man his brother, sayenge: Knowe the Lorde: for they shall knowe me, frome the least to the moste of them: For I will be mercyfull ouer their vnrighteousnesse, and on their synnes and on their iniquities. In that he sayth a newe testament, he hathe disanulled the olde. Nowe that which is disanulled and waxed olde, is redye to vanysshe awaye.

D

¶ The prophete and worthynes of the olde Testament and how farre the newe excelleth it.

CAPI. IX.

E That fyrste tabernacle therfore hadde ordynaunces, and seruynges of God, and worldely holynesse. + * For there was a fore tabernacle made, wherin was the candelsticke and the table, and the shewbred which is called holy. But with in the seconde vayle was there a tabernacle, whiche is called the holy of holyes, whiche hadde the golden senser and the arcke of the testament ouerlayde roundeaboute with golde, wherin was the golden pot with Manna, and Aarons rodde that spronge, and the tables of the testament. Ouer the arcke were the Cherubins of glory, shadowynge the seate of grace. Of whiche thinges we will not now speake particularly.

* Exod.xxv.b. and xxvi.b.

F When these thinges were thus ordeyned, the preestes went alwayes into the fyrst tabernacle and executed the seruice of God. But into the seconde went the hyghe preest alone, ones a yere: and not without blonde, whiche he offered for him selfe, and for the ignorance of the people. Wherby the holy ghost this fygnifyed that the waye of holy thinges, was not yet opened, whyle as yet the fyrste tabernacle was standynge. Whiche was a similitude for the tyme then present, and in whiche were offered gyftes and sacrifices that coulde not make the minister perfect, as pertaynyng to the conscience with only meates & drinkes, and dyuers washynges and iustifyenges of the flesshe, which were ordeyned tyll the tyme of reformacion.

G + But Christ beynge bysshoppe of good thynges to come, came by a greater & a more perfecte tabernacle, not made with handes: that is to saye, not of this maner buyldinge, neyther by the blonde of gootes and calues: but by his owne blonde he entred in, ones for all into the holy place, and founde eternall redemption. H For yf the blonde of oxen and of gotes, and the asshes of an heyfer, when it was sprynkled, purysyed the vncleane, as touchinge the purysyenge of the flesshe: how moche more shall the blonde of Christ (whiche thorowe the eternall spirite, offered hym selfe without spot to God) pourge your consciences frome dead workes, to serue the lyuynge God?

And for this cause is he mediatour of the newe testament, that thorowe death whiche chaunced for the redemption of those transgressions that were in the fyrste Testament, they whiche were called, myghte receyue the promyse of eternall inheritaunce. I For where so euer is a testament, there must also be the death of him that maketh the testamēt. For the testament taketh authoritie when mē are dead: for it is of no value as longe as he that made it, is a lyue. For whiche cause also neyther the fyrst testamēt was ordeyned without blonde. For when all the commaundmētes were redde of Moses to all the people, he toke the blonde of calues and of gotes, with water and purple, woolle and hysope, & sprynkled bothe the boke, and all the people, sayenge: * This is the blonde of the testamente which God hath appointed vnto you. Moreouer, he sprenkled the tabernacle with blonde also, and all the mynistringe vessels. And also almoste all thinges, are by the lawe pourged with blonde, and without sheadynge of blonde is no remission.

Exod.xxiiii.c

Hebr.ix.d. and x.b.

K It is then nede that the resemblaunces of heauenlye thynges, be purysyed with suche thinges: but the heauenly thynges them selues are purysyed with better sacrifyces then are those. For Christe is not entred into the holy places that are made with handes, whiche are but figures of true thynges: but is entred into very heauen, to appeare now in the sight of God for vs: not to offer hym self often, as the hyghe preest entreth into the holy place euery yere with straunge blonde, for the muste he haue often suffred frome the begynnynge of the worlde. But nowe in the ende of the worlde, hathe he appeared ones, to put synne to flyghte, by the offeringe vp of hym selfe: And as it is appointed vnto men that they shall ones dye, and then commeth the iudgement, * euen so Christe was ones offered to take awaye the synnes of many, and vnto theym that looke for hym, he shall appeare agayne without synne vnto saluacion.

Ioan.v.b. viii.d.

L ¶ The olde lawe hadde no power to clense awaye synne: but Christe dyd it with offeringe of his bodye ones for all. An exhortacion to receiue this goodnesse of God, thankfully, with patyence, and stedfaste fayth.

CAPI. X.

A For the lawe beynge the shadowe of good thynges to come, and not the thynges in their owne fassion can neuer with

Hebr.viii.c

the sacrifices whiche they offer yere by yere continually, make the commers therunto perfect. For wolde not then those sacrifices haue ceased to haue bene offered, because that the offerers beynge ones pourged shulde haue had no more conscience of synnes. Neuertheles in those sacrifices is there mencyon made of synnes euery yere. * For it is impossible that the blonde of oxen and of gotes shulde take away synnes.

* Leuit.xvi.c

B Wherefore when he commeth into the worlde, he sayethe. * Sacrifice and offeryng thou wouldest not haue: but a body hast thou ordeyned me. In sacrifices and synneofferynges thou hast no lust, Then I sayde: Loo I come, in the chiefest of the boke it is wryten of me, that I shulde do thy wyll, O God. Aboue, when he had sayde sacrifice and offeryng, and burnt sacrifices, and synneofferynges thou woldest not haue, neyther hast allowed (whiche yet are offred by the lawe) and then sayde: Loo I come to do thy wyll, O God: he taketh awaye the fyrst to stablysshe the latter. By whiche will, we are sanctifyed: by the offeryng of the body of Jesu Christ ones for all.

* Psal.xxxix.b.

Christes body is but once offred.

C And euery preest is redy dayly mynistringe, and ofte tymes offreth one maner of offeringe whiche canne neuer take awaye synnes. But this Christ after he hadde offred one sacrifyce for synnes, sate hym downe for euer on the ryghte hande of God, and frome henceforthe tarieth tyll his enuemyes be made his foote stoole. For with one offeringe hathe he made perfect for euer them that are sanctifyed. And the holy ghost also beareth vs recorde of this, euen when he tolde before: * This is the testament that I will make vnto theym: after those dayes, sayth the Lorde. I will put my lawes in their hertes and in their mynde I will wryte them, and their synnes and wyckednesses will I remember no more. And where remission of these thinges is, there is no more offringe for synne.

Psal.cix.a

* Hiere xxxi.d

D Seynge brethren that by the meanes of the blonde of Jesu, we may be bolde to entre into that holy place, by the newe and lyuynge waye which he hath prepared for vs, through the vayle, that is to saye, by his flesshe, And seynge also we haue an hyghe preeste whyche is ruler ouer the house of God, let vs drawe nyghe with a true herte in a full faith, sprinkled in oure hertes frome an euyll conscience, and washed in oure bodyes with pure water: and let vs kepe the profession of oure hope/ without wauerynge (for he is faythfull that promysed) and let vs consyder one an other, to prouoke vnto charite, and to good workes: and let vs not forsake the felawshyppe that we haue amonge oure selues, as the maner of some is: but let vs exhorte one an other, and that so moche the more, because ye se that the daye drawerh nyghe.

E For yf we synne willyngly after that we haue receyued the knowledge of the truthe/ there remayneth no more sacrifyce for synnes, but a fearefull lokynge for iudgement, and

violent fyre, whiche shall deuoure the aduersaries. He that despyseth Moses lawe, dyeth without mercy vnder two or three witnesses. Of how moche sore punyshment suppose ye, shall he be counted worthye, whiche treadeth vnder fote the sonne of God: and counteth the bloude of the testament as an vnholy thinge wherewith he was sanctified, and web dishonoure to the spirite of grace. For we knowe hym that hath sayde: * Vengeaunce belongeth vnto me, I will recompence sayethe the Lorde. And agayne: the Lorde shall iudge his people. It is a fearfull thinge to fal into the handes of the lyuynge God.

F Deut. xxxii.c

C Call to remembraunce the dayes that are passed, in whyche after ye had receyued light, ye endured a great fyght in aduersities, partly whyle all men wondred and gased at you for the shame and tribulacion that was done vnto you, and partly, whyle ye became compagnions of them which so passed their tyme. For ye suffered also with my bondes, and toke in good worthe the spoylynge of your goodes, and that with gladnesse: knowinge in youre selues that ye hadde in heauen a better and an endurynge substaunce. Cast not away therfore youre confidence whiche hath greate rewarde to recompence. * For ye haue nede of patience, that after ye haue done the will of God, ye myght receyue the promyse. For yet a verye lytell whyle, and he that shall come, will come, and will not tarye. But the iuste shall lyue by faith. And yf he withdrawe hym selfe, my soule shall haue no pleasure in him. We are not they whiche withdrawe our selues vnto damnacion, but we appertayne to faith, to the wynnynge of the soule.

G *Habac. ii.a.

C What faith is, and a commendacion of the same. The olde faithfull beleue of the fathers in olde tyme.

CAPI. XI.

A FAith is a sure confydence of thynges whiche are hoped for, and a certaynte of thinges whiche are not sene. By it the elders were well reapported. * Thorowe faith we vnderstande that the worlde was ordryned by the worde of God, and that thinges whiche are sene, were made of thinges which are not sene.

*Genes.i.a.

* By faith Abell offered vnto God a more plenteous sacrifice then Cayn: by whiche he obteyned wytnesse that he was righteous, God testifienge of his gyftes: by whiche also he beynge dead, yet speaketh.

*Gene.iiii.a

* By faith was Enoch translated that he shoulde not se deathe: ney ther was he founde: for God hadde taken hym awaye. Before he was taken awaye, he was reaported, that he hadde pleased God: whereas without faith it is vnpossible to please hym. For he that commeth to God, muste beleue that God is, and that he is a rewarder of them that seke hym.

*Genes.v.c. Eccle.xliiii.c

* By faith, Noe honoured God, after he was warned of thynges which were not sene and prepared the arcke to the saueynge of his housholde, thorow which, he condemned the worlde, and became heyre of the righteousnes of faith.

*Genes.vi.d. xii.a

* By faith, Abraham, when he was called, obeyed, to go out into a place, whiche he shoulde afterwarde receyue to inheritaunce, and he went out, not knowynge whether he shulde go.

By faythe, he remoued into the lande that was promysed hym, as into a straunge countrey, and dwelte in tentes: and so dyd Isaac and Jacob, heyres with him of the same promyse. For he looked for a cytie hauynge a foundacion, whose buylder, and maker, is God.

xxiii.d. xxiiii.c. *Genes.xxi.a.

* Thorowe Faythe, Sara also receyued strength to be with chylde, and was delyuered of a chylde, when she was passe age, because she iudged hym faythfull whiche hadde promysed.

And therfore sprange there, of one whyche was as good as dead, so many in multytude, as the starres of the skye, and as the sonde of the see shore which is innumerable.

And they all dyed in faythe, and receyued not the promyses: but sawe them a farre of, and beleued theym, and saluted theym: and confessed that they were straungers and pylgrymes on the earthe. They that saye suche thynges, declare that they seke a countrey. Also yf they hadde bene myndefull of that countrey, frome whence they came out, they hadde leasure to haue returned agayne: but now they desyre a better, that is to saye an heauenly. Wherefore God is not ashamed of them, euē to be called their God: for he hath prepared for them a cytie.

D

By faythe, Abraham offered vp Isaac, whe he was tempted, and he offered hym beynge his onely begotten sonne, whyche hadde receyued the promysses of whome it was sayde, * In Isaac shall thy seed be called: for he consydered that God was able, to raise vp agayne frome deathe. Therfore receyued he hym, for an exemple.

*Gen.xxii.d. Eccle.xliiii.c

* In faythe Isaac blessed Jacob and Esau, concernynge thynges to come.

*Ge.xxvii.d

* By Faythe, Jacob when he was a dyenge, blessed bothe the sonnes of Joseph, and bowed hym selfe towarde the toppe of his scepter.

*Gen.xlvi.c

* By Faythe, Joseph when he dyed, remembred the departynge of the chyldren of Israel, and gaue commaundement of his bones.

*Genes.l.d.

E

* By faythe, Moses when he was borne, was hyd three monethes of his father and mother, because they saw he was a proper coyld: neyther feared they the kynges commaundement.

*Exodi.ii.a

By Faythe, Moses when he was great, refused to be called the son of Pharaos daughter, and chose rather to suffre aduersitie with the people of God, then to enioye the pleasures of synne for a season, and esteemed the rebuke of Christe, greatter rychesse then the treasure of Egypte. For he hadde respect vnto the rewarde.

By faith

By Faythe, he forsoke Egypte, and feared not the fearcenesse of the kynge. For he endured euen as he hadde sene him whiche is inuysible.

F

* Thorowe Faythe, he ordeyned the easter lambe, and the effusion of bloud, least he that destroyed the fyrste borne, shoulde touche theym.

*Exo.xii.a.

* By Faythe, they passed thorowe the reed see, as by dryc lande, whyche when the Egyptians hadde assayed to do, they were drowned.

*Exo.xiiii.c.

* By Faythe, the walles of Jerico fell downe after they were compased about seuen dayes.

*Iosue.vi.c

* By Faythe, the harlot Raab perysshed not with the vnbeleuers, when she had receyued the spyes to lodgynge peasably.

*Iosue.ii.a.

And what shal I more say, the tyme would fayle me to tell of Gedeon, of Barach, and of Sampson, and of Jephthae: also of Dauid and Samuel, and of the Prophetes: + Whiche thorowe Faythe subdued kyngdomes wrought righteousnes, obteyned the promysses, stopped the mouthes of lyons, quenched the violence of fyre, escaped the edge of the swerde, of weake were made stronge, waxed valiaunt in fight, turned to flight the armyes of the alientes. And the wome receyued their dead rayled to lyfe agayne.

G

Other were racked, and wolde not be delyuered, that they myght receyue a better resurrection. Other talted of mockynges and scourgynges, moreouer of bondes and pryson-ment: were stoned, were hewē a sonder, were tempted, were slayne with swerdes, walked vp and downe, in sheepes skynnes, in gootes skynnes, in nede, tribulation, and veracion, which the worlde was not worthye of: they wandred in wyldernes, in mountaynes, in dennes and caues of the earthe.

And these all, thorowe Faythe, obtayned good reaporte, + and receyued not the promises, God prouydynge a better thynge for vs, that they without vs shoulde not be made perfecte.

C In exhortacion to be patient and stedfast in trouble and aduersitie, vpon hope of euerlasting rewarde. A commendacion of the newe Testament aboue the olde.

CAPI. XII.

A WHerfore let vs also (seynge we are compased with so great a multitude of witnesses,) laye awaye all that presseth downe, and the synne that hangeth on, and let vs runne with patience vnto the battayle that is set before vs, lokynge vnto Jesus the auctor and fynysher of oure Faythe, whiche for the ioye that was set before hym, abode the crosse, and despysed the shame, and is set downe on the ryghthonde of the trone of god. Consyder therfore, howe he endured suche speakynge agaynste hym of synners, least ye shoulde be weryed and faynte in youre myndes. For ye haue not yet resysted vnto bloud-

B

Prouer.iii.b.

sheddynge, strynynge agaynste synne. And haue forgotten the consolacion, whiche speaketh vnto you, as vnto chyldren: my sonne despyse not the chastenynge of the Lorde, neither faynte when thou arte rebuked of him: for whome the Lorde loueth, hym he chastneth: yea, and he scourgeth euery sonne that he receyueth.

Yf ye endure chastenynge, God offreth him selfe vnto you as vnto sonnes. What sonne is that whome the father chastneth not? Yf ye be not vnder correction (whereof all are partetakers) then are ye bastardes and not sonnes. Wherfore seynge we had fathers of our flesshe whiche corrected vs, and we gaue them reuerence: shulde we not moche rather be in subiection vnto the father of spirituall gyftes that we myght lyue? And they verely for a fewe dayes, nurtred vs after their owne pleasure: but he learneth vs vnto that which is profytable, that we myghte receyue of his holynesse. No maner chastysynge for the present tyme semeth to be ioyous, but greuous: but afterwarde it bringeth the quyet frute of righteousnes, vnto them which are exercised in the same.

C

Stretche forthe therfore agayne the handes whiche were let downe, and the weake knees, and se ye haue strayghte steppes vnto your fete, least any halteynge turne you out of the waye: yea let it rather be healed. Embrace peax with all men and holynes: without whiche no man shall se the Lorde. And loke, that no man be destitute of the grace of God, and that no rote of bitternes sprynge vp and trouble, and therby many be defyled: and that there be no fornicator, or vncleane person, as Esau, which for one breakfast sold his byrthryghte. Ye knowe howe that afterwarde when he wolde haue inherited the blessynge, he was put by, and he founde no meanes to come therby agayne: no though he desyred it with teares.

D

Genes.xxv.d.

Genes.xxvi.e

For ye are not come vnto the mounte that can be touched, and vnto burnynge fyre nor yet to myst and darkenes and tempest of weder, neyther vnto the sounde of a trompe and the voyce of wordes: whiche they that herde it, wysshed awaye: that the communication shulde not be spoken to them. For they were not able to abyde, that was spoken. Yf a beast hadde touched the mountayne, it muste haue bene stoned, or thruste thorowe with a darte: euen so terrible was the sight whyche appeared. Moses sayde, I feare and quake. But ye are come vnto the mounte Syon, and to the cytie of the lyuynge God, the heauenly Jerusalem: and to an innumerable syghte of aungels, and vnto the congregacion of the first borne sonnes, whiche are wrytten in heauen, and to God the iudge of all, and to the spyrytes of iust and perfect men, and to Jesus the mediator of the newe Testament, and to the sprynklynge of bloude that speaketh better, then the bloude of Abel.

Genesis.xix.b and xxii.

E

Exodi.xix.c

F

Se ye despyse not hym that speaketh. For yf they escape not whiche refused hym that spake on earthe: moche more shall we not es-

G

cape, yf we turne awaye frome him that spea
keth frome heauen: whose voyce then shouke
the earthe, and now declareth, sayenge: yet
Agg.ii.d ones moze will I shake, not the earth onely,
but also heauen. Now, this that he sayth, yet
ones moze, signifieth the remouynge awaye
of those thinges which are shaken, as of thin
ges whiche haue ended their course: that the
thinges which are not shaken, may remayne.
Wherfoze yf we receyue a kyngdome whiche
is not moued, we haue grace, wherby we
maye serue God, and please him with reue-
rence and godly feare. ✣ Foz oure God is a
Deut.iiii.d consumynge fyre.

¶ He exhozteth vnto loue, to hospytalyte, to thynke
vpon suche as be in aduersyte, to mayntayne wed-
locke, to auoyde couetousnesse, to make mocke of
them that preache Goddes wozde, to beware of
straunge learnynge to be content to suffre rebuke
with Christe, to be thankfull vnto God, and obedy-
ent vnto oure heades.

CAPI. XIII. ✣

1 LEt brotherly loue continue. Be not fo-
getfull to lodge straungers. Foz therby
haue dyuers receyued aungels into their
houses vnwares. Remember theym that are
in bondes, euen as thoughe ye were bounde
with them. Be myndefull of them which are
in aduersitie, as ye whiche are yet in your bo-
dyes. ✣ Let wedloke be hadde in pryce in all
✣wedloke. poyntes, and let the chaumber be vndefyled
foz hore kepers and aduoutrers God wyll
iudge. Let your conuersacion be without co-
uetyse, and be contente with that ye haue al-
Iosu.i.a redy. Foz he herely sayde: ✣ I will not fayle
B thee, neyther forsake the: that we may bold-
Psal.cxvii.a. ly saye: ✣ The Lozde is my helper, and I wil
not feare what man doth vnto me. Remem-
ber them whiche haue the ouersyght of you,
whiche haue declared vnto you the wozde of
God. The ende of whose conuersacion, se ye
loke vpon, and folowe their faith.

Iesus Christe yesterdaye and to daye, and
the same continueth foz euer. ✣ ✣ Be not ca-
ryed about with dyuers & straunge learninge.
Foz it is a good thinge that the herte be sta-
blysshed with grace, and not with meates,
Nume.xix.a. which haue not profyted them that haue had
their pastyme in them. ✣ We haue an aulter
Nume.xix.a. wherof they maye not eate which serue in the
tabernacle. ✣ Foz the bodyes of those beastes
whose bloude is brought into the holy place
by the byghe preest to pourge synne, are burnt
without the tentes. Therfoze Iesus, to san-
ctifye the people with his owne bloude, suf-
fred without the gate. Let vs goo forth ther-
foze out of the tentes, and suffre rebuke with
Wich.ii.c him. ✣ Foz here haue we no continuynge cy-
tie: but we seke one to come.

Foz by him offer we the sacrifice of prayse
alwayes to God: that is to saye, the frute of
those lyppes, which confesse his name. To
good, and to distribute, forget not, foz with
suche sacrifices God is pleased. ✣ ✣ Obeye
them that haue the ouersyght of you, & sub-
myt your selues to them, foz they watche foz
your soules, euen as they that must gyue ac-
comptes: that they maye do it with ioye, and
D not with greefe. Foz that is an vnprofytable
thinge foz you. Prayse foz vs. We haue confi-
dence because we haue a good conscience in all
thinges, and desyre to lyue honestly. I desyre
you therfoze somewhat the more abundantly,
that ye so do, as I maye be restored to you
quickely.

The God of peace that brought agayne frō
death our Lozde Iesus, the greate shepeherde
of the sheepe, thorowe the bloude of the euer-
lastinge testamente, make you perfecte in all
good wozkes, to do his will, wozkynge in you
that is pleasaunt in his sighte thorowe Iesu
Christ. To whome be prayse foz euer whyle
the worlde endureth: Amen. ✣

I beseche you (brethren) suffre the wozde
of exhortacion: foz we haue written vnto you
in fewe wozdes: knowe the brother Ti-
mothe, whom we haue sent from
vs, with whome (yf he come
shortly) I will se you.
Salute them that
haue the ouer
sight of
you,
and all the saynctes. They of
Italye salute you.
Grace be
with
you all: AMEN.
.i.

¶ Sent frome Italy by
Timothe.
.i.

¶ The Epistle of Saynt Iames.

¶ He exhorteth to reioyce in trouble, to be feruente
in prayer with stedfast beleefe, to loke for all good
thinges frome aboue, to forsake all vyce, and thank-
fully to receyue the wozde of God, not only hearyng
it and speakynge of it, but to do therafter in dede.
True relygyon or deuocion what it is.

CAPI. I.

1 IAmes seruaunt of God,
and of the Lozde Iesu Christ,
sendeth greetyng to the twelue
tribes which are scattered a-
brode. ✣ My brethren, count
it exceedynge ioye, when ye fall
in to diuers temptacions, knowynge that the
tryall of your fayth bryngeth pacience, & let
pacience haue her perfect wozke, that ye may
be perfect and sounde, lackynge nothynge.

☞ Yf any of you lacke wysdome, let hym aske
of God, which giueth to al men indifferently
and casteth no man in the teeth: and it shalbe
giuen hym. But let him aske in fayth and wa-
uer not. For he that doubteth is lyke the wa-
ues of the see, toss of the wynde, & caryed with
violence. Neither let that man thynke he shal
receyue any thynge of the Lozde. A wauerynge
mynded man, is vnstable in all his wayes.

B Let the brother of low degre, reioyce in that
he is exalted/and the ryche, in that he is made
Esai.xliii.c low. For euen as the flower of the grasse shal
xl.xl.d he vanysshe awaye. The sonne ryseth with
heate, and the grasse wydereth, and his floure
falleth awaye, and the beautie of the fashyon
of it perysheth: euen so shall the ryche man
perysshe with his abundaunce.

Happy is the man that endureth in temta-
cion, for when he is tryed, he shall receyue the
crowne of lyfe, whiche the Lozde hathe pro-
mysed to them that loue hym. ✣

Let no man say when he is temted, that he
is temted of God. For God is not temted of
euyls, neither temteth he any man. But euery
man is temted, whyle he is drawne awaye
C and allured of his owne lust: Then whē lust
hath conceyued, she bryngeth forth synne and
synne whē it is fynished, bryngeth forth deth.

Be not deceiued my dere brethren. ✣ Euery
good gyft, and euery perfect gift, is frō aboue,
and commeth downe from the father of lyght,
with whome is no variablenes, neither is he
chaūged vnto darkenes. Of his owne wil be-
gat he vs w the wozde of truth, that we shold
be the first frutes of his creatures.

Iam.xvii.d. Wherfoze (dere brethren) let euery man be
F swyfte to heare, slowe to speake, and slowe to
D wrathe. For the wrathe of man wozketh not
that which is rightous before God.

Wherfoze laye aparte all fylthynes, al su-
perfluite of malicyousnes, and receyue with
meekenes the wozde that is graffed in you, whi
che is able to saue your soules. ✣ ✣ And be
ye the doers of the wozde, and not hearers on-
ly, deceyuyng your owne selues with sophe-
stry. For yf any heare the wozde, and do it not,
he is lyke vnto a man that beholdeth his bo-
dyly face in a glasse. For as sone as he hath lo
ked on him selfe, he goeth his awaye, and for-
getteth forthwith what his facion was. But
who so loketh in the perfect lawe of libertye,
and continueth therin (yf he be not a forgetful
hearer but a doer of the wozke) the same shall
be happy in his dede.

Relygyon or deuocion.

Yf any man amonges you seme deuoute, &
refrayne not his tonge, but deceyue his owne
hert, this mans deuocion is in vayne. Pure de-
uocion and vndefyled before God the father,
is this: to vysyt the fatherlesse and wydowes
in theyr aduersitie, and to kepe him selfe vn-
spotted of the worlde. ✣

¶ He forbyddeth to haue respecte of persons, but to
regarde the poore as well as the ryche, to be louyng
and mercyfull, and not to bolde of fayth where no
workes are: for it is but a dead fayth, where good woz-
kes folowe not.

CAPI. II. ✣

A Leuitic.xix.c. Deut.i.c. and xvi.d Prouer. xxiii.c Eccle.xiii.a.

BRethren, se ye haue not the fayth of our
Lozde Iesu Christ the Lozde of glozye
in respect of persons. Yf there come in to
your company a man with a golden ryng, and
in goodly apparell, and there come in also a
poore man in vyle rayment, and ye haue a re-
spect to him that weareth the gaye clothyng,
and saye vnto him. Syt thou here in a good
place: and saye vnto the poore, stande thou
there or syt heare vnder my footestole: are ye
not parciall in your selues, and haue iudged
after euyll thoughtes.

Harken (my dere beloued brethren.) Hathe
not God chosen the poore of the worlde, whi
che are ryche in fayth, and heyres in the kyng-
dome whiche he promysed to them that loue
B him? But ye haue despysed the poore. Are not
the ryche they whiche oppresse you, and they
whiche drawe you before iudges? Do not
they speake euyll of that good name after
whiche ye be named?

Le.xix.d.a.c Deu.v.c.a xvi.d Yf ye fulfyll the royall lawe accordyng to
the scripture whiche sayth. Thou shalte loue
thyne neighbour as thy selfe, ye do well. But
if ye regarde one person more then an other, ye
commit synne, and are rebuked of the lawe, as
trāsgressours. Who so euer shal kepe the hole
lawe, and fayle in one poynt, is gylty in all.
For he that sayd thou shalt not commit adul
C tery, sayd also: thou shalt not kyll. Thoughe
thou do none adulterye, yet if thou kyll, thou
arte a breaker of the lawe. So speake ye, and
so do, as they that shall be iudged by the law
of libertie. For mercyles iudgement shall be
to hym that sheweth no mercy, and mercy re-
ioyseth agaynst iudgement. ✣

What auayleth it (my brethren) thoughe a
man say he hath faith, when he hath no dedes?
Can faith saue him? Yf a brother or a syster be
naked, or destitute of dayly fode, and one of
you saye vnto them: depart in peace, God sende
you warmth and fode: notwithstandynge ye
gyue them not tho thynges which are nedeful
to the body: what helpeth it? Euen so, faith,
yf it haue no dedes is dead in it selfe.

But a man wyl saye: thou hast fayth, and
I haue dedes: shewe me thy fayth by thy dedes,
and I wil shewe the my fayth by my dedes. Bi-
D leuest thou that there is one God? Thou wel
well. The deuyls also byleue and tremble.

Wilt thou vnderstande, o thou vayne man
Gene. xxii. b. that fayth without dedes is dede? Was not
Abraham oure father iustified thorow workes,
when he offered Isaac his sonne vpon the aul
ter? Thou seest that fayth wrought with his
dedes, and thrughe the dedes was the fayth
made perfect, and the scripture was fulfylled
which sayth: Abraham byleued God, and it
was reputed vnto hym for ryghtousnes, and
Iosue. ii. a he was called the frende of God. ✣ ✣ Ye se
then that of dedes a man is iustified, and not
of fayth onely. Lykewyse also was not Raab
the harlot iustified thorow workes, when she
receyued the messengers, and sente them oute
an other waye? For as the bodye without
the spirete is dede, euen so fayth without de-
des is dede. ✣

¶ What good and euyll commeth thorow the tonge. The duetye of suche as be learned. The differeace betweene the wisdom of the Gospel and of the worlde.

CAPI. III.

A MY brethren, let not euery man be a ma-
ster, remembryng that we shall receyue
the more damnation: for in many thin-
ges we synne all. yf a man synne not in worde
the same is a perfecte man, and able to tame
all the body. Beholde we put bittes in to the
horses mouthes, that they shold obeye vs, and
we turne aboute all the bodye. Beholde also
the shyppes, whiche though they be so greate,
and are dryuen of fearce wyndes, yet are they
turned about with a very small helme, whyt-
her so euer the violence of the gouerner wil:
The tonge. Euen so the tonge is a lytle membre, and bo-
B steth great thynges.

Beholde, how great a thynge a lytle fyre
kyndleth, and the tonge is fyre and a worlde
of wyckednes. So is the tonge set among our
membres, that it defyleth the hole bodye, and
setteth a fyre all that we haue of nature, and
is it selfe set a fyre euen of hell.

All the natures of beestes and of byrdes, and
of serpentes, and thinges of the see are mated
and tamed of the nature of man. But the tong
can no man tame. It is an vnruly euyll, full of
deedly poyson. Therwith blesse we God the
father, and therwith curse we men, which are
C made after the lykenesse of God. Out of one
mouth commeth blessing and cursing. My bre-
thren these thynges ought not so to be. Doth
a fountayn send forth at one place, swete wa-
ter and bytter also? Can ✣ fygge tree (my bre-
thren) beare olyue beries, or a vyne beare fig-
ges? So can no fountayn giue both salt wa-
ter and freshe also. yf any man be wyse and
endued with learnynge amonges you, let hym
shew the workes of his good conuersacion in
meknes that is coupled with ✣ wysdome.
✣ wisdome. Il meknes and obedience must be ioyned

But yf ye haue bitter enuye & stryfe in your
hertes, reioyce not: neither be lyars agay nst
the trouth: this wisdom descendeth not from
aboue: but is erthly, natural and deuylysh.
For where enuynge and stryfe is, there is vn-
stablenes, and all maner euyll workes. But
the wysdome frome aboue is fyrste pure, then
peasable and gentle, and easy to be entreated,
full of mercy and good frutes, without iud-
gynge, and without fimulacion: yea the frute
of ryghtousnes is sowen in peax, of them that
maynteyn peax.

the wysdom and worke of god.
D
✣ Naturall that is, all a man doth without the spyrte of God

¶ warre and fyghtyng commeth of voluptuousnes. The frendshipe of the world is enemitie before God. An exhortacion to flee sclaunder and the vanyte of this lyfe.

CAPI. IIII.

FRom whence commeth warre and fygh-
tynge amonge you: come they not frome
hence? euen of your voluptuousnes that
reigne in your membres. Ye lust and haue not.
Ye enuye, and haue indignacion, and can not
obteyn. ye fyght and warre and haue not, by-
cause ye aske not. ye aske and receyue not, by-
cause ye aske amysse: euen to consume it vpon
your voluptuousnes. ye aduoutrers, and wo-
men that breake matrimonye: knowe ye not
that the frendshyp of the worlde is enmimitie
towardes God? Who so euer wyll be a frend
B of the worlde, is made the enemy of God. Ey-
ther ye thinke ✣ the scripture saith in vayne.
The spirite that dwelleth in you, lusteth cut
contrary to enuy, but geueth more grace.

Submyt your selues to God, and resyste
the deuyll, and he wyll flee from you. Drawe
nye to God, and he wyll drawe nye to you.
C Clense your handes ye synners, and purge
your hertes ye wauerynge mynded. Suffre
afflictions: sorowe ye and wepe. Lette your
laughter be turned to mournynge, and your
ioye to heuynes. Cast downe your selues be-
fore the Lorde, and he shal lyft you vp. Back-
byte not one an other, brethre. He that ✣ back-
byteth his brother, and he that iudgeth his
brother, backbyteth the lawe, and iudgeth the
lawe. But yf thou iudge the lawe, thou arte
not a keper of the lawe, but a iudge. There
is one lawe giuer which is able to saue and
to destroye. What arte thou that iudgest an
other man?

✣ He that backbyteth or iudgeth his brother, iudgeth the lawe & the lawe to be euyll, for ✣ lawes forbydeth to do so.

Go to now ye that saye: to day and to mo-
D rowe let vs go in to suche a city, and continue
there a yere and by and sell, and wynne: and
yet can not tell what shall happen to morow.
For what thyng is your lyfe? It is euen a va-
pour that appeareth for a lytle tyme, and then
vanyssheth awaye: for that ye ought to saye:
yf the Lorde wyll and yf we lyue, let vs doo
this or that. But nowe ye reioyce in your bo-
stynges. All suche reioysynge is euyll. There-
fore to hym that knoweth how to do good, ✣
doeth it not, to hym it is synne.

¶ The threateneth the wicked ryche men, exhorteth vnto patience, to beware of swearing, one to knowledge his faultes to another, one to pray for another and one to labour to bryng another to the trueth.

CAPI. V.

Go

A Ryches. GO to now ye ryche men. Wepe & howle on youre wretchednes that shall come vpon you. Your ryches is corrupt, your garmentes are motheaten. Your golde & your syluer are canckred, and the rustie of them shall be a witnes vnto you, & shall eate your flesshe as it were fyre. Ye haue heaped treasure toge-ther in your last days: Beholde the hyre of the labourers which haue reped downe your feldes (whiche hyre is of you kept backe by gyle) B reyeth: and the cryes of them which haue re-ped, are entred in to ✣ eares of the Lorde Sabbaoth. Ye haue lyued in pleasure on the erth, and in wantonnes. Ye haue nourysshed youre hertes, as in a daye of slaughter. Ye haue con-demned and haue kylled the iust, and he hath not resisted you.

✣ Be patient therfore (brethren) vnto the commyng of the Lorde. Behold the husbande C man wayteth for the precious frute of the erth, and hath longe patience therupon, tyll he re-ceyue therely and the latter rayne. Be ye also patient therfore and stedfast your hertes, for the commyng of the Lorde draweth nye. Grudge not one agaynst an other (brethren) lest ye be damned. Behold the iudge standeth before the dore. Take (my brethren) the prophetes for an exemple of suffering aduersitie, and of long pa-cience, which spake in the name of the Lorde. ✣ Behold we count them happy which endure. Ye haue herd of the patience of Iob, and haue knowen what ende the Lorde made. For the Lorde is very pitifull and mercifull.

Two spetchains haue ry, the one lowynge me and the ner at bin-ng tyme of ryp it & ry lacke ture, all is ruinde.

But aboue all thynges my brethren, sweare not, neither by heuen, neither by erth, neither D by any other othe. Let your ye be ye, and your nay nay, lest ye fall in to hypocrisye. yf any of you be euyll vsed, let him praye. yf any of you be mery, let him synge psalmes. yf any be diseased among you, let him cal for the elders of the congregacion, & let them pray ouer him, and anoynt him with oyle in the name of the Lorde, & the prayer of fayth shal saue the sicke, and the Lord shal raise him vp, and if he haue committed synnes, they shalbe forgiuen him.

✣ Knowlege your faultes one to an other, and pray one for an other, that ye may be hea-led. The prayer of a ryghtous man auayleth moche, yf it be feruent. Helyas was a man mortall euen as we are, and he prayed in his Iayc. xvii. a prayer that it myght not rayne, and it rayned not on the erthe by the space of thre yeres and syxe monethes. And he prayed agayne, and the heuen gaue rayne, and the earthe brought forthe her frute.

Brethren, if any of you stray from the trueth and an other conuert him, let the same know that he which conuerteth the synner from gorynge astraye oute of his waye, shall saue a soule from death, and shall hyde the multitude of synnes.

¶ The ende of the epystle of Sayne Iames.

¶ The Epistle of Sayne Iudas.

¶ The rebuketh suche as brynge blynded with their owne lustes, resyste the trueth: and that we maye knowe them the better, he sayth they be suche as synne beastly against nature and despyse rulers. &c. He exhorteth vs to edyfye one another, to praye in the holy ghost to contynue in loue, to loke for the commynge of the Lorde, and one to helpe another oute of the fyre.

IVdas seruaunte of Iesu Chryste, the brother of Iames: To them whiche are called, and sanctified in God the father, and preserued in Iesu Chryst: Mercy vnto you, and peax and loue be multiplyed.

Beloued, when I gaue all dilygence to wryte vnto you of the commen saluation, it was nedefull for me to wryte vnto you, to exhorte you, that ye shold continually labour in the fayth which was ones geuen vnto the sayntes. For there are certayne crafftely crepte in, of whiche it was wrytten afore tyme vnto suche iudgement. They are vngodly and turne the grace of oure God vnto wantonnes, and denye God the onely Lorde, and oure Lorde Iesus Chryste.

My mynde is therfore to put you in re-membraunce, for as moche as ye ones knowe this, that the Lorde (after he hadde deliuered the people out of Egypte) ✣ destroyed them whiche afterwarde byleued not. The aungell also which kepte not their first estate, but left their owne habitacion: he hath reserued in e-uerlastynge chaynes vnder darknes, vnto the iudgement of the great daye: ✣ euen as Sodom and Gomor, and the cityes about them, (which in lyke maner vsed them selues with fornicacion, and folowed ✣ straunge flesshe) are set forth for an exemple, and suffre the venge-aunce of euerlastyng fyre. Lykewyse these dre-mers defile the flesshe, despise rulers, and speke euyll of them that are in auctorite.

Numer xiii B C
✣ Gene. xix.

Yet Michael the Archaungell when he stroue agaynst the deuyll, and disputed a-boute the bodye of Moses, durste not gyue rayling sentence, but sayd: the Lorde rebuke thee. But these speake euyll of those thynges whiche they knowe not, and what thynges they knowe naturally, as beestes whiche are without reason, in the thynges they cor-rupte them selues. Woo be vnto them, for they haue folowed the waye of Cayn, and are vtterly gyuen to the errour of Balam for lucres sake, ✣ and perysshe in the reuelyon of Core.

Gene. iii. b
Iame. xxii. b
Iame. xxv. c
✣ Straunge flesh, that is vnnaturall vses then the vnnaturall. Roma. i. C
Zach. xii. a. Eccle. xxi. b

These persons euen amonges your charities be spottes, ✣ feastyng together without feare fedynge them selues: Clowdes they are with-out water, caryed about of wyndes, and trees without frute at garthrynge tyme, twyse dede and plucked vp by the rootes. They are the ragynge waues of the see, fomynge oute their owne shame. They are wandrynge sterres, to whom is reserued the myste of darke-

nesse

nesse for ever.

Enoch the seuenth frome Adam prophe-
*Apoca. i. b. Clapt. iii. c
syed before of suche, sayinge. * Beholde, the
Lorde shall come with thousandes of sayn-
tes, to gyue iudgement agaynst all men, and
to rebuke all that are vngodly amonge them
of all theyr vngodly dedes, whiche they haue
vngodly committed, and of all theyr cruell
speakinges, which vngodly synners haue spo-
ken agaynst hym.

C These are murmurers, complayners,
walkynge after theyr owne lustes, whose
mouthes speake proude thynges. They haue
men in greate reuerence because of aduaun-
tage. But ye beloued, remembre the wordes
which were spoken before of the Apostles of
*1. Pet. iii. a. 2. Timo. iii. a. 2. Petri. ii. a.
oure Lorde Jesu Christe, that they tolde
you * there shulde be mockers in the last tyme
which shulde walke after theyr owne vn-
godly lustes. These are makers of sectes,
fleshly, hauynge no spirite.

F But ye (derely beloued) edifye youre selues
in youre most holy faythe, prayinge in the ho-
ly ghost, and kepe youre selues in the loue of
God, lokynge for the mercy of our Lorde Je-
sus Christ vnto euerlastinge lyfe. And haue
compassion of some, seperatynge them:
and other saue with feare, pullynge
them oute of the fyre, and hate
the fylthye vesture of the
flesh. Vnto hym that is a-
ble to kepe you that
ye fall not, and to
presente you
fautelesse
before
the
presence of his glorye with
ioye, that is to saye, to
God our sauiour, whi-
che only is wise, be
glorye, maiestie,
dominion and
power, now
and for ✠ ✠
euer.
AMEN.

(¶)

The Reuelacion of Sayne Johñ the deuyne.

¶ Thappye are they that heare the worde of God and kepe it. He wryteth to the seuen congregacions in Asia, seyth seuen candelsticches, and in the midde es of them, one lyke vnto the sonne of man.

CAPI. I.

THe reuelacion of Jesu Christe, whiche God gaue vnto hym, to shewe vnto his seruantes thynges whi che must shortly come to passe. a

✣ And he sente and shewed by his aungell vnto his seruaunt Johñ, whiche bare recorde of the worde of God, and of the testimony of Jesus Christ, and of all thynges that he sawe. Happy is he that redeth, and they that heare the wordes of the prophecy, and kepe the thinges wrytten therin. For the tyme is at hande.

Johñ to the seuen congregacions in Asia. Grace with you and peace, from him which is and which was, and which is to come, and from the seuen spirites which are presente before his trone, and from Jesu Christ, which is a faythfull witnes, and first begotten of the deed: and Lorde ouer the kynges of the erth. Vnto him that * loued vs, and washed vs from synnes in his owne bloude, ✣ and made vs kynges and preestes vnto God his father be glorye and dominion for euermore. Amen.

*Beholde he commeth with cloudes, and all eyes shall se hym: and they also which perced him. And all kynredes of the earthe shall wayle. Euen so: Amen. I am ✣ Alpha & Omega, the begynnynge and the endynge, sayethe the Lorde almyghty, whiche is, and whiche was, and whiche is to come.

I Johñ youre brother and compaignion in tribulacion, and in the kyngdome and pacy-ence whiche is in Jesu Christe, was in the yle of Pathmos for the worde of God, and for the wytnesse of Jesu Christe. I was in the spirite on a sondaye, and herde behynde me a great voyce, as it hadde ben of a trompe, sayinge: I am Alpha and Omega, the fyrste and the laste. That thou seest, wryte in a boke, and sende it vnto the congregacions whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And when I was turned, I sawe seuen golden candelsticches, and in the mydes of the candelsticches, one lyke vnto the sonne of man, clothed with a lyngé garment downe to the grounde, and gyrde about the pappes with a golden gyrdle. His heed and his heeres were whyte, as whyte wolle, and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse, as though they brent in a furnace: and his voyce as the sounde of many waters. And he hadde in his ryghte hande seuen sterres. And oute of his mouthe wente a sharpe two edged swerde. And his face shone euen as the sonne in his strengthe.

a sterres

a. xliiii. b

xii. b

xiiii. a

sterres the pres-

candelsti-cks, are the congrega-

And when I sawe him, I fell at his fete as deed. And he layd his ryght hande vpon me sayinge vnto me: feare not. ✣ I am the fyrste and the laste, and am alyue, and was deed. And beholde I am alyue for euermore, and haue the keyes of hell and of deth. Wryte therfore the thynges whiche thou hast sene, and the thynges whiche are, and the thynges whiche shall be fulfylled hereafter: and the mysterye of the seuen sterres which thou sawest in my ryght hande, & the seuen golden candelsticches. The seuen sterres are the messengers of the .vii. congregacions. And the seuen candelsticches which thou sawest are the seuen congregacions.

¶ The exhorteth foure congregacions to a mende. and sheweth the rewarde of him that ouercommeth

CAPI. II.

VNto the messenger of the congregacion of Ephesus wryte: these thynges sayth he that holdeth the seuen sterres in his ryghte hande, and walketh in the myddes of the seuen golden candelsticches. I knowe thy workes, and thy labour and thy patience, and how thou canst not forbeare them which are cupfull, and examinest them which saye they are Apostles, and are not: and hast founde them lyars, and dydest washe thy selfe. And hast pa-cience: and for my names sake hast labourd and hast not fainted. Neuertheles, I haue somwhat agaynst the, for thou hast lefte thy fyrste loue. Remembre therfore from whence thou arte fallen, and repent, and do the fyrst workes. Or elles I wyll come vnto the shortly, and wyll remoue thy candelsticche oute of his place, onlesse thou repent. But this thou hast, because thou hatest the dedes of the ✣ Nicolaitans, whiche dedes I also hate. Lette hym that hath eares, heare, what the spirite sayth vnto the congregacions. To hym that ouercommeth, wyll I gyue to eate of the tree of lyfe, which is in the mydes of the Paradyse of God.

a Messenger is preacher of congre-gacion.

The .vii. chefe preachers in Asia.

*Hebr. xi. b. 1. Petri. ii. b. 1. Johñ. i. b.

b Wrath. xviii. b. Clapt. iii. c

✣ Alpha and Omega are letters of the Greke crosse rowe, Alpha is the first letter and Omega the laste.

c Nycolaitans were heldē vpon that is ought commē: wyth Eu-seb. lib. iii. capi.

And vnto the aungell of the congregacion of Smyrna wryte: These thynges sayethe he that is fyrste, and the laste, whiche was deed, and is alyue. I knowe thy workes and tribu-lacion and pouertie, but thou art ryche. And I know the blasphemy of them which call them selues Iewes and are not, but are the con-gregacion of Sathan. Feare none of those thynges whiche thou shalt suffre. Beholde the deuyll shall cast of you in to prysō, to tempt you, and ye shal haue tribulacion .x. dayes. Be faythfull vnto the deathe, and I wyll gyue the crowne of lyfe. Let hym that hath eares, heare, what the spirite sayth to the congrega-cions: He that ouercōmeth, shall not be hurt of the seconde deth.

d Seuen golde candelsticches

d congre-gacion of Per-gamus.

And to the messenger of the congregacion in Pergamos wryte: This sayth he which hath the sharpe swerde with two edges, I knowe thy workes, and where thou dwellest, euen where Sathans seate is, and thou kepest my name, and hast not denyed my faythe. And in my dayes Antipas was a faythfull wytnes of myne, whiche was slayne amonge you where Sathan dwelleth. But I haue a few thynges agaynst the, that thou hast there, them that mayntayn the doctryne of Balam * whiche taughte in Balake, to put occasion of synne before the chyldren of Israel that they shulde eate of meate dedicate vnto ydoles, and com-mytt fornicacion. Euen so hast thou them that mayntayne the doctryne of the Nicolaytans, whiche thynge I hate. But be conuerted, or elles I wyll come vnto the shortly, and wyll fyghte agaynste them with the swerde of my mouth. Let hym that hath eares, heare what the spirite sayth vnto the congregacions. To hym that ouercommeth wyll I gyue to eate Manna that is hyd, and wyl gyue him a white stone, and in the stone a new e name wrytten, whiche no man knoweth, sauynge he that re-ceyueth it. *Nu. xxiiii. b

And vnto the messenger of the congrega-cion of Thiatira wryte. This sayth the sonne of God, whiche hathe his eyes lyke vnto a flambe of fyre, whose fete are lyke brasse: I knowe thy workes, and thy loue, seruyce, and faythe, and thy patience, and thy dedes, whi-che are moo at the laste then at the fyrst. Not-withstandyng I haue a fewe thynges against the, * that thou sufferest that woman Jesabel which called her selfe a prophetesse, to teache and to disceyue my seruauntes, to make them commyt fornication, and to eate meates of-fered vp vnto ydolles. And I gaue her space to repent of her fornication, and she repented not. Beholde, I wyll caste her in to a bedde and them that commyt fornication with her, in to greate aduersitie, excepte they tourne frome theyr dedes. And I wyll kyll her chil-dren with deathe. And all the congrega-cions shall knowe that * I am he, whiche sear-cheth the reynes and heertes. And I wyll gyue vnto euery one of you accordynge vnto youre workes. f *Apoca. ii. b. *Iere. xvii. b

Vnto you I saye, and vnto othee of them of Thiatira, as manye as haue not this lern-ynge, and which haue not knowen the depenesse of Sathan (as they saye) I wyll put vpon you none other burthen, but that which ye haue alredye. Holde faste tyll I come, and who so euer ouercommeth and ke-peth my workes vnto the ende: to hym wyll I gyue power ouer nacions, and he shall rule them with a rodde of yron: and as the ves-sels of a potter, shall he breake them to shi-uers: Euen as I receyued of my father. So wyll I gyue hym the morynge sterre. Lette hym that hath eares, heare, what the spirite sayth to the congregacions. *Psal. ii. c

¶ He instructeth and enformeth the Aungels of the congregacions, declarynge also the rewarde of him that ouercommeth.

CAPI. III.

And

A And wryte vnto the messenger of the congregacion of Sardis: this sayth he that hath the spirite of god and the .vii. sterres. I know thy workes: thou hast a name that thou lyuest, and thou arte deed. Be awake, and strength ✝ thinges which remayne that are redye to dye. For I haue not founde thy workes perfecte before God. Remembre therfore how thou hast receyued an heerd, and holde fast and repent. ✝ Yf thou shalte not watche, I will come on the as a theefe, and thou shalte not knowe what houre I will come apon the. Thou hast a fewe names in Sardis, whiche haue not defyled theyr garmentes: and they shall walke with me in white, for they are worthy. He that ouercommeth shall be clothed in whyte araye, and I wyl nõt put his name out of the boke of lyfe, and I wyl confesse his name before my father, and before his aungelles. Let hym that hath eares, heare, what the spirite sayth vnto the congregacions.

*1. Thess. v. a ii. Pet. iii. c.

B And wryte vnto the messenger of the congregacion of Philadelphia: this sayth he that is holy and true, ✝ whiche hathe the kaye of David, whiche openeth, and no man shutteth, and shutteth, and no man openeth. I knowe thy workes. Beholde, I haue set before the an open woze, and no man can shut it, for thou haue a lytell strengthe, and haste kepte my sayenges: and haste not denyed my name. Beholde I make them of the congregacion of Sathan, whiche call themselues Iewes, and are not, but doo lye: Beholde, I will make them that they shall come and worshyp before thy feete: and shall knowe that I loue the.

*Esai. xxiii. f and Iob. xii. c

Bycause thou hast kepte the wordes of my patience, therfore I will kepe the from the houre of temptacion, whiche will come vpon all the worlde, to tempt them that dwel vpon the erth. Beholde, I come shortly. Holde that whiche thou hast, that no man take away thy crowne. Him that ouercommeth, wyl I make a pyller in the temple of my God, & he shal go no more oute. And I wyll wryte vpon hym, the name of my God, and the name of the cyte of my God, newe Jerusalem, which commeth downe out of heuen from my God, and I wyll wryte vpon him my newe name. Let him that hathe eares, heare, what the spirite sayth vnto the congregacions.

C

The congregacion of Laodicia.

And vnto the messenger of the congregacion whiche in Laodicia, wryte: This sayth (Amen) the faythfull and true witnes, the begynning of the creatures of God. I know thy workes that thou art neyther colde nor hote. I wolde thou were colde or hote. So then bycause thou art betwene both, and neither colde ne hote, I wyl spue the out of my mouth: bycause thou sayest thou art ryche and increased with goodes, and hast nede of nothynge, and knowest not how thou art wretched and miserable, poore, blynde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayst be ryche: and whyte rayment that thou mayst be clothed, that thy fylthy nakednes do not appeare: and anoynt thyne eyes with eye salue, that thou mayste se.

D

*As many as I loue, I rebuke and chasten. Be feruent therfore and repent. Beholde, I stand at the dore and knocke. yf any man heare my voyce and open the doze, I will come in vnto him and wyl sup with him, and he with me. To him that ouercommeth wyl I graunt to syt with me in my seat, euen as I ouercame and haue sytten with my father in his seate. Let hym that hath eares, heare what the spirite sayth vnto the congregacions.

*Deut. viii. Hebr. xii. b

¶ He seeth the heauen open, and the seate and one sytynge vpon it, and xxiiii. seates about it with xxiiii. elders sytynge vpon them, and foure beastes prayesynge God daye and nyght.

CAPI. IIII.

E After this I loked, and beholde a doore was open in heuen, and the fyrst voyce whiche I herde, was as it were of a trompet talkyng with me, which sayd: come vp hyther, and I wyl shewe the thinges whiche must be fulfilled hereafter. And forthwith I was in the spirite: and beholde a seate was put in heuen, and one sate on the seate. And he that sate, was to loke vpon like vnto a iaspar stone, and a sardyne stone. And there was a rayne bowe about the seate, in syghte lyke to an emeralde. And about the seat were .xxiiii. seates. And vpon the seates .xxiiii. elders sytynge, clothed in whyte rayment, and had on theyr heedes crownes of golde.

Rayne bowe.

F And out of the seate proceded lyghtenynges, and thundrynges, and voyces, and there were seuen lampes of fyre, burnynge before the seate, whiche are the seuen spirytes of God. And before the seate there was a see of glasse lyke vnto a crystall, and in the myddes of the seate, and rounde about the seate were foure beestes full of eyes before and behynde. And the fyrste beest was lyke a lyon, the seconde beest lyke a calfe, and the thyrde beest had a face as a man, and the fourth beest was lyke a flesynge egle. And the foure beestes had eche one of them syxe wynges about him, and they were full of eyes within. And they had no reste day ne nyght, sayenge: ✝ Holy, holy, holy, Lorde God almyghty, whiche was, and is, and is to come.

Seuen lampes of fyre.

G

✝ Esay. vi. b

And when those beestes gaue glorye and honour and thankes to hym that sate on the seate, whiche liueth for euer and euer: the .xxiiii. elders fell downe before him that sate on the trone, and worshypped hym that liueth for euer, and caste theyr crownes before the trone sayenge: Thou arte worthy (Lorde) to receyue glorye and honoure and power, for thou hast created all thynges, & for thy wyll sake they are and were created.

¶ He seyth the lambe openynge the boke, and therfore the foure beastes, the .xxiiii. elders and the angels prayse the lambe, and do him worshype.

CAPI. V.

And

A And I sawe in the ryght hande of hym that sate in the trone a boke wrytten within and on the backesyde, sealed with seuen seales. And I sawe a stronge aungell whiche cryed with a loude voyce: Who is worthye to open the boke, and to loose the seales therof. And no man in heuen ne in erth neyther vnder the earthe, was able to open the boke, neyther to loke theron. And I wept moche, because no man was founde worthye to open and to rede the boke, neyther to loke theron.

Holy scripture. viii. dist.

B And one of the elders sayd vnto me: wepe not: Beholde a lyon of the tribe of Juda, the roote of David, hathe obteyned to open the boke, and to loose the seuen seales therof. And I beheld, and lo in the myddes of the seate, and of the foure beestes, and in the myddes of the elders stode a lambe as thoughe he hadde ben kylled, whiche had seuen hornes, and seuen eyes, whiche are the spirites of God, sent in to all the worlde. And he came and toke the boke out of the ryght hande of him that sate vpon the seate.

obtayned to open.

C And when he had taken the boke, the foure beestes and .xxiiij. elders fell downe before the lambe, hauynge harpes, and golden vyals full of odoures, whiche are the prayers of sayntes, and they songe a new songe, sayeng: thou art worthy to take the boke, and to open the seales therof: for thou wast kylled, and hast redemed vs by thy bloude out of all kynredes, and tonges, and people, and nations, and hast made vs vnto our God, kynges and prestes, and we shall raygne on the erth.

D ✝ And I beheld, and I herde the voyce of many aungels aboute the trone, and aboute the beestes, and the elders. and I herde thousande thousandes, sayenge with a loude voyce: Worthy is the lambe that was kylled to receyue power, and ryches, and wysdome, and strengthe, and honour and glory, and blessing. And all the creatures which are in heuen, and on the erth, and vnder the erth, and in the see, and all that are in them I herde, sayenge: blessynge, honoure, glorye, and power be vnto him that sytteth vpon the seate, and vnto the lambe for euermore. And the foure beestes sayd Amen. And the foure and twenty elders fell vpon theire faces, and worshipped him that liueth for euermore.

Deut. vi. a Mat. iv. b Luc. iv. b Act. viii. c

¶ The lambe openeth the .vi. seales, and many thinges folowe the openynge therof.

CAPI. VI.

A And I saw when the lambe opened one of the seales, and I herd one of the foure beestes say, as it were the noyse of thonder, come and se, and I sawe. And behold there was a whyte horse, and he that sate on hym, had a bow, and a crowne was giue vnto him, and he went forth conquerynge, and for to ouercome. And whē he opened the second seale, I herd the second beest saye: come and se. And there went out an other horse that was redde, and power was giuen to him that sate theron to take peax frome the earthe, and that they sholde kyll one an other. ✝ And there was gyuen vnto him a great swerde.

A lambe opened the seales.

White horse.

Red horse.

Esay. xxvii. a

And when he opened the thyrd seale, I herd the thyrde beest saye: come and se. And I beheld, and lo, a blacke horse: and he that sate on him had a payre of balaunces in his handt. And I herde a voyce in the myddes of the foure beestes saye: a measure of whete for a penye and thre measures of barlye for a penye: & oyle and wyne se thou hurt not. And when he opened the fourth seale, I herde the voyce of the fourthe beest saye: come and se: and I loked. And beholde a grene horse, and his name that sate on him was deth, and hell folowed after hym, and power was gyuen vnto them ouer the fourth parte of the erthe to kyll with swerde, and with honger, and with deth that commeth of beestes of the erth.

B Blake horse.

Grene horse.

And when he opened the fyfte seale, I sawe vnder the aulter, the soules of them that were kylled for the worde of God, and for the testimony whiche they had, and they cryed with a loude voyce sayenge: Howe longe tarriest thou Lorde, holy and true, to iudge, and to auenge our bloude on them that dwell on the erth? And long whyte garmentes were giue vn to euery one of them. And it was sayd vnto the that they sholde rest for a lytle season, tyl the nombre of theire felowes and brethren, and of them that sholde be kylled as they were, were fulfylled.

C Soules vnder the aulter

Esaye. ii. b Osee. v. and Luke. xxiii.

D And I beheld when he opened the fyrst seale, and lo there was a greate erthquake, and the sunne was as blacke as sacke clothe made of heere. And the mone wered euen as bloude, & the sterres of heuen fell vnto the erth euen as a fygge tree casteth from her her fygges, when she is shaken of a myghty wynde. And heuen vanished awaye, as a scroll when it is rolled togyther. And all mountayns and yles, were moued out of theyr places. And the kynges of the erth, and the great men, and the ryche me, and the chefe captaynes, and the mighty men, and euery bondman, and euery free man, hyd them selues in tennes, and in rockes of the hilles: ✝ and sayd to the hylles and rockes: fall on vs, and hyde vs frome the presence of hym that sytteth on the seate, and from the wrathe of the lambe: for the great daye of his wrath is come, and who can endure it.

✝ Esaye. ii. b Osee. x. b Luke. xxiii. d.

¶ He seyth the seruaunts of God sealed in theyr foreheds out of all nacions and people, which though they suffre trouble, yet the lambe feedeth them, leadeth them to the fountaynes of lyuynge water, and God shall wype awaye all teares frome theyr eyes.

CAPI. VII.

A And after that, I sawe foure aungelles stande on the foure corners of the erth, holdynge the foure wyndes of the erth that the wyndes sholde not blow on the erth, neyther on the see, neyther on any tree.

A

✝ And I sawe an other aungell ascende from the sprynge of the sunne, whiche had the seale of the lyuyng God, and he cryed with a loude

B voyce

voyce to the foure aungels (to whom power was giuen to hurt the erth and the see) saying hurt not the erth, neyther the see, neither the trees, tyll we haue sealed the seruauntes of our God in theyr foreheedes.

And I herd the nombre of them which were sealed, and there were sealed an hundred and xliiij. thousande, of all the trybes of the chyldren of Israel. Of the tryb of Juda were sealed. xij. thousande. Of the tribe of Ruben were sealed twelue thousand. Of the tryb of Gad were sealed twelue. M. Of the tryb of Aser were sealed twelue. M. Of the tryb of Neptalim were sealed twelue. M. Of the tribe of Manasses were sealed twelue. M. Of ꝑ tryb of Symeon were sealed twelue thousand. Of the tryb of Leuy were sealed twelue. M. Of the tryb of Isacar were sealed twelue. M. Of the tryb of Zabulon were sealed twelue thousande. Of the tryb of Joseph were sealed twelue. M. Of ꝑ tryb of Beniamin were sealed twelue thousande.

After this I beheld, and lo a great multitude (whiche no man coulde nombre) of all nacions and people, and tonges, stode before the seate, and before the lambe clothed with longe whyte garmentes, and palmes in theyr handes, and cryed with a loude voyce, saying: Helth to hym that sytteth vpon the seat of our God, and vnto the lambe. And all the aungels stode in the compace of the seate, and of the elders, and of the foure beestes, and fell before the seate on theyr faces, and worshypped God, sayinge: Amen. Blessynge and glory, wysdome and thankes, and honour, and power, and myght be vnto our God for euermore. Amen.

And one of the elders answered, saying vnto me: what are these which are araied in long whyte garmentes, & whence came they? And I sayd vnto him: Lorde thou wotest. And he sayd to me: these are they whiche came out of great tribulacion, and made theyr garmentes large, and made them whyte in the bloude of the lambe: therfore are they in the presence of the seat of God, and serue him day and nighe in his temple, and he that sytteth in the seate wyll dwell amonge them. They shall honger no more, neither thurst, neither shall the sunne lyght on them, neither any heate. For ꝑ lambe whiche is in the myddes of the seate, shal fede them, and shall leade them vnto fountaynes of lyuynge water, and God shall wype away all teares from theyr eyes.

Esaye. xlix.a.

Esaye. xxv.c.

¶ The seuenth seale is opened, there is silence in heauen, the foure aungels blowe theyr trompetes, and greate plages folowe vpon the earth.

CAPI. VIII.

And when he hadde opened the seuenth seale, there was silence in heuen about the space of halfe an houre. And I sawe aungels standynge before God, and to them were giuen seuen trompettes. And an other aungell came and stode before the aulter hauynge a golden censer, and moche of odoures was giuen vnto him, that he sholde offre of the prayers of al sayntes vpon the golden aulter, which was before the seate. And the smoke of the odours which came of the prayers of al sayntes, ascended vp before god out of the aungels hande. And the aungell toke the censer, & fylled it with fyre of the aulter, and caste it vnto the erth, and voyces were made, and thonderynges and lyghtnynges, and erthquake.

And the seuen aungels which had the seuen trompettes prepared them selues to blowe. The fyrst aungell blewe, and there was made hayle and fyre, whiche were myngled with bloude, and they were cast in to the erth: and the thyrde parte of trees was burnt, and all greene grasse was brent. And the seconde aungell blew: and as it were a great mountayne burnynge with fyre was cast in to the see, and the third part of the see was turned to bloud, and the thyrde parte of the creatures whiche had lyfe, dyed, and the thyrde part of shyppes were destroyed.

And the thyrde aungell blewe, and there fell a great sterre from heuen burnynge as it were a lampe, and it fell in to the thyrde parte of the ryuers, and in to fountaynes of waters, and the name of ꝑ sterre is called wormewod. And the thyrde parte was tourned to wormewod. And many men dyed of the waters, because they were made bytter. And the fourth aungell blewe, and the thyrde parte of the sunne was smytten, and the thyrde parte of the mone, and the thyrde parte of sterres: so that the thyrde part of them was darkned. And the daye was smytten, that the thyrde parte of it sholde not shyne, and lykewyse the nyght. And I beheld and herde an aungell flyenge thorowe the myddes of heuen, sayinge with a loude voyce: Wo, wo to the inhabyters of the erth, because of the voyces to come of the trompe of the thre aungels which were yet to blowe.

¶ The fyfth and syxth aungell blowe, theyr trompettes: the starre falleth from heauen: the locustes come out of the smoke: The fyrste wo is paste: the foure aungels that were bounde are lowsed, and the thyrde parte of men is kylled.

CAPI. IX.

And the fyfte aungell blewe, and I sawe a sterre fall from heuen vnto the erthe. And to hym was giuen the keye of the bottomlesse pit. And he opened the bottomlesse pyt, and there arose the smoke of a great fornace And the sunne and the ayre were darkned by the reason of the smoke of the pit. And there came oute of the smoke locustes vpon the erth: and vnto them was giuen power as the scorpyons of the erth haue power. And it was commaunded them that they sholde not hurte the gras of the erth: ne any greene thyng: neither any tree: but only those men whiche haue not the seale in theyr foreheedes. And to them was commaunded that they sholde not kyll them, but that they sholde be vexed fyue monethes, and theyr payne was as the payne that commeth of a scorpion, when he hath stonge a man. And in those dayes shall men seke deathe, and shall not fynde it, and shal desyre to dye, and deth shal flee from them.

Locustes.

And the symilitude of the locustes was lyke vnto horses prepared vnto batayle, and on theyr heedes were as it were crownes, like vnto golde: and theyr faces were as it hadde ben the faces of men. And they hadde heere as the heere of women. And theyr tethe were as the tethe of lyons. And they hadde habergyons, as it were habbergyons of yron. And the sounde of theyr wynges, was as the sounde of charettes when many horses runne togyther to batayle. And they had tayles lyke vnto scorpyons: and there were stynges in theyr tayles. And theyr power was to hurte men fyue monethes. And they hadde a kynge ouer them, whiche is the aungell of the bottomlesse pytte, whose name in the Hebrue tonge is Abadon, and in the Greke tong, Apollion. One wo is past, & beholde two woes come after this.

And the syxte aungell blewe, and I herde a voyce from the foure corners of the golden aulter whiche is before God, sayinge to the syxte aungell, whiche had the trompe: Lose the foure aungelles, whiche are bounde in the great ryuer Euphrates. And the foure aungelles were loosed whiche were prepared for an houre, for a daye, for a moneth, and for a yere, to slee the thyrde parte of men. And the nombre of horsemen of warre, were twentye tymes ten thousande. And I herde the nombre of them: and thus I sawe the horses in a vysion, and them that sate on them, hauynge fyrye habbergyons of a Jacinct colloure, and brymstone, and the heades of the horses were as the heedes of lyons. And oute of theyr mouthes went forth fyre and smoke, and brymstone. And of these thre was ꝑ thirde parte of men kylled: that is to saye, of fyre, of smoke, and brymstone, which proceded out of the mouthes of them: For theyr power was in theyr mouthes and in theyr tayles: for theyr tayles were lyke vnto serpentes, and hadde heedes, and with them they dyd hurte: And the residue of the men whiche were not kylled by these plages, repented not of the dedes of theyr handes, that they sholde not worshyp deuyles, and ymages of golde, and syluer, and braste, and stone, and of wode, whiche neyther can se, neyther heare, neyther go. Also they repented not of theyr murther, and of theyr sorcery, neither of their fornication, neither of their thefte.

¶ The Aungell hathe the boke open: he sweareth there shalbe no more tyme: he giueth the boke vnto Johñ, whiche eateth it vp.

CAPI. X.

And I sawe an other myghtye aungell come downe from heuen clothed with a clowde, and the rayne bowe vpon his heed. And his face as it were the sunne, and his fete as it were pyllers of fyre, and he had in his hande a lytle boke open: and he put his right fote vpon the see, and his lefte fote on the erth. And cryed with a loude voyce, as when a lyon roareth. And when he had cryed, seuen thondres spake theyr voyces. And when the seuen thondres had spoken theyr voyces, I was aboute to wryte. And I herde a voyce from heuen sayinge vnto me: seale vp those thynges whiche the seuen thondres spake, and wryte them not.

And the aungell whiche I sawe stande vpon the see, and vpon the earthe lyfte vp his hande to heauen, and sware by hym that lyueth for euermore, whiche created heuen, and the thynges that therin are, and the see, and the thynges which therin are: that there sholde be no longer tyme, but in the dayes of the voyce of the seuenth aungell, whe he shal begyn to blowe, euen the mysterye of God shall be fulfilled as he preached by his seruauntes the prophetes.

And the voyce whiche I herde frome heuen, spake vnto me agayne, and sayd: go and take the lytle boke whiche is open in the hande of the aungell whiche standeth vpon the see and vpon the earthe. And I went vnto the aungell, and sayde to him: Gyue me the lytle boke, and he sayde vnto me: take it, and eate it vp, and it shall make thy belye bytter, but it shall be in thy mouth as swete as honye. And I toke the lytle boke out of his hande and eate it vp, and it was in my mouthe as swete as honye: and as soone as I hadde eaten it, my belye was bytter. And he sayd vnto me: thou muste prophesye agayne amonge the people and nacions, and tonges, and to many kynges.

Ezech. iii.c.

¶ The Temple is measured. The seconde woo is paste.

CAPI. XI.

And then was giuen me a rede, lyke vnto a roode, and it was sayde vnto me: Arise and mete the temple of god, and the aulter, and them that worshyp therin. And the quere whiche is with in the temple, take out and mete it not: for it is giuen vnto the Gentyles, and the holy cyte shal they treade vnder fote. xlij. monethes. And I will gyue power vnto my two wytnesses, and they shall prophesye a thowsande, two hundrede and thyrtescore dayes, clothed in sacke clothe. These are two olyue trees, and two candelsty kes, standynge before the God of the erthe.

And yf any man wyl hurte them, fyre shall proceede oute of theyr mouthes, and consume theyr enemyes. And yf any man wyll hurte them this wyse muste he be kylled. These haue power to shut heauen, that it rayne not in the dayes of theyr prophesynge: and haue power ouer waters to turne them to bloude, and to smyte the erth, with all maner plages as often as they wyll.

And when they haue fynyshed theyr testimony, the beest that came out of the bottomlesse pyt, shall make warre agaynst them, and

shall ouercome them and kyll them. And their bodyes shall lye in the stretes of the greate cite, whiche spiritually is called Sodom and Egypte, where our Lorde was crucifyed. And they of the people and kynredes, and tonges, and they of the nacions, shall se theyr bodyes thre dayes and an halfe, and shall not suffre theyr bodyes to be put in graues. And they that dwell vpon the erthe, shall reioyce ouer them and be glad, and shall sende gyftes one to an other, for these two prophetes vexed them that dwelt on the erth.

And after thre dayes and an halfe the spirite of lyfe from God, entred in to them. And they stode vp on theyr fete: and greate feare came on them whiche sawe them. And they herde a great voyce from heuen, sayinge vnto them. Come vp hyther. And they ascended vp in to heuen in a cloude, and theyr ennemyes sawe them. And the same houre was there a great erthquake, and the tenth parte of the cite fell, and in the erthquake were slayne names of men seuen thousande, and the residue were feared, and gaue glory to God of heuen The seconde woo is past, and beholde the third woo wyll come anone.

D And the seuenth aungell blewe, and there were made greate voyces in heuen, sayinge: the kyngdomes of this worlde are our Lordes and his Christes, and he shall raygne for euer more. And the .xxiiij. elders whiche syt before God on theyr seates, fell vpon theyr faces, and worshypped God, sayinge: we gyue the thankes Lorde God almighty: whiche arte, and wast, and art to come, for thou hast receyued thy greate myghte, and hast reygned. And the nacions were angry, and thy wrathe is come, and the tyme of the deed, that they shulde be iudged, and that thou shuldest gyue rewarde vnto thy seruantes the prophetes and saintes and to them that feare thy name small and great, and shuldest destroy them which destroy the erth. And the temple of God was opened in heuen, and ther was sene in his temple, the Arke of his Testament: and there folowed lyghtnynges, and voyces, and thondrynges, and erthquake, and moche hayle.

¶ The seuenth Angell bloweth his trompet. There appeareth in heuen a woman clothed with the sonne: Michael fyghteth with the dragon, whiche persecuteth the woman.

CAPI. XII.

A AND there appered a gret wonder in heuen: A woman clothed with the sunne and the mone vnder her fete, and vpon her heed, a crowne of twelue sterres. And she was with chylde, and cryed trauaylynge in byrth, and payned redy to be delyuered. And there appered an other wonder in heuen, for beholde a great red dragon hauyng .vii. heedes and ten hornes and crownes vpon his heedes: and his tayle drue the thyrde parte of the sterres, and cast them to the erth.

B And the dragon stode before the woman, whiche was redye to be delyuered: for to deuoure her chylde as sone as it were borne. And she brought forth a manechylde, which shulde rule all nacions with a rodde of yron. And her sonne was taken vp vnto god, and to his seate. And the woman fledde into wyldernes where she had a place prepared of God, that they shulde fede her there a thousande .ij. hundred and forty dayes.

And there was a great batayle in heuē, Michael and his angels fought with the dragon and the dragon fought and his aungels, and preuayled not: neither was their place found any more in heuen. And the great dragon that olde serpent called the deuyll, and Sathanas was cast out, which disceyueth all the worlde. And he was cast in to the erthe, and his aungels were cast out also. C

And I herde a loude voyce, sayinge: in heuen is nowe made saluacion, and strengthe and the kyngdom of our God, and the power of his annoynted. For he is cast downe which accused them before God daye and nyght. And they ouercame him by the blood of the lambe and by the worde of their witnes, and they loued not their lyues vnto the dethe. Therfore reioyce heuens, and ye that dwell in them. Woo to the inhabitaunces of the erth, and of the see: for the deuyl is come downe vnto you which hath great wrath, bicause he knoweth he hath but a shorte tyme. D

And when the dragon sawe, that he was cast vnto the erthe, he persued the woman, whiche brought forthe the man chylde. And to the woman were gyuen two wynges of a great egle, that she myght flee in to the wyldernes, in to her place, where she is norysshed for a tyme, tymes, and halfe a tyme, from the presence of the serpent. And the dragon cast out of his mouthe water after the woman as it had ben a ryuer, bycause she shulde haue ben caught of the floode. And the erthe holpe the woman, and the erth opened her mouthe and swalowed vp the ryuer, which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunt of her seed, whiche kepe the commaundementes of God, and haue the testimonye of Jesu Christ. And I stode on the see sande.

¶ A beaste ryseth out of the see with seuen heades and ten hornes. An other beaste commeth out of the earth with two hornes.

CAPI. XIII.

A AND I saw a beest ryse out of the see, hauynge seuen heedes, and tenne hornes, and vpon his hornes tene crownes, and vpon his heed, the name of blasphemye. And the beest which I sawe, was lyke a cat of the mountayne, and his fete was as the fete of a beare, and his mouth as the mouthe of a lyon. And the dragon gaue hym his power & his seate, and great auctorite: and I sawe one of his heedes as it were wounded to deth and his deedly wounde was healed. And all the worlde wondred at the beest, & they worshypped the dragon whiche gaue power vnto the beest, and they worshypped the beest, sayinge who is lyke vnto the beest? who is able to warre with him? B

And there was gyuen vnto him a mouthe, that spake great thynges and blasphemyes, and power was gyuen vnto him to doo .xlij. monethes. And he opened his mouthe vnto blasphemye agaynste God, to blaspheme his name and his tabernacle, and them that dwel in heuen. And it was gyuen vnto him to make warre with the saynctes, & to ouercome them. And power was gyuen hym ouer all kynredes tonge and nacion, and all that dwel vpon the erth worshipt him, whose names are not writ ten in the boke of life of the lambe, which was kylled from the begynnynge of the worlde. yf any mā haue an eare, let him heare. * He that leadeth in to captiuite, shal go in to captiuite: * he that kylleth with the swerde, must be killed with a swerde. Here is the patience and the fayth of the saynctes. C

And I behelde an other beest commyng vp out of the erth, and he had two hornes lyke a lambe, and he spake as did the dragon. And he dyd all that the fyrst beest coulde do in his presence, and he caused the erth, and them which dwell therin, to worshyp the first beest, whose deedly wounde was healed. And he dyd great wonders, so that he made fyre come downe from heuen in the syght of men. And disceyued them that dwelte on the erthe by the meanes of those signes whiche he had power to do in the syghte of the beest, sayinge to them that dwelte on the erth: that they shulde make an ymage vnto the beest, whiche had the wounde of a swerde, and dyd lyue.

And he had power to gyue a spirite vnto the ymage of the beest, and that the ymage of the beest shulde speake, and shulde cause that as many as wulde not worshyp the ymage of the beest shulde be kylled. And he made all bothe small and greate, ryche and poore, free and bonde, to receyue a marke in theyr ryght handes, or in theyr foreheedes. And that no man myght bye or sell, saue he that had the marke or the name of the beest, either the nombre of his name. Here is wysdom. Let him that hath wytte count the nombre of beest. For it is the nombre of a man, and his nombre is syxe hondred, thre score and sixe. D

¶ The lambe standeth vpon the mounte Sion, and the vndefyled congregacion with him: The aungell exhorteth to the feare of God and reuerth of the fall of Babylon.

CAPI. XIIII. ✠

A AND I loked, and lo a lambe stode on the mount Sion, and with him an. C. and xliij. thousande hauynge his fathers name wryten in theyr foreheedes. And I herde a voyce from heuen as the sounde of manye waters, and as the voyce of a great thonder. And I herde the voyce of harpers harpynge with theyr harpes. And they songe as it were a newe songe, before the seate, and before the

four beestes, and the elders, and no man could lerne that songe, but the hondred and foure and fortye thousande, whiche were redemed from the erthe. These are they whiche were not defyled with women, for they are virgyns. These folowe the lambe whyther so euer he goeth. These were redemed from men, beinge the fyrst frutes vnto God, and to the lambe, and in theyr mouthes was founde no gyle. For they are without spotte before the trone of God. ✠ D B

And I sawe an aungell flee in the myddes of heuen, hauynge an euerlastyng Gospell, to preache vnto them that dye and dwell on the earthe, and to all nacions, kynredes, and tonges and people, sayinge with a loude voyce: Feare God, and gyue honoure to hym, for the houre of his iudgement is come: and worshyp him, that made heuen and earthe, and the see, and fountaynes of waters. And there folowed an other aungell, sayinge: * Babylon is fallen is fallen that greate cite, * for he made all nacions drynke of the wyne of her fornication. *Psal. cxiv. Iesu. xliij. c *Apoc. xx *Hiere. li. a

And the thyrd aungel folowed them sayinge with a loude voyce: yf any man worshyp the beest and his ymage, and receyue his marke in his forhed, or on his hande, the same shall drynke the wyne of the wrath of God, which is poured in the cup of his wrath. And he shall be punyshed in fyre and brymstone, before the holy aungels, and before the lambe.

And the smoke of their torment ascended vp euermore. And they haue no rest day nor nyght whiche worshyp the beest and his ymage and and who so euer receyueth the prynte of his name. Here is the patience of saynctes. Here are they that kepe the commaundementes and the fayth of Jesu.

And I herd a voyce from heuen, saying vnto me: wryte. Blessed are the ded, which here after dye in the Lorde, euen so sayeth the spirite that they maye rest from theyr laboures, but theyr workes shall folowe them.

And I loked, and beholde a whyte cloude, and vpon the cloude one sytynge lyke vnto the sonne of man, hauynge on his heed a golden crowne, and in his hande a sharpe sickle. And an other aungell came out of the temple crynge with a loude voyce to him that sate on the cloude. * Thrust in thy sickle and repe, for the tyme is come to repe, for the corne of the earthe is rype. And he that sate on the cloude, thrust in his sickle on the erth, and the erth was reped. *Joel. iij. a D

And an other aungell came out of the temple, whiche is in heuen, hauynge also a sharpe sickle. And an other aungell came out frome the aulter, whiche had power ouer fyre, and cryed with a loude crye to him that hadde the sharpe sickle, and sayd: thrust in thy sharpe sickle, and gather the clusters of the erth, for her grapes are rype. And the aungell thrust in his sickle on the erth, and cut downe the grapes of the vyneyarde of erth, & cast in to them in to the great wynefat of the wrath of God, and the wynefat was troden without the cite, and bloude came out of the fat, euen vnto

the holie bydden by the space of a thousande and syxe hundred furlonges.

¶ The .xvi. seuen Angels, hauynge seuen vyals full of wrath.

CAPI. XV.

A And I sawe an other signe in heauen, great and meruayleus, seuen aungels hauynge the seuen laste plages, for in them is fulfylled the wrathe of God. And I sawe as it were a glassye see, myngled with syre, and them that had gotten victory of the beest, and of his ymage, and of his marke, and of the nombre of his name, stande on the glassy see, hauyng the harpes of God, and they song the songe of Moses the seruaunt of God, and the songe of the lambe: sayinge: Great and meruayleus are thy workes: * Lorde God almyghty, iust and true are thy wayes kynge of sayntes. B Who shall not feare (o Lorde) and glorify thy name? For thou only art holy, and all gentiles shal come and worship before the, for thy iudgementes are made manifest.

* Esaye. liii. c. Heere. x. b

And after that I loked, and beholde the temple of the tabernacle of testimonye was open in heuen, and the seuen aungelles came out of the temple, whiche had the seuen plages, clothed in pure and bright lynnen, and hauynge theyr breestes gyrded with golden gyrdels. And one of the foure beestes gaue vnto the seuen aungelles seuen golden vyalles full of the wrathe of God, whiche liueth for euer more. And the temple was full of the smoke of the glory of God, and of his power, and no man was hable to entre in to the temple, tyll the seuen plages of the seuen aungels were fulfylled.

¶ The .xvi. Aungelles poure oute theyr vyalles full of wrath.

CAPI. XVI.

A And I herde a great voyce out of the temple sayinge to the seuen aungels: Go your wayes, poure out your vyalles of wrathe vpon the erth. And the fyrst went and poured out his vyall vpon the erth, and there fell a noysome and a sore botche vpon the men whiche had the marke of the beest, and vpon them whiche worshypped his ymage. And the seconde aungell shed out his vyall vpon the see, and it turned as it were in to the bloud of a dead man: and euery lyuynge thyng dyed in the see. And the thyrde aungell shed oute his vyall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an aungel saye: Lorde whiche art and wast, B thou art ryghtous and holy, because thou hast gruen such iudgementes, for they shed out the bloud of sayntes and prophetes, and therfore hast thou giuen them bloud to drinke, for they are worthye. And I herde an other out of the aulter saye: euen so Lorde God almighty true and ryghtous are thy iudgementes.

And the fourth aungel poured out his vyall on the sunne, and power was giuen vnto him to bren men with heate of fyre. And the men raged in great heat, & spake euyll of the name of god, whiche hath power ouer those plages, and they repented not, to giue him glory. And the fyfte aungell poured oute his vyall vpon the seat of the beest, and his kyngdome wered darke, and they gnewe theyr tonges for sorow and blaspemed the God of heuen for sorow and payne of theyr sores, and repented not of theyr dedes.

And the syxte aungell poured out his vyall vpon the great ryuer Euphrates, and the water dryed vp, that the wayes of the kynges of the East sholde be prepared. And I sawe thre vnclene spretes, lyke frogges come out of the mouthe of the dragon, and out of the mouthe of the beest, and out of the mouth of the false Prophete. For they are the spirites of deuyls worknge myracles, to go out vnto the kynges of the erth, and of the hole worlde, to gather them to the batayle of that great daye of God almighty. * Beholde I come as a theefe. Happye is he that watcheth and kepeth his garmentes, leest he be founde naked, and men se his fylthynes. And he gathered them togyther in to a place called in the Hebrue tonge Armagedon.

* Mat. xxiiii. ii. Petri. iii. i. Thessa. v.

And the seuenth aungell poured out his vyall in to the ayre. And there came a voyce oute of heuen frome the seate, sayinge: it is done. And there folowed voyces, thonderynges, and lyghtenynges, and there was a greate erthquake, suche as was not sythens men were vpon the erthe, so mighty an erthquake and so greate. And the greate cytye was deuyded in to thre partyes, and the cityes of all nacions fell. And greate Babylon came in remembraunce before God, to giue vnto her the cup of the wyne of the fearcenes of his wrathe. Euery yle fled awaye, and the mountaynes were not founde. And there fell a great hayle as it had ben talentes out of heuen vpon the men, and the men blaspemed God: because of the plage of the hayle, for it was great and the plage of it sore.

¶ He describeth the woman sytting vpon the beast with ten hornes.

CAPI. XVII.

A And there came one of the seuen aungelles, whiche had the seuen vyalles: and talked with me, sayinge vnto me: come, I wyll shewe the the iudgement of the great hoore that sytteth vpon many waters, with whom haue commyted fornication, the kynges of the erthe, so that the inhabiters of the earthe are dronken with the wyne of her fornication. And he caried me awaye in to the wyldernes in the spirete. And I sawe a woman sytt vpon a rose colloured beest, full of names of blaspemye, whiche had ten hornes. And the woman was araied in purple and rose colour and decked with golde, precyous stone, and pearles, and had cup of golde in her hande ful of abominations and fylthynesse of her fornication. And in her forhed was a name wryten B a mysterye, greate Babylon the mother of hooredome

hoordome and abhominacions of the erth. And I sawe the woman dronken with the bloude of sayntes, and with the bloude of the wytnesses of Jesu. And when I sawe her, I wondred with great meruayle.

And the Aungell sayd vnto me: Wherfore meruayleste thou? I wyll shewe the, the mysterye of the woman, and of the beest that beareth her, whiche hath seuen heedes, and tenne hornes. The beest that thou seest, was, and is not, and shall ascende oute of the botomlesse pyt, and shal go in to perdicion, and they that dwell on the erth shal wonder (whose names are not wrytten in the boke of lyfe from the begynnyng of the worlde) when they beholde the beest, that was and is not. And here is a mynde that hathe wysdome.

C The seuen heedes are seuen mountaynes, on whiche the woman sytteth: they are also seuen kynges. Fyue are fallen, and one is, and an other is not yet come. When he commeth he muste continue a space. And the beest that was and is not, is euen the eyght, and is one of the seuen, and shal go in to destruction. And the ten hornes whiche thou seest, are ten kynges, whiche haue receyued no kyngdome, but shall receyue power as kynges at one houre with the beest. These haue one mynde, and shall gyue theyr power and strength vnto the beest. These shall fyght with the lambe, and the lambe shall ouercome them: * For he is Lorde of Lordes, and Kynge of Kynges, & they that are on his syde, are called, and chosen, and faythfull.

* Apo. vi. c.

D And he sayd vnto me: the waters whiche thou sawest where the hoore sytteth, are people, and folke, and nacions, and tonges. And the ten hornes, whiche thou sawest vpon the beest, are they that shall hate the hoore, & shall make her desolate and naked, and shall eate her flesshe, and burne her with fyre. For God hathe put in theyr hertes to fulfyll his wyll, and to do with one consent, for to gyue her kyngdome vnto the beest, tyll the wordes of God be fulfylled. And the woman whiche thou sawest, is that great city, which reigneth ouer the kynges of the erth.

¶ The louers of the worlde are sory for the fall of Babylon, but they that be of God haue cause to reioyce for her destruction.

CAPI. XVIII.

A And after that, I sawe an other aungell come from heuen, hauynge greate power, and the earthe, was lyghtned with his brightnes. And he cryed myghtily with a strange voyce, sayinge: * Great Babylon is fallen, is fallen: and is become the habitation of deuyls, and the hold of al foule spirites, and a cage of all vnclene and hatefull beastes, for all nacions haue dronken of the wyne of the wrathe of her fornicacyon. And the kynges of the earthe haue commyted fornication with her, and her marchauntes are wexed ryche, of the abundaunce of her pleasures.

* Esa. xxi. b. Jere. li. a

And I herde an other voyce frome heuen, B sayinge: come a waye from her (my people) that ye be not partakers in her synnes, that ye receyue not of her plages. For her synnes are gone vp to heuen, and God hath not remembred her wyckednes. Rewarde her euen as she rewarded you, and gyue her double accordynge to her workes. And poure in double to her in the same cuppe whiche she fylled vnto you. And as moche as she glorified her selfe, and lyued wantonly, so moche poure ye in for her of punyshement and sorowe, for she sayde in her selfe: * I sytte beynge a quene, and am no wydowe, and shall se no sorowe. * Esa. xlvii. a

C Therfore shall her plages come at one daye, deth, and sorowe, and honger, and she shall be brent with fyre: for stronge is the Lorde God whiche iudgeth her.

And the kynges of the earthe shall bewepe her and waple ouer her, whiche haue commytted fornication with her, and haue lyued wantonly with her, when they shall se the smoke of her burnynge, and shall stande afarre of for feare of her punyshement, sayinge: * Alas, Alas that greate cityе Babylon, that myghty cityе: for at one houre is her iudgement come. And the merchauntes of the erth shall wepe and waple in them selues, for no man wyll bye theyr ware any more, the ware of golde and syluer, and precious stones, neither of pearle, and raynes, and purple, and scarlet, and all thynne wodde, and all maner vesselles of yuerye, and all maner vesselles of moost precyous wodde, and of brasse, and yron, and synamon, and owrs, and oyntmentes and frankensence, and wyne, and oyle and fyne floure, and whete, beestes, and sheepe, and horses, and charettes, and bodyes and soules of men.

* Jerem. li. a

And the apples that thy soule lusted after are departed from the. And all thynges which were deyntie, and hadde in pryce are departed frome the, and thou shalte fynde them no more. The marchauntes of these thynges which were wexed ryche, shall stande afarre of frome her, for feare of the punyshement of her, wepynge and waplynge, and sayinge: * Alas, alas, that greate cityе, that was clothed in raynes and purple, and scarlet, and decked with golde, and precious stones, and pearles: for at one houre so greate ryches is come to nought.

* Jerem. li. b

D And euery shyppe gouernour, and all they that occupyed shyppes, and shyppmen whiche worke in the see, stode afarre of, & cryed, when they sawe the smoke of her burnynge, sayinge: what cityе is lyke vnto this great cityе? And they caste dust on theyr heedes, and cryed wepynge, and waplynge, and sayde: * Alas, alas, that great cityе, wherin were made ryche all that had shyppes in the see, by the reason of her costlynes, for at one houre is she made desolate. * Jerem. li. b

E Reioyce ouer her thou heuen, and ye holy Apostles and prophetes: for God hath giuen your iudgement on her. And a mighty aungel toke vp a stone like a great mylstone, and cast it in to the see, sayinge: with suche violence

G shall that greate cytye Babylon be caste, and
shal be founde no more. And the voyce of harpers, and musicions, and of pypers, and trumpetters shall be herde no more in the: and no craftes man of what so euer crafte he be, shall be founde any more in the. And the sounde of a mylle shal be herde no more in the, and the voyce of the bryde grome and of the bryde shall be herde no more in the, for thy marchauntes were the greate men of the erth. And with thyne enchauntment were disceyued all nacions: and in her was found the bloude of the prophetes, and of the sayntes, and of all that were slayne vpon the erth.

¶ Prayse or thankes are geuen vnto God for iudgynge the whore, and for auengynge the bloude of his seruauntes. The Angell will not be worshipped. The foules and brydes are called to the slaughter.

CAPI. XIX.

A AND after that I herd the voyce of moche people in heauen, sayinge: Alleluya. Helthe and glory and honour and power to the Lorde our God, for true and righteous are his iudgementes, for he hath iudged the great hoore whiche dyd corrupt the erthe with her fornication. and hathe auenged the bloude of his seruauntes of her hande. And agayn they sayd: Alleluya. And smoke rose vp for euermore. And the .xxiiij. elders, and the foure beestes fell downe, and worshipped God that sate on the seate, sayinge: Amen, Alleluya. And a voyce came forth of the seate, sayinge: prayse oure Lorde God all ye that are his seruauntes, and ye that feare hym bothe small and great.

And I herd the voyce of moche people, euen as the voyce of many waters, & as the voyce of strong thondrynges, sayinge: Alleluya, for God omnipotent raygneth. Let vs be glad & reioyce and geue honour to him: for the mariage of the lambe is come, and his wife made her self redye. And to her was graunted, that she shoulde be arayed with pure and goodly raymes. For the raymes is the ryghtousnes of sayntes. And he sayde vnto me, * happy are they whiche are called to the lambes supper. And he sayd vnto me: these are the true sayinges of God. And I fell at his fete, to worshyp him. And he sayde vnto me, se thou do it not. For I am thy felowe seruaunt, and one of thy brethren, and of them that haue the testimonye of Jesu. Worshyp God. For the testimony of Jesu is the spirite of the prophesye.

And I sawe heuen open, and beholde a white horse, and he that sate vpon him was called true, and in ryghtousnes dyd iudge and make batayle. His eyes were as a flame of fyre: and on his heed were manye crownes, and he hadde a name written, that no man knewe but he hym self. * And was clothed with a vesture dypte in bloode, and his name is called the worde of god. And the soudiours whiche were in heauen, folowed hym vpon whyte horses, clothed with whyte and pure raymes: & out of his mouth went out a sharpe swearde, that with it he sholde smyte the hethen. * And he shall rule them with a rod of yron, and he treadeth the wynefat of fearsnes and wrath of almyghty God. And hath on his vesture and on his thygh a name written: kyng of kynges, and Lorde of Lordes.

And I sawe an aungell stande in the sunne, and he cryed with a loude voyce, sayinge to all the foules that flee by the myddes of heuen, come and gather youre selues togyther vnto the supper of the greate God, that ye maye eate the flesshe of kynges and of myghty captaynes, and the flesshe of myghty men, and the flesshe of horses, and of them that sytte on them, and the flesshe of all free men and bond men, and of small and great. And I sawe the beest and the kynges of the earthe, and their warryours gathered togyther to make batayle agaynst hym that sate on the horse, and agaynst his souldyours.

And the beest was taken & with him that false prophete that wrought myracles before him, with which he disceyued them that receyued the bestes marke, and them that worshipped his ymage. These bothe were caste in to a pounde of fyre burnynge with brymstone: and the rest were slayne with the sworde of hym that sate vpon the horse, whiche proceded out of his mouthe, and all the foules were fylled with their flesshe.

¶ The dragon is bounde for a thousande yeres. The dead aryse, and receyue iudgement.

CAPI. XX.

A AND I sawe an aungel come downe fro heuen, hauynge the keye of the botomlesse pytte, and a greate chayne in his hande. And he toke the dragon that olde serpent which is the deuyl and Satanas, and he bounde him a thousande yeres, and caste hym in to ye botomlesse pyt, and he bound him, and set a seale on hym, that he sholde disceyue the people no more, tyll the thousande yeres were fulfylled. And after that he muste be loused for a lytell season.

B And I saw seates and they sate vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that were beheeded for the wytnes of Jesu, and for the worde of God, which had not worshipped the beest, neither his ymage, neyther had taken his marke vpon their foreheedes, or on their handes, and they lyued, and reygned with Christe a thousande yeres: but the other of the dead men lyued not agayne, tyll the thousande yeres were fynished. This is that fyrst resurrection. Blessed and holy is he that hath parte in the fyrst resurrection. For on suche shall the second deth haue no power, for they shall be the preestes of God, and of Christ, and shall raygne with him a thousande yeres.

And when the thousande yeres are expyred, Satan shall be losed out of his prysen, and shall go out to disceyue the people, which are in the four quarters of the erth Gog and Magog, to gather them togyther to battayle, whose

C whose noumbre is as the sande of the see: and they went vp in the playne of the earthe: and compased the tentes of the sayntes about, & the beloued cytie. And fyre came downe from God, out of heauen, and deuoured them: and the deuyll that deceyued them, was cast into a lake of fyre and brymstone, where the beast and the false Prophete were, and shalbe tormented daye and nyght for euermore.

And I sawe a great whyte seate, and hym that sate on it, from whose face fled awaye bothe the earthe and heauen, and their place was no more founde. And I sawe the deed, both great and small stonde before God: And the bokes were opened, And an other booke D was opened, which is the boke of lyfe, and ye deed were iuged of those thinges which were wrytten in the bookes accordinge to their dedes: and the see gaue vp her deed, which were in her, and deathe and hell delyuered vp the deed, whiche were in theym: and they were iudged euery man accordynge to his dedes. And deathe and hell were cast into the lake of fyre. This is the seconde deathe. And who so euer was not founde wrytten in the boke of lyfe, was cast into the lake of fyre.

¶ In this Chapter is described the newe and spirituall Jerusalem.

CAPI. XXI.

A AND I sawe a newe heauen, and a newe earthe. For the fyrste heauen, and the fyrst earthe were vanyshed awaye, and there was no more see. * And I John sawe that holy cytie newe Jerusalem come downe from God out of heauen prepared as a bryde garnyshed for her husbande. And I herde a great voyce out of heauen, sayenge: beholde the tabernacle of God is with men, and he will dwell with them. And they shall be his people, and God him selfe shalbe with them and be their God. * And God shall wype awaye all teares from their eyes. And there shalbe no more deth, neyther sorowe, neyther crienge, neyther shall there be any more payne, for the olde thinges, are gone. And he that sate vpon the seate, sayde. * Beholde I make all thinges newe. & And he sayde vnto me: wryte, for these wordes are faithful and true.

And he sayde vnto me: it is done, I am Alpha and Omega, the beggynnynge and ende I will geue to him that is a thirst of the well of the water of lyfe, freely. He that ouercommeth, shall inherite all thinges, and I will be his God, and he shalbe my sonne. But the fearefull and vnbeleuinge, and the abhominable, and murtherers, and horemongers, & sorcerers, and idolaters, and all lyars shall haue their parte in the lake whiche burneth with fyre and brymstone, which is the second death.

And there came vnto me one of the .vij. Angels whiche hadde the .vij. vyals full of the .vij. last plages: and talked with me, sayeng: come hyther, I will shewe the the bryde, the lambes wyfe. And he carped me away in the spirite to a great and hyghe mountayne, and he shewed me the great cytie, holy Jerusalem descendynge oute of heauen from God, hauyng the brightnes of God. And her lyghtyng was lyke vnto a stone moste precious, euen a D Jaspar cleare as Cristall: and hadde walles great and hyghe, and had .xij. gates, and at the gates .xij. Aungels: and names written, which are the .xij. tribes of Israel: on ye east parte .iij. gates: and on the Northsyde .iij. gates and towardes the South .iij. gates, & from the west .iij. gates: and the wall of ye cytie had .xij. foundacions, and in theym the names of the lambes .xij. Apostles.

And he that talked with me, had a golden rede to measure the cytie with, and the gates E therof and the wall. And the citie was buylt iij. square and the length was as large as ye bredth of it, and he measured the cytie with the rede .xij. M. furlonges: and the lenght & the bredth, and the hepth of it, were equal. And he measured the wall therof, an. cxliiij. cubytes: the measure that the aungell hadde was after the measure that man vseth. And the buyldinge of the wall of it was of Jaspar. And the cytie was pure golde lyke vnto cleare glasse, and the foundacions of the wal of the cytie were garnyshed with all maner of precious stones. The first foundacion was F Jaspar, the seconde Saphyre, the third a Calcedony, the fourth an Emeralde: the fyft Sardonix: the sixte Sardeos: the .vij. Crysolyte: the eyght Berall: the .ix. a Topas: the .x. a Crysoprasos: the .xi. a Jacyncte: the .xij. an Amatist.

The .xij. gates, were .xij. pearles, euery gate was of one pearle, and the strete of the cytie was pure golde, as thorowe shyninge glasse. And there was no temple therin. For the Lorde God almyghtye and the lambe are the temple of it. * And the cytie hath no nede G of the sonne neyther of the mone to lyghten it. For the brightnes of God dyd lyght it: & the lambe was the lyght of it. And the people which are saued shal walke in the lyght of it: and the kynges of the earth shall bryng their glorye vnto it. * And the gates of it are not shut by day. For there shalbe no nyght there. And there shall entre into it none vncleane thynge: neyther what so euer worketh abhominacion or maketh lyes: but they only whiche are wrytten in the lambes boke of lyfe.

¶ The ryuer of the water of lyfe, the fruitefulnes and lyght of the cytye of God. The Lorde gyueth euer his seruauntes warnynge of thynges to come, the angell will not be worshypped. To the worde of God maye nothyng be added nor taken there from.

CAPI. XXII.

A AND he shewed me a pure ryuer of water of lyfe clere as Cristall: proceedyng out of the seate of God & of the lambe. In the myddes of the strete of it, and of eyther syde of the ryuer was there wode of lyfe: whiche bare .xij. maner of frutes: and gaue frute euery moneth: and the leues of the wod serued

serued to heale the people with. And there
shalbe no more curse, but the seate of God
and the lambe shalbe in it: and his seruaun-
B tes shall serue him. And they shall se his face
*Esaye.lx.d. and his name shalbe in their foreheddes. *
And there shall be no vyght there, and they
nede no candell, neyther lyght of the sunne:
for the Lorde gyueth them lyght, & they shall
raygne for euermore.

And he sayde vnto me: these sayenges are
faithfull and true. And the Lorde God of
Sayntes and Prophetes sent his aungell to
shewe vnto his seruauntes, the thynges whi-
che must shortly be fulfylled. Behold I come
shortly. *Happy is he y kepeth the sayeng of
*Apoca.i.a the prophesy of this boke. I am John which
sawe these thinges and herde them. And whe
I had herde and sene, * I fell downe, to wor-
C shyp before the fete of the Aungel which she-
*Apo.xix.a wed me these thinges. And he sayde vnto me,
se thou do it not, for I am thy felow seruaut,
and the felow seruaunte of thy brethren the
Prophetes and of them whiche kepe the say-
enges of this boke. But worshyp God.

And he sayde vnto me: seale not the sayen-
ges of the prophesy of this boke. For y tyme
is at hande. He that wyll be euyll, let him be
euyll styll: and he which is fylthy, let him be
fylthy styll: and he that is ryghteous, let him
be more righteous: and he that is holye, let
him be more holy. And beholde I come shorti-
ly, and my rewarde with me, to gyue euerye
Esaye.xli.b man accordinge as his dedes shall be. I am Al
and.xli.ii.a pha and Omega, the begynnyng and the ende
the fyrst and the last. Blessed are they that do
his commaundementes, that their power may
be in the tree of lyfe, and maye entre thorow
the gates into the cytie. * For without shall *Esa.c
be dogges, and inchaunters, and horemongers Apo.i.b
and murtherers, and ymlaters, and who so
D euer loueth or maketh leasynges.

I Jesus sent myne aungell, to testifye vnto
you these thinges in the congregations. I am
the roote and the generacion of Dauid, and
the bright morninge starre. And the spyrite &
the bryde sayde, come. And let him that hea- *Esay.
reth, saye also, come. * And let him that is a Johñ.b
thyrst, come. And let who so euer wil, take of
the water of lyfe freely.

I testifye vnto euery man that heareth the
wordes of the prophesy of this boke: * yf any *Deut
man shall adde vnto these thinges, God shall and.xii.
adde vnto hym the plages that are written in Proue.
this boke. And yf any man shall mynysshe of
the wordes of the boke of this prophesy, God
shall take awaye his parte out of the boke of
lyfe, and out of the holy cytie, and from the
thinges whiche are written in this boke. He
whiche testifyeth these thinges sayth:
be it, I come quyckely, AMEN.
Euen so come Lorde Jesu.
The grace of oure
Lorde Je-
su
Christ be with you all.
AMEN.

¶ The ende of the newe
Testament.

¶ This is the Table wherin ye shall
fynde the Epistels and the Gospels
after the vse of Sarisbury.

For to fynde them the
soner: so shall ye seeke af-
ter these Capitall letters
by name: A. B. C. D.
which stande by the syde of
this boke, alwayes. Onor
vnder the letter there shall
ye fynde a crosse + where
the Epistle or the Gospell begynneth, And
where the ende is, there shall ye fynde an half
crosse. ⊦

¶ And the first lyne in this table alwaye is
the Epistle, and the seconde lyne is alwaye y
Gospel.

¶ On the firste Sondaye in
the Aduent.

This also we know. Rom.xiij.D
When they drewe nyghe. Mat.xxi.A
On the Wensdaye.
Be pacient therfore brethren. Jacob.B
The begynninge of the Gospell. Mar.i.A
On the Frydaye.
Esaie the. li. Chapter. A
In those dayes Johñ. Mat.iij.A
¶ On the seconde Sondaye
in the Aduent.
What so euer thinges are written. Ro.xv.A
And there shalbe tignes. Luc.xxi.E
On the wensdaye.
Zacharie the. viii. Chapter. A
Verely I saye vnto you. Mat.xi.B
On the Frydaye.
Esaie the. xxij. Chapter. C
Johñ bare witnes of him. Johñ.i.B
¶ On the thirde Sondaye in
the Aduent.
Let men this wyse eteme vs. i. Cor.iiij.A
When Johñ beynge in prysō. Mat.xi.A
On the wensdaye.
Esaye the. ij. Chapter. A
And in the. vi. moneth the. Lu.i.E
On the Frydaye.
Esaie the. xi. Chapter. A
Mary arose in those dayes. Lu.i.D
¶ On the fourth Sondaye in
the Aduent.
Reioyce in the Lorde alwaye. Philip.iiij.A
And this is the recorde of Johñ. Johñ.i.A
On the wensdaye.
Jobel the. ij. and. iij. Chapter. D
And this rumor of him went. Lu.vij.E
On the Frydaye.
Zacharie the. ij. Chapter. D
Take hede, beware of the leuen. Mar.viij.B
¶ In the Christmas euen.
Paul the seruaunt of Jesus. Rom.i.A
When his mother mary was. Mat.i.E
In the Christmas nyght at the
firste Masse.
For the grace of God. Tit.ij.E
It folowed in those dayes. Lu.ij.A
At the. ij. Masse.
But after that the kyndnes. Tit.iij.B
The shepeherdes sayde one to. Lu.ij.E
At the. iij. Masse.
God in tyme past dyuersly. Hebr.i.A
In the begynninge was Johñ. i.A
¶ On Saynct Steuens daye.
Steuen full of faith and power. Act.vi.E
Wherfore beholde I sende. Ma.xxiij.D
On Saynct Johñ Euangelist.
Ecclesiast. the. xv. Chapter. A
Folowe me, Peter turned. Johñ.xxi.F
On the childermalle daye.
And I loked, and lo a lambe. Reuel.xiiij.A
Lo the aungell of the Lorde. Mat.ij.E
¶ On the Sondaye after
Christmalle.
And I saye that the heyre as. Gal.iiij.D
And his father and mother. Lu.ij.E
¶ On the Newe yeres daye.
For the grace of God that. Tit.ij.E
And when the eyght daye was. Lu.ij.E
¶ On the twelfe euen.
For the geace of God that. Tit.ij.E
When Herode was dead. Mat.ij.D
¶ On the twelfe daye.
Esaie the. lx. Chapter. A
When Jesus was borne. Mat.ij.A
¶ On the first Sondaye after
the twelfe day.
Esaie the. lx. Chapter. A
The nexte daye, Johñ saw. Johñ.i.D
¶ On the seconde Sondaye
after the twelfe daye.
I beseche you therfore brethren. Rom.xij.A
And when he was. xij. yere olde. Lu.ij.F
On the wensdaye.
Brethren my hertes desyre. Rom.x.A
When Jesus had herde that. Mat.iiij.B
On the Frydaye.
Let euery soule submyt him. Rom.xiij.A
And Jesus returned by the. Lu.iiij.E
¶ On the thirde Sondaye af-
ter the twelfe day.
Seynge that we haue dyuers. Rom.xij.B.
And the thirde daye was the. Johñ.ij.A
On the wensdaye.
This is a true sayenge, and by. i.Tim.i.E
And he departed thence: and. Mar.vi.A
On the Frydaye.
For I knowe, and surely beleue. Rom.xiiij.E
And he came into Capernaum. Lu. iiij.E
¶ On the fourth Sondaye af-
ter the twelfe daye.
Be not wyse in your owne opi. Rom.xij.D
When Jesus was come downe. Mat.viij.A
On the wensdaye.
I beseche you brethren for. Rom.xv.B
And he entred agayne into Mar.iij.A
On the Frydaye.
Are ye not ware that ye are. i. Cor.iij.E
And Jesus went about all. Mat.iiij.D
¶ On the fyfte Sondaye af-
ter the twelfe daye.
Owe nothinge to any man. Rom.xiij.E
And he entred into a shyp, Mar.viii.E
On the wensdaye.
As concerninge the thinges. i. Cor.vii.A
It chaunced as they went on. Lu.ix.E

Du

On the Frydaye.
Let euery man abyde in the. i.Cor.vij.D
And they brought children. Mar.x.B

¶ On the. vi. Sondaye after the twelfe daye.
Now therfore as elect of. Colos.iij.B
The kyngdome of heauen is. Mat.xiij.D

Septuagesima.

On the Wensdaye.
I exhorte therfore that aboue. i.Tim.ij.A
A certayne man had two sonn. Mat.xxj.B

¶ When the weddynge goth out.
Perceyue ye not how that. i.Cor. ix. B
For the kyngdome of heauen. Mat. xx.A
On the Wensdaye.
Yf our Gospell be yet hyd. ij.Cor.iiij.A
And they departed thence, and. Mar.ix.E
On the Frydaye.
Seynge then that we haue. ij.Cor.iiij.C
Ye that is not with me is. Mat.xij.C

¶ On the Sondaye. ix.
For ye suffre foles gladly. ij.Cor.xj.E
When moche people were. Lu.viij.A

Sexagesima

On the Wensday.
I call God for a recorde vnto. ij.Cor.j.A
And he began agayne to. Mar.iiij.A
On the Frydaye.
Seynge that we knowe. ij.Cor.v.B
When he was tormounted. Luc.xvij.E

¶ On the Sondaye.l.
Thoughe I speake with the. i.Corin.xiij.A
He tolde vnto him the twelfe. Lu.xviij.F

Quinquagesima.

On the Wensday.
Iohel the.ij. Chapter. C
Moreouer when ye faste be not. Mat.vi.B
On the Frydaye.
Esaie the. lviij. Chapter. A
Ye haue herde how it is sayde. Mat.v.B

¶ On the.j. Sondaye in Lent.
We as helpers therfore. ij.Cor.vj.A
Then was Iesus led awaye. Mat. iiij. A

Quadragesima.

¶ On the wensdaye in the foure tymes.
Exodi the.xxiiij. Chapter, and.iij. Reg. xix.C
Then answered certayne. Mat.xij.C

Embrynge.

On the Frydaye.
Ezechiel the.xviij. Chapter. A
After that there was a feast. i.Johñ.v.A

¶ On the.ij. Sondaye in lent.
Furthermore we beseche. i.Thess.iiij.A
And Iesus went thence and. Mat.xv.C
On the wensdaye.
Hester the.xiij. Chapter. C
And Iesus ascended to Ierusalem. Mat.xx.C
On the Frydaye.
Genesis the.xxvij. Chapter. B
Herken an other similitude. Mat.xxj.D

¶ On the.iij. Sondaye in Lent.
Be ye followers of God. Ephe.v.A
And he was a castynge out. Lu.xj.B
On the wensdaye.
Exodi the.xx. Chapter. C
Then came to Iesus the. Mat.xv.A
On the Frydaye.
Numeri the.xx. Chapter. A
Then came he to a cytie of. Johñ.iiij.A

¶ On the.iiij. Sondaye, halfe Lent.
For it is written that Abraham. Gal. iiij.C
After that went Iesus his. Johñ.vj.A
On the wensdaye.
Ezechiel the.xxxvj. Chapter, and Esaie.j. E
And as Iesus passed by, he. Johñ.ix.A
On the Frydaye.
iij. Regum the. xvij. Chapter. C
A certayne man was sicke. Johñ.xi.A

¶ On the fifth Sondaye in lent.
But Christ beynge the hyghe. Heb.ix.C
Which of you can rebuke me. Johñ.viij.E
On the wensdaye.
Leuitici the.xx. Chap. C
It was at Ierusalem the. Johñ.v.D
On the Frydaye.
Hieremie the.xxj. Chap. B
Then gathered the hyghe prestes. Johñ.xi.F

¶ On the Palme Sondaye.
Let the same mynde be in. Phil.ij.A
Ye knowe that after. Mat.xxvi.A
On the Wensdaye.
Esaie the.liij. Chapter. D
The feast of swete bred. Lu.xxij.A
On the good Frydaye.
Exodi the.xij. Chap. A
When Iesus had spoken. Johñ.xviij.A

¶ On Easter euen.
Yf ye be then rysen agayne. Colloss. iij. A
The Sabboth daye at. Mat.xxviij.A

¶ On Easter daye.
Purge therfore the olde. i.Cor.v.C
Mary Magdalen, and. Mar.xvj.A
On the Monday
Which preaching was. Act.x.F
And beholde two of them. Lu.xxiiij.B
On the Tewsdaye.
Ye men and brethren. Act.xij.D
Iesus him selfe stode in. Lu.xxiiij.F
On the wensdaye.
Yemen of Israel why. Act.iij.C
After that Iesus shewed. Johñ.xxi.A
On the Thorsday.
The angell of the Lorde. Act.viij.C
Mary stode without at. Johñ.xx.B
On the Frydaye.
For as moche as Christ. i.Pet.iij.C
Then the xi. disciples went. Mat.xxviij.D
On the Saterday.
Wherfore laye a syde all. i.Pet. ij.A
The morowe after. Johñ. xx.A

¶ On the firste Sondaye after Easter daye.
For all that is borne of. i.Johñ.v.A
The same daye at nyght. Johñ.xx.E
On the wensdaye.
Yf Christ be preached. i.Cor.xv.B
When Iesus was risen. Mar.xvj.B
On the Frydaye.
Obeye them that haue. Heb.xiij.C
And they departed quickely. Mar.xxviij.B

¶ On the seconde Sondaye after Easterdaye.
Christ also suffred for. i.Pet.ij.D
I am a good shepeherde. Johñ.x.C
On the wensdaye.
For as moche as ye knowe. i.Pet.j.D
On the morow after. Lu.xxiiij.A
On the Frydaye.
Likewyse then as by. Rom.v.D
Then came the disciples of. Mat.ix.D

¶ On the thirde Sondaye after Easterdaye.
Derely beloued I beseche you. i.Pet. ij.C
After a whyle ye shall not se. Johñ.xvj.D
On the wensdaye.
My litell children, these. i.Johñ. ij.A
There arose a question betwene. Johñ.iij.B
On the Frydaye.
Ye are all the children. i.Thessal.v.A
I am come a lyght into the. Johñ.xij.A

¶ On the fourth Sondaye after Easterdaye.
Euery good gyfte, and euery. Jaco. j. C
But now go I my waye to. Johñ. xvj. B
On the wensdaye.
Brethren haue not the faith. Jac.ij.A
Holy father kepe in thyne. Johñ.xvij.B
On the Frydaye.
Ye se then how that of dedes. Jac.ij.D
Deare children yet a lytell. Johñ.xii.D

¶ On the sykte Sondaye in the Crosdayes.
And se that ye be warre of. Jac.j.D
Verely verely I saye vnto. Johñ.xvj.E
On the Mondaye.
Knowledge your faultes one. Jac. v. D
If any of you shulde yaue a. Lu. xj. A
On the Tewsdaye.
Esaie the. xix. Chapter. D
And Iesus sat ouer against. Mar. xij. D
On the Wensdaye.
The multitude of them that. Act. iiij. G
These wordes spake Iesus &c. Johñ.xvij.A

¶ On the assention daye.
In the former treatyse Deare. Act.i.A
After that he appeared. Mar.xvj.C
On the Sondaye after Assention daye.
Be ye therfore discrete and so. i.Pe.iiij.B
But when the comforter is. John. xv. D
On the Whitson euen.
It fortuned, whyle Apollos. Act.xix.A
Yf ye loue me kepe my comman. Johñ.xiij.B
On the Whitsondaye.
When the sykthe daye was come. Act.ij.A
Yf a man loue me and wil kepe. Johñ.xiiij.C
On the Mondaye.
And he commaunded vs to preache. Act.x. G
God so loued the worlde, that. Johñ.iij.B
On the Tewsdaye.
When the Apostles which we. Act.viij.C
Verely verely I saye vnto you. Johñ.x.A
On the Wensdaye.
Peter stepped forth with the. Act.ij.C
No man can come to me except. Johñ. vi.E
On the Thursdaye.
Then came Philip into a cytie of. Act.viij.A
Then called he the. xij. togither. Lu. ix. A
On the Frydaye.
Ye men of Israel heare the. Act. ij. D
And it happened on a certayne. Lu.v.D
On the Saterdaye.
And the next Sabboth daye. Act.xiij.F
And he arose vp and came out. Lu.iiij.F

¶ On the Trinite Sondaye.
After this I loked, and beholde. Reue.iiij.A
There was a man of the. Johñ.iij.C

¶ Corpus Christi daye.
That which I gaue vnto you. i.Cor.xj.C
For my flesshe is meate in. Johñ.vj.F

¶ On the firste Sondaye after Trinite Sondaye.
For God is loue, in this. i.Johñ.iiij.B
There was a certayne ryche. Lu.xvi.C
On the Wensdaye.
When we opened vnto you the. ij.Pe.i.D
Thinke not that I am. Mat.v.B

¶ On the seconde Sondaye after Trinite Sondaye.
Beholde I write not my brethren. i.Johñ.iij.C
A certayne man ordeyned a. Lu.xiiij.D
On the Wenday.
This I saye therfore and testify. Ephe.iiij.D
And when he was come into. Mat. xvi.B

¶ On the thirde Sondaye after Trinite Sondaye.
Submit your selues therfore. i.Pet.v.B
Then reported vnto him all the. Lu. xv.A
On the Wenday.
Notwithstandinge the Lorde. ij.Tim.iiij.D
Agree with thyne aduersary. Mat.v.D

¶ On the fourth Sondaye after Trinite Sondaye.
For I suppose that the afflict. Rom.viij.C
Be ye therfore mercyfull as you. Lu.vi.F
On the Wensdaye.
And herehy we know that we. i.Johñ.ij.A
And his disciples asked of. Mat.xvij.A

¶ On the fyfte Sondaye after Trinite Sondaye.
In conclusion be ye all. i.Pet.iij.B
It came to passe as the people. Lu.v.A
On the Wensdaye.
I exhorte therfore that aboue. i.Tim.ij.A
It chaunted on a certayne daye. Lu.viij.C

¶ On the sixt Sondaye after Trinite Sondaye.
Remember ye not that al. Rom.vi.A
For I saye vnto you except. Mat.v.C
On the Wensdaye.
I wrote not vnto you as. i.Johñ.ij.C
And when he was come. Mar.x.B

¶ On the seuenth Sondaye after Trinite Sondaye.
I will speake grotly because of. Rom.vi.D
In those dayes when there. Mar.viij.A
On the Wensdaye.
There is then no damnation. Rom.viij.A
In that tyme went Iesus. Mat.xij.A
On the eyght Sondaye after Trinite Sondaye.
Therfore brethren we are. Rom.viij.C
Beware of false prophetes. Mat.vij.C
On the Wensdaye.
But God set forth his loue. Rom.v.B
Walter we sawe one. Mar.ix.ij

¶ On the. ix. Sondaye after Trinite Sondaye.
That we shulde not lust after. i.Cor.x. B
There was a certayne ryche. Lu.xvi.A
On the Wensdaye.
Remember ye not how that. Rom.vi.C
He that is faythfull in. Lu.xvi.C

¶ On the.x. Sondaye after Trinite Sondaye.
Ye knowe that ye were. i.Cor.xij.A

And when he was come, Lu.xix.F
On the Wendaye.
All flesshe is not one maner, i.Cor.v.E
Take heede to your selues, Lu.xi.G
¶ On the.ij. Sondaye after Trinite Sondaye.
Yet when as pertayninge, i.Cor.xi.A
And he put forth this, Lu.xviij.A
On the Wendaye.
Other remember ye not, i.Cor.xv.C
Ye put forth a. Lu.xviij.A
¶ On the.iij. Sondaye after Trinite Sondaye.
Suche truste haue we, ii.Cor.iii.B
And he departed agayne, Mar.viij.D
On the Wendaye.
For we preache not our, ij.Cor.iiii.B
Then began he to Mat.xj.C
¶ On the.iiij. Sondaye after Trinite Sondaye.
To Abraham and his, Gal.iij.C
Happy are the eyes, Lu.x.D
On the wendaye.
Ye remember brethren, i.Thessij.B
Then the Phariles went Mat.xij.B
¶ On the.xiiij. Sonday after Trinite Sondaye.
I saye walke in the spirite Gala. v.C
And it chaunceth as he Lu.xvij.C
On the Wendaye.
Beare not a straunge yoke ij.Cor.vj.C
One of the company sayde Lu.xij.B
¶ On the. xv. Sondaye after Trinite Sondaye.
If we lyue in the spirite Gal. v.D
No man can serue two Mat. vj.C
On the Wendaye.
We knowe that the lawe i.Tim.j.B
And it fortuned in Lu.xx.A
¶ On the.xvj. Sondaye after Trinite Sondaye.
Wherfore I desyre Ephe.iij.C
And it fortuned after Lu.vij.B
On the Wendaye.
Beware least any man Coloss.ij.B
And he came to Bethsayda Mar.viij.C
¶ On the.xvij. Sondaye after Trinite Sondaye.
I therfore which am in Ephe.iiij.A
And it chaunced that Lu.xiiij.A
On the Wendaye.
For yf by the lynne of Rom.v.D
When they were come Mat.xvij.D
¶ On the.xviii. Sondaye after Trinite Sondaye.
I thanke my God i.Cor.i.A
When the Pharises Mat.xxii.D
On the Frydaye.
I beseche you brethren Rom.xv.B
An other parable he Mat.xiii.C
¶ On the. xix. Sondaye after Trinite Sondaye.
And beyne renued in the Ephe.iiii.C
And he entred into Mat.ix.A
On the Wendaye.
Therfore brethren stande ii. Thes.ij.D
Then sent Jesus the Mat.xiii.D
¶ On the.xx. Sonday after trinite Sondaye.
Take heede therfore that Ephe.v.C
The kyngdome of heauen Mat.xxii.A
On the Wendaye.
Thou therfore my sonne ii.Tim.ii.A
When thou maiest a Lu.xiiii.C
¶ On the. xxi. Sondaye after Trinite Sondaye.
Finally my brethren Ephe.vi.B
And there was a John.iiii.B
On the Wendaye.
Because we knowe i.Thessi.B
And it fortuned in Lu.vi.B
¶ On the. xxii. Sondaye after Trinite Sondaye.
And I am surely Philip.i.A
Therfore is the kyng Mat.xviii.C
On the Wendaye.
Ye and we knowe Rom.iij.C
Merely I saye vnto Mat.xi.C
¶ On the.xxiij. Sonday after Trinite Sonday.
Brethren followe me Philip.iij.D
Then went the Phariles Mat.xxij.B
On the Wendaye.
For yf the spirite Rom. v.C
When they were come Mat.xvii.D
¶ On the. xxiiij. Sonday after Trinite Sondaye.
For this cause we Coloss. i.B
Whyle he thus spake Mat.ix.C
On the Wendaye.
And I wolde not i.Cor.x.E
A certayne man had Mat.xxi.C
¶ On the last Sondaye after Trinite Sondaye.
Hieremie the.xxiij. Chap. B
Then Jesus spet vp Johñ.vi.A
¶ On the Wendaye in the ymbringe weke.
Amos the.ix. Chap. B
And one of the comp. Mar.ix.C
On the Frydaye.
Ozet the.xliii. Chap. A
And one of the Phariles Lu.vij.C
On the Saterday.
For that first tabernacle Heb.ix.A
He put forth this Lu.xij.B
¶ In the dedication of the churche.
And I Johñ saw Reue.xxi.A
And he entred in Lu.xix.A

¶ Here endeth the Table of the Epistles and Gospels of the Sainctes.

¶ Here after folowe the Epystles and Gospels of the Sayncte.

¶ On Sayncte Andrews daye.
For the beleefe of the hert Rom.x.C
As Jesus walked by Mat.iiii.C
¶ On Sayncte Nicolas daye. A
Ecclesiastici. xliiij. Chap.
For yt wolde a certayne Mat.xxv.A
On the Conception of our lady Eccle-

Ecclesi.xxiiij. Chap. C
This is the worke of Mat.i.A
¶ On S. Thomas the Apostle daye.
Now therfore ye are no more Ephe.ij.D
Thomas one of the Johñ.xx.F
¶ In the conuersion of S. Paul
Saul yet breathing Act.ix.A
Then answered Peter Mat.xix.D
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¶ The ende of the newe Testament / and of the hole Bible.

¶ To the honour and prayse of God / Was this Bible prynted / and fynysshed / in the yere of our Lorde God / a

M. D. XXXIX.